Johann Andreas Eisenmenger, Professor of Oriental Languages at the University of Heidelberg: Judaism Unmasked,

Or A Thorough and Truthful Account Of the Manner in Which The hardened Jews blaspheme and dishonor in a terrible fashion the Most Holy Trinity, God the Father, Son, and Holy Spirit; despise the Holy Mother of Christ; mock and ridicule the New Testament, the Evangelists and Apostles, and the Christian religion; and hold all of Christendom in the utmost contempt and curse it; Together with many other matters and great errors of the Jewish religion and theology hitherto either entirely unknown or only partially known among Christians, as well as many ridiculous and entertaining fables and other absurd things brought to light.

All of this powerfully demonstrated from their own books, indeed from very many such books read through with great effort and untiring diligence, with the extraction of the Hebrew words and their faithful translation into the German language,

And

Composed in Two Parts,

Each of which contains its proper chapters, each treating a particular subject in detail.

Prepared for all Christians as a faithful and well-meaning account, and furnished with complete indexes.

With His Royal Majesty in Prussia's Most Gracious *Special Privilege*.

Printed at Königsberg in Prussia, in the year after the birth of Christ, 1711.

We Frederick, by the Grace of God King in Prussia, Margrave of Brandenburg, Arch-Chamberlain and Elector of the Holy Roman Empire, Sovereign Prince of Orange, Neuchâtel, and Valengin, Duke of Magdeburg, Cleve, Jülich, Berg, Stettin, Pomerania, the Cassubians and Wends, Mecklenburg, and in Silesia of Crossen, Burgrave of Nuremberg, Prince of Halberstadt, Minden, Cammin, Wenden, Schwerin, Ratzeburg, and Moers, Count of Hohenzollern, Ruppin, der Mark, Ravensberg, Hohenstein, Tecklenburg, Lingen, Schwerin, Bühren, and Leerdam, Marquis of Veere and Flushing, Lord of Ravenstein, and of the Lands of Rostock, Stargard, Lauenburg, Bütow, Arlay, and Breda, etc. Make it known and hereby give notice: Whereas We, for compelling reasons, have most graciously seen fit to have the book on *Entdecktes Judenthum* by the former *Professor Lingu. Orient.* at Heidelberg, Johann Andreas Eisenmenger, printed at Königsberg in Our Kingdom of Prussia, and to furnish it with a *Privilegium*; We have accordingly hereby and by virtue of this instrument granted said work a *Privilege* to the effect that, for a period of twenty years, it shall neither in Our Kingdom of Prussia, nor in the Electorate of Brandenburg, nor in Our remaining provinces and territories be reprinted by any printer, nor, should it already have been printed elsewhere or should it hereafter be printed elsewhere, shall any *Exemplaria* be imported into Our lands, under penalty of confiscation of the copies and a fine of one hundred *Ducats* to be paid to Our *Fiscus*; and We do hereby most graciously command each and every one of Our governors, governments, court and chamber tribunals, and in general each and every one of Our high and low officials, but

most particularly the *Officia Fisci* in every locality, to observe this most obediently, to uphold this Our *Privilegium* with due force, and to proceed against *Contravenientes* with the penalty contained therein. In witness whereof, under Our own hand and appended Royal Feudal Seal; Given at Cölln on the Spree, the sixth of March, in the year one thousand seven hundred and eleven after the birth of Christ.

Frederick.

M. L. on Princes.

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Chap. I. On the Jews' improper doctrine concerning God the Father, *etc.*
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Index of the Hebrew Books Cited in the First and Second Parts of This Work.

A.

Abarbenel. See *Isaac Abarbenel*.

אבקת רוכל *Avkáth róchel*, was written by the Rabbi *Makkir*, and printed at Augsburg in quarto, in the year 300 according to the Jews' minor reckoning, that is, in the year of Christ 1540; and it treats of the sufferings to be endured at the time of the *Messiah*, as well as of death, hell, eternal life, and the resurrection.

Ahabbáth ólam: see *Sepher Ahabbáth ólam*.

עקדת יצחק *Akedáth Jizchak*, is written by *R. Isaac Aráma*, and printed in *folio* at Venice in the year 307, that is, 1547. It is a commentary on the Five Books of Moses.

Old *Nizzáchon*: see *Sepher Nizzáchon*, &c.

עמודי גולה *Ammúde gólah*, is written by *R. Isaac*, the son of *R. Joseph* of *Korbel*, and printed at *Cremona* in *quarto*, in the year 317, that is, 1557. It treats of the 613 commandments of the Jews.

עמודיה שבעה *Ammudèha schíbba* or *schifa*, is written by *R. Bezáleel*, and printed at *Dürenfort* in *quarto*, in the year 453, that is, 1693. It is an allegorical commentary on many passages of the Old Testament.

ארבע טורים *Arba túrim* is written by *R. Jacob bar Ascher*, and printed at *Cracow* in *folio*, in the year 375, that is, 1615. It treats of the customs and laws of the Jews.

ערוך של רבי נתן *Aruch* or *Lexicon* of *R. Nathan*, is printed at Venice in *folio*, in the year 295, that is, 1535.

עשרה מאמרות *Asaráh maamaróth*, is written by *R. Asárja Mi-Ppáno*, and printed in *quarto*, with the *Commentario Jóel Mósche*, in the year 304, that is, 1544. These are Kabbalistic matters.

עבודת הקדש *Avodáth hakkodesch*, is written by *R. Meir ben Gábbai*, and printed at *Cracow* in *folio*, in the year 337, that is, 1577. It treats of the unity of God and His worship, as well as of the purpose of man and his creation, and the mysteries of the Law.

B.

Bábo Mose is written by *R. Moses bar Maimon* in Arabic with interspersed Hebrew, and printed in *quarto* at *Oxford* with the Latin translation of *Pococke*.

Bammidbar rábba: see *Rabbóth*.

פירוש ר׳ בחיי על התורה *Bechai*, commentary on the Five Books of Moses, printed at Venice in *folio*, in the year 306, that is, 1546.

בן דעת *Bén dáuth*, written by *R. Achselrad*, and printed in *quarto* at *Hanau*, in the year 376; it is a commentary on the Psalms.

באר הגולה *Beér haggóla*, written by *R. Jehúda Léva ben Bezáleel*, and printed in Prague in *folio* in the year 358, that is, a commentary on those matters in the Talmud which appear absurd.

Benschbuch: see *Bircháth hammáson*.

Bereschíth rábba: see *Rabboth*.

ברית מנוחה *Beríth menúcha*, written by *R. Abraham Merimon*, and printed in Amsterdam in *quarto* in the year 408, that is, a Kabbalistic book.

Hebrew Bible with the Chaldean translation and the commentary of many rabbis, printed in large *folio* in Basel in the year 378, that is, 1618.

Hebrew Bible also with the Chaldean translation and the commentaries of many rabbis, printed in large *folio* in Venice in the year 285, that is, 1525, and in the year 307, that is, 1547.

ברכת המזון *Bircháth hammáson*, called by the Jews the Benschbuch, is printed in Frankfurt am Main in *quarto* in the year 442, that is, 1682. It consists of prayers.

C.

כד הקמח *Cad hakkémach*, is written by *R. Bechai*, and printed in Venice in *folio* in the year 306, i.e., 1546. It is a spiritual and moral book.

כפתור ופרח *Caphtor uphérach*, is written by *R. Jacob*, and printed in Basel in *quarto* in the year 341, i.e., 1581. It is a commentary on Talmudic histories, narratives, and figurative discourses.

Chapters of Rabbi Eliezer: see *Pirke Rabbi Elieser*.

חדושי אגדות *Chiddúsche aggadóth*, is written by *R. Samuel Elieser*, and printed in Frankfurt am Main in *folio* in the year 442; this likewise concerns the Talmudic fables and narratives.

חזוק אמונה *Chissuk emunáh*, is a refutation of the Christian faith, written by *R. Isaac ben Abraham*, and is contained in the book of the most learned Doctor *Wagenseil*, which is called *Tela ignea Satanæ*, and was printed in the year 1681 in Altdorf in *quarto*.

Chóschen hammischpat: see *Schulchan áruch*.

חומש עם ג' תרגומים ופירוש ר"שי *Chumasch*, or the 5 Books of Moses, with the threefold Chaldean translation and the commentary of *R. Solomon Jarchi*. Printed in Amsterdam in *quarto* in the year 433, that is, 1673.

כל בו *Col bo*, whose author is unknown, was printed in Venice in the year 307, that is, 1547. It deals with Jewish ordinances and laws.

Commentarius on the Machsor, which has not yet been printed, whose author is unknown; however, a Jew who currently lives in Wetzlar, by the name of *R. Veis Selhäußer*, lent it to me to read, when he had still been living in Frankfurt.

כוזרי *Cosri*, was written by *R. Jehuda* and printed in Basel in 4to with *Buxtorf's* Latin translation in the year 1660. It is a dialogue on religion between the king of the Cosareans and *R. Isaac Sangari*.

D.

Devarim rabba, see *Rabboth*. *Dick'e Tephilla*, see *Tephilloth*. דברי מלכי בית שני *Divre malke bajith Scheni*. Printed in Basel in octavo in the year 340, that is, 1580, following the booklet *Seder olam rabba*, and *Sota*, and *Kabbalath haraavad*. It is a history book.

E.

Echa rabbathi, see *Rabboth*. *Eldad haddani*, see *Sepher Eldad haddani*. עמק המלך *Emek hammelech*, was written by *R. Naphtali* and printed in folio in Amsterdam in the year 413; it is a key to the *Cabbala*. עין ישראל *En-Jisrael*, was printed in Amsterdam in octavo in the year 444, that is, 1684. It deals with the entertaining Talmudic stories. *Even haëser*, see *Schulchan aruch*.

H.

הנהגת חסידים ואנשי מעשה *Hanhagath chasidim veansché maaseh*, was printed in Frankfurt am Main in vigesimo quarto in the year 460, that is, 1700. It deals with the confession of sins and with the

prayer *Shema*. היכל הקדש *Hechal hakkodesch*, was written by *R. Mosche bar Majemon Albas* and printed in Amsterdam in quarto in the year 413; it is a commentary on the Jewish prayer book.

יד חזקה או משנה תורה *Jad chasáka* or *Mischnéh Thóra*, written by *R. Mosche bar Majemon*, and printed in Venice in folio, in the year 334, that is, 1574. Contains all the ordinances and laws that are found in the *Talmud*.

ילקוט חדש *Jalkut chádasch*, whose author is unknown, was printed in Amsterdam in quarto in the year 419, that is, 1659. Consists of *loci communes* drawn from many books.

ילקוט ראובני גדול *Jalkut Rubéni gadól*, was written by *R. Ruben*, and printed at Wilmersdorff in folio, in the year 441, i.e., 1681. Consists of all manner of things gathered from many books concerning the 5 books of Moses.

ילקוט ראובני קטן *Jalkut Rubéni Katon* was likewise written by the aforementioned *R. Ruben*, and printed at Prague in quarto, in the year 420, that is, 1660. Also consists of *loci communes* compiled together from many books.

ילקוט שמעוני *Jalkut Schimóni*, was written by *R. Simeon*, a Jewish native of Frankfurt, and printed at Frankfurt am Main in the year 447, i.e., 1687. It is an allegorical commentary on the entire Old Testament, drawn together from many books.

Jechiel's disputation, which he held with Brother *Nicolaus*, is found in the aforementioned book of Herr Doctor *Wagenseil*, which is called *Tela ignea Satanæ*, and was printed in the year of Christ 1681 at *Altdorf* in *quarto*.

יסוד שירים *Jesód Schirím*, which book is also called תפוחי זהב *Tappúche Sáhab*, was written by *R. Elieser*, and printed at *Thiengen* in *quarto*, in the year 320; that is, an exposition of the little book of Ruth.

אגרת בעלי חיים *Iggéreth baalé chajim*, was translated by *R. Klonymus* from Arabic into Hebrew, and printed at *Mantua* in *octavo*, in the year 317, i.e., 1557. It is a dialogue between human beings and tame and wild, as well as creeping, animals.

אגרת התימן *Iggéreth hattéman*, written by *R. Mosche bar Majemon*, and printed in Amsterdam in quarto, appended to his book called *Sepher mizvóth*, in the year 420, that is, 1660. Therein the Jews are exhorted to steadfastness in the faith and to endurance of the *exilii*, or exile.

אגרת הויכוח *Iggéreth haviccúach*, written by *R. Schem Tof*, and printed in Prague in 8vo in the year 370, that is, 1610. It is a disputation on philosophy and theology.

אגרת ארחות עולם *Iggéreth orchóth ólam*, written by *R. Abraham Perizol*, and printed in Venice in octavo in the year 347; that is, a brief description of the world.

Joréh déa: see *Schylchan áruch*.

The commentary of Joseph, son of David Even Jachja, on the books of Ruth, Esther, the Song of Solomon, and Ecclesiastes, and the Lamentations of Jer., as well as the Hagiographa, is printed in Bologna in folio in the year 298, that is, 1538.

יוסיפון יוסף בן גוריון *Josippon*, or *Joseph ben Gorjon*, which is the Hebrew Josephus, printed in Basel with *Munster's* Latin translation in the year 1529, in octavo.

עיר גבורים *Ir gibbórim*, written by *R. Ephraim*, and printed in Basel in folio in the year 340, that is, 1580. It contains sermons on the five books of Moses.

Isaac Abarbanel's commentary on the five books of Moses, printed in Venice in folio in the year 344, that is, 1584.

His commentary on the former prophets, printed in Leipzig in folio in the year 446, that is, 1686, as well as in Hamburg, likewise in folio, in the year 447, that is, 1687, together with the commentary of *R. Jacob Fidanki* on the same.

His *commentarius*, or commentary, on the latter prophets, is printed in Amsterdam in folio in the year 401, that is, 1641.

קבלת הראב"ד *Kabbaláth haraavád* was written by *R. Abraham ben David* and printed at Basel in octavo in the year 340, that is, 1580, after the booklet *Seder ólam rábba* and *súta*. It is a small historical book.

קו ונקי *Kav venáki* is a commentary on the Psalms, written by *R. Schallum*, and printed at Hanau in quarto in the year 381, that is, 1621.

קיצור ראשית חכמה *Kizzur reschíth chóchma* is also called ספר תפוחי זהב *Sepher tappúche sahaf*; it is an abridgment of the book *Reschíth chóchma* in octavo. The year when, and the place where, it was printed are not stated within it.

קול בוכים *Kol bôchîm*, which is also called קינת סתרים *Kináth Setharîm*, is a *Commentarius* on the Lamentations of Jeremiah, written by *R. Abraham Galante*, and printed at Prague in quarto in the year 381, that is, 1621.

L.

לב אריה *Lev arjéh* is a *Commentarius* on the five books of Moses, written by *R. Löb*, and printed at Wilmersdorff in folio in the year 434, that is, 1674.

Levi ben Gerson's commentary on the five books of Moses was printed at Venice in folio in the year 307, that is, 1547.

לבוש מלכות *Levusch malchúth* was written by *R. Mordechai Jápheh* and printed in folio at Lublin in the year 350, that is, 1590. It treats of Jewish ordinances and laws.

Lipmann's Carmen, or poem, which is called *Sichron Sepher Nizzáchon*, was printed at Altdorf in the year 1681 in quarto, and is found in the book of Mr. *Doctor Wagenseil*, which is entitled *Tela ignea Satanæ*.

Lipmann's Sepher Nizzáchon: see *Nizzáchon*.

M.

מאמר תחית המתים *Maamár techiáth hamméthim*, written by *R. Mosche bar Majemon* and printed at Amsterdam in quarto, appended to his book entitled *Sepher mizvóth*, in the year 420, that is, 1660.

מערכת האלהות *Maaréchet haëlahúth* was written by *R. Perez* and printed at Ferrara in quarto in the year 451, that is, 1691. It is a Kabbalistic book.

מעריך המערכות *Maarich hammaarachóth* is a Hebrew lexicon written by a Jew named *Michael*, who afterward became a Christian and called himself *Philippus Aquinas*. It was printed at Paris in folio in the year 1629.

מעשה בראשית *Maaséh bereschíth* was written by *R. Eliezer* and printed at Venice in folio in the year 343, that is, 1583. It treats of the work of creation, the deeds of the patriarchs, what took place in Egypt, and likewise of the Law.

מעשה ירושלמי *Maaséh Jeruschálmi* was printed at Venice in octavo in the year 304, that is, 1544, after the little book called *Sepher divré hajamîm schel Mosche*; and it reports how a learned Jew married the daughter of the devil *Aschmedai*, and what transpired in connection with it.

מעשה תורה ורבנו הקדוש *Maaséh Thóra Rabbénu hakkádosch* was printed at Amsterdam behind the little book *Ben Sira* in decimo sexto, anno 457, that is, 1697.

מחזור *Machsor* was printed at Prague, anno 373, that is, 1613, with a commentary in folio, and is the Jews' prayer book for their feast days.

Machsor, printed at Venice in folio, likewise with a commentary, in the year 314, that is, 1554.

Machsor, printed at Sulzbach in folio, likewise with a commentary, in the year 458, that is, 1698.

Machsor, printed at Wilmersdorf, likewise in folio with a commentary.

Machsor, printed at Frankfurt am Main in quarto in the year 450, that is, 1690, at the expense of *R.* Seligmann Schuch.

Machsor, also printed at Frankfurt am Main with the German translation in the year 446, that is, 1686, in quarto.

מגן אברהם *Maggen Abraham* was written by *R. Abraham Perizol* and has never been printed; it was, however, lent to me in Amsterdam for four weeks by a Portuguese Jew by the name of *R. Joseph Franco*, who had been my teacher in the *Talmud*.

מעין חכמה *Maján chóchma* was written by *R. Abraham* and printed in Amsterdam in *quarto* in the year 411. It is a Kabbalistic book.

מעיני ישועה *Majené jeschúah* was written by *R. Isaac Abarbenel* and printed in Amsterdam in *quarto* in the year 412. It is a *Commentarius* on the Prophet Daniel.

מאור הקטן *Máor hakkáton* was written by *R. Meir Tranpel* and printed in Ferd in *folio* in the year 457. It is a *Commentarius* on the Five Books of Moses.

מרכבת המשנה *Markéveth hammischneh* was written by *R. Isaac Abarbenel* and printed in Sabionetta in *folio* in the year 311. It is a *Commentarius* on the Fifth Book of Moses.

משמיע ישועה *Maschmia jeschúah* was written by the aforementioned *R. Isaac Abarbenel* and printed in Amsterdam in *quarto* in the year 407, that is, 1647. It deals with the prophecies concerning the future redemption.

מסעות ר׳ בנימין *Masseóth Rabbi Binjamín* was printed in Amsterdam behind the little book *Mikvéh Jisraél* in *decimo sexto* in the year 458, that is, 1698, and is a travel account.

מסורת המסורת *Massóreth hammassóreth* was written by *R. Elia* and printed in Venice in *quarto* in the year 306, that is, 1546. It is a key to the Masora.

מטה אהרן *Mattéh Aharon* was written by *R. Aharon* and is a *Commentarius* on the Haggáda.

מכילתא *Mechilta* was written by *R. Ismael* and printed in Venice in *folio* in the year 310, that is, 1550. It is a very ancient *Commentarius* on a portion of the Second Book of Moses.

מדרש נעלם *Medrasch neëlam* was printed in Cracow in *quarto* in the year 363, that is, 1603, together with the *Sóhar chádasch*.

מדרש תלים, משלי ושמואל *Médrasch Tillim, Mischlé, Schemuel* was printed in Venice in folio in the year 306, that is, 1546. It is an allegorical commentary on the Psalms, the Proverbs of Solomon, and the two Books of Samuel.

מדרש ויושע *Medrasch Vajóscha* was printed in Constantinople in quarto in the year 284, that is, 1524. It deals with the deliverance from Egypt.

מגלה עמוקות *Megálléh amukkóth* was written by R. Nathan Spira and printed at Fürth in the year 451, that is, 1691, in quarto. It is a manifold exposition of the prayer of Moses, Deut 3:24-25.

מקור חיים *Mekór chájim*, written by R. Samuel Zirza, printed at Mantua in folio in the year 319; it is a commentary on Aben Ezra's exposition of the five Books of Moses.

ביאור התורה של ר׳ מנחם מרקנטי *Menáchem von Rekanat*, an exposition of the five Books of Moses, was printed in Venice in quarto in the year 305, that is, 1545.

פירוש ר׳ מנחם ציוני על התורה *Menáchem Zijóni*, an exposition of the five Books of Moses, printed at Cremona in quarto in the year 320, that is, 1560.

מנורת המאור *Menórath hammáor* was written by R. Isaac Abúhabh and printed at Frankfurt am Main in folio in the year 447; it is a moral work.

מנורת זהב *Menórath fáhabh* was written by the aforementioned R. Isaac Abúhabh and printed at Cracow in quarto without indication of the year.

מאור עינים *Meór enäim* was written by R. Asaria and printed at Mantua in quarto in the year 334, that is, 1574. It contains various historical and philological matters.

מכלל יופי *Michlál jóphi* is a commentary on the entire Old Testament, written by R. Solomon ben Mélech, but printed at Amsterdam in folio in the year 445, that is, 1685.

מכתב התחיה *Michtäf hattechiah* was written by R. Jehuda Sabdáas and printed in Venice in octavo together with R. Moses bar Maimon's little work *Maamár techiáth hammethím*. It deals with the resurrection of the dead.

מכתם לדוד *Michtám le-David* is a commentary on the 13 Jewish Articles of Faith, written by R. David bar Shlomoh, and printed in Venice in octavo in the year 307, that is, 1547.

מקראי קדש *Mikräë Kodósch* was written by R. Joseph Samiga and printed in Venice in quarto in the year 346, i.e., 1586. It deals with the commandments, the fear and love of God, the mysteries of the Law, festivals, and customs.

מקוה ישראל *Mikvéh Jisráël* was written by R. Menasse ben Israel and printed in Amsterdam in decimo sexto in the year 458, that is, 1698. It deals with the future redemption.

מפעלות אלהים *Miphálóth Elohím* was written by R. Isaac Abarbenel and printed in Venice in quarto in the year 352, i.e., 1592. It deals with the creation of the world in opposition to Aristotle.

מורה נבוכים *Moréh nevochím* was written by R. Mosche bar Majemon and printed in Venice in folio in the year 311. It is a theological and philosophical book.

פירוש על המשניות של ר' משה בר מיימון *Mosche bar Majemon* Commentarius on the *Mischnajóth* was printed in Amsterdam in large quarto in the year 404, that is, 1644, in the Talmud.

פירוש רמב"ן על התורה *Mosche bar Nachman* Commentarius on the 5 Books of Moses, printed in folio in Venice in the year 305, that is, 1545.

פירוש על תלים של ר' משה די מירקאדו *Mosche de Mircádo* Commentarius on the Pss., printed in Amsterdam in quarto in the year 413, that is, 1635.

מוסף ערוך *Musaph áruch* is a Hebrew lexicon written by R. Benjamin Musaphja and printed in Amsterdam in folio in the year 415, that is, 1655.

N.

Nachman's Disputation, which he held with Brother Paul. It is found in the aforementioned book of Herr Doctor Wagenseil, which is called *Tela ignea Satanæ*.

נר מצוה *Ner mizvah*, is written by *R. Jehuda Leva bar Bezaleel*, and printed at *Prague* in folio in the year 360, that is, 1600, appended to a book by the same author entitled *Or chádasch*.

נוה שלום *Nevéh Schalóm*, is a philosophical, theological, physical, and metaphysical book written by *R. Abraham Schalom*, and printed at Venice in quarto in the year 335, that is, 1575.

נצח ישראל *Nézach Jisrael*, is written by *R. Jehuda Leva bar Bezaleel*, and printed at *Prague* in folio in the year 359, that is, 1599. It treats of the certainty and necessity of redemption.

נשמת אדם *Nischmáth ádam* is written by *R. Aharon Schmuel* and printed at *Hanau* in quarto in the year 377, that is, 1617. Therein the soul, reward, and punishment are treated.

נשמת חיים *Nischmáth chájim*, is written by *R. Menasse ben Israel* and printed at *Amsterdam* in quarto in the year 412, that is, 1652. It treats of the immortality of souls.

Nizzáchon of *R. Lipmann*, as well as the old *Nizzáchon*, see *Sépher Nizzáchon*, &c.

אור חדש *Or chádasch*, is written by *R. Jehuda Leva bar Bezaleel*, and printed at *Prague* in folio in the year 360, that is, 1600. It is a commentary on the little book of Esther.

אור חדש *Or chádasch* is written by *R. Chájim*, and printed at *Amsterdam* in quarto in the year 431, that is, 1671. It treats of all manner of thanksgivings and blessings. *Orach chájim*, see *Schülchan áruch*.

ארחות חיים *Orchóth chájim*, is written by *R. Elieser* the Great, and printed at *Amsterdam* in decimo sexto, appended to the little book *Ben Sira*, in the year 457, that is, 1697. It is an instruction that he gave to his son.

ארחות צדיקים *Orchóth Zaddikim*, whose author is unknown, is printed at *Frankfurt am Main* in folio in the year 447, that is, 1687, and treats of all manner of virtues and vices.

אותיות רבי עקיבא *Othióth Rabbi Akkiva*, is written by *R. Akkiva*, and printed at Kraków in quarto in the year 344, that is 1584, as well as at Venice in the year 306, that is 1546, likewise in quarto. It is a Kabbalistic book.

P.

פרדס רמונים *Pardes Rimmónim*, is written by *R. Mosche Corduario*, and printed at Kraków in folio in the year 392, that is 1632. It is a Kabbalistic book.

פירוש התורה של ר' יעקב *Perusch hattóra schel Rabbi Jaacob*, is a very brief commentary on the five books of Moses, written by *R. Jaacob*, and printed at Venice in quarto in the year 304, that is 1544.

פסיקתא רבתי *Pesiktá rábbathi*, is printed at Prague in quarto, without mention of the year.

פסיקתא זוטרתא *Pesiktá sotárta*, is a very ancient commentary on the third, fourth, and fifth books of Moses, and printed at Venice in folio in the year 306, that is 1546.

פטירת משה *Petiráth Mosche*, is printed at Venice in octavo in the year 304, that is 1544, following the booklet *Sepher divrê hajamim schel Mosche*. It treats of the death of Moses.

פרקי רבי אליעזר *Pirke Rabbi Elieser*, or the Chapters of *R. Elieser*, printed at Prague in quarto without mention of the year, is a historical book.

Polish *Siddurim*: see *Tephilloth* etc.

רבות *Rabbóth*, is written by *Rabba bar Nachmáni*, and printed at Wilmersdorf in folio in the year 433, that is 1673, with the *Commentario Mattenóth kehúnna*. It is an allegorical and historical commentary on the Five Books of Moses and the Five *Megillóth*, namely the little book of Ruth, Esther, Ecclesiastes, and the Song of Solomon, as well as the Lamentations of Jeremiah; and it is called, for the first book of Moses, *Bereschith rábba*; for the second, *Schemóth rábba*; for the third, *Vajikra rábba*; for the fourth, *Bammidbar rábba*; and for the fifth, *Elleh haddevarim* or *Devarim rábba*; and for the Lamentations of Jeremiah, *Echa rábbathi*; for the Song of Solomon, *Schir haschirim rábba*, etc.

ספר רזיאל *Rasiel*, is a manuscript book not yet printed, which was lent to me by the aforementioned Jew *Rabbi Veis Gelhäuser*, now residing at Wetzlar, when he still lived in Frankfurt; accompanying it is a tractate called *Segallóth*.

Segullóth ukemeóth mimmálach Rasiel. Is a Kabbalistic book which Adam is said to have received from the angel *Rafiel*.

ראשית חכמה *Reschíth chochma*, is written by *R. Elia de Vidas*, and printed at Prague in quarto in the year 354, that is 1694. It contains theological *loci communes* and other matters.

ראש אמנה *Rosch Amanáh*, is written by *R. Isaac Abarbenel*, and printed at Venice in quarto in the year 305, that is 1545. It treats of the principal articles of faith.

S.

שערי אורה *Schaaré órah*, is written by *R. Joseph ben Gekatília*, and printed at Mantua in quarto in the year 321, that is 1561, and also at Riva de Trento in quarto. It is a Kabbalistic book.

שערי צדק *Schaaré Zédek*, is written by *R. Joseph ben Karnitoli*, and printed at Riva de Trento in quarto in the year 321, that is 1561. It is likewise a Kabbalistic book.

שלשלת הקבלה *Schalschéleth hakkabbála* was written by *R. Gedálja* and printed in Amsterdam in the year 457, that is 1697, in octavo. It is a chronological and historical book.

שבט יהודה *Schébhet* or *Schevet Jehuda* was written by *R. Salomon ben Virga* and printed in Amsterdam in octavo in the year 415, that is 1655. It deals with the persecutions which the Jews have endured.

שכחת לקט *Schechechátha léket* was written by *R. Nathan* and printed in Prague in quarto in the year 412, that is 1652. It consists of *loci communes* collected from many books.

שאלות ותשובות ר' יעקב ווייל *Scheelóth utheschuvóth Rabbi Jacob Weil*, that is, questions and answers written by *R. Jacob Weil* and printed in Venice in quarto in the year 309, that is 1549. They consist of legal matters.

שפע טל *Schéfa tal* was written by *R. Scheftel Horwiz* and printed in Hanau in the year 372, that is 1612, and is a Kabbalistic book.

Schemáth rabba: see *Rabbóth*.

שני לוחות הברית *Schené luchóth habberíth* was written by *Rabbi Jeschája* and printed in Wilmersdorff in folio in the year 446, that is 1686, as well as in Amsterdam in the year 413, that is 1653, also in folio. It deals with theological and moral matters.

Schir haschirím: see *Rabbóth*.

שלחן ארבע *Schulchan árba* was written by *R. Bechai* and printed in Venice in folio in the year 306, that is 1546. It treats of those things which a person ought to observe at eating, and of the great future banquet.

שלחן ערוך *Schulchán aruch*, written by *R. Joseph Karro*, printed at Amsterdam in small octavo in the year 421, that is, 1661, and consists of four parts, which are called *Orach chájim, Chóschen hammíschpat, Jóre dea*, and *Even haéser*. It deals with Jewish laws and ordinances.

זבח פסח *Sebhach pésach*, written by the aforementioned *R. Isaac Abarbenel*, and printed at Venice in quarto in the year 305, that is, 1545. It is a commentary on the *Haggadah*, or the historical lection of the Passover feast.

סדר כפרותא דקברנים *Séder chafrútha de kafránim*, printed at Frankfurt am Main in the year 457, that is, 1697, in octavo, and consists of prayers of those appointed to the burial of the dead.

סדר עולם זוטא *Seder olam sóta*, is a chronological or historical booklet, and was printed at Basel in the year 340, that is, 1580, after the booklet *Séder olam rábba*.

Segullóth akemeóth mimmálach Rasiel, see *Rasiel*.

סליחות *Selichoth*, printed at Prague in folio in the year 347, that is, one of the prayer books of the Jews, arranged for the feast days.

סליחות *Selichóth*, printed at Frankfurt am Main in quarto in the year 425, that is, 1665.

ספר אמונה *Sepher amanáh*, was written by a converted Jew in defense of the Christian religion, and printed at Isna in quarto in the year 302, that is, 1542.

ספר בן סירא *Sepher ben Sira*, printed at Amsterdam in decimo sexto in the year 457, that is, 1697. It treats of *Ben Sira* and his wisdom.

ספר חסידים *Sepher chasidim*, written by *R. Jehuda*, and printed at Sulzbach in quarto in the year 445, that is, 1685. It is a theological and ethical book.

ספר דברי הימים של משה רבינו *Sepher divré hajamím schel Mosché Rabbénu*, printed at Venice in octavo in the year 304, that is, 1544. It is an account of Moses and of the events that took place in his time.

ספר אלדד הדני *Sepher Eldad hadáni* was also printed in Venice in the year 304, that is, 1544, in *octavo*, immediately after the aforementioned little book *Sepher divré hajamim*, &c. It deals with the Jews who are said to live beyond the river *Sabbatjon* and the surrounding region.

Index of the Hebrew Books Cited in This Work:

ספר גלגולים *Sepher gilgulim* was written by *R. Isaac Lurja* and printed in Frankfurt am Main in *quarto* in the year 444, that is, 1684. It deals with the transmigration of souls from one body or place into another.

ספר האגודה *Sepher haagudda* was written by *R. Alexander* and printed in Cracow in *folio* in the year 331, that is, 1571. It contains the Talmudic ordinances.

ספר הבהיר *Sepher habbahir* was written by *R. Nechumja ben Hakkaném* and printed in Amsterdam in *quarto* in the year 411, that is, 1651. It is a Kabbalistic book.

ספר הכוונות *Sepher haccavvanoth* was composed by *R. Isaac Lurja* and printed in Venice in *quarto* in the year 384, that is, 1624; in it the mysteries of the prayers are explained.

ספר החיים *Sepher hachajim* was written by *R. Chajim ben Bezaleel* and printed in Prague in *quarto* without indication of the year. It treats of merit, of sustenance and preservation, of the good life, of forgiveness, and of redemption.

ספר האמונות *Sepher haemunoth* was written by *R. Schem Tof* and printed in Ferrara in *quarto* in the year 316, that is, 1556. It deals with matters of faith.

ספר האמונות והדעות *Sepher haemunoth Vehaddeoth* was written by *R. Saadia* and printed in Amsterdam in *quarto* in the year 413, that is, 1653. It deals with the one God, with the conduct of man, with the soul, with the resurrection, etc.

ספר הישר *Sepher hajaschar*, whose author is unknown, was printed in Prague in *quarto* in the year 428, that is, 1668. It deals with histories from Adam up through the time after the departure from Egypt.

ספר התרומה *Sepher hatteruma*, was written by *R. Baruch*, and printed in Venice in *quarto* in the year 283, that is, 1523. It deals with the statutes and laws of the Jews.

ספר התשבי *Sepher hattischbi*, was written by *R. Elia*, and printed in Basel in *quarto* in the year 361, that is, 1601. It is a dictionary.

ספר עקרים *Sepher ikkarim*, was written by *R. Joseph Albo*, and printed in Venice in *quarto* in the year 304, that is, 1544. It deals with the foundations of the Jewish faith.

ספר יורה חטאים *Sepher joreh chataim*, was printed at Fürth in the year 451, that is, 1691, in *duodecimo*, and it treats of sins.

ספר יוחסין *Sepher juchasin*, was written by *R. Abraham Sachuth*, and printed in Cracow in *quarto* in the year 340, that is, 1580. It is a history book.

ספר מתת יה *Sepher matthath jah*, was written by *R. Mattathja Libermann*, and printed in Frankfurt am Main in *folio* in the year 456, that is, 1696. It is a commentary on the books of Moses.

ספר מאיר תהילות *Sepher meir tehilloth*, is a *Commentarius* on the Psalms, written by *R. Meir Aráma*, and printed in Venice in *quarto* in the year 350, that is, 1590.

ספר מפרש חטאים *Sepher mepháresch chataim*, was printed at Fürth in *duodecimo* in the year 451, that is, 1691. It deals with sins.

ספר מישרים *Sepher mescharim*, was written by *R. Jerucham*, and printed in Venice in *folio* in the year 313, that is, 1553. It is a legal book.

ספר מקרא קדש *Sepher mikrae kodesch*, see *Mikrae kodesch*.

ספר מנהגים *Sepher minhagim*, was printed in Amsterdam in small *octavo* in the year 439, that is, 1679. It deals with Jewish customs.

ספר מצות של רמב״ם *Sepher mizvôth schel Rambam*, was written by *R. Mosche bar Majemon*, and printed in Amsterdam in *quarto* in the year 420, that is, 1660. It treats of the 613 commandments.

ספר מצות גדול *Sepher mizvôth gadol*, written by *R. Mosche Mikkózi*, and printed in Venice in *folio* in the year 307, that is, 1547. It also treats of the commandments.

ספר נצחון של רבי ליפמן *Sepher Nizzáchon* of *R. Lipman*, printed in Nuremberg in *quarto* in the year 1644, and written for the refutation of the Christian religion.

ספר נצחון של רבי מתתיה *Sepher Nizzáchon* of *Rabbi Mattátja*, which in this work is called the old *Nizzáchon*, printed in Altdorf in *quarto* in the year 1681, and found in the aforementioned book of Mr. Wagenseil, which is entitled *Tela ignea Satanae*.

ספר שרשים של רד״ק *Sepher Scharaschim*, written by *R. David Kimchi*, and printed in Venice in *folio* in the year 294, that is, 1534. It is a *Lexicon*.

ספר זרובבל *Sepher Serubábel*, printed in Constantinople in *quarto* in the year 284, that is, 1524, and contains a dialogue between *Serubabel* and the archangel *Michael*.

ספר תולדות אדם וחוה *Sepher toledóth Adam ve Chávva*, written by *R. Jerucham*, and printed in Venice in *folio* in the year 313, that is, 1553. It treats of Jewish laws and customs.

Sepher Váve ammudím, see *Vave ammudim*.

זרע אברהם *Sera Abraham*, written by *R. Abraham*, and printed in Sulzbach in *quarto* in the year 445, that is, 1685. Contains sermons on the Five Books of Moses.

Sichron Sepher Nizzáchon, see *Lipmanns Carmen*.

שפתי ישנים *Siphté jeschením*, written by *R. Sabbethai*, and printed in Amsterdam in *quarto* in the year 440, that is, 1680. It is a *Catalogus* of Hebrew books.

זהר *Sohar*, written by *R. Schimon ben Jochai*, and printed in Sulzbach in *folio* in the year 444, that is, 1684, and is a Kabbalistic commentary on the Books of Moses.

זהר חדש *Sohar chádasch* is printed together with the *Médrasch neélam*, and the *Tikkunim*, as well as with the *Medrasch Schir haschirim veécha*, at Cracow in quarto in the year 363, that is, 1603.

T.

טעמי מצות *Taamé mizvóth* was written by *R. Menáchem* of *Rekanat*, and printed at Basel in quarto in the year 341, that is, 1581. It treats of the reasons for the commandments of the Law.

תלמד בבלי *Talmud Bavéli*, that is, the Babylonian Talmud, was printed at Amsterdam in large quarto in the year 404, that is, 1644.

תלמוד ירושלמי *Talmud Jeruschálmi*, that is, the Hierosolymitan Talmud, was printed at Cracow in folio in the year 363, that is, 1603.

תפוחי זהב *Tappúche Sáhaf*: see *Jesod Schirim*.

תפלות מכל השנה *Tephillóth miccól haschána*, that is, the prayer book used throughout the entire year by the German Jews, and called by them the thick *Tephilla*, was printed at Frankfurt am Main in quarto in the year 448, that is, 1688.

Tephillóth &c.: the same prayer book, which the Frankfurt Jews call the Polish *Siddúrim*, was printed at Amsterdam in quarto in the year 441, that is, 1681, with a commentary, and arranged according to the usage of the Jews in Poland, Russia, Lithuania, Bohemia, and Moravia.

Tephillóth &c.: prayer book of the German Jews, printed in the year 444, that is, 1684, in sexto-decimo, with the place of printing omitted; I believe, however, that it was printed at Hanau.

תקוני הזהר *Tikkúne hassóhar*, or *Tikkúnim*: see *Sohar chádasch*.

תשבי *Tischbi*: see *Sepher hattischbi*.

Toledóth Adam ve-Chavva: see *Sepher toledóth*, &c.

תולדות ישו *Toledóth Jeschu* was printed at Altdorf in quarto in the year 1681, and is contained in the aforementioned book of Herr Doctor *Wagenseil* entitled *Tela ignea Satanæ*.

תולדות יצחק *Toledóth Jizchak* was written by *R. Isaac Karro* and printed at Mantua in the year 318, that is, 1558, in *quarto*. It is a commentary on the Five Books of Moses.

תורת אדם *Toráth ádam* was written by *R. Mosche bar Nachman* and printed in the year 355, that is, 1595, in *quarto*. It teaches how a person is to conduct himself in times of illness, death, and mourning, as well as concerning retribution after this life.

טוב הארץ *Tuv haárez* was written by *R. Nathan Spira* and printed at Venice in *octavo* in the year 415, that is, 1655. It treats of the praise of the Land of Israel.

V.

Vajikra rábba: see *Rabboth*.

וה עמודים *Váve ammúdim* was written by *R. Scheftel* and printed at Wilmersdorf in folio in the year 446, that is, 1686. It treats of the Law, goodness, justice, truth, and peace.

Z.

צידה לדרך *Zeda ledérech* was written by *R. Bät* and printed at Prague in folio in the year 383, that is, 1623. It is an explanation of Rabbi Solomon Jarchi's commentary on the Five Books of Moses.

צמח דוד *Zémach David* was written by *R. David Gans* and printed at Frankfurt am Main in the year 492, that is, 1692. It is a chronicle and history book.

צרור המור *Zerór hammór* was written by *R. Abraham Seba* and printed at Cracow in folio in the year 295, that is, 1495, and at Venice in the year 326, that is, 1566; in the latter edition, however, much that is directed against Christians has been omitted.

Zijóni: see *Menáchem Zijóni*.

Index of the Judeo-German Books Cited in This Work.

Bible of the Old Testament, translated by *R. Joseph bar Alexander* and printed at Amsterdam in the year 437, that is, 1677, in folio.

Brandspiegel (also called ספר המראה *Sepher hammáreh*) was written by *R. Mosche Henoch* and printed in the year 362, that is, 1602, at Basel in quarto, and also at Frankfurt am Main in the year 437, that is, 1677, likewise in quarto. It deals with morals and how the soul defiled by sins ought to do penance.

Gelilóth érez Jisrael: see *Sepher gelilóth*, &c.

Jüdischer Theriack (Jewish Theriac) was written by *R. Salman Zevi* against the book of the converted *Samuel Friedrich Brenz*, entitled "Der Jüdische abgestreiffte Schlangenbalg" (The Jewish Stripped Snakeskin), and was printed in the year 375, that is, 1615, at Hanau in quarto.

לב טוב *Lef tof* was written by *R. Isaac* and printed at Wilmersdorf in folio in the year 433, that is, 1673. It is a moral book concerning how a person ought to conduct himself.

מעשה בו *Maaseh-Buch*, whose author is unknown, was printed at Frankfurt am Main in the year 443, that is, 1683, in quarto. It is a book of stories.

מעשה רוח מניקלאסבורג *Maaséh harúach minniklasburg*, that is, the story of a spirit from Nikolsburg, namely how it entered into a Jew and was driven out of him. It was printed at Frankfurt am Main in the year 1698, but without mention of the place or the year, in octavo, because the Jews were embarrassed by it.

מעשים ספרים מ מלכי ישראל *Maasióth Sippurim min malke Jisrael* was written by *R. Gerson* and printed at Amsterdam in octavo without a date. It deals with the Jews who are said to dwell beyond the river Sambatyon.

מסעות רבי בנימין *Masseóth Rabbi Binjamin*, that is, the travel account of Rabbi Benjamin, was printed at Amsterdam in octavo in the year 451, that is, 1691.

מקוה ישראל *Mikvéh Jisráel* was written by *R. Menasse ben Israel* in Portuguese, translated into German by another person, and printed at Amsterdam in octavo in the year 451, that is, 1691. It deals with the future redemption.

סליחות *Selichóth*, printed in Amsterdam in quarto in the year 435, is a prayer book.

ספר גלילות ארץ ישראל *Sepher gelilóth érez Jisrael* was written by R. Joseph and printed in Ferd in the year 451, that is, 1691. It is a description of the land of Israel and other places, as well as of the land beyond the river Sabbatjon.

ספר מנהגים *Sepher minhagím* was printed in Dürenfort in quarto in the year 452, that is, 1692. It deals with Jewish customs.

צאנה וראינה *Zeénah ureénah* was written by R. Jacob and printed in Frankfurt am Main in folio in the year 453, that is, 1693. It is a commentary on the five books of Moses.

Index of Those Books Written by Certain Jews Converted to the Christian Religion, Which Are Cited in This Work.

Antonii Margaritæ The Whole Jewish Faith. Printed in Frankfurt am Main in octavo in the year 1689.

Dietrich Schwaben's Jewish Cloak. Printed in Cologne in quarto in the year 1616.

Ferdinand Hessen's *Flagellum Judaicum*, or Jewish Scourge. Printed in Strasbourg in the year 1601.

Friedrich Samuel Brentzen's Jewish Stripped Snakeskin. Printed in Nuremberg in quarto, in Mr. Wülfer's Annotations on the Jewish Theriaca, in the year 1680.

Hieronymi de sancta fide libri duo contra Judæos. Printed in Zurich in octavo in the year 1552.

Johann Adrian of Emden's Epistle and Warning Letter to All Stubborn and Obstinate Jews. Printed in quarto in Wittenberg in the year 1610.

Johann Philip Bleibtreu's Enlightened *Meir*. Printed in duodecimo in Frankfurt am Main in the year 1687.

Victor of Carben's Little Jewish Book. Printed in octavo in the year 1550, though the place of printing is not noted therein.

As for the remaining books that are cited, I have deemed it unnecessary to include their index here.

The First Part of the Discovered Judaism.

Chapter I.

In which is shown what unseemly and in part very blasphemous things the hardened Jews teach and write concerning God the Father.

One reads in the fifth book of Moses, in the 28th chapter, that when Moses, the pious and faithful servant of God, earnestly and solemnly enjoined upon the children of Israel the keeping and observance of God's commandments, he gave them to understand that if they would diligently heed them and duly obey the most holy will of the Most High, they should be blessed in all places and in all things; but on the other hand, if they would not live according to the voice of the Almighty and would not submit themselves to His laws, they should be cursed in every manner and should be struck with madness, blindness, and hardness of heart. The wicked Jews, however, paid no heed to such sharp threats, but contemptuously rejected the word of God in their stubbornness; and from this it has come to pass that they have been visited with all manner of well-deserved punishments, of which blindness and the hardening of their hearts is the greatest. Concerning this their hardening and spiritual blindness, God speaks to the prophet Isaiah in Isa 6:9-10 as follows: "Go and say to this people: Hear and understand not, see and perceive not. Harden the heart of this people, and make their ears dull, and blind their eyes, that they may not see with their eyes, nor hear with their ears." And in the 29th chapter of the said prophet, Isa 29:10, it is said to the Jews: "The Lord has poured out upon you a spirit of deep sleep, and has closed your eyes; your prophets together with your rulers He has blinded." So also in the 42nd chapter of the aforementioned Isaiah, Isa 42:18-19, they are addressed thus: "Hear, you deaf, and look, you blind, that you may see. Who is so blind as my servant? And who is so deaf as my messenger?" For this reason Christ the Lord also calls the scribes and Pharisees blind, and leaders of the blind, in Matt 15:14.

This great spiritual blindness of the wicked Jews, which derives from God's curse, is still clearly evident to this day in many respects, and particularly in this: that they write and teach concerning God the Father, who is nonetheless the most perfectly complete and most holy Being, things so unseemly, mocking, irrational, and blasphemous, things that run directly contrary to the Divine Majesty and His attributes, things that could never have entered the mind of any reasonable person.

First, in their books, a certain measure and length is attributed to God which, although incomprehensibly great, is nonetheless highly demeaning to the Divine Being, since that Being is infinite and consequently cannot be measured. Concerning this, the following is read in the written and never-yet-printed book *Rasiel*, which is said to have been given by the angel Rasiel to the first man Adam: אמר רבי ישמעאל אמר לי מטטרן שריא רבא ושהדותא מעיד אני עדות זו ביהוה אלהי ישראל אלהא חייא וקיימא מרנא ורבוננא מבית מותב יקירה ולעילא ק"יח רבבות פרסאות ומבית מותב יקירה ולמטה ק"יח רבבות פרסאות רום גובהו של ימין ועד זרועו שלו של שמאל ע"ו רבבות. מן גלגל עין של עין ימין עד גלגל עין של שמאל ל' רבבות. גלגלתיה ובראשיה

שלש רבבות. עטרות שבראשו ששים דבנור כנגד ששים רבבות של אלהי ישראל לפיכך נקרא האל הגדול הגבור והנורא
That is: Rabbi Ishmael has reported that Metatron, the great Prince of Testimony, said to him: I bear this testimony by Jehovah, the GOD of Israel, the living and everlasting GOD, our Lord and Ruler, that from the house (or place of the seat of His glory) upward there are one hundred and eighteen times ten thousand (or eleven hundred and eighty thousand) miles, and from the house (or place) of the seat of His glory downward there are one hundred and eighteen times ten thousand (or eleven hundred and eighty thousand) miles. His height is two hundred and thirty-six times ten thousand miles. From His right arm to His left arm there are seventy-seven times ten thousand (or seven hundred and seventy thousand miles). From the right eyeball to the left there are thirty times ten thousand (or three hundred thousand miles). The skull in His head is three times ten thousand (or thirty thousand miles) in length and breadth. The crowns which stand upon His head are sixty times ten thousand (or six hundred thousand miles long), in consideration of the sixty times ten thousand (Israelite souls) of the GOD of Israel; and for this reason He is called the great, mighty, and terrible GOD.

One page after this, the following continues there: אמר רבי ישמעאל אני ראיתי את מלך מלכי המלכים יושב
על כסא רם ונשא וחיילותיו עומדים לפניו מימינו ומשמאלו. אמר לי מלאך שר הפנים ששמו מטטרון רבי ישמעאל אומר
לך פמה שיעור של הק״בה שהוא מכוסה מכל הבריות. פרסות רגליו כל העולמים כולן שנאמר השמים כסאי והארץ הדום
רגלי. גובה פרסותיו שלש רבבות אלפים פרסאות וגו׳. מכף רגליו ועד קרסוליו אלף רבבות ות״ק פרסאות גובהו וגו׳.
מקרסוליו עד ארכובותיו תשעה עשר רבבות אלפים וארבע פרסאות גובהו וגו׳. מארכובותיו עד ירכתיו שנים עשר רבבות
פרסאות ואלף וארבע פרסאות גבהו וגו׳. מירכתיו ועד צוארו עשרים וארבע אלפים רבבות פרסאות וגו׳. צוארו שלשה
עשר אלפים רבבות ות״ח פרסאות גובה צוארו וגו׳. וקמ רבוא ואלק ות״ק פרסאות וגו׳. שחור שבעין ימינו רבוא ואלף
ות״ק פרסאות וכן של שמאל וגו׳. ימינו שתיס ועשרים רבבות ושתיס פרסאות וכן של שמאל וגו׳. משכם ימינו ועד שכם
שמאלו ששה עשר אלפים רבבות פרסאות וגו׳ ממרפקו ימינו עד זרוע שמאלו שנים עשר אלפים רבבות פרסאות ככל
אצבע ואצבע ומתר that is: Rabbi *Ismael* has said: I have seen the King of kings of all kings, sitting upon a high and exalted throne, and His armies stood before Him, at His right and left sides. Then the angel, the Prince of the Countenance, who is called *Metatron*, spoke to me: *Rabbi Ismael*, I will tell you the measure of the Holy and Blessed God, which is hidden from all creatures. His soles of the feet are all the world, as it is said (Isa 66:1): Heaven is my throne, and the earth my footstool. The height of His soles is three times ten thousand (or thirty thousand) miles, *&c.* From His sole up to His heel is one thousand times ten thousand and five hundred miles, *&c.* From His heels to His kneecaps is nineteen times ten thousand and four miles in height, *&c.* From His kneecaps to His hips is twelve times ten thousand and four miles in height, *&c.* From His hips to His neck is twenty-four thousand times ten thousand miles, *&c.* The height of His neck is thirteen thousand times ten thousand and eight hundred miles, *&c.* His beard is eleven thousand and five hundred miles (long), *&c.* The black of His right eye is eleven thousand and five hundred miles (long), and likewise that of the left (eye), *&c.* His right hand is twenty-two times ten thousand and two miles (long), as is likewise His left, *&c.* From His right shoulder to His left shoulder is sixteen thousand times ten thousand (or one hundred and sixty thousand times a thousand) miles, *&c.* From His right arm to His left arm is twelve thousand times ten thousand (or one hundred and twenty thousand times a thousand) miles, *&c.* As for the fingers of His hands, they are all together twelve thousand times ten thousand miles long, *&c.* After this, the following continues there: אמר לי רבי ישמעאל לפני הלמידיו
אני ורבי עקיבא ערבים בדבר זה שכל מי שהוא יודע שיעור זה של יוצרנו ושבחו של הק״בה מובטח לו שהוא בן עולם

הבא (that is: Rabbi Ismael has said to me, before his disciples: I and Rabbi *Akkiva* are guarantors in this matter, that whoever knows this measure of our Creator and the praise of the Holy Blessed God may be assured that he will be a child of the world to come, that is, of eternal life).

Concerning the aforementioned length or measure of God, the following is also written in the little book *Othioth* (or *Otios*, as the German and Polish Jews pronounce it), Rabbi Akkiva, *fol.* 16, *col.* 3: קרוב ה׳ לנשברי לב שכל שבורי לב חביבין לפני הקב״ה יותר ממלאכי השרת שמלאכי השרת מרוחקים מן השכינה שלשים וששה אלפים רבבות פרסאות שנאמר שרפים עומדים ממעל לו׳ בגימטריא שלשים וששה אלפים הן מלמד שגופו של שכינה מאתים ושלשים וששה רבבות פרסאות. ק׳ ושמנה עשר ממדני ולמעלה ומאה ושמנה עשר ממדני ולמטה ופרסאות הללו אינן כפרסאות שלנו אלא כפרכה שלו שהפרסה שלו אלף אלפים אמה ואמה שלו ד׳ וזרות וטפח וזרת שלו מסוף העולם עד סופו שנאמר מי מדד בשעלו מים ושמים בזרת תכן. ד׳ אשטים בזרת תכן מלמד שהשמים ושמי השמים זרת אחד ארכן וזרת אחד רחבן וזרת אחד קומתן וארץ וכל התהומות פרסת רגל אחד ארכה ופרסת רגל אחד רחבה ופרסת רגל אחד קומתה עד הרקיע הראשון. That is to say: (It is written in Ps 34:19:) The Lord is near to those who are of a broken heart; for all who have broken hearts are more pleasing before God than the ministering angels, since the ministering angels are removed from the Divine Majesty by thirty-six thousand times ten thousand (or three hundred and sixty thousand times a thousand) miles, as it is said (Isa 6:2): The seraphim stood ממעל לו *mimmaäl lo*, that is, above Him, where the little word לו *lo*, through the *Gematria* (which is a part of the *Cabbala*, by means of which the letters of one or more words are reckoned as numbers) yields thirty-six thousand. Behold, this teaches us that the body of the Divine Majesty is two hundred and thirty-six times ten thousand (or two thousand times a thousand, and three hundred and sixty thousand) miles in length. From His loins upward there are one hundred and eighteen times ten thousand (or a thousand times a thousand, and one hundred and eighty thousand miles), and from His loins downward there are one hundred and eighteen times ten thousand (miles). These miles, however, are not like our miles, but like His (namely, God's) miles; for His mile is a thousand times a thousand ells in length, but His ell measures four spans and one hand's breadth, and His span extends from one end of the world to the other, as it is said (Isa 40:12): Who has measured the waters in the hollow of His hand, and meted out the heavens with a span? In another sense, the words "and meted out the heavens with a span" teach that the heavens and all the heavens are only one span in length, and equally as wide and as high, and that the earth, together with all the abysses, is one foot-sole in length and one foot-sole in breadth, and likewise one foot-sole in height up to the first firmament. Something on this subject may also be read in the book *Schend luchôth haberrith* (or *lúchos hábberis*), fol. 262, col. 1. Rabbi Akkiva, however, who was one of the Talmudic teachers, has greatly erred in the numerical value of the little word לו *lo*, for it yields only thirty-six, and not thirty-six thousand in number; yet the supremely wise rabbis may interpret Scripture however they please.

Second, they teach concerning God that He studies, even though no knowledge is hidden from Him and He is wisdom itself. On this subject, the following is written in the Talmudic tractate *Avóda sára*, fol. 3, col. 2: אמר רבי יהודה אמר רב שתים עשרה שעות הוי היום שלש הראשונות הק״בה יושב ועוסק בתורה. שניות יושב ודן את כל העולם וגו׳. שלישיות יושב וזן את כל העולם וגו׳. רביעיות יושב ומשחק עם לויתן that is: Rabbi Jehuda says that Rav said: the day has twelve hours; in the first three, God sits and studies the Law. In the next three hours He sits and judges the entire world, *etc.* In the third set of three hours He sits and sustains the entire world, *etc.* But in the last three hours He sits and plays with the *Leviathan*. The very same is also to be found in the *Jalkut Schimóni* on Isaiah, fol. 50, col. 4, num. 316. But in

the Jerusalem *Targum*, or the Jerusalem *Chaldean* translation of the Five Books of Moses, it is read with a slight alteration in the Parasha or section *Haasinu* as follows: אמר משה נביא כד סלקית למרומא חמית תמן רבון כל עלמיא יי' מרבע יומא לארבע חולקין תלת שעין עסיק באורייתא תלת שעין עסיק בדינא משה that is: Moses the Prophet has said: when I had ascended on high, I saw there the Lord of all the world, who divided the day into four parts; three hours He studied the Law, and three hours He was occupied with judgment, and three hours He was busy sustaining the world, but in the three (remaining) hours He joined men together with women. And in the book *Rabboth* or *Rabbos*, it is read in *Bammidbar rabba*, fol. 224, col. 1, in the 19th *Parascha*: רבי אחא בשם רבי חנינא אמר בשעה שעלה משה למרום שמע קולו של הקב"ה שיושב ועוסק בפרשת פרה אדומה ואומר הלכה בשם אומרה that is: Rabbi *Acha* says in the name of Rabbi *Channina* that Moses, at the time when he ascended on high (namely, into heaven), heard the voice of God, who was sitting and studying in the *Parascha* concerning the red heifer (that is, in the 19th chapter of the fourth book of Moses, where the red heifer is treated), and was delivering a ruling in the name of the one who had stated it. The very same is also found in the book *Ir gibborim*, fol. 70, col. 1, numero 212; and likewise in the *Targum*, or the Chaldean translation of Song 5:10, in the Venice edition, and in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, in the *Parascha Vajischma Jethro*, fol. 97, col. 3, it is written as follows: בכן שריאת כנשתא דישראל למשתעי בשבחא דמרי עלמא וכן אמרת להההוא אלהא רעותי למפלח דעטיף ביממא באצטלא חור כתלגא ועסיק בעשרין וארבע ספרין דאורייתא ופתגמי נבואה וכתיבי ובליליא הוא עסיק בשיתא סדרי משנה that is: Thus the Israelite congregation began to recount the praise of the Lord of the world, and said: I will serve that God who by day clothes Himself in a robe as white as snow, and studies in the twenty-four books of the Law, the Prophets, and the sacred Writings (that is, in the Bible of the Old Testament, which is divided into twenty-four books), but by night studies in the six orders (and parts) of the *Mishna* (that is, in the Talmud).

They also make God into a schoolmaster, and it is reported of Him in the *Jalkut Schimoni* on *Isaiah*, fol. 59, col. 4, numero 316, that since the Temple was destroyed He no longer plays; and it follows thereupon: ברביעית מאי קא עביד יושב ומלמד תינוקות של בית רבן מורה שנאמר את מי יורה דעה ואת מי יבין שמועה לגמולי מחלב ולעתיקי משדים: that is, What then does He do in the fourth part (of the day, namely in the last three hours thereof?) He sits and teaches the schoolchildren the Law, as it is said (Isa 28:9): Whom shall He (namely the Lord) teach knowledge? Or to whom shall He give understanding of what has been heard? To those who are weaned from milk and taken away from the breasts.

Third, they teach that in the firmament of heaven there are high schools in which deceased rabbis and others, and even the devils themselves, diligently study; and that in those same schools a sharp disputation was once held against GOD, and that He was overcome in the disputation. Concerning these high schools, the following is written in the book *Jalkut Rubéni gadól, fol. 159. col. 3.* from the book *Peliah*: דע לך שאין ישיבה שלמטה שאין נגדה למעלה וכו' אחד מבני הישיבה יש לו למעלה כח וצל כנגדו. ואם אלף ישיבת למטה כנגדן אלף למעלה : that is: Know that there is no high school down here (on earth) that does not have one up there (in heaven) set over against it. Likewise, every one who is in the high school down here has up there (in heaven) a power and a shadow (by which an angel is understood) set over against him; and when there are a thousand high schools down here, there are also a thousand up there set over against them. So too, in the book *Emek hammélech*, under the title *Hakdamáth hammechabbér*, in the 2nd chapter, in the third preface, *fol. 10. colum. 2.*, the following is written concerning *Rabbi Isaac Lurja*: לפעמים נתגלה אליו אליהו ז"ל ומלמדו סתרי תורה: וזכה שבכל לילה עלתה נשמתו

בישיבה של מעלה ובאו גדודים של מלאכי השרת לשמרו בדרך עד שהכניסוהו במתיבתא דרקיעא והיו שואלין אותו באיזה ישיבה הוא בוחר לשבט ההוא בחר לו לפעמים בישיבת הרשב"י ולפעמים בישיבת רבי עקיבא ולפעמים בישיבת רבי אליעזר הגדול ולפעמים בישיבת הנביאים: that is: At times Elijah (of blessed memory) revealed himself to him and taught him the secrets of the Law. He was also so worthy that his soul (that is, he himself) ascended every night into the high school above, whereupon hosts of ministering angels came to guard him on the way, until they had brought him into the Academy of the Firmament. They then asked him which high school he chose to sit in; and he sometimes chose for himself the high school of *Rabbi Simeon ben Jochai*, sometimes the high school of *Rabbi Akkiva*, sometimes the high school of the great *Rabbi Eliezer*, and sometimes also the high school of the Prophets.

So also in the book *Médrasch Kohéleth* (or *Kohéles*) *fol. 32. col. 2.* the following is read: אמר רבי יוחנן כל מי שהוא יגע בתורה בעולם הזה לעולם הבא אין מניחין אותו לישון אלא מוליכין אותו לבית מדרשו של שם ושל עבר ושל אברהם יצחק ויעקב ומשה ואהרן: that is: *Rabbi Jochanan* has said, everyone who labors in the Law in this world will not be permitted to sleep in the world to come, but rather will be led into the school of *Sem*, *Heber*, *Abraham*, *Isaac*, *Jacob*, *Moses*, and *Aaron*. In the *Jalkut chádasch*, however, at *fol.* 115. *col.* 4. under the title *Maláchim*, numero 24, the following is taught from the *Sohar*: שתי ישיבות יש למעלה זו מזו חדא מתיבתא דרקיעא וחדא מתיבתא למעלה ממנה. בישיבה העליונה אין שם שום קשיא ופרכא אבל מתיבתא דרקיעא יש שם קושיא ופרכא. וכל מה שמקשים שם מתרצים בישיבה העליונה ולעתיד לבוא יסתלקו גם מישיבת הרקיע קושיות ועל זה נאמר יהי שלום בחילך שלוה בארמונותיך : that is: There are above two lofty academies, one above the other. The first is the lofty academy of the firmament, but the other is the one that is above it. In the uppermost, no *objectiones* or objections and contrary questions arise, but in the lofty academy of the firmament such things do occur; and all the objections that arise there are resolved in the uppermost lofty academy. In the future, however, there will also be no more objections in the lofty academy of the firmament, and for this reason it is said (Ps 122:7): "May there be peace within your walls, and rest within your palaces."

Regarding the *Doctores* and teachers who are to teach in the aforementioned schools, these are to consist not only of deceased rabbis but also of angels. As concerns the deceased rabbis, it is written thus in the Talmudic tractate *Sanhedrin fol.* 92. *col.* 1: כל הלומד תורה בעולם הזה וזכה ומלמדה לעולם הבא שנאמר ומרוה גם הוא יורה : that is, everyone who teaches the Law in this world is made worthy to teach also in the world to come, as it is said (Prov 11:25): he who teaches shall also teach, as the Jews erroneously interpret it. For this reason Rabbi *Akkiva*, as well as Rabbi *Elieser* and others, are also to teach there, as has been noted in the preceding section. As regards the angels, however, it is read thus in the book *Jalkut chadash fol.* 170. *col.* 2. *numero* 43, from the book *Tikkune Sohar chadash*, under the title *Torah*: בית הלל ובית שמאי כנגד תרי אמוראי ברקיע דהיינו : מיכאל וגבריאל והמכריע ביניהם הוא אוריאל : that is, to the house of *Shammai* and the house of *Hillel* there are set opposite two teachers of the *Gemara* in the firmament, namely *Michael* and *Gabriel*, while *Uriel* pronounces the verdict between them.

What goes on in such schools of the firmament is something the Rabbis have much to write about. In the commentary of Rabbi *Menáchem* of *Rekanat* on the five books of Moses, it is written at *fol.* 97, *col.* 2, in the *Parascha Vajischma Jethro*, as follows: שנאמר : כשם שהואל שואל למטה כך למעלה שנאמר כשם שדנין למטה כו' שנאמר למטה כך דנין למעלה במתניתא בחילא דמלכא: that is, just as questions are brought forward here below (in the schools), so it also happens up above, as it is said (Dan 4:14):

“This matter is decreed by the council of the watchers.” Just as judgment is rendered here below, so also is judgment rendered up above. It is likewise written in the book *Jalkut Rubeni gadol*, *fol.* 159, *col.* 3, in the *Parascha Pinchas*, from the book *Peliah*, immediately following that which was already cited from it above: פה שלומדים למטה הוא שלומדים למעלה פי׳ חגורין אחורי להם וכו׳ אלו התנאים ואמוראים המה ותלמידיהם ותלמידי תלמידיהם כולם היו בהר סיני במעמד כל ישראל וקודם מתן תורה כולם היו למעלה. והרבה פעמים עברה כל התורה כולה על פיהם וראה באמת כשיעלה משה למרום מצאו לרבי עקיבא ותלמידו עמו וזה הי׳ קודם מתן תורה. ואמר לך דבר גדול כמעלה משה למרום באו שלש ומאתים של בנות צלפחד ובקשו נחלת אביהן בארץ ישראל בעד הכנת נעשה ונחנו שם ואמר להם הקב״ה הדין וכאשר היה הדבר למעלה כך היה הדבר למטה לא שמשה היה שואל אלא היה מלמדם מה שהיה למעלה כי כולה היה כתוב. וכן המגדף והמקושש וטמאים כיוצא בהם. דע כי בזמן דקא עסקי׳ למטה קא עסקי כחות שכנגדם למעלה ועל אותו ענין ממש. ולפעמים הנפש וציורותיה למעלה ולפעמים הנפש למטה בלבוש הגוף הכח למעלה: that is, what is learned here below is also learned up above, for they have the very same Law. Moreover, all the Doctors of the *Mishna* and *Gemara* (in which two parts the entire *Talmud* consists), together with their disciples and the disciples of their disciples, were all present together at Mount Sinai when all Israel stood there, and they were all up above (in heaven) before the Law was given; the entire Law also passed through their mouths many times. The truth of this may be seen from the fact that when Moses ascended on high (namely, into heaven to receive the Law, as is reported below in the 8th chapter of this first part), he found Rabbi *Akkiva* and his disciple there with him, which occurred before the Law was given. I will also tell you a great thing: when Moses ascended on high, the shadows and powers of the daughters of *Zelaphead* (who are mentioned in Num 27) came and sought their father’s inheritance in the land of Israel; this matter was also dealt with and deliberated upon there, and God pronounced judgment for them. Just as the matter proceeded up above, so also did it come to pass here below: not that Moses had to ask, but rather he instructed them in what had taken place up above, for it was all written down. So it is likewise with the blasphemer (of whom Lev 24:11, 14 is to be read) and him who gathered wood on the Sabbath (mentioned in Num 15:32), as well as the unclean, and so forth. Know also that when people here below engage in study, their powers (that is, their angels or spirits) above are certainly studying in that very same matter as well. Sometimes the soul and its shadow and power are above, but sometimes the soul is here below in the garment of the body, and the power is above.

Furthermore, in the little book *Othióth* (or *Osios*) *Rabbi Akkiva*, fol. 22, col. 3, the following is read: דאמר משה מזלו של רבי עקיבא בפרגוד של מקום שחזה יושב ודורש אותיות של תורה על כל תגי כל אות ואות אומר עליו ג׳ מאות וששים וק׳ טעמי תורה מיד היה מסתוי ומתזעזע ואמר אין לי עסק בדברי תורה שנאמר ויאמר בי אדוני שלח נא ביד תשלח גלוי היה לפני הק״בה מה בלבו של משה מה עשה הק״בה שמין לסגנואל שר של כל החכמה והתבונה מה עשה תפשו למשה והוליכו למקום אחר והראהו בפרגוד של מקום דוכר דמכת של מזלות של חכמים ושל נבונים ושל סנהדרין ושל סופרים שיושבין ודורשין טעמי תורה ומקרא ומשנה ומדרש הלכות ואגדות ושמועות ותוספות הלכה למשה מסיני מיד נתקררה דעתו וכו׳ : that is, when Moses saw the *Massal* or spirit of Rabbi Akkiva behind the curtain of God, sitting and expounding the letters of the Law together with all the little strokes of each individual letter, and bringing forth three hundred and sixty-five meanings (or interpretations) of the Law, he trembled and shook, and said: I want nothing to do with the Law, as it is written (Exod 4:13): “Send whomever you wish to send.” Now it was not hidden from God what Moses had in his mind; but what did God do? He sent *Sangafel*, the prince of all wisdom and understanding, to him. What did this one do? He took hold of Moses and led him to another place, and showed him behind the curtain of God many tens of thousands of spirits of the wise and the discerning

of the *Synedrion* or high council, and of the scribes, who sat and expounded the meanings of the Law, of Scripture, of the *Mischna*, of the *Medrasch* (that is, of the allegorical explanations), of the *Halachóth* (or *Halóchos*, that is, of the legal decisions), of the *Haggadóth* (or *Haggadós*, that is, of the entertaining narratives), of the *Schemuóth* (or *Schemuos*, that is, of the traditions which are heard), and of the *Tosephóth* (or *Tósephos*, that is, of the additions to the *Talmud*), and declared that it was a legal decision of Moses from Mount Sinai; whereupon he immediately set his mind at rest, etc.

God the Lord is also said to bring forth a new *Halacha* (or *Halócho*, that is, a ruling) every day in the upper heavenly academy, concerning which it is written in the book *Bereschith* (or *Beräschis*) rábba, *fol.* 44, *col.* 3, in the 49th *Parascha*, and *fol.* 57, *col.* 4, in the 64th *Parascha*, as follows: אינין יום שאין הקב"ה מחדש הלכה בבית דין של מעלה; מאי טעמיה שמעו שמוע ברוגז קולו והגה מפיו יצא . חוק הנה אלא תורה שנ' הגית בו יומם ולילה that is: There passes no day in which God does not bring forth a new ruling in the upper court of justice. From where is this proven: (because it is written in Job 37:2:) Hear attentively the stirring of His voice, and a *hegeh*, that is, a discourse, shall go forth from His mouth. The word *hegeh*, however, signifies nothing other than the Law, as it is said (Josh 1:8): *vehagitha bo jomám valájela*, that is, You shall meditate on it day and night. And in the Talmudic tractate *Chagiga* it is read at *fol.* 15, *col.* 2: אשכחיה רבה בר שילה לאליהו אמר ליה מאי קא עביד הקב"ה אמר ליה קאמר שמעתא מפומיהו דכלהו רבנן ומפומיה דרבי מאיר לא קאמר אמר ליה אמאי אמר ליה משום דקא גמר שמעתא מפומיה דאחר: that is: Rabba, the son of Shela, found Elijah and asked him what God was doing; whereupon he told him that He had brought forth a lesson from the mouths of all the rabbis, but from the mouth of Rabbi Meir He had said nothing. Rabba asked why. Elijah answered: because he had learned a lesson from the mouth of the other one (that is, of Elisha, the son of Abuja).

When a difficult question is sometimes brought before the upper academy, the rabbis on earth are also to be consulted about it, in order to give their opinion on the matter. Concerning this, the following is found in the aforementioned *Rabbi Menachem* of *Recanati*'s commentary on the Five Books of Moses, *fol.* 129, *col.* 3, in the *Parascha Vajikra*: רבי שמעון היה אזל לטבריא פגע ביה אליהו אמר ליה שלם למך במאי קא עסיק קדוש ברוך הוא. ברקיעא אמר ליה בקרבנות קא עסיק ואמר מלין דדתין משמך זכאה אנת ואתינא למנקום לך שלם וכלה חד בעינא למשאל מינך לאסכמא במתיבתא דרקיעא . שאלתא שאלו עלמא דאתי לית ביה אכילה ושתיה והא כתיב באתי לגני אחותי כלה אכלתי יערי עם דבשתי אמר ליה אכלתי יערי אמר אכלתי יערי שעיתי יני . אמר רבי שמעון וק"בת מה אותב לון . אמר ליה אמר הקב"ה הא בר יוחאי לימא אחונא למשאל סני: that is, Rabbi Schimon once went to Tiberias, and when Elijah met him, he greeted him and asked him in what subject God was studying in the firmament of heaven. He told him that He was studying the subject of the sacrifices and had, on your account, brought forward new matters. You are righteous, and I have come to greet you beforehand, and I desire to ask you one thing, so that the high academy of the firmament may come to agreement. A question has been posed as to whether one also eats and drinks in the life to come. (In response to this it was answered:) Is it not written (Song 5:1): I come into my garden, my sister, my dear bride; I have eaten of my honeycomb. Should one who neither eats nor drinks say, I have eaten of my honeycomb, I have drunk of my wine? Thereupon Rabbi Schimon asked what God had then answered them in reply; and he said, God declared that Ben Jochai should give the answer to this: and that is why I have come to ask you.

What concerns those who during their lifetime did not study, but who did good to those who studied the Law: these shall be taught after their death, as is taught in the little book *Schechechath leket*, under the title *Gemiluth chasadim uzedaka* (or *gomilus chasodim uzedoko*), numero 4, from the book סוד ה׳ ליראיו, where it is written as follows: מי שנתן בחייו ללומדי תורה וגמל חסד עמהם אע״פ שהוא עם הארץ לאחר מותו מלמדין אותו: that is, Whoever gives something to those who learn the Law, and shows them mercy, even if he is an idiot or unlearned man, shall nonetheless be taught after his death.

But since books are required for studying, such deceased persons shall also have books in which they study, and this is read in the *Sepher Chasidim*, numero 455, as follows: נשמות יש להם ספרים ערוכים על השולחן כמו שהיו רגילים בחייהם ללמוד כן במותם לומדים: that is, The souls have their books laid out ready on the table: just as they were accustomed to learning during their lifetime, so they learn also in their death. And immediately following, at numero 458: מעשה שעברו נכרים דרך בית הקברות בליל שבת וראו יהודי אחד וספרו על שלחנו וקרא בו: that is, A story occurred in which strangers passed by a place of burial and saw a Jew who had his book on the table and was reading in it.

That devils also come to the upper academy and are supposed to study there can be demonstrated from the Talmudic tractate *Gittin*, where at fol. 68, col. 1 it is reported that when someone once inquired after a certain worm called Schamir (which shall be discussed below in Chapter 8), asking where it had gone, the answer was given that Aschmedai, the king of the devils, would surely know. But when asked where he himself was to be found and located, the following answer was given: בטורא פלן כריא ליה כירא ומליא ליה מיא ומכסיא בטינרא וחתמא בגושפנקא דכל יומא סליק לרקיעא ותמר מתיבתא דרקיעא ונחית לארעא ותמר מתיבתא דארעא וכו׳ that is, on Mount N. he has dug himself a pit and filled it with water, covered it with a stone, and sealed it with his signet ring, and he ascends every day into the firmament and studies in the academy there, after which he comes back down to the earth and studies in the academy of the earth.

How it once came to pass that there was sharp disputation against GOD in the heavenly academy of the firmament, and that He was contradicted by all the heavenly academies, is taught to us by Rabbi *Bechai* in his book *Cad hakkemach fol. 78. col. 1.*, drawn from the Talmudic tractate *Báva mézia, fol. 86. col. 1.*, under the title *Och Tov*, in the following words: רבה בר נחמני הוה וריש שמע דקא מיפלגי במתיבתא דרקיעא אם בהרת קדמה לשער לבן טמא אם שער לבן קדם לבהרת טהור ספק הקב״ה אומר טהור וכולהו מתיבתא דרקיעא אמרי טמא . אמרי מאן נוכח דמה בר נחמני דאמר דמה בר נחמני אני יחיד בנגעים ואני יחיד באהלות שדר שליחא בתריה ולא הוה מצי מלאך דמותא למקרב לגביה דלא הוה פסיק פומיה מגירסא אדהכי נשב זיקא ואוש ברי קני סבר גונדא דפרשי דזון אמר תינח נפשיה דההוא גברא ולא נימסר בידא דמלכותא כי הוה ניחא נפשיה אמר טהור טהור יצתה בת קול ואמרה אשריך בר נחמני שגופך טהור ויצתה נשמתך בטהור : that is: *Rabba bar Nachmáni* was reading and heard that those in the academy of the firmament were disputing with one another as to whether it is unclean when a blister comes before the white hair, or whether it is clean when the hair comes before the blister. This was uncertain. GOD said it was clean; but all the heavenly academies of the firmament said it was unclean. Thereupon the question was raised as to who should prove the matter and settle the dispute, and *Rabba bar Nachmáni* was proposed, for *Rabba bar Nachmáni* had said: I alone am the one who understands the plagues (of leprosy in men); I alone know the leprosy of dwellings. Thereupon a messenger was sent to him; but the Angel of Death could not draw near to him, because his mouth did not cease from reading. Meanwhile a wind began to blow and made a noise among the reeds (in which he was standing in the marsh), so that he thought it was

a troop of horsemen (who wished to take him captive), whereupon *bar Nachmáni* said: I must die and will not be delivered into the hands of the king (who pursues me). When he then died, he said: it is clean, thus siding with GOD and holding His opinion against all the heavenly academies of the firmament, whereupon a voice came from heaven and spoke: you, *bar Nachmáni*, are blessed, for your body is clean, and your soul has departed in purity. From this tasteless and godless fable of the Talmud it is evident that GOD, according to the opinion of all the heavenly academies, had erred and judged wrongly, and that He is not to be believed in all matters. And this accords with what is written in the book *Zéda laderéch*, in the Parascha *Ki tiffa, fol. 85. col. 2.*, concerning Moses, namely that he too did not believe GOD, where the words read as follows: בשעה שאמר לו הק"בה לך רד כי שחת עמך היה תופס בלוחות ולא היה מאמין שחטאו ישראל אמר אם איני רואה אין מאמין שנ' ויהי כאשר קרב סעה אל המחנה שלא שבת עד שראה בעיני : that is: When GOD had said to him (namely to Moses) (Exod 32:7): Go down, for your people have corrupted themselves, he held onto the tablets and did not believe that Israel had sinned, but said: if I do not see it, I will not believe it, as it is said (Exod 32:19): But when Moses drew near to the camp. He therefore did not break them (the tablets) until he had seen it with his own eyes. As for the matter of GOD having been overcome in disputation, it is written thus in the Talmudic tractate *Báva mezía fol. 59. col. 1. 2.*: תנן התם חתכו חוליות ונתן חול בין חוליא לחוליא רבי אליעזר מטהר וחכמים מטמאים וזהו תנור של עכנאי מאי עכנאי אמר רב יהודה אמר שמואל שהקיפו דברים כעכנא זו וטמאוהו . תנא באותו היום השיב רבי אליעזר כל תשובות שבעולם ולא קבלו הימנו אמר להם אם הלכה כמותי חרוב זה יוכיח נעקר חרוב ממקומו מאה אמה ואמרי לה ד' מאות אמרו לו אין מביאין ראיה מן החרוב . חזר ואמר להם אם הלכה כמותי אמת המים יוכיחו חזרו אמת המים לאחוריהם אמרו לו אין מביאים ראיה מאמת המים . חזר ואמר להם אם הלכה כמותי כותלי בית המדרש יוכיחו . הטו כותלי בית המדרש ליפול גער בהן רבי יהושע אמר להם אם תלמידי חכמים מנצחים זה את זה בהלכה אתם מה טיבכם . לא נפלו מפני כבודו של רבי יהושע ולא זקפו מפני כבודו של רבי אליעזר ועדיין מטין ועומדין . חזר ואמר להם אם הלכה כמותי . מן השמים יוכיחו . יצתה בת קול ואמרה מה לכם אצל רבי אליעזר שהלכה כמותו בכל מקום . עמד רבי יהושע על רגליו ואמר לא בשמים היא . מאי לא בשמים היא . אמר רבי ירמיה שכבר ניתנה תורה מהר סיני אין אנו משגיחין בבת קול שכבר כתבת בהר סיני בתורה אחרי רבים להטות . אשכחיה רבי נתן לאליהו אמר ליה מאי עביד קודשא בריך הוא בההיא שעתא אמר ליה קא חייך ואמר נצחוני בני נצחוני בני that is: It is taught there that they cut pieces of stone (when they made an oven and laid them in order) and placed sand between each piece. Rabbi Eliezer says that such an oven is clean; but the Sages say it is unclean; and this is an oven that is made in the manner of a serpent (just as a serpent when it coils itself in a circle and puts its tail into its mouth). What does "in the manner of a serpent" mean? Rabbi Jehuda reports that Rabbi Samuel said: they (namely the Sages) surrounded their words like a serpent (that is, they demonstrated by means of many proofs, which circle back upon themselves like a serpent, that such an oven is unclean). We learn that Rabbi Eliezer on that day brought forward all the arguments in the world (to uphold his opinion and assertion), but they were unwilling to accept them. He said to them: if the ruling is according to me (and I am right), then let this carob tree prove it; whereupon the carob tree was uprooted and moved one hundred cubits, and some say four hundred cubits, from its place. But they (namely the Sages) said to him: one does not bring proof from a carob tree. Thereupon he said again: if the ruling is according to me, then let this stream prove it; whereupon the stream flowed backwards. But they said to him: one does not bring proof from a stream. After that he said to them again: if the ruling is according to me, then let the walls of this academy prove it. Whereupon the walls of the academy bent as though they were about to fall; but Rabbi Jehoscha (or Joshua) rebuked them and said to them: when the

disciples of the Sages (that is, the learned and wise rabbis, who out of humility call themselves disciples of the Sages) overcome one another in a ruling, what concern is that of yours? They did not fall out of respect for Rabbi Jehoscha, nor did they right themselves again out of respect for Rabbi Elieser, and they still stand bent to this day. Thereupon he said to them again: if the ruling is according to me (and my assertion is true), then let this be proven from heaven; whereupon a voice went forth from heaven and spoke: what have you to do with Rabbi Elieser? The ruling follows him in all places. But Rabbi Jehoscha stood up on his feet and spoke (from Deut 30:12): **לא בשׁמים היא** (*It is not in heaven.*) What is this, **לא בשׁמים היא** (*It is not in heaven?*) Rabbi Jeremias says: the Law has been given to us from Mount Sinai; we pay no heed to the voice from heaven, for You (O GOD) have already written on Mount Sinai in the Law (Exod 23:2): one must follow the majority (and yield to it). When Rabbi Nathan then encountered Elijah, he asked him: what did GOD do in that very hour (when this came to pass)? Elijah said to him: I swear to you by your life that He said: my children have overcome me, my children have overcome me. From this Talmudic madness we see that GOD, although He is supposed to have confirmed Rabbi Elieser's opinion through such great miracles, was nevertheless ultimately compelled to confess that He had been in the wrong and had been overcome in disputation by the wise rabbis. And the Talmud reports, in what follows upon the above, that Rabbi Elieser was placed under the ban on account of his contumacy; concerning which one may also read chapter 135 in the Maase-Book.

Fourth, they teach concerning God that He has wept, and still weeps daily, and that this has occurred, and in part still occurs: first, on account of the destruction of the Temple in Jerusalem; second, on account of the *exilii*, or misery, of the Jews, in that they have been driven out of their land; third, on account of those who are able to study the Law and do not do so, and on account of those who are not capable of such study and yet do so anyway; fourth, on account of an arrogant leader of the congregation; and finally, fifth, on account of the death of *Mosis*.

Regarding the first cause of God's weeping, namely the destruction of the Temple, the following is written in the Talmudic tractate *Chagiga fol. 5. col. 2.* on the words of Jer 13:17: ואם לא תשמעוה במסתרים תבכה נפשי מפני גוה *Veim lo tischmaúha bemistarim tifkéh nafschí mippené géva*, that is, "But if you will not hear it, my soul must weep in secret over such pride"; the passage reads as follows: מקום יש לו להק"בה (שבונה בו) ומסתירים שמו מאי מפני גוה אמר רב שמואל בר יצחק מפני גאותן של ישראל שנטלה מהם ונתנה לאומות העולם. רבי שמואל בר נחמני אמר מפני גאותה של מלכות שמים. ומי איכא בעיה קמיה דק"בה והאמר רב פפא אין עציבות לפני הק"בה שנאמר הוד והדר לפניו עוז וחדוה במקומו. לא קשיא הא בבתי גואי הא בבתי בראי. לא והא כתיב ויקרא אדני ה' צבאות ביום ההוא לבכי ולמספד ולקרחה ולחגור שק שאני חרבן בית המקדש דאפילו מלאכי שלום בכו שנאמר הן אראלם צעקו חוצה ומלאכי שלום מר יבכיון: that is, the Holy and Blessed God has a place in which He weeps (as is further noted in the book *Nézach Iisraél fol. 16. col. 4. in the 9th chapter*, and in the book *En Iisraél fol. 154. col. 1.*), which is called *Mistarim* (or *Mistórim*), that is, a hidden place. But what do the words מפני גוה *mippené géva* mean, that is, "on account of the pride" (or the glory)? Rabbi *Samuel*, the son of *Isaac*, says: on account of the glory of *Israel*, which has been taken from them and given to the nations of the world (does God weep). Rabbi *Samuel*, the son of *Nachman*, says: on account of the glory of God (which is despised on account of the captivity and misery of the Jews). What! Does the Holy and Blessed God weep then? For *Raf Papa* says that there is no sorrow before God, as it is said (1 Chr 16:27): "Splendor and majesty are before Him, and strength and joy are in His place." (In response to this objection it is answered:) This objection is

not valid, for the former (namely, that God weeps) is to be understood of the inner chambers, while the latter (that He does not weep) is to be understood of the outer dwellings (of heaven). What! Does God then not weep in the outer dwellings either? For it is written (Isa 22:12): "Therefore the Lord of Hosts shall call in that day for weeping and mourning, and for baldness and for girding with sackcloth." (To this the following answer is given:) The matter of the destruction of the Temple is a different case altogether, for even the angels of peace wept over it, as it is written (Isa 33:7): "Behold, their messengers (or mighty ones) cry out in the streets, and the angels of peace weep bitterly."

In the book *Rabboth* (or *Rabbos*), in *Petichátha écha rúbbathi* (or *Pesichas écha rabbati*), the following is also read at *fol.* 289, *col.* 4: בשעה שבקש הקב"ה להחריב את בית המקדש אמר כל זמן שאני בתוכו אין אומות העולם נוגעים בו אלא אכבש את עיני ממנו ואשבע שלא אזקק לו עד עת קץ ויבאו האויבים ויחריבו אותו . מיד נשבע הקב"ה בימינו והחזיר אחוריו הדא הוא דכתיב השיב אחור ימינו מפני אויב. באותה שעה נכנסו אויבים להיכל ושרפוהו וכיון שנשרף אמר הקב"ה שוב אין לי מושב בארץ אסלק שכינתי ממנה ואעלה למכוני הראשון הה"ד אלכה ואשובה אל מקומי עד אשר יאשמו ובקשו פני. באותה שעה היה הקב"ה בוכה ואומר אוי לי מה עשיתי השריתי שכינתי למטה בשביל ישראל ועכשיו שחטאו חזרתי למקומי הראשון. חס ושלום שהייתי שחוק לגוים ולעג לבריות. באותה שעה בא מטטרון ונפל על פניו ואמר לפניו רבש"ע אני אבכה ואתה לא תבכה אמר לו אם אין אתה מניח לי לבכות עכשיו אכנס למקום שאין לך רשות ליכנס ואבכה שנאמר ואם לא תשמעוה במסתרים תבכה נפשי מפני גוה וגו' אמר להן הקב"ה למלאכי השרת בואו ונלך אני ואתם ונראה בביתי מה עשו אויבים בו. מיד הלך הקב"ה ומלאכי השרת וירמיה לפניו וכיון שראה הקב"ה את בית המקדש אמר בודאי זה ביתי וזהו מנוחתי שבאו אויבים ועשו בו כרצונם באותה שעה היה קב"ה בוכה ואומר אוי לי על ביתי בני היכן אתם , כהני היכן אתם , אוהבי היכן אתם , מה אעשה לכם , הזהרתי בכם ולא חזרתם בתשובה. אמר הקב"ה לירמיה אני דומה היום לאדם שהיה לו בן יחידי ועשה לו חופה ומת בתוך חופתו. ואין לך כאב לא עלי ולא על בני. לך וקרא לאברהם ליצחק וליעקב ומשה מקבריהם שהם יודעים לבכות. אמר לפניו רבונו של עולם איני יודע היכן משה קבור אמר לו הקב"ה עמוד על שפת הירדן והרם קולך וקרא בן עמרם בן עמרם עמוד וראה צאנך שבלעום אויבים. מיד הלך ירמיה למערת המכפלה ואמר לאבות העולם עמדו שהגיע זמן שאתם מתבקשים לפני הקב"ה. אמרו לו למה , אמר להם איני יודע כפי שהיה מתייירא שלא יאמרו בימיך היתה לבנינו זאת. הניחן ירמיה ועמד על שפת הירדן וקרא בן עמרם בן עמרם עמוד הגיע זמן שאתה מתבקש לפני הקב"ה. אמר לו מה היום מיומיים שאני מתבקש לפני הקב"ה. הניחו משה הלך אצל מלאכי השרת שהיה מכיר אותן משעת מתן תורה אמר להם משרתי עליונים כלום אתם יודעים מפני מה אני מתבקש לפני הקב"ה אמרו לו בן עמרם אי אתה יודע שבית המקדש חרב וישראל גלו. והיה צועק ובוכה עד שהגיע לאבות העולם. מיד אף הם קרעו בגדיהם והניחו ידיהם על ראשיהם והיו צועקים ובוכים עד שערי בית המקדש. כיון שראה אותם הקב"ה מיד ויקרא ה' אלוהים צבאות ביום ההוא לבכי ולמספד ולקרחה ולחגור שק. ואלמלא מקרא שכתוב אי אפשר לאמרו. והיו בכין והולכין משער ודן לשער זה בשעה זה גואם שמתו מוטל לפניו , והיה הקב"ה סופד ואומר אוי לו למלך that is: At the time when God wished to destroy the Temple, He said: as long as I am within it, the nations of the world will not touch it; but I will hide My eyes from it and swear that I will not concern Myself with it until the time of the end, and the enemies shall come and lay it waste. Thereupon God immediately swore by His right hand and turned it behind Him; this is what is written (Lam 2:3): He has drawn back His right hand before the enemy. At that same time the enemies entered the Temple and burned it; and when it was burned, God said: I have no dwelling on earth any longer; I will withdraw My divine presence (or *Majesty*) from it and betake Myself up to My first place; this is what is written (Hos 5:15): I will go and return to My place, until they acknowledge their guilt and seek My face. At that same time God wept and said: Woe is Me! What have I done? I had caused My *Majesty* to dwell below for the sake of Israel; but now that they have sinned, I have returned to My first place, and have become (which God forbid) a laughingstock to

the heathen and a mockery to the creatures. At that same time *Metatron* came, fell upon his face, and spoke before Him: O Lord of the world! I will weep, but You shall not weep. Thereupon God said to him: If you will not let Me weep, I will immediately betake Myself to a place where you have no power to go, and will weep there, as it is said (Jer 13:17): But if you will not hear it, my soul shall weep in secret. Then God said to the ministering angels: Come, let us go together, you and I, and see in My house what the enemies have done therein; and straightway God went forth, and the ministering angels, as well as *Jeremiah*, went before Him. And when God had seen the Temple, He said: Surely this is My house and this is My resting place, into which the enemies have entered and dealt according to their pleasure. At that time God wept and said: Woe is Me because of My house! Where are you, My children; where are you, My priests; where are you, My friends; what shall I do for you? I warned you, but you did not repent. Thereafter God said to *Jeremiah*: I am today like a man who had an only son, for whom he held a wedding, but who died in the midst of the wedding; and you concern yourself neither on My account nor on account of My children. Go and call *Abraham*, *Isaac*, and *Jacob*, and *Moses* from their graves, since they know how to weep. He, however, said to Him: Lord of the world, I do not know where *Moses* is buried. Then God said to him: Go and stand on the bank of the Jordan and raise your voice and call: O son of Amram! son of Amram! arise and see your flock, which the enemies have swallowed up! Straightway thereafter *Jeremiah* went to the double cave (which is mentioned in Gen 23:17) and said to the fathers of the world: Arise, for the time has come that you are summoned before God. They asked him: Why? But he answered: I do not know, since he was afraid they might say to him: This has befallen our children in your days. *Jeremiah* departed from them, and when he stood on the bank of the Jordan, he called: O son of Amram! son of Amram! arise, the time has come that you are summoned before God. But he asked: What has now occurred more than at other times, that I am called before God? *Jeremiah* said to him: I do not know. Then *Moses* left him and betook himself to the ministering angels, whom he had known from the time when the Law was given, and said to them: You servants of the Most High, do you not know why I am summoned before God? They answered him: Son of Amram, do you not know that the Temple is destroyed and the children of Israel have been led away into captivity? Thereupon he cried out and wept until he came to the fathers of the world, who also immediately tore their garments, laid their hands upon their heads, and cried and wept all the way to the gates of the Temple. And when God saw them, (there came to pass what is written in Isa 22:12:) Therefore the Lord GOD of hosts called in that day to weeping and mourning, to baldness and to girding with sackcloth. And if this verse were not written, one would not be permitted to say it. They wept and went from one gate to another, like a man whose dead lies before him; and God lamented and said: Woe to the king who was prosperous in his youth but unfortunate in his old age. This same fable is also found in the *Jalkut Schimoni* on the Lamentations of *Jeremiah*, *fol.* 165, *col.* 2, 3, 4, and in the book *Zeéna ureéna*, *fol.* 108, *col.* 4, under the title *Chorban*, where yet more fables are added to it.

On fol. 290, col. 3 of the aforementioned book *Pethicháth echa rábbathi* (or *Pesíchas écha rábbati*), the following is further written on this matter: עשר מסעות נסעה השכינה, מכרוב לכרוב, ומכרוב למפתן הבית, מן מפתן הבית לכרובים, מן הכרובים לשער הקדמוני, משער הקדמוני לחצר, מן החצר לגג, מן הגג למזבח, מן המזבח לחומה, מן החומה לעיר, מן העיר להר הזיתים וגו׳. משהיתה שכינה יוצאת מבית המקדש חוזרת ומנשקת ומחבקת בכותלי בית המקדש ובעמודי בית המקדש ובוכה ואומרת הי׳ שלום בית מקדשי, הי׳ שלום בית מלכותי, הי׳ שלום בית יקרי, הוי

שלום מן כדון, הי' שלום וגו': that is, the Divine Majesty made ten journeys back and forth: from one *Cherubh* to the other, and from the *Cherubh* to the threshold of the House; from the threshold of the House to the *Cherubim*, from the Cherubim to the gate facing east, from the gate facing east into the outer court, from the outer court onto the roof, from the roof to the altar, from the altar onto the wall, from the wall into the city, from the city onto the Mount of Olives, &c. But when God departed from the Temple, He turned back, embraced and kissed its walls and pillars, wept, and said: Alas for the peace of the house of my sanctuary! Alas for the peace of my kingdom! Alas for the peace of the house of my glory! Alas for the peace from this time forth! Alas for the peace! &c.

Furthermore, it is reported in the aforementioned *Jalkut Schimoni* on the Lamentations of Jeremiah, fol. 166, col. 4, num. 1000, that when God the Lord wept over Israel on account of the destroyed Temple, the angels came to Him and wished to comfort Him, but He would not allow Himself to be comforted; and the words read as follows: באותה שעה נכנסו מלאכי השרת לנחמו ולא רצה לקבל תנחומין על כן אמרתי, that is: At that same time the ministering angels entered (to God) to comfort Him, but He would not receive any comfort; (and of this it is written in Isa 22:4:) "Therefore I say: Depart from me, let me weep bitterly; do not press upon me to comfort me concerning the destruction of the daughter of my people." Furthermore, it stands in the aforementioned *Jalkut Schimoni* on the Lamentations of Jeremiah, fol. 168, col. 27, numero 1026, that when the Temple was set on fire, God was urged to go out, with these words: בשעה שנכנסו גוים והציתו את האור בבית המקדש והיה הק"בה יושב ובוכה אמר מה אעשה נכנס אסף אצלו וא"ל רב"שע האור דולק ואתה יושב קום צאו מביתך שנא' הרימה פעמיך למשאות נצח כל הרע אויב בקדש באותה שעה חזירים ומתכנשים כל הנביאים והולכים אצל ירושלים לנחמה, that is: In the hour when the heathens entered and kindled the fire in the Temple, God sat and wept, and said: What shall I do? Then Asaph stepped in to Him and said to Him: O Lord of the world, the fire is burning in Your house and You sit still! Rise up and go out of Your house, as it is said (Ps 74:3): "Lift up Your feet (or steps) to the eternal desolations: the enemy has done all manner of evil in the sanctuary (or Temple)." At that same hour all the prophets gathered together again and went to the city of Jerusalem to comfort her. Concerning this weeping of God over the destroyed Temple, more is also to be read in the preface of the book *Kol bochim*, drawn from the *Sohar*, in *Megillath Echa*, numer. 11.

As for the claim that God is supposed to have cried out, "Woe is me!" the following is read in the Talmudic tractate *Bava bathra* (or *Bafra*) *fol. 74. col. 1.* and in the book *En Iifrael fol. 96. column. 2.*: אמר רבה בר בר חנה זימנא חדא הוה אזילנא באורחא אמר לי ההוא טייעא תא אחוי לך טורא דסיני אזלי וחזיתי ליה דהדרן ליה עקרבי וקימן כחמרי חורין שמעתי בת קול שאומרת אוי לי שנשבעתי ועכשו שנשבעתי מי מפר לי: that is, Rabba, the grandson of Channa, relates: once an Arab merchant said to me, come here, I will show you Mount Sinai. When I went there, I saw the mountain surrounded on all sides by scorpions, which stood there like white donkeys; but I heard a voice from heaven, which said, woe is me that I have sworn! but now that I have sworn, who will release me from my oath. In the Talmud, however, it is reported in what follows at the aforementioned place that when Rabba came to others and told them this, they called him a donkey and a fool, because he had not released God from His oath and vow, which He had made on account of the destruction of the Temple (of which mention was made above).

But if GOD had wished to be released from His oath, as those believed who called *Rabba* an ass and a fool, He could surely have commanded the angel who is said to be called *Mi* to do so, since that angel is supposed to be able to annul the vow, the oath, and the sworn word of God; for in the book *Megalleh amykkoth* (or *amykkos*), *fol. 1. col. 4.*, in the third *ofan*, it is written thus: מלאך אחד יש בין שמים וארץ ושמו מי והוא מפר נדרו של הקב"ה כאשר ה' צבאות יעץ אבל מלאך אחד ששמו מי הוא מפר: that is, there is an angel between heaven and earth who is called *Mi*, and who annuls the vow of the holy and blessed GOD. When the LORD of Hosts has resolved something in counsel, the angel who is called *Mi* makes it as nothing, whenever GOD repents of having done it. Hence it is read in the book *Ammudeha Schifa fol. 57. col. 1.* that GOD swore that Moses should not enter the Promised Land. And in the second *column* it is written there that, even though GOD had sworn that He would never again part the sea, He nonetheless parted the Red Sea for the Israelites so that they could pass through it. Thereupon the following further passage occurs in that place: לפיכך כאשר שמע משה זאת אמר מי יתגני כירחי קדם ר"ל מי יתגני שהקב"ה יתנהג עתה עמי כמו שנהג בירחי קדם בזמן קריעת ים סוף שאז התיר השבועה ומי יתן שגם עכשיו יתיר לו שבועתו ולכך אמר מי יתגני כי מביא בעל סגלה עמוקות באופן ג' שהמלאך המתיר שבועתו של הקב"ה נקרא בשמו מי וזש מ' יתנני כירחי קדם פי' דייקא ל מלדאך הנקרא מי הוא יתנני עכשיו כמו שעשה בירחי קדם שהתיר השמעה להקב"ה וגם עתה יתיר שבועת ק"בה שנשבע שלא להכנס לארץ ישראל . וצריך לומר שרמז זה הוא גם כן לדברי בת קול הנ"ל שאמר אוי לי שנשבעתי ועכשיו שנשבעתי מי מפר לי מי דייקא ר"ל מלאך הנקרא מי הוא מפר לי: that is, therefore, when *Moses* heard this (namely, that he should not enter the Promised Land), he said: O that the holy and blessed GOD would now deal with me as He dealt in the former months, at the time of the parting of the Red Sea; for at that time He allowed Himself to be released from His sworn oath: O that He would also now allow Himself to be released from His oath! For this reason he said (from Job 29:2) *Mi jittenéni*, that is, Who will give me (that I were as in the months of old?); for the one who wrote the book *Megalléh amykkóth* reports in the third *Ofan* that the angel who releases the holy and blessed GOD from His sworn oath is called *Mi*. And this is what is written (Job 29:2): *Mi jittenéni kejarche kedem*, that is, Who will give me that I were as in the months of old? Consider the word *Mi*, which signifies the angel who is called *Mi*: may he now do for me what he did in the former months, when he released the holy and blessed GOD from His oath. May he also now release the holy and blessed GOD from His oath, by which He swore that I should not enter the land of Israel. One must also say that this passage (from the cited place in Job) likewise bears a meaning with respect to those aforementioned words that were spoken by a heavenly voice, which said: Woe to me that I have sworn! but now that I have sworn, *Mi méfer li*, that is, who releases me from my oath: consider the word *Mi*; and this signifies as much as: the angel who is called *Mi* will annul my oath. These are the words of the book *Ammudéha Schifa*. Now, if the angel *Mi* is appointed to release God from His oath and sworn word, then those who scolded *Rabba* as an ass and a fool because he had not released God from His oath and freed Him from it had no cause to do so. But all of this is Jewish madness; and these fools wish to make an angel out of the word *Mi*, which is a *pronomen interrogativum personæ* and means "who."

Regarding the words "woe is me, but to return again," which God is said to have spoken, the following is also written in the Talmudic tractate *Berachóth* (or *Beróchos* fol. 3. col. 1.): אמר רב יצחק בר שמואל משמיה דרב שלש משמרות הוי הלילה ועל כל משמר ומשמר יושב הק"בה ושואג כארי ואומר אוי שהחרבתי את ביתי ושרפתי את היכלי והגליתי את בני לבין אומות העולם that is: Rabbi Yitzchak, the son of Samuel, says in the name of Rav: the night has three watches, and at each and every watch God sits and roars like

a lion, and says: O woe, that I have allowed my house to be laid waste, my temple to be burned, and my children to be led away captive among the nations of the world! In *Bab. Berachot* it is reported that Elijah once encountered Rabbi Jose in the wilderness and, among other things, asked him what kind of voice he had heard in the wilderness. He answered: שמעתי בת קול שמנהמת כיונה ואומרת אוי that is: I heard a voice that cooed like a dove and said: O woe, that I have allowed my house to be destroyed, my temple to be burned, and my children to be driven into misery among the nations! Thereupon Elijah said to him: חייך וחיי ראשך לא שעה זו בלבד אומרת כך אלא בכל יום ויום שלש פעמים אומרת כך ולא זו בלבד אלא בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין אמן יהא שמיה רבה מברך הקדוש מנענע ראשו ואומר אשרי המלך שמקלסין אותו בביתו כך מה לו לאב שהגלה את בניו ואוי להם לבנים שגלו מעל שלחן אביהם that is: I swear by your life and by the life of your head, that it speaks thus not only in this hour alone, but every single day three times. And not only that, but also when the Israelites go into their synagogues (or schools) and say: Amen, may His glorious name be blessed, God shakes His head and says: Blessed is the king who is praised in his house in such a manner; but what does a father have who lets his children go into misery? Woe also to the children who have been driven from their father's table!

Since the preceding discussion has shown what great unrest and grief the destruction of the Temple and the expulsion of the Jews from their land has caused God, and continues to cause daily, according to the foolish and blasphemous Jewish fables, we wish to examine further what is to be found on this subject in their books. In the *Jalkut Chadäsch*, at *fol. 74, col. 4, numero 15*, under the title *Chórban*, the following is read: כשהמלאכים מזכירים להקב"ה חרבן בית המקדש אין לו להקב"ה כביכול מנוחה עד שנכנס לגן עדן לשעשע עם הצדיקים, that is: When the angels remind God of the destruction of the Temple, He has, so to speak, no rest until He goes into Paradise and takes delight with the righteous. It is likewise written in the aforementioned *Jalkut Chadäsch, fol. 75, col. 1*, under the said title *Chórban, numer. 25*, from the Talmudic tractate *Avoda Sára, fol. 3, col. 2*, as follows: קודם החרבן היה לו להק"בה שחוק עם לוויתן ומשחרב אין שחוק לפניו, that is: Before the devastation (of the Temple), God played with the *Leviathan* (that is, with the great whale), but from the time that the devastation took place, He plays no more. And in the *Jalkut Schimóni*, on the prophet Isaiah, at *fol. 50, col. 4, numero 316*, the following is read on this subject: מכי תריב מקדשא אין שחוק לפני הקב"ה שנאמר הזשיתי מעולם, that is: Since the sanctuary was laid waste, God plays no more (with the *Leviathan*, as stated just before), as it is said (Isa 42:14): I have been silent for a long time. Indeed, in the book *Pesikta rabbetha* (or *rabbesa*), at *fol.* 52, *col.* 2, 3, it is reported that God, since the destruction of the Temple, has no longer come to His throne, and has spoken thus to the *Messiah*, the son of *Ephraim*: מיום שעלה נבוכדנצר הרשע והחריב את ביתי ושרף את היכלי והגלה את בני לבין האומות העולם חייך וחיי ראשי שלא נכנסתי לכסא שלי ואם אין אתה מאמין ראה טל שעלה על ראשי שנאמר שראשי נמלא טל קוצותי רסיסי לילה, that is: From the day that the wicked *Nebuchadnezzar* went up and destroyed my house and burned my Temple and led my children into misery among the nations of the world, I swear by your life and by the life of my head that I have not entered my throne; and if you will not believe it, look at the dew that has fallen upon my head, as it is said (Song 5:3): For my head is full of dew, and my locks are full of drops of the night. It is likewise read in the *Sohar Vajikra*, in the *Parascha Vajikra*, in the 24th column: אמר רבי יהודה תנינן מן יומא דאתחרב בית מקדשא לית יומא דלא אשתכח ביה רתחא בישא מאי טעמא משום דתנינן א"ר יודאי א"ר יסא נשבע הקב"ה שלא יכנס בירושלים של מעלה עד שיכנסו ישראל בירושלים של מטה ובין כך רתחא אשתכח בעלמא, that is: *Rabbi Jehuda* says: we learn that from the day on which the Temple was

destroyed, not a single day passes in which a wicked wrath is not found (that is, in which God is not wrathful). What is the reason for this? Because we learn that *Rabbi Jodai* said that *Rabbi Jesu* reported that God swore He would not enter the upper *Jerusalem* until the *Israelites* return to the lower *Jerusalem*, and therefore a wrath is found in the world.

Since the destruction of the Temple, GOD is also said to have very little room in the world, concerning which the *Talmud* in *Tractate Berachoth* (or *Beróchos*) *fol.* 11. *col.* 1. teaches as follows: מיום שחרב בית המקדש אין לו להק"בה בעולמו אלא ארבע אמות של הלכה בלבד: that is, since the Temple was laid waste, GOD has no more than four cubits of space in which to move about in His world.

The Jews are also of the opinion that the destruction of the Temple and their misery is a cause of earthquakes, concerning which it is reported in *Schemóth* (or *Schemòs*) *rábba* in the 29th *Parascha, fol.* 118. *col.* 3. and in the book *Méor Enáim fol.* 6. *col.* 1. as follows: שאל פליצא את ר' עקיבא א"ל מהיכן הרעש נעשה אמר לו בשעה שהק"בה מסתכל בבתי עכ"ום ובע"כום היאך נתונים בשקט ובשלוה בעולם ורואה ביתו חרב ונתון בידם של ע"כום כביכול הוא מקנא ושואג ומיד השמים והארץ רועשים שנ' מציון ישאג ומירושלים יתן קולו: that is, *Belza* asked *Rabbi Akkiva* from where earthquakes arise. To this he answered: when GOD sees the houses of the idolaters and the idolaters themselves, how they sit quietly and in peace in the world, and sees on the other hand that His house is laid waste and given into the hands of the idolaters, He grows jealous, so to speak, and roars; whereupon heaven and earth immediately tremble, as it is said in Joel 4:16: "From Zion He roars, and from Jerusalem He lets His voice be heard."

Regarding the second cause of God's weeping, namely the misery of the Jews, because they were driven out of their land and led away into captivity, the following is read in the Talmudic tractate *Berachoth* (or *Beróchos*) *fol. 59. col. 1.*: בשעה שהק"בה זוכר את בניו ששרויים בצער בין אומות העולם מוריד שתי דמעות לים הגדול וקולם נשמע מסוף העולם ועד סופו והיינו גוהא : That is: In the hour in which God remembers His children, that they dwell in pain among the nations, He lets two tears fall into the great sea, the sound of which is heard from one end of the world to the other, and this is the earthquake. Furthermore, it stands in the Talmud in the tractate *Chagiga fol. 5. col. 2.*, as also in the *Jalkut Schimóni* on *Isaiah, fol. 63. col. 4. numero 299.*, on the words of Jer 13:17, "My eyes must flow with tears, for the LORD's flock is taken captive" (in which, in the Hebrew text, the word for weeping is found three times, namely דמוע *damóa*, ודמע *tidma*, and ודמעה *dimah*), written thus: אמר רבי אליעזר שלשה דמעות הללו למה אחת על מקדש ראשון ואחת על מקדש שני ואחת על ישראל שגלו ממקומן : that is, *Rabbi Elieser* says: why is a threefold weeping (or crying) mentioned here? (And he gives as his answer:) the first tear is on account of the first Temple, the second on account of the second Temple, and the third on account of the Israelites who have been driven out of their place and land.

Regarding the third cause of God's weeping, it is written in the Talmud, in the aforementioned tractate *Chagiga fol. 5. col. 2.*, as well as in the *Jalkut Shimoni* on *Isaiah, fol. 63. col. 4. numero 292.*, in the following manner: תנו רבנן שלשה הק"בה בוכה עליהן בכל יום על שאפשר לעסוק בתורה ואינו עוסק ועל שאי אפשר לעסוק בתורה ועוסק ועל פרנס המתגאה על הצבור : That is: Our rabbis teach that God weeps daily over three kinds of people: over one who is able to study the Law and yet does not study it; over one who is not able to study it and yet studies it (that is, one who gladly wishes to study but is not capable of it); and over a leader who exalts himself above the congregation (which last is the fourth cause of God's weeping). Concerning the fifth cause of God's weeping, it is read in the book

Rabboth (or *Rabbos*) *fol.* 247. *col.* 4. in the *Parascha Vesoth habberacha* (or *vesós habberócho*) that when Moses refused to die through the angel of death, Sammael, God Himself came down from heaven and, after speaking kindly to him, took his soul from him; and thereafter it follows: באותה שעה נשקו הק"בה ונטל נשמתו בנשיקת פה והיה הק"בה בוכה מי יקום לי עם מרעים מי יתיצב לי עם פועלי און ורוח הקדש אומר ולא קם נביא עוד בישראל כמשה : that is, in that same hour God kissed him and took away his soul through the kiss of the mouth, and God wept and spoke (from Ps 94:16): "Who will stand up for me against the wicked? Who will take a stand for me against the evildoers?" But the Holy Spirit spoke (from Deut 34:10): "And there arose no prophet since in Israel like Moses." Let this suffice concerning God's weeping.

Furthermore, it is also read in *Bereschith rabba fol.* 25. *col.* 3. at the end of the twenty-seventh *Parascha*, that God mourned before the Flood, and the words there read as follows: אמר רבי יהושע בן לוי שבעה ימים נתאבל הקדוש ברוך הוא על עולמו קודם שלא יבא מבול לעולם מאי טעמיה ויתעצב אל לבו ואין עצבה אלא אבילות היך מה דאת אמר נעצב המלך על בנו: that is, Rabbi Josua, the son of Levi, said: the holy blessed God mourned for seven days over His world before the Flood came into the world. From where is this proven: (since it is written in Gen 6:6) and it grieved Him in His heart. But grief is nothing other than mourning, just as it is said (2 Sam 19:2): the king grieved over his son.

Fifth, the Jews teach concerning God that, because they have been driven from their land and banished into misery, God is also in *exilio*, or in misery. For this reason, Rabbi Menachem of Recanati writes in his commentary on the Five Books of Moses, *fol.* 26, *col.* 1, in the *Parascha Bereschith*, as follows: גלות שכינה עם גלותנו, that is, the exile or misery of the Divine Majesty is at the same time present in our misery. That God finds Himself together with the Jews in *exilio* or in misery is what the book *Maór hakkáton*, *fol.* 6, *col.* 2, in the *Parascha lech lechá*, seeks to prove from the words of 2 Sam 7:23: אשר פדית לך ממצרים *Aschér paditha lechá mimmizrájim*, that is, "which Thou hast redeemed for Thyself out of Egypt," where it is written: אתה מוצא כל זמן שישראל משועבדים שכינה משועבדת עמהם שנאמר ויראו את אלהי ישראל ותחת רגליו כמעשה לבנת הספיר וכשנגאלו מהו אומר בעצם השמים אָמַר רַבִּי עֲקִיבָא אִלּוּלֵא הַדָּבָר כָּתוּב אִי אֶפְשָׁר לְאוֹמְרוֹ אָמְרוּ יִשְׂרָאֵל לְפָנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא עַצָּמְךָ פָּדִיתָ, that is: You find that at all times in which the Israelites were placed in bondage, the Divine Majesty was likewise subjected to bondage together with them, as it is said (Exod 24:10): "And they saw the God of Israel, and under His feet there was as it were a pavement of sapphire stone." But after they were redeemed, what does Scripture say of this? (It says, immediately following the preceding words:) "And like the very heaven when it is clear." Rabbi Akiva said: if the matter were not written in Holy Scripture, one would not be permitted to say it. The Israelites said to the holy and blessed God: "Thou hast redeemed Thyself." The aforementioned words, *aschér paditha lechá mimmizráim*, must therefore, according to this foolish opinion, be interpreted as follows: "Thou who hast redeemed Thyself out of Egypt," just as if the little word *lechá* signified the accusative "Thee" and not the dative "for Thee." And in the *Jalkut Schimóni* on the Fourth Book of Moses, one reads at *fol.* 257, *col.* 4, *num.* 788: חֲבִיבִין יִשְׂרָאֵל שֶׁכָּל מָקוֹם שֶׁגָּלוּ שְׁכִינָה עִמָּהֶם. גָּלוּ לְמִצְרַיִם שְׁכִינָה עִמָּהֶם שֶׁנֶּאֱמַר הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ. גָּלוּ לְבָבֶל שְׁכִינָה עִמָּהֶם שֶׁנֶּ' לְמַעַנְכֶם שׁוּלַחְתִּי בָבֶלָה. גָּלוּ לְעֵילָם שְׁכִינָה עִמָּהֶם שֶׁנֶּ' וְשַׂמְתִּי כִסְאִי בְּעֵילָם. גָּלוּ לֶאֱדוֹם שְׁכִינָה עִמָּהֶם שֶׁנֶּ' מִי זֶה בָּא מֵאֱדוֹם. וּכְשֶׁהֵן חוֹזְרִין שְׁכִינָה חוֹזֶרֶת עִמָּהֶן שֶׁנֶּ' וְשָׁב יְיָ אֱלֹהֶיךָ וְגוֹ' הֵשִׁיב לֹא נֶאֱמַר אֶלָּא וְשָׁב, that is: The Israelites are beloved, for wherever they are banished into misery, God is with them. When they were in misery in Egypt, God was with them, as it is said (1 Sam 2:27): "I revealed myself to your father's house when they were still in Egypt." When they were in misery in

Babylon, God was with them, as it is said (Isa 43:14): “For your sake I was sent to Babylon.” (In the Hebrew text, however, it reads: “For your sake I have sent to Babylon,” and not “I was sent,” as the Jews interpret it.) When they were in misery in Elam, God was with them, as it is said (Isa 49:38): “I have set my throne in Elam.” Now, since they are in misery in Edom (that is, in Christendom), God is also with them, as it is said (Isa 63:1): “Who is this that comes from Edom?” And when they shall return (back to the Promised Land), God will also return with them, as it is said (Deut 30:3): “Then the Lord your God will return,” etc. It does not say וְהֵשִׁיב *veheschif*, that is, “He will cause to return,” but rather וְשָׁב *veschaf*, that is, “He will return.” This is also found in the book *Menoráth* (or *Menóras*) *hammâór*, in the 1st chapter, under the title *Ner schelischi kelâl revíj chélek revíj*, *fol.* 37, *col.* 1, though in place of the final words, the following is read there: ואף כשהם עתידים ליגאל שכינה עמהם שנאמר ושב יי׳ אלהיך את שבותך וגומר לא נאמר אלא ושב וגו׳, that is: Yes, even when they shall be redeemed, the Divine Majesty will likewise be redeemed together with them, as it is said (Deut 30:3): “Then the Lord your God will return with your captivity.” It does not say “He will cause to return,” but rather “He will return.”

So it is also written in the *Sepher haccavanóth* (or *haccavónos*), which Rabbi *Isaac Lurja* composed, fol. 28, col. 2, as follows: דע כי מצרים היא ארץ טמאה מכל הארצות והשכינה היתה בגלות עם ישראל ואותו הגלות היה על ידי חכמה נפלאה של כשפים שעשו המצרים שלא יוכלו ישראל לצאת משם כנזכר בזוהר That is: Know that the land of Egypt is the most unclean of all lands, and that the Divine Majesty was in captivity together with Israel; but that same captivity had come about through a wondrous wisdom of sorcery which the Egyptians had employed, so that the Israelites could not go out from there, as is reported in the *Sôhar*. Rabbi *Abraham* also writes in his book *Zerôr hammôr*, in the *Paráscha ki téze*, fol. 144, col. 3, concerning the captivity of God, as follows: אין חבוש מתיר עצמו מבית האסורים שהוא הקב״ה שהוא חבוש וקשור ואסור בשבילנו כאמרו מלך אסור ברהטים בשביל התפילין שהם בריטי דמוחא וזהו פארך חבוש עליך כי תפארת ישראל חבוש בבית האסורים. עליך בשבילך לפי שאין אנו עושים תשובה ואם היינו עושים תשובה היינו מתירים להק״בה ולשכינה מבית האסורים that is: A prisoner does not free himself from prison. This prisoner is God, who is bound and fastened on our account, as it is said (Song 7:6): The king is bound to the galleries (or passageways); on account of the Tephillin, or prayer-straps, which are at the channels of the brain (that is, at the skull on the forehead). And this is the meaning of the words (Ezek 24:17): Your ornament is bound on your account; for the glory of Israel is bound in prison, because we do not repent. But if we were to repent, we would set God and His Majesty free from prison.

Concerning this liberation of God from captivity through the repentance of the Jews, Rabbi *Meir* also writes in his book *Avodáth* (or *Avódas*) *hakkódesch*, in the 2nd part, which is called *Chélek haavóda*, in the 43rd chapter, fol. 56. col. 2., as follows: אין הק״בה בא בירושלים של מעלה עד שיבאו בירושלים של מטה וגאולה זו שתמצא בשמות ישראל כי השכינה עמהם בגלות כי אין האב עוזב את בניו ובכל מקום שגלו היא עמהם וכמו שהם גרמו להוציא אותה ואותם בין האומות בגלות שהוא בית האסורים כן צריכים לגהנם לגרום שובה ושובם סמנו המור אמרם ז״ל אין חבוש מתיר עצמו מבית האסורים והגאולה כיד ישראל שהיא התשובה: that is, the holy and blessed GOD does not come into the upper *Jerusalem* until He first comes into the lower *Jerusalem* (which words also appear, though somewhat altered, in the little book *Tuf haäretz* fol. 38. col. 4.); the redemption, however, is delayed (and deferred) on account of the sins of Israel, since the Divine Majesty is with them in captivity, for the mother does not forsake her children: she is also with them in all the places to which they are led away as captives. Now just as they themselves were the cause that both she (namely, the Divine Majesty) and they themselves were driven out

among the nations into misery, which is a prison, so too must they be the cause that she, and they, return from it again; and this is the mystery of that which our Rabbis, of blessed memory, say: a prisoner does not free himself from prison; but the redemption of her (understand: of the Divine Majesty) lies in the hand of Israel, namely in repentance and conversion.

It should also be mentioned here that the deranged Jews hold the opinion that when they were driven out of the Promised Land and led away into captivity, the animals, birds, and fish of that land were likewise driven out and sent into exile. Concerning this, the book *Rabboth* (or *Rabbos*) writes as follows, at the end of *Pethichath* (or *Pesichas*) *écha rabbathi* (or *rabbasi*), *fol.* 292, *col.* 1: אמר רבי יוסי בר חלפתא חמשים ושתיים שנה לא נראה עוף מש בש בארץ ישראל מה טעם מעוף השמים עד בהמה נדדו הלכו בהמה בגימטריא חמשים ושתיים: that is, Rabbi Jose, the son of Chalifta, says that for fifty-two years no bird was seen flying in the land of Israel. What is the reason? The birds of the heaven, together with the animals, took to flight and went away; and the word בהמה *behéma* (which means "an animal") yields, by *Gematria* (when it is reckoned as a number), fifty-two, which number is supposed to signify the aforementioned fifty-two years. After this, the following passage continues in the same place: א"ר חנינא ברבי אבהו שבע מאות מיני דגים טהורים ושמונה מאות מיני חגבים טהורים ועופות לאין מספר דכולן גלו עם ישראל לבבל וכשמחזרו חזרו עמהם חוץ מדג אחד ששמו שיבוטא והנים איך גלו ר' הונא בשם ר' יוסי אמר דרך תהום גלו ודרך תהום חזרו: that is, Rabbi Chanina, the son of Rabbi Abhu, says there were seven hundred kinds of clean fish and eight hundred kinds of clean locusts, and birds without number, all of which went into exile together with the Israelites to Babel. But when the latter returned, these creatures returned with them as well, with the exception of one fish called *Schibbúta*. How, however, did the fish go into exile? Rabbi *Hona* says, in the name of Rabbi *Jose*, that they went into exile by way of the abyss, and returned again by way of the abyss.

Sixth, they teach concerning God that He can be compelled to do something, or alternatively prevented from doing something. Regarding the compulsion to do something, an example is described in the *Talmud*, in the tractate *Taanith* (or *Taanis*), *fol. 19. col. 1.* as follows: אמרו לו לחוני המעגל התפלל שירדו גשמים אמר להם צאו והכניסו תנורי פסחים בשביל שלא ימוקו התפלל ולא ירדו גשמים מה עשה עג עוגה ועמד בתוכה ואמר לפניו רבונו של עולם בניך שמו פניהם עלי שאני כבן בית לפניך נשבע אני בשמך הגדול שאיני זז מכאן עד שתרחם על בניך התחילו גשמים מנטפים אמר לא כך שאלתי אלא גשמי בורות שיחין ומערות התחילו לירד בזעף אמר לא כך שאלתי אלא גשמי רצון ברכה ונדבה. ירדו כתיקן עד שיצאו ישראל מירושלים להר הבית מפני הגשמים . באו ואמרו לו כשם שהתפללת עליהם שירדו כך התפלל שילכו להן אמר להם צאו וראו אם נמחית אבן הטועים. שלח לו שמעון בן שטח אלמלא חוני אתה גזרני עליך נידוי אבל מה אעשה לך שאתה מתחטא לפני המקום ועושה לך רצונך כבן שמתחטא על אביו ועושה לו רצונו ועליך הכתוב אומר ישמח אביך ותגל יולדתך That is: They (the inhabitants of Jerusalem) once said to Chonai the circle-drawer: pray that rain may come down. He said to them: go out and bring in the Passover ovens, so that they do not fall apart (when it rains). But when he had prayed accordingly and no rain had come down, he drew a round circle, stood in the middle of it, and said to Him: Thou Lord of the world, Thy children have turned their faces toward me, since I am like a son of the house before Thee; I swear by Thy great name (in the *Maase-Book*, in the 52nd chapter, where the matter also appears, it is rendered in German as: I now adjure Thee by Thy holy and honored name) that I will not move from here until Thou hast mercy upon Thy children. When the rain then began to drip, he said: I did not request it thus, but rather desired such a rain as would fill the cisterns, pits, and caves with water. Thereupon a heavy downpour came with a storm, but he said: I did not desire it thus either, but rather wished to have a pleasant, blessed, and generous rain.

Then it rained as was proper, until the Israelites went out from Jerusalem to the Temple Mount on account of the rain. When they then came to him, they said: just as you prayed that it should rain, so pray now also that it may cease again. But he said to them: go out and see whether the Stone of the Lost (which was a large upright stone in Jerusalem, to which those who had lost something or found something would go, where the one who had found something would announce it, and the one who had lost something would describe the lost item with certain identifying marks so that he might recover it, as may be seen in the Talmudic tractate *Bava Mezia fol. 28. col. 2.*) is covered by water. In the meantime, Rabbi Shimon ben Shetach sent word to him and had him told: if you were not Chonai, I would place you under the ban; but what am I to do with you, since you take your pleasure before God and He does your will: of you also does Scripture (Prov 23:25) say: Let your father and your mother rejoice, and let her who bore you be glad. This story, or rather fable, also appears at *fol. 23. col. 1.* of the aforementioned Talmudic tractate *Taanith*, but at greater length and with the addition of a great lie, namely that when it rained so heavily, the drops were as large as a *Log* (which is a measure equal in size to six hen's eggs). Thus God was compelled to send rain on account of the oath sworn by Chonai.

That God can also be prevented from doing something is written in the *Jalkut Chadäsch fol. 36. col. 3. numero 46.* under the title *Beriäth haolam vehaadam* as follows: אמר רבי חנינא כשברא הק"בה את האדם נמלך במלאכי השרת גילה להם שצדיקים עומדו ממנו ולא גילה להם שיעמדו ממנו רשעים שלא ימנעוהו כל'כך that is, *Rabbi Chanina* said: when God wanted to create Adam, He took counsel with the ministering angels and revealed to them that righteous men would descend from him; but He did not reveal to them that wicked men would also descend from him, so that they might not, so to speak, prevent Him from creating him. And that is what is written (Ps 1:6): For the Lord knows the way of the righteous, but the way of the wicked shall perish. In the book *Rabboth* (or *Rabbos*), in *Bereschith* (or *Bereschis*) *rabba fol. 7. col. 3. 4.*, in the eighth *Parascha*, more is written concerning this counsel of God regarding the creation of man, and the words there read as follows: בשעה שבא לבראת את האדם הראשון נמלך במלאכי השרת אמר להן נעשה אדם בצלמנו כדמותנו אמרו לו אדם זה מה טיבו אמר להם צדיקים עומדים ממס ההד' כ יודע יי' דרך צדיקים כי הודיע יי' דרך הצדיקים למלאכי השרת ודרך רשעים תאבד אבדה מהם גלה להם שהצדיקים עובדים ממנו ולא גילה להם שהרשעים עומדים ממנו שאילו גילה שהרשעים עומדים הימנו לא היתה מדת הדין נותנת שיברא . א"ר סימון בשעה שבא הק"בה לבראת אדם הראשון נעשו מלאכי השרת כיתים כיתים וחבורות חבורות מהם אומרים אל יברא ומה' חסר ואמת נפגשו צדק ושלום נשקו חסר אומר יברא שהוא גומל חסרים ואמת אמר אל יברא שכולו שקרים צדק אמר יברא שהוא עושה צדקות שלום אומר אל יברא דכוליה קטטה . מה עשה הק"בה נטל אמת והשליכו לארץ אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדָשׁ"ה רִבּוֹן הָעוֹלָמִים מָה אַתָּה מַמְחֵ חֲכָמִים אֲלֹשְׁכוֹפְיוֹת שֶׁלְךָ תַּעֲלֶה אֱמֶת מִן הָאָרֶץ הֲדָא הוּא דִכְתִיב אֱמֶת מֵאֶרֶץ תִּצְמַח that is: at the time when He came to create the first man, He took counsel with the ministering angels and said to them,"Let us make man in our image, after our likeness." They asked Him, "What is the nature of this man?" He answered them that righteous men would arise from him. That is what is written (Ps 1:6): For the Lord יֹדֵעַ *Jodéa*, that is, knows the way of the righteous (which is as much as to say) for the Lord הוֹדִיעַ *hodia*, that is, has made known the way of the righteous to the ministering angels; (and it continues in the said v. 6) but the way of the wicked shall perish, (which means) it has perished before them (that is, this way He did not reveal to them). He revealed to them that righteous men would descend from him, but He did not make known to them that wicked men would also be begotten from him, for if He had revealed to them that wicked men would also descend from him, the attribute of justice would not

have permitted him to be created. Rabbi Schimon says that at the time when God was about to create the first man, the ministering angels divided themselves into factions and parties: some of them said he should not be created, and that is what is written (Ps 85:11): Lovingkindness and truth have met each other, righteousness and peace have kissed. Lovingkindness said he should be created, because he will show acts of kindness; but truth said he should not be created, because he will be full of lies. Righteousness said he should be created, because he will practice righteousness; but peace said he should not be created, because he will be full of strife. What did God do in response to this? He took truth and cast it to the ground, and that is what is written (Dan 8:12): And it cast truth to the ground. But the ministering angels said to God: O Lord of the world, why do You thus despise the ornament of Your seal (that is, truth, which according to the teaching of the rabbis is called the seal of God, as may be seen in the Talmudic tractate *Sanhédrin fol. 55. col. 1.* and *Schábbath*, or *Schábbas fol. 55 col. 1.*); let truth rise up again from the earth, and that is what is written (Ps 58:12): Truth shall spring up from the earth. The same may also be read in the *Jalkut Schimóni* on the Psalms, *fol. 90, col. 1. num. 519.* It is thus supposed that God was unwilling to reveal to the angels that wicked men would also descend from Adam, so that they would not be an impediment to his creation.

In this manner, the ministering angels sought to prevent God from receiving and accepting King Manasseh in grace, who was bearing repentance and penitence on account of the sins he had committed. Concerning this, the following is written in the book *Schené luchóth habberíth* (or *Schené lúchos hábberis*) *fol. 180. col. 2.*: ר' יהושע אומר תדע לך כח התשובה , בא וראה במנשה בן חזקיה שעשה כל תועבות רעות שבעולם והרבה לעשות הרע בעיני ה' להכעיסו וכו' עד ובאו שרי גדודי אשור והזידו אותו בבלה וכו' ושם קרא לכל אלהים אחרים שזבח להם ואין אחד מהם קורא אותו ולא עונה אותו ומצילו. אמר אקרא לאלהי אבותי בכל לבי אולי יעשה ה' לי ככל נפלאותיו וכשקרא לאלהי אבותיו ונעתר לו ושמע תפלתי שנאמר ויתפלל אליו ויעתר לו וכו' באותה שעה עמדו מלאכי השרת וסתמו כל החלונות של מעלה ואמרו לפניו רבונו של עולם אדם שהעמיד צלם בהיכל אתה מקבל בתשובה וכו' אמר להם אם איני מקבלו בתשובה הריני נועל דלת בפני כל בעל תשובה מה עשה הק"בה חתר לו חתירה מתחת כסא כבודו ממקום שאין מלאך יכול לשלוט That is: Rabbi *Jehóschua* (or *Josua*) says: Know the power of repentance, and consider it in the case of Manasseh, the son of Hezekiah, who committed all the evil abominations that exist in the world, and (as may be seen in 2 Chr 33:6) did much evil in the eyes of God to provoke Him to anger, etc., until (the words of v. 11) the commanders of the army of Assyria came and brought him to Babylon, etc. There he called upon all the foreign gods to whom he had sacrificed, but not one of them called out to him, or heard him, or delivered him. Then he said: I will call upon the God of my fathers with my whole heart; perhaps the Lord will deal with me according to all His wonders. When he called upon the God of his fathers, He allowed Himself to be entreated and heard him (as may be read in v. 13). At that same hour the ministering angels arose and stopped up all the windows above, and spoke before Him (namely, God): O Lord of the world, will You receive a man who does penance, who has placed an image in the Temple, etc.? Then He answered them: If I do not receive him with his repentance, behold, I am shutting the door before all the penitent. What did God do? He dug a hole beneath the throne of His glory, in a place where no angel can have power. This is what is written in v. 13: And he prayed to Him, and He was entreated of him, and heard his prayer and his supplication. This is taken from the Talmudic tractate *Sanhedrin fol. 103. col. 1.*, where the words read as follows: אמר ר' יוחנן משום ר' שמעון בן יוחי מאי דכתיב וישמע אליו ויחתר לו ויעתר לו מיבעי' ליה ליה מלמד שעשה לו הק"בה כמין מחתרת ברקיע כדי לקבלו בתשובה מפני מדת הדין : that is, Rabbi *Jochanan* has said in the name of Rabbi *Schimon ben Jóchai*: What is

that which is written (2 Chr 33:15), *vajechatër lo*? It ought to read *vajeutér lo* (for *vajechatër* means "and it was dug for him," or "a hole was made," and *vajeatér* means "and He allowed Himself to be entreated"). This teaches us that God made a hole in the firmament for him, on account of the attribute of justice, in order to receive him with his repentance. Rabbi *Salomon Jarchi* writes upon these words of the Talmud in his commentary thereon as follows: מדת הדין היתה מעכבת שלא להקביל פני מנשה בתשובה ועשה הק"בה מחתרת ברקיע ופשט ידו וקבלו בלא ידיעה מדת הדין : that is, the attribute of justice had held it back, so that the face of Manasseh was not to be received with his repentance; therefore God made a hole in the firmament, stretched out His hand, and received him, without the attribute of justice knowing of it.

Therefore, the Jews also have in their large daily prayer book, which they call the thick *Tephilla*, a prayer at *fol.* 37. *col.* 2. 3. under the title *Schacharith* (or *Schácharis*), which reads as follows: אנא יי' אלהי שמע אל תפלת עבדך ואל תחנוניו וקבל את תשובתי ובקשתי ויהיו לפני כסא כבודך מלייצי יושר להליץ בעדי לפניך ולהכניס תפלתי באזניך. ואם בעוונותי הרבים אין מליץ בעדי ואין מלמד עלי זכות חתר נא לי מתחת כסא כבודך ולא אשוב רקם מלפניך כי אתה שומע תפלה : that is: I beseech You, LORD my GOD, hear the prayer of Your servant and his supplication, and accept my repentance, my prayer, and my petition, and let them be righteous advocates before the throne of Your glory, to speak before You on my behalf, and to cause my prayer to come into Your ears. But if, on account of my manifold sins, there is no advocate for me, and no one to justify me, then dig a hole for me beneath the throne of Your glory, and do not let me return from before You empty-handed, for You hear prayer.

Seventh, it is taught in an impious manner concerning GOD that He created the יצר הרע *Jézer hará*, that is, the evil inclination, by which is understood not only the corrupt nature of man that clings to him by nature, but also the unclean spirits and devils, as being just as evil and perverse from the very beginning as they are now; whereas in Gen 1:31 it is said: "And GOD saw everything that He had made, and behold, it was very good." It is likewise reported that He is a cause of sins.

That He created the יצר הרע *Jézer hará*, that is, the evil nature in man, is taught in the Talmudic tractate *Berachóth* (or *Beróchos*) *fol.* 61. *col.* 1. as follows: ויי' אלהים את האדם בשני יוד"ן שני יצרים ברא הק"בה אחד יצר טוב וְיִיצֶר הָרָע *Vajizer Jehova*, that is, "And the LORD formed (or made) man" (as is read in Gen 2:7), and the word *vajizer* has two *Jod*, signifying thereby that He created two kinds (or natures), one good kind and one evil kind. The same is also to be found in the book *Ammúde haggóla numero 53.*

That the unclean spirits are also called *Jézer hará*, and that they were created with an evil nature, can be gathered from what stands in the book *Schéva tal fol. 41. col. 3.* in these words: ידוע כי הקב"ה ברא יצר טוב ויצר הרע כדא צד טהרה ברא צד הטומאה כי זה לעומת זה עשה אלהים צד הטהרה הם הספורות הקדושות שמתפשט קדושתן מן נקודה עד נקודה תחתונה צד הטומאה הם הקליפות that is: It is known that God created the good inclination and the evil inclination; He created the side of purity, and He created the side of impurity, for He made one against the other. The holy *Sephiróth* (or *Sephiros*), whose holiness extends from the uppermost points down to the lowest, are the side of purity; the side of impurity, however, are the *Keliphóth* (or *Kelifos*, that is, the husks, by which the unclean spirits are understood). For this reason the supreme devil *Sammaël* is also called יִצֶר הָרָע *Jézer hará*, as will be sufficiently demonstrated below in the 18th chapter of this first part. When, however, Satan was created is to be seen in the 8th chapter of the second part, where it is indicated that he is said to have

been created together with Eve. Moreover, God is said to greatly repent that He created the *Jézer hará*, that is, the evil inclination, and this is indicated in the *Jalkut Schimóni* on Job, fol. 149. col. 2. num. 906., in the following words: ארבעה מתחרט עליהם הק"בה בכל יום שבראן ואלו הן כשדים וישמעאלים גלות ויצר הרע that is: There are four things of which God repents every day that He created them: the Chaldeans, the Ishmaelites, the *Exilium* or exile, and the *Jézer hará*, that is, the evil inclination.

That it is taught blasphemously that God is the cause of sin is written in the Talmudic tractate *Berachóth* (or *Berúchos*) *fol. 32. col. 1.* as follows: אמר ר' חמא ברבי חנינא אלמלא שלש מקראות הללו נתמוטטו רגליהם של שונאי ישראל חד דכתיב אשר הרעותי וחד דכתיב הנה כחומר ביד היוצר כן אתם בידי בית ישראל וחד דכתיב והסירותי לב האבן מבשרכם, that is: Rabbi *Chámа*, the son of Rabbi *Channína*, has said: were it not for these three passages, the feet of the Israelites would waver. The first is written (Mic 4:6) (and reads as follows:) "And those whom I have made evil" (as it is wrongly understood in the Talmud, whereas it actually means: those whom I have held harshly, or afflicted, namely on account of their sins). The second is written (Jer 18:6) (and reads:) "Behold, as the clay is in the potter's hand, so also are you, O house of Israel, in my hand." The third is written (Ezek 11:19) (with these words:) "And I will take away the heart of stone from your flesh." Concerning the words of Mic 4:6, Rabbi *Salomon* writes there in the *Talmud*, in his commentary, that God thereby means to say: אני גרמתי להם שבראתי יצר הרע, that is: I am the cause of it, since I have created the *Jézer hará*, or the evil inclination; and he further states there: אלמלא שלש מקראות הללו שמעידין שיש ביד הק"בה לתקן יצרנו ולהסיר יצר הרע ממנו נתמוטטו רגלינו במשפט אבל עכשיו יש לנו פתחון פה שהוא גרם שברא יצר הרע, that is: were it not for these three passages, which testify that it lies within God's power to improve our inclination and to remove the evil nature from us, our feet would waver in judgment (that is, we would not be able to stand before God's judgment). But now we have an excuse, namely that He is the cause of it, since He has created the *Jézer hará*, or the evil inclination. This is likewise found in the book *Zerór hammor fol.* 151. *col.* 2. in the *Parascha Nizzafim*, where the following is also read: האדם כמעט שחוייב לחטוא לפי שייצר הרע גובר עליו ובורח האדם נותן התנצלות על חטאו באמרו כי יצר לב האדם דע מנעוריו מורכב מדברים הפכים בשעת יצירתו וגו', that is: man is almost compelled to sin, since the evil inclination has the upper hand over him (and rules over him). With this, however, man excuses himself on account of his sin, for (Gen 8:21 states:) the inclination and the imagination of the human heart is evil from his youth, and at the time of his creation it was composed of contrary things.

Elsewhere, yet another excuse for sins is found in the *Talmud*, where in the tractate *Shabbath* (or *Shabbas*) *fol.* 88, *col.* 1, concerning the words of Exod 19:17, "And they (the children of Israel) stood at the foot of the mountain," it is written as follows: אמר ר' אבדימי בר חמא בר חסא מלמד שכפה הק"בה עליהם את ההר כגיגית ואמר להם אם אתם מקבלים את התורה מוטב ואם לאו שם תהא קבורתכם. אמר רב אחא בר יעקב מכאן מודעא רבא לאורייתא, that is: Rav *Abdimi*, the son of *Chama*, the son of *Chasa*, has said: this teaches us that God covered the mountain over them like a tub (so that they were covered by it, just as one is accustomed to cover something with a tub or other vessel), and said to them: if you accept the Law, it is well; but if not, your grave shall be there beneath the mountain, which God is said to have torn out and lifted into the air above them, as may be read in Exod 19:17 in *Jonathan*'s Chaldean translation, and I will let it fall upon you. Rav *Acha*, the son of *Jacob*, has said: hence there is a great acknowledgment of guilt regarding the Law (or, as I have heard Jews interpret it, a great compulsion toward the Law.) Concerning these words of the Talmud, *Rabbi Solomon Jarchi* writes in his commentary as follows: מודעא רבא שאם יזמינם לדין למה לא קיימתם מה שקבלתם עליכם יש להם

תשובה שקבלוה באונס, that is: it is a great acknowledgment of guilt (or, as others interpret it, a great compulsion): for when He summons them before a court of judgment and asks why they did not do that which they had taken upon themselves, they can give as their answer that they were compelled to take it upon themselves by force. That the mountain was held over the Israelites is also read in the Talmudic tractate *Avoda Zara fol.* 2, *col.* 2.

Against this, however, *Rabbi Levi ben Gerson* expresses himself in his commentary on 1 Kgs 17:1 as follows: השם יתברך לא יכריח האדם שיחטא ושמהו בעל בחירה כדי שימלט מהרעות הנפשיות והגופיות כמו שבארנו בשלישי מספר מלחמת יי׳ הנה אם לא היה להמלט מזה לא היה ראוי שיענש עליו כי הוא אנוס בעשיית החטא ההוא: that is, the blessed GOD does not compel man to sin, but has given him free will so that he may deliver (and preserve) himself from spiritual and bodily evil, as we have explained in the third part of the book *Milchamóth Adonái*. For behold, if he could not deliver himself from it, he would not be worthy of punishment, since he would have been compelled to commit the sin.

Eighth, it is taught in a senseless manner concerning GOD that He Himself is supposed to have sinned. Concerning this, it is written in the *Jalkut Shimoni* on the Lamentations of *Jeremiah, fol. 168. col. 3. numero 1025. 1026. and 1027.*, that when the Temple in Jerusalem was destroyed and all the prophets had assembled and gone to Jerusalem to comfort that city, GOD addressed the prophets thus: מי שמו אליכם לבא לנחם תחלה לי או לירושלם מי שמת לו בן למי מנחמין לא לאב למי שנשרף ביתו למי מנחמין לבעליו לא כל שכן שאני צריך לתנחומין תחלה אע״פ לכו ופייסוהו. מתכנסין כולם והולכים אצלה וכיון שהיא רואה אותם אומרה להם לכו לכם אני צריך לתנחומין של בני מיד הולכים לפני הק״בה ואומרים לפניו רב״שע אינה מקבלת פיוסין שלנו אמר להם אין ראוי לילך אלא אני בעצמי ואפייסנה מפני שעברתי על הדין. כתבתי בתורתי אל תעבור בכבוד שותף ולישראל קרבתי להם בני בכורי ישראל ואמרתי להם הכיאו עטריתם בעול מלך בבל כתבתי בתורתי לא תשנא את אחיך בלבבך ואני שנאתיה לפיכך אני ראוי לפייסה מיד הולך הק״בה אצלה ואומר לה כעס זה למה אמרה לפניו רב״שע ולא אכעס שהגלתני לבין אומות העולם וקללתני קללות רעות ונעשו פני כשולי קדרה וגו׳ : that is, Whom do you need to comfort first: me or Jerusalem? When someone's son dies, whom does one comfort: is it not the father? When someone's house is burned down, who is comforted: is it not the lord of that house? Do I not have far greater need to be comforted first? Yet be that as it may, go, speak to her, and appease her. Then they all assembled and went to her; but when she saw them, she said to them: go away, I have no need of my children's comfort. Thereupon they immediately went before GOD and said to Him: O thou Lord of the world, she will not accept our consolation. Then He said to them: it is not fitting that anyone go to her but I myself; I will speak to her and set her at peace, since I have transgressed the law. I have written in my Law (Deut 15:19): You shall not work with the firstborn of your oxen, and I have called Israel (Exod 4:22) my firstborn son, and yet (Jer 27:12) said to them: Submit your necks under the yoke of the king of Babylon. I have written in my Law (Lev 19:17): You shall not hate your brother in your heart, and yet I have hated her; therefore it is fitting that I appease her. Thereupon GOD immediately went to her and said to her: why are you so grieved and vexed? Then she said: O thou Lord of the world, should I not be grieved that you have driven me into exile among the nations of the world and cursed me with evil curses, so that my face has become (as black) as the rim of a pot, *etc.* Thus GOD has, as shown by the above, Himself confessed that He transgressed the law and acted contrary to His own commandment. This foolish fable also appears in the book *Pesikta Rabbati fol. 53. col. 2.*, and still more extensively in the aforementioned *Jalkut Shimoni* on the prophet *Isaiah, fol. 48. col. 4. numero 307.*, where it is reported that GOD, on account of the law transgressed by Him, further said: כתבתי בתורתי לא תסגיר

עבד אל אדוניו ואני מסרתים לאומות העולם שנאמר אם לא כי צורם מכרם ויי' הסגירם. כתבתי בתורתי לא תכלה פאת שדך ואני כליתי חמתי שנאמר כלה יי' את חמתו כתבתי בתורתי שלום ישלם. המבעיר את הבערה ואני הצתי באש שנאמר ממרום שלח אש וגו'. that is, I have written in my Law (Deut 23:15): You shall not deliver the servant back to his master, but I have given them into the hands of the nations of the world, as it is said (Deut 32:30): that their Rock sold them, and the LORD delivered them up. I have written in my Law (Lev 19:9): You shall not wholly remove the corner of your field, but I have wholly accomplished my wrath (that is, done everything that served to extend my wrath), as it is said (Lam 4:11): The LORD has fully accomplished His fury. I have written in my Law (Exod 22:6): He who kindled the fire shall make full restitution; but I have kindled the fire, as it is said (Lam 1:13): He has sent a fire from on high.

So God, too, is said to have sinned, in that He made the moon, which is supposed to have been created initially just as large as the sun, smaller afterward, because the moon had said to God that two kings cannot reign under one crown; but after the moon complained bitterly about this, God repented of having made it smaller, and commanded that a sin offering should be sacrificed before Him at every new moon. That the sun and the moon were created of equal size at the beginning is indicated in the Chaldean translation of *Jonathan*, the son of *Usiel*, at Gen 1:16, with these words: וַעֲבַד יְיָ תְּרֵין נְהוֹרַיָּא רַבְרְבַיָּא וַהֲווֹ שָׁווְין בְּאֵיקָרְהוֹן עֶשְׂרִין וְחַד שְׁנִין בְּצִיר מִנְהוֹן שִׁית מְאָה וּתְרֵין וְשׁוּבְעִין חוּלַק שָׁעָה: זְמַן בָּתַר כֵּן אִשְׁתְּעִית סִיהֲרָא עֲלֵי שְׁמְשָׁא וְאִזְעֵירָא: that is: And God made the two great lights, and they were equal to one another in their glory for twenty-one years, less 672 parts of an hour; but after this time the moon spoke disparagingly against the sun, and was therefore made smaller.

That GOD commanded a sin-offering to be sacrificed on His behalf is written in the *Jalkut Shimoni* on the first book of Moses, *fol. 4. col. 1. numero 8.* as follows: רִבִּי שִׁמְעוֹן בֶּן עַזַּאי רָמֵי כְּתִיב וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרֹת הַגְּדוֹלִים וּכְתִיב וְאֶת הַמָּאוֹר הַקָּטֹן. אָמַר יֵרֵחַ לִפְנֵי הַקָּבָ"ה רִבּוֹנוֹ שֶׁל עוֹלָם אִי אֶפְשָׁר לִשְׁנֵי מְלָכִים שֶׁיִּשְׁתַּמְּשׁוּ בְּכֶתֶר אֶחָד אָמַר לוֹ הַקָּבָ"ה לְכִי וּמַעֲטִי אֶת עַצְמֵךְ אָמְרָה לְפָנָיו רִבּוֹנוֹ שֶׁל עוֹלָם הוֹאִיל וְאָמַרְתִּי לְפָנֶיךָ דָּבָר הָגוּן אֵלֵךְ וַאֲמַעֵט אֶת עַצְמִי אָמַר לָהּ לְכִי וּמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה אָמְרָה לְפָנָיו דִּבְּבוּ שֶׁל עוֹלָם שְׁרַגָּא בְּטִיהֲרָא מַאי מְהַנֵּי אָמַר לָהּ לְכִי וְיִמְנוּ בָךְ יִשְׂרָאֵל יָמִים וְשָׁנִים דְּיָדָהּ נַמִּי לָא סָגֵי דְּלָא אִימֵּי בֵּיהּ דִּכְתִיב וְהָיוּ לְאוֹתֹת וּלְמוֹעֲדִים אָמַר לָהּ לְכִי וְיִקָּרְאוּ צַדִּיקִים עַל שְׁמָךְ יַעֲקֹב הַקָּטֹן שְׁמוּאֵל הַקָּטֹן דָּוִד הַקָּטֹן לָא הֲוָה מִיתַּבְכָא דַּעְתָּהּ אָמַר הַקָּבָ"ה הָבִיאוּ כַפָּרָה עָלַי שֶׁמִּעַטְתִּי אֶת הַיֶּרַח וְהֵיינוּ דְּאָמַר רֵישׁ לָקִישׁ מַה נִּשְׁתַּנָּה שָׂעִיר שֶׁל רֹאשׁ חֹדֶשׁ שֶׁנֶּאֱמַר בּוֹ לַיְיָ אָמַר הַקָּבָ"ה שָׂעִיר זֶה יְהִי כַפָּרָה עַל שֶׁמִּעַטְתִּי אֶת הַיֶּרַח: That is: Rabbi *Simeon*, the son of *Asai*, raises an objection and says: it is written (Gen 1:16), "And GOD made two great lights," and it is also written there, "and a lesser light." The moon spoke to GOD: "O Lord of the world, it is not possible for two kings to share one crown." Then GOD said to it, "Go and make yourself smaller." But it spoke: "O Lord of the world, since I have spoken a just matter before You, should I therefore go and become smaller?" Then GOD said to it, "Go and rule by day and by night." But it answered, "O Lord of the world, what use is a lamp at noon?" GOD said to it, "Go; Israel shall count its days and years by you." The moon thereupon said, "It is also not enough, for I am not counted therein, since it is written (Gen 1:14), 'And they shall be for signs and for seasons.'" GOD said further to it, "Go; the righteous shall be named after your name: Jacob the small, Samuel the small, David the small." But when the moon would not be satisfied, GOD said: "Bring an atonement-offering" (namely עלי *alai*, that is, for me, which little word stands in the Talmud printed at Venice, in the tractate *Chullin*, *fol.* 60. *col.* 2, and in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol.* 184. *col.* 2, in the Parashah *Pinchas*, as also in the book *Menorat hammaor fol.* 35. *col.* 1, under the title *Ner shelishi, kelal revii, chelek*

rishon, in the first chapter, in which latter two books this foolish fable is described in greater detail) "because I have made the moon smaller." And that is what *Resh Lakish* said: "How distinguished is the goat that is sacrificed at the new moon, of which it is said (Num 28:15), 'to the LORD.'" GOD said, "This goat shall be an atonement-offering" (for me, as is clearly stated in Rabbi *Bechai*'s commentary and the book *Menorath hammaor*, mentioned above) "because I have made the moon smaller." In the book *Rabboth* (or *Rabbos*), in *Bereshit* (or *Bereshis*) *Rabbah*, in the fifth Parashah, *fol.* 5. *col.* 4, the following is also read: אמר רבי פנחס בכל הקרבנות כתיב שעיר עזים אחד חטאת ובראש חדש כתיב שעיר עזים אחד חטאת ל'' אמר הק''בה הביאו כפרה עלי שמעטתי את הירח שאני הוא שגרמתי לו להכנס בתחומו של חבירו That is: Rabbi *Pinchas* said, "In all the offerings it is written, 'one male goat as a sin-offering'" (as may be seen in Lev 23:19, Num 7:16, and elsewhere); "but at the new moon it is written (Num 28:15), 'one male goat as a sin-offering to the LORD.'" GOD said, "Bring an atonement-offering for me, because I have made the moon smaller, for I am the one who caused it to enter into the boundaries of its companion" (the sun). This godless fable also appears in the Talmudic tractate *Shevuot* (or *Shevuos*) *fol.* 9. *col.* 1, as well as in the 51st chapter of the Chapters of Rabbi *Eliezer*, and some Jews take great pains to explain how the aforementioned little word עלי *alai*, that is, "for me," is to be interpreted, so that no sin might be attributed to GOD in this matter, as may be seen at length in the above-cited passage of Rabbi *Bechai fol.* 184. *col.* 2, as well as in the book *Maarechet haelahuth* (or *Maarechet Elohut*) *fol.* 130, 131, 132, and 133. Indeed, much has been altered in the Talmud printed at Basel and Amsterdam, in the aforementioned tractate *Chullin, fol. 60. col. 2.* But however they may choose to interpret and seek to twist the matter, Rabbi *Bechai* nonetheless writes in his said commentary *fol. 134. col. 4*: אין לשון כפרה אלא על החטא, that is, "The word *Kapparah* (or *Kappore*), that is, atonement, is used of nothing other than sin." Since they now attribute this to GOD, it follows from this, in a blasphemous manner, that GOD is supposed to have sinned, which is, however, directly contrary to His most holy being.

Beyond the above, GOD is also accused of injustice, namely that He does not judge rightly; concerning which, in Rabbi Moshe de Mircado's commentary on the words of Ps 9:2, fol. 18, col. 4, the following is read: פעם אמרת אין הכסא שלם כי בגלות נראה שאין הק''בה כביכול דן דין אמת שהרשעים שהם האומות מוצלחים וישראל הצדיקים בערכם שפלים ונדים that is: the reason that they (our sages) say that the throne (of God) is not complete is because in the *exilio*, or exile, it has the appearance that GOD, so to speak, does not judge rightly, in that the wicked, who are the nations, prosper, while the Israelites, who in comparison to them are righteous, are lowly and despised.

Furthermore, in the Talmudic tractate *Sanhedrin fol. 110. col. 2.*, a false oath is attributed to GOD by *Rabbi Eliezer*, where the words read as follows: דור המדבר אין להם חלק לעולם הבא שנאמר במדבר הזה יתמו ושם ימותו יתמו בעולם הזה וימותו בעולם הבא ואמר אשתי נשבעתי באפי אם יבאון אל מנוחתי דברי ר''ע רבי אליעזר אומר הן באין לעולם הבא שנאמר אספו לי חסידי כורתי בריתי עלי זבח אלא מה אני מקיים אשר נשבעתי באפי באפי נשבעתי וחזרתי that is: Our Rabbis teach that the generation of the wilderness (meaning those who went out of Egypt into the wilderness) has no share in the world to come (that is, in eternal life), as it is said (Num 14:35): In this wilderness they shall perish (and come to nothing) and there they shall die; they shall perish in this world, and there they shall die in the world to come (or in the life to come). And (GOD) says (Ps 95:11): I have sworn in my wrath, they shall not enter into my rest; these are the words of *Rabbi Akiva*. But *Rabbi Eliezer* says: they do come into the world to come (or the future eternal life), as it is said (Ps 50:5): Gather my saints together unto me, those

that have made a covenant with me by sacrifice. But how then is that fulfilled (which GOD has said): I have sworn in my wrath? I have sworn in my wrath, but I retract (my oath) and repent of it. According to *Rabbi Eliezer*'s opinion, then, GOD is supposed to have sworn that the Israelites who wandered in the wilderness should have no share in the life to come, but that He afterward repented of this oath, such that He had no desire to keep it.

Ninth, they teach that God also concealed the truth and told a lie, in order to preserve peace and harmony between Abraham and Sarah, even though, as can be read in Num 23:19 and 1 Sam 15:29, He cannot lie. Concerning this, in the book *Zeéna ureéna*, in the Parascha *Vajéra*, fol. 12, col. 2-3, in the Judeo-German, on the words of Gen 18:12, **and my lord is also old**, it is written as follows: זיא זאגט איין הער אברהם איז אלט ודא וויל זיין דאז מיר אויף נייאיש אלטן קינדר האבן. דא זאגט ער צו אברהם ווארום האט שרה גישפיטת דאש זיא זאגט מיר וואו וואו קינדר האבן וועז זיא איז אלט אונ' הקדוש ברוך הוא האט אנדרשט גיזאגט וור אברהם וויא שרה גיזאגט האט דען שרה האט גיזאגט וויא זאל איך קינדר האבן וועז איין מיין מאן אלט אונ' הקדוש ברוך הוא האט גיזאגט הער אברהם וויא שרה האט גיזאגט זיא ווער אלט צו קינדר צו האבן. דר תרוץ (הא) רר וואלט קיין שנאה זכין צווישן אברהם אונ' שרה דען אברהם העט פר איבל גיזאגט וואלט שרה גיזאגט האבן וואל אברהם ער וואר זוא אלט צו האבן דען איטליכר איין מאן וועז ער אלט אונט ער זיך יונג גגן זיין וייב שלופ' דאז ואיז מויך. דארום וואלט הקדוש ברוך הוא מיט זאגן צו אברהם דס שרה זאלט האבן גירעט מוו' אברהם וועז ער אלט צו קינדר צו האבן. פון הין לערנן חכמים פון סלום וועגן מאג אן וואל שקר זאגן: that is: She (Sarah) said, my lord Abraham is old, and how should I have children with an old man. Then He (namely God) said to Abraham, why has Sarah mocked, saying, how shall she have children when she is old? And God said something different before Abraham than what Sarah had actually spoken, for Sarah had said, how shall I have children when my husband is old; but God said, hear, Abraham, how Sarah has spoken, that she would be too old to have children. The resolution (and explanation of this matter) is: God did not want to create hatred between Abraham and Sarah, for Abraham would have taken it ill if Sarah had said of him that he was too old to have children, since every man, even when he is already old, still presents himself as young toward his wife, and the wife likewise. Therefore God did not want to tell Abraham that Sarah had spoken of him as being too old to have children. From this our sages learn that one may well lie for the sake of peace. This is taken from the Talmudic tractate *Báva meziá*, fol. 87, col. 1, as can be seen in the text and in Rabbi Solomon's commentary.

Tenth, they teach that God was once enclosed in a ban, and this is said to have been done by the nine brothers of Joseph, when they sold him to the Ishmaelites in the absence of Reuben, for the purpose of preventing God from revealing to their father Jacob how they had dealt with Joseph. Concerning this, it is written in the little book *Pirke Rabbi Eliezer*, in the 38th chapter, as follows: אמרו נחרים בינינו שאין אחד ממנו מגיד הדבר ליעקב אבינו עד שיהיה ברשות כולנו אמר להם יהודה ראובן אינו כאן ואין החרם מתקיים אלא בעשרה מה עשו שיתפו למקום עמהם והחרימו. וירד ראובן בלילה להעלות את יוסף מן הבור ולא מצא אותו שם אמר להם הרגתם את יוסף ואני אנה בא אני הגידו לו את הדבר שעשו החרם שהחרימו, ושמע ראובן את החרם ושתק וגם הק"בה שתק ומפני חרם לא הגיד הדבר ליעקב: that is, They (the brothers of Joseph) said, let us establish a ban among ourselves, so that none of us shall disclose the matter to our father Jacob until it is permitted to us all (to reveal the deed). Then Judah said to them, Reuben is not here, and the ban cannot hold except with ten persons. What then did they do: they included God in the fellowship of the ban. When Reuben went down by night and wished to draw Joseph out of the pit, but did not find him there, he said to them, you have killed Joseph, where shall I now go: then they told him the matter, that they had made a ban. When Reuben heard of this ban, he was silent, and

God was also silent, and did not reveal the matter to Jacob on account of the ban. This ban is treated at length in the book *Zeda laderech*, fol. 23, col. 3, 4, and fol. 24, col. 1, in the *Parascha Vajeschef*, and it is mentioned among other things that God had consented to it, concerning which the words read as follows: ידוע הודאי מתחלה הסכים הק"בה עמהם שכן עלתה לפני יתברך שמו שיצטער יעקב כ"ב שנים כנגד כ"ב שנה שלא כבד אביו ואמו: that is, It is known that God most certainly agreed with them from the very beginning (and entered into the ban), since it was His will that Jacob should be tormented and afflicted for twenty-two years, because during those twenty-two years (which he had spent with Laban) he had not honored his father and his mother. After this, the following is further stated in the same place: ולמה לא גילה לו הק"בה לפי שהחרימו וקללו כל מי שיגלה ושיהפו לה"קנה עמתם באותו החרם פירושו לפי שנשתתף הק"בה באותו החרם שהחרימו את כל מי שיגלה הרי הוא כמישבע שלא יגלה: that is, Why then did God not reveal it to him (to Jacob)? Because they had placed under the ban and cursed everyone who would reveal it, and God was also included in the fellowship of this ban: which is to be understood as follows, since God had entered into the fellowship of this ban, and everyone who would disclose the matter was to be accursed, He was therefore like one who had been bound by an oath not to reveal it. Whoever desires to read more on this subject may consult the book *Tanchuma*, fol. 15, col. 4, and the commentary of *Bechai* on the Five Books of Moses, fol. 47, col. 4, in the Parascha *Vajeschef*, as well as the commentary of Rabbi *Solomon Jarchi* on Gen 37:34, together with the book *Zeëna ureëna*, fol. 27, col. 1, in the aforementioned Parascha.

Eleventh, they teach that God was defiled when He buried Moses, and that He washed off such defilement in fire. Concerning this, the following is written in the Talmudic tractate *Sanhedrin fol. 39. col. 1.*: אמר ליה ההוא מינא לרבי אבהו אלהיכם כהן הוא דכתיב ויקחו לי תרומה כי קבריה למשה במאי טביל וכי תימא במיא והכתיב מי מדד בשעלו מים אמר ליה בנורא טביל דכתיב כי הנה ה' באש יבא וכי סלקא טבילותא בנורא אגד ליה אחמרה עיקר טבילותא בנורא הוא דכתיב כל אשר לא יבא באש תעבירו במים: that is, that heretic said to Rabbi *Abhu*: your God is a priest, as it is written (Exod 25:2): "That they bring me a heave offering." Now when He buried Moses (and, by touching his corpse, defiled Himself according to Num 19:11, 13), with what did He wash Himself? If you wish to say with water, then it is written (Isa 40:12): "Who has measured the waters in the hollow of his hand?" (so that He could not wash Himself entirely therein, because the water is too small.) To this he gave him the answer: He washed Himself in fire, as it is written (Isa 66:15): "For behold, the Lord will come with fire." What! (said the heretic,) is a washing then also performed in fire? Whereupon Rabbi *Abhu* said: on the contrary, the washing takes place chiefly in fire, as it is written (Num 31:24): "Everything that cannot pass through fire" (that is, what cannot endure it but would be burned) "you shall pass through water."

Twelfth, they teach that GOD shaved the beard and shaved the head of Sennacherib, the Assyrian king. Concerning this, the following is written in the aforementioned Talmudic tractate *Sanhedrin fol. 95. col. 2.* and *fol. 96. col. 1.*: א"ר אבהו אלמלא מקרא כתוב אי אפשר לאמרו דכתיב ביום ההוא יגלח ה' בהער השכירה בעברי נהר המלך אשור את הראש ואת שער הרגלים וגם את הזקן תספה אתא קודשא בריך הוא ואדמי ליה כגברא סבא א"ל כי אזלת לגבי מלכי מזרח ומערב דאייתיהינו לבנייהו מאי אמרת להו א"ל ההוא גברא בההוא פחדא נמי יתיב א"ל היכי נעביד א"ל זיל ושני נפשך במאי אישני א"ל זיל אייתי לי מספרא ואיגזיך מהיכא אייתי אמר ליה על להההוא ביתא אייתי אזל אשכחינהו אתו מלאכי השרת ואידמו ליה כגברי והוו קא טחני קשייתא א"ל הבו לי מספרא טחון חד גרויא דקשייתא ונתן לך טחן חד גרויא דקשייתא ויהבו ליה מספרתא עד דאתא איחשך א"ל זיל אייתי נורא אזל ואייתי נורא בהדי דקא נפח ליה איתלי ביה נורא בדיקניה אזל גזייה לרישיה ודיקניה אמר היינו דכתיב וגם את הזקן תספה אמר רב פפא היינו דאמרי אינשי גירדתיה לארמאה באפיה שפיר ליה אחלי ליה נורא בדיקניה ולא שבעת חוכא מניה: that

is, Rabbi *Abhu* said: if this passage (Isa 7:20), "In that day the Lord shall shave with a hired razor beyond the river, by the king of Assyria, the head and the hair of the feet, and shall also take away the beard," were not written, one would not be permitted to say it. The Holy and blessed GOD came (to King *Sennacherib*) and disguised Himself as an old man, and said to him: when you go to the kings of the east and west, to lead their sons away (into your service), what do you say to them? He answered Him: I too stand in fear and anxiety on that account, and said: how shall I manage it? Thereupon GOD said to him: go, and disguise yourself, so that no one may recognize you. But he asked: with what shall I disguise myself? Then He (namely GOD) said to him: go and bring me a razor, and I will shave you. *Sennacherib* asked: where shall I fetch one? But GOD said to him: go into that house and bring one. When he had gone there, he found one. Then ministering angels came in the form of strong men and were grinding date-pits. He said to them: give me your razor. (They said to him:) first grind a measure of date-pits, and then we will give it to you. And he ground a measure of date-pits, and they gave him the razor. But by the time he came (back to GOD), it had grown dark. Then GOD said to him: go and bring fire. He went and brought fire. But as he blew on it, the fire caught hold of his beard (having leapt into it), whereupon (GOD) proceeded to shave his head and his beard, and said: this is what is written (Isa 7:20): "the beard also shall be taken away." *Rab Papa* said: this is what people are accustomed to say: if you singe a Syrian's face and he finds it pleasing, then throw fire into his beard as well, and you will not be able to get your fill of laughing at him.

Thirteenth, they teach that God created other worlds before this world, but because they did not please Him, He destroyed them again; as if they had been made incorrectly, even though God is wisdom itself and does nothing without deliberation. Concerning this, the following is written in the book *Rabboth* (or *Rabbos*) in *Bereschith* (or *Bereschis*) *rabba*, in the third *Parascha fol. 4. col. 1.*: א"ר יהודה בר סימון יהי ערב אין כתיב כאן אלא ויהי יהי ערב מכאן שהיה סדר זמנים קודם לכן : אמר רבי אבהו מלמד שהיה בורא עולמות ומחריבן עד שברא את אלו דין הניין לי יתהון לא הניין לי : That is: Rabbi *Jehuda*, the son of *Simon*, has said, it is not written (Gen 1:5) "let there be evening," but rather "and there was evening"; from which it is to be concluded that the order of times had already existed before. Rabbi *Abhu* has said: this teaches us that he (namely God) created worlds and destroyed them again, until He created these and said: these are useful to me and please me, but those did not please me. And in the book *Medrasch Tillum*, it is written concerning this at fol. 26. col. 2. on the 34th Psalm as follows: א"ר תנחומא בעונתו ברא הק"בה את העולם מלמד שהיה הק"בה בורא עולמות ומחריבן שלא היו ראויין להבראות אלא אמר דין לן הניין לן ודין הניין לן that is: Rabbi *Tanchúma* has said, the holy blessed God created the world at the right time. This teaches us that God created worlds and destroyed them again, because they were not worthy of being created; therefore He said, those do not please me and are not useful to me, but these are useful to me.

Fourteenth, they teach that God braided Eve's hair, adorned her, led her to Adam, and danced with her, and that in the time to come He will also dance with the Jews. That God braided Eve's hair and adorned her is read in the Talmudic tractate *Berachóth* (or *Beróchos*) fol. 61, col. 1, where the words read as follows: מאי דכתיב ויבן יי' את הצלע מלמד שקלעה הק"בה לחוה הביאה לאדם הראשון שכן בכרכי הים קורין לקלעיותא בנייתא וגו' אמר רבי ירמיה בן אלעזר מלמד שנעשה הק"בה שושבין לאדם הראשון : that is, What is it that is written (Gen 2:22): "And He built the rib"? It teaches us that God braided Eve's hair and led her to the first man, for in the coastal cities the act of braiding is called *binjetha*, that is, building, *&c.*

But Rabbi Jeremias, the son of Eliezer, says it teaches us that God was the first man's groomsman. The same is also found in the Talmudic tractate *Schabbáth* (or *Schábbas*) fol. 95, col. 1, and in the tractate *Erúvin*, fol. 18, col. 1-2, and in the tractate *Nidda*, fol. 45, col. 2. In the little book *Othioth* (or *Osios*) of Rabbi Akkíva, however, it is written concerning this at fol. 6, col. 2, as follows: צדיק זו צלע אחד שלקח הימנו מצלעותיו ובנאה לאשה וההיצה וסיכה ופרקסה וקלע לה שער וזיווגה לאדם שנ' ויבן יי' אלהים את הצלע : that is, The letter Zaddik (or Zade) signifies the rib which He (namely God) took from his (Adam's) ribs and built into a woman, washed her, anointed her, put a garment on her, braided her hair, and joined her in marriage to Adam, as it is said (Gen 2:22): "And God the Lord built the rib," *&c.*

That he also danced with her is to be seen in the German-Hebrew book *Brandspiegel*, in the 34th chapter, fol. 122, col. 2, where it is taught how one is to conduct oneself with a bride, and where the following is written:

חזן אן מר ביר זינגן ורש ה"ה האט חוה זעלברש געפֿלוכטן אונ' געטאנצט מיט איר הק גן עדן דוו רסן דיא חכמים בוס פסוק ויביאה ה' האדם דאו וואו טייטש אונ' ער בראכט זיא צו אדם דא געבן זיא צו ורשטין ער בראכט זיא וויא אן שוו אונ' כלה פֿלעגט צו ברנגן הייסט חן געמאכט אונ' געפֿלוכטן אין טנצן אונ' שפֿרינגן. אין פרקי רבי אליעזר סטיט דאסט הקב"ה האט זעלברש גדינט חן אונ' כלה אונ' האט דיא חופה זעלברט געמאכט אונ' דייא מלאכים האבן געטנצט. אונ' הקב"ה האט דיא ברכה געזאגט אן עס סטייט ויברך אותם אלהים דאסט איז טייטש אונ' ער בנטט זיא גוט. דרום זול זיך קיינר צו קוסטיג האלטן זונד' אל ריין חתן אונ' כלה אונ' טאנצן אונ' שפֿרינגן בדור המצוה כלה פֿונ' אנוה וועגן מיט בק צייחח וואולוסט זאגן:

that is: One should also sing to her of how God Himself braided Eve and danced with her in Paradise. The sages expound this from the verse (Gen 2:22), "And He brought her to Adam," understanding it thus: He brought her as one customarily brings a bride, beautifully adorned and braided, with dancing and leaping. In the chapters of *Rabbi Eliezer* it is stated that God Himself served the bridegroom and the bride, and that He Himself made the wedding canopy, or the covering which is carried on poles and is called *Chuppa* (beneath which the bridegroom is customarily joined together with the bride), while the angels danced; and that God spoke the blessing, as it is written (Gen 5:2): "And God blessed them." Therefore no one should consider himself too distinguished, but rather should attend upon the bridegroom and the bride and dance and leap before them, for the sake of the commandment, and not for the sake of pleasure. For this reason the dance that takes place with the bride is called the *Mizva* dance, that is, the commanded dance.

Now, who played music and performed at this dance is indicated in the little book *Othioth* (or *Osios*) *Rabbi Akkiva fol. 6. col. 2.*, where one reads: וי"ו ו' שהביאו כתבות אלפין של מלאכי השרת אל אדם הראשון בקול רנה ושירה שנ' ויביאה אל האדם ומהו פ"ה מלמד שכל פמליא של מעלה ירדו עמהם לגן עדן מקצתם היו אחוזים בידם נבלים ומצלתים וכנורות ומשחקין לפניו ככתולדות חמה ולבנה וככבים ומזלות היו מרקדים לפניהם כנערות: that is, the letter *Vau* signifies that He (namely, GOD) led her (Eve) to the first man (Adam) with ten thousand times ten thousand ministering angels, with a voice of rejoicing and song, as it is said (Gen 2:22): And He brought her to Adam. What then does the letter *Pe* signify? It teaches that the entire heavenly household descended with them into Paradise. Some of them held in their hands fiddles, cymbals, and harps, and played before him (Adam) like maidens; and the sun, as well as the moon and the stars, danced before him like young girls. And in the little book *Pirke Rabbi Elieser*, in the 12th chapter, it is written on this matter as follows: עשר חופות עשה הק"בה לאדם הראשון בגן עדן וכולן של

אבנים טובות ומרגליות ושל זהב. והלא לכל חתן אין עושין לו אלא חופה אחת ולמלך אין עושין אלא ג׳ חופות ולחלוק כבוד לאדם הראשון עשה הק״בה עשר חופות בגן עדן שנאמר בגן עדן אלהים היית כל אבן יקרה וגו׳ והי׳ אלו י׳ חופות היו המלאכים מתופפים בתופים ומרקדים כנקבות שנ׳ מלאכת תפיך ונקביך בך ביום הבראך כוננו: *that is, the Holy and Blessed GOD made ten wedding canopies (or coverings) for the first man in Paradise, all of which were fashioned from precious stones, pearls, and gold. Is not only one wedding canopy made for every bridegroom, and are not only three made for a king? How is it then that so many were prepared for him? This was done in order to honor the first man; therefore GOD arranged ten for him in Paradise, as it is said (Ezek 28:13): You were in the garden of pleasure (or Paradise) of GOD, adorned with all manner of precious stones. See, that signifies the ten wedding canopies. The angels beat the drums (or kettledrums) and danced just as women do, as it is said (in the aforementioned passage, Ezek 28:13): On the day that you were created, your timbrel-work and your pipes had to be ready with you.*

That He will also dance with the Jews in the future is written in the book *Médrasch Tillim*, *fol. 29. col. 2.*, on the 48th Psalm, as follows: עתיד הק״בה לעשות חולה לצדיקים לעתיד לבא והק״בה חל עמהן והן מראין לו באצבע שנאמר הנה אלהינו זה קוינו לו: *that is, GOD will in the future arrange a dance for the righteous, and will dance with them, and they will point to Him with the finger, as it is said (Isa 25:9): Behold, this is our God, upon whom we have waited. This is also found, though with somewhat altered words, in the Talmudic tractate Táanith (or Táanis) fol. 31. col. 1. So also in the book Rabbóth (or Rábbos), in Vajikra rábba, in the eleventh Parascha, fol. 145. col. 2., it is read as follows: עתיד הק״בה להיות ראש חולה לצדיקים לעתיד לבא ה״ה שיתו לבבכם לחילה לחולה כתיב: that is, The holy and blessed God will in the future be the head of the dance of the righteous, and that is what is written (Ps 48:14): Set your heart to lachéla, that is, to their outer wall (or to their fortress); but it is written lochóla, that is, to the dance.* In the *Commentario*, or the exposition thereon, which is called *Mattenôth* (or *Máttenos*) *kehúnna*, this is explained as follows: הוא ילך ויחל בראשם וינהגם *that is, he (namely GOD) will go, and dance at their head, and lead them. This same thing is also found in Schir haschirim rábba fol. 172. col. 4. and in Médrasch kohéleth (or kohéles) fol. 13. col. 3.*

Where, however, this dance will be held is indicated in the book *Avodáh* (or *Avodás*) *hakkódesch*, in the 43rd chapter, under the title *Chélek hattáchlith, fol. 31. col. 4.*, with these words: אמרתי והוא הַמָּחוֹל הַמְזֻכָּר שֶׁעָתִיד הַקָּבָּ״ה לַעֲשׂוֹת לַצַּדִּיקִים עוֹם חַיִּים בְּמָחוֹל זֶה וְהוּא וְעַיִּין וְנִפְלָא בְּעֵינֵי הַשִּׂכְלִים לְחוֹמֶר הַפָּגָה וְלָכֵן רַבּוּתֵינוּ זַ״ל בְּעוֹלָם רָמוּז לָהּ וְלֹא נָתְנוּ רְשׁוּת לְדַבֵּר בְּפַשְׁטוּתוֹ שֶׁל צַדִּיקִים וְגוּ׳ : That is: in the little book *Othioth* (or *Othios*) *Rabbi Akkiva*, we are taught that Isaiah, at the banquet of the righteous in Paradise before God, at the time when He (namely God) will dance before them, will say: “Thou Lord of the world, Thy hand is lifted up; the wicked shall not see the prosperity of the righteous,” etc. From this it is evident that this dance is to take place in Paradise at that time when the great and glorious banquet, of which mention is made below in the 15th chapter of this second part, will be held. Concerning this, it is also read in the aforementioned little book *Othioth Rabbi Akkiva fol. 18. col. 3.*, where the joy that will be in Paradise is described, as follows: וְכָמָּה אֲלָפִים מַלְאֲכֵי הַשָּׁרֵת עוֹמְדִים לִפְנֵיהֶם וּבִידֵיהֶם נֲבָלִים וּמְצִלְתַּיִם וְכָל שִׁיר וּמְנַגְּנִים לִפְנֵיהֶם בְּסָעוּדַת הַקָּבָּ״ה עַצְמוֹ בָּעֲצָמוֹ וְהַקָּבָּ״ה בִּכְבוֹדוֹ יַעֲמוֹד לִפְנֵיהֶם בַּסָּעוּדָה וְהַחַמָּה וְהַלְּבָנָה וְהַמַּזָּלוֹת פְּלוֹטִין וּמְרַכְּדִין לִפְנֵיהֶם: that is, thousands upon thousands of ministering angels will stand before them (namely the pious in Paradise), holding pipes, fiddles, cymbals, and all manner of musical instruments in their hands, and will play music before them at the banquet; and the holy blessed God will rise of His own accord at the banquet and dance; but the sun and the moon, as

well as the stars and planets, will be at His right and left sides, and will leap before them (namely the righteous) together with Him.

Yes, at that time Hell shall also be cleansed and sanctified, and because it borders directly on Paradise, it shall be united with it; moreover, the partition wall that stands between them shall be broken down, so that the dance may also be held therein, as is reported in the book *Jalkut chadasch fol. 55. col. 4. num. 24.* under the title *Gan éden vegehinnom*, from the book *Asarah maamaroth* (or *Asóro maamóros*) *fol. 85. col. 1.*, where the words read as follows: אָמְרוּ חֲזַ"ל אֵין גֵּיהִנֹּם לֶעָתִיד לָבֹא פִּירֵשׁ אוֹר שֶׁל גֵּיהִנֹּם שֶׁנִּבְרָא בְּשֵׁנִי אֲבָל חָלָל שֶׁנִּבְרָא קוֹדֶם הָעוֹלָם עָתִיד לְהִתְקַדֵּשׁ כְּקְדוּשַׁת הַגַּן וְשָׁם יִהְיֶה מָחוֹל לַצַּדִּיקִים הַקָּבָּ"ה רֹאשׁ חוֹלֶה וְעַל כֵּן כְּתִיב תַּם הוּא לְמֶלֶךְ הֻכִין. That is: Our sages, of blessed memory, say that in the future there will no longer be any Hell, that is, no fire of Hell, which was created on the second day; but the hollow space thereof, which was created before the world, will be sanctified just as Paradise is holy, and there the righteous will dance, and God will be the head of the dancers (that is, He will dance at the fore); for this reason it is written ("Yea, he also is prepared for the king," Isa 30:33): that is, that very place (namely the place called Tophet, which signifies Hell) is also prepared for the King. That Hell shall in the future be cleansed and joined to Paradise will be demonstrated more fully below in the 8th chapter of the second part.

Regarding the holy angels: they are said to have danced before Jacob as well, of which mention is made in the book *Rabboth* (or *Rabbos*) in *Schir haschirim rabba fol.* 272. col. 4. as follows: ר' ברכיה בשם ר' לוי אמר ששים רבוא מלאכים היו מרקדים לפני אבינו יעקב בצאתו מבית לבן ורבנן אמרי מאה ועשרים ריבוא דא"ל ויאמר יעקב כאשר ראם מחנה אלהים זה הרי ששים רבוא ותקרא שם המקום ההוא מחנים הרי מאה ועשרים רבוא that is: Rabbi *Berachja* said in the name of Rabbi *Levi* that sixty times ten thousand (that is, six hundred thousand) angels danced and leaped before our father Jacob as he departed from the house of Laban; but our Rabbis say there were one hundred and twenty times ten thousand (that is, a thousand times a thousand and two hundred thousand); this is what is written (Gen 32:1-2): "And when Jacob saw them, he said, this is God's host"; behold, that signifies sixty times ten thousand (that is, six hundred thousand), and he called that place *Machanaim* (which word means "two hosts" and thus indicates twice as many). Behold, that makes one hundred and twenty times ten thousand (that is, a thousand times a thousand and two hundred thousand). Likewise, in the book *Avodath* (or *Avodas*) *hakkodesch*, in the fourth part, which is called *Chelek Sithre hattora*, in the first chapter, fol. 110. col. 3., it is recorded that they leaped before Rabbi *Elieser* and Rabban *Jochanan*, the son of *Saccai*, where the words read as follows: בירושלמי אמרו כיון שפתח רבי אלעזר במעשה מרכבה ירד לו רי"מ בן זכאי מן החמור אמר אינו כדין שאהא שומע כבוד קוני ואני רוכב על החמור יהלכו ושבו להם תחת אילן וירדה אש מן השמים והקיפה אותם היו מלאכי השרת מקפצין לפניהם כבני חומה שמחין לפני חתן וענה מלאך אחר מתוך האש ואמר לדבריך אלעזר בן ערך כן היא מעשה מרכבה That is: in the Jerusalem Talmud it is reported that when Rabbi *Elieser* had begun to speak of the Work of the Chariot (which is treated in the first chapter of the prophet Ezekiel), Rabbi *Jochanan*, the son of *Saccai*, dismounted from his donkey and said: it is not fitting that I should hear the honor of my Creator while riding upon a donkey. When they had then walked on and seated themselves beneath a tree, fire came down from heaven and surrounded them; and the ministering angels leaped before them as wedding guests make merry before the bridegroom; and an angel spoke from the midst of the fire and said: the Work of the Chariot is exactly as you, *Elieser*, son of *Erech*, have said.

Fifteenth, they teach that GOD prays, concerning which the following is written in the Talmudic *Tractate Berachoth (or Berachos)* fol. 7, col. 1: אמר ר' יוחנן משום ר' יוסי מנין שהקב"ה מתפלל שנ' והביאותים אל הר קדשי ושמחתים בבית תפלתי תפלתם לא נאמר אלא תפלתי מכאן שהקב"ה מתפלל . . . מאי מצלי אמר רב זוטרא בר טובית אמר רב יהי רצון מלפני שיכבשו רחמי את כעסי ויגולו רחמי על מדותי ואתנהג עם בני במהת הרחמים ואכנס להם לפנים משורת הדין That is: *Rabbi Jochanan* says in the name of *Rabbi Jose*: From where is it proven that GOD prays? From the fact that it is written (Isa 56:7): "Them will I bring to my holy mountain, and will make them joyful in the house of my prayer" (that is, in my house of prayer); it does not say "of their prayer" (that is, in their house of prayer), but rather "of my prayer" (that is, in my house of prayer); from this it is proven that GOD prays. What then does He pray? *Raf Sutra, the son of Tobid*, says that *Raf* said that He prays thus: "May it be the will (before me) that my mercy overcome my wrath, and that my mercy unfold all my attributes, and that I deal with my children according to the attribute of my mercy, and that I not execute my judgment upon them according to the full rigor of the law." The very same thing is also found in the *Jalkut Schimoni* on the Prophet Isaiah, fol. 54, col. 4, numero 146.

It is also written in the *Jalkut chadasch*, fol. 5, col. 3, no. 32, from the aforementioned *Jalkut Schimoni* on the Psalms, no. 25, fol. 113, col. 3, under the title *Chorban*, the following: אמר רבי ברכיה מתחלת בריאתו של עולם עשה לו הקב"ה סוכה בירושלים כביכול היה מתפלל בתוכה ואומר יהי רצון שיעשו בני רצוני כדי שלא אחריב ביתי ומקדשי וכיון שחרב הוא מתפלל ואומר יהי רצון שיעשו בני תשובה שאקרב בנין ביתי תדע לך שכן דכתיב ושמחתים בבית תפלתי תפלתם לא נאמר אלא תפלתי מלמד שהקב"ה מתפלל: that is, Rabbi Berachja says: God made for Himself, from the beginning of the creation of the world, His tabernacle (or booth) in Jerusalem, in which He, so to speak, prayed and said: May it be My will that My children do My will, so that I need not allow My house and My sanctuary to be destroyed. But after the Temple was destroyed, He prayed thus: May it be My will that My children repent, so that I may cause My house to be rebuilt soon. Know, however, that it is thus written (Isa 56:7): I will make them joyful in My house of prayer; it does not say "in their house of prayer," which teaches us that God prays. According to the words cited from the *Jalkut*, God is said to have prayed in Jerusalem. But in the book *Chiddusche haggadoth*, fol. 3, col. 1, on the above-mentioned words of the Talmudic tractate *Berachoth*, from fol. 7, col. 1, it is written as follows: עלינו בית תפלתו הוא המקדש שלמעלה המכוון נגד מקדש שלמטה כדאמרן פרק אין דורשין וכל שבו ז' רקיעים וכו' וזבול הוא שבו י"ה ומזבח וכו' that is, by His house of prayer is understood the upper Temple (which is in heaven), which stands directly opposite the lower Temple (which was in Jerusalem); as we say in the chapter *En dorschin* (that is, in the second chapter of the Talmudic tractate *Chagiga*), that in the heaven which is called *Sebhul* there is a Temple, in which an altar is built, before which the great prince Michael stands and upon which he offers sacrifice.

Sixteenth, they teach that GOD not only puts on the prayer straps, which are called *Tphillin*, which they bind around their heads and hands every morning and which are described in detail in Buxtorf's *Judenschul* in the fourth chapter, but also puts on a *Talles* (which is that woolen cloth they place over their heads in their synagogues), and has allowed Himself to be seen dressed like a sexton or bell-ringer. Concerning the *Tphillin* or prayer straps, the following is read in the Talmudic tractate *Berachoth* (or *Beróchos*), *fol. 6. col. 1.*: א"ר אבין בר רבא א"ר יצחק מנין שהקב"ה מניח תפילין שנ' נשבע ה' בימינו ובזרוע עזן בימינו זו תורה שנא' מימינו אש דת למו, ובזרוע עוזו אלו תפילין שנ' ה' עוז לעמו יתן. That is: Rabbi *Abbin*, the son of Raf *Ada*, reported that Rabbi *Isaac* said: from where is it proven that GOD

puts on the *Tphillin* or prayer straps? From the fact that it is said (Isa 62:8): "The LORD has sworn by His right hand, and by the arm of His strength." The words "by His right hand" signify the Law, as it is said (Deut 33:2): "At His right hand was a fiery law unto them." The words "by the arm of His strength" signify the *Tphillin*, as it is said (Ps 29:11): "The LORD will give strength unto His people." The very same is also found in the *Jalkut Schimoni* on Isaiah, *fol. 58. col. 1. numero 366*, where, however, the following is additionally included: אמר ליה ר' נחמן בר יצחק לרב חייא בר אבין תפילין דמרי עלמא מה כתיב בהו ס' כעמך ישראל ומי משתבח קב"ה בשבחו דיישיאל אמר ליה אין דכתיב את ה' האמרת היום וה' האמירך היום אמר להם הקב"ה לישראל אתם עשיתוני חטיבה אחת בעולם דכתיב שמע ישראל ה' אלהינו ה' אחד ואני אעשה אתכם חטיבה אחת בעולם שנ' ומי כעמך ישראל גוי אחד בארץ. That is: Raf *Nachman*, the son of *Isaac*, said to Rabbi *Chija*, the son of *Abbin*: what is written upon the *Tphillin* of the LORD of the world? Rabbi *Chija* said: (written upon them are the words of 2 Sam 7:23): "Who is like Your people Israel?" How, said Raf *Nachman*, is GOD then also praised through the praise of Israel? To this Rabbi *Chijah* answered: certainly, as it is written (Deut 26:17-18): "You have exalted the LORD today, and the LORD has exalted you today." GOD said to Israel: you have made me into an everlasting praise in the world, as it is written (Deut 6:4): "Hear, O Israel, the LORD our GOD is one GOD"; therefore I will also make you into a singular praise in the world, as it is said (2 Sam 7:23): "And who is like Your people Israel, a singular people upon the earth."

Regarding the *Talles*: it is reported in the book *Rabbóth* (or *Rabbos*) in *Schemóth* (or *Schemós*) *rabba*, in the 22nd *Parascha*, *fol.* 128. *col.* 1, that God makes use of it, and the following is read there: א"ר יצחק בשעה שאמר לו הקב"ה לך רד חשכו פניו של משה ונעשה כסומא מי הצרות ולא היה יודע מאיזה מקום לירד והיו מלאכי השרת מבקשים להרגו אמרו הרי השעה להרגו ידע הקב"ה מה המלאכים מבקשים לעשות לו מה עשה הקב"ה אמר רבי ברכיה בשם רבי חלבו בשם רב חנן בר יוסף בשם ר' אבא בר איבו פתח לו הקב"ה טפשפש מתחת כסא הכבוד ואמר לו לך רד שנא' ויאמר יי' אלי קום רד מהר מזה ר' עזריה בשם ר' יהודה בר סימון בשם ר' יהודה בר אלעאי אמר כיון שבא משה לירד באו המלאכים להרגו מה עשה אחז בכסא של הקב"ה ופרש הקב"ה טליתו עליו שלא יחבלוהו שנ' מאחז פני כסא פרשז עליו עננו מהו פרשז נוטריקון פ'רש ז'יו ד'חוס ש'רי ז'יו ע'ליו that is: Rabbi Isaac said: At the time when God spoke to Moses, "go down," his face became darkened and, on account of his anguish, he became as one blind, so that he did not know at which place he should descend; and the ministering angels also sought to kill him and said, "now is the time to slay him"; but God knew well what they desired to do to him. What did God do? Rabbi Berachja says, in the name of Rabbi Chelbo, in the name of Rab Chanan, the son of Joseph, in the name of Rabbi Abba, the son of Ibbo: God opened for him a small door beneath the throne of glory and said to him, "go, descend," as it is said (Deut 9:12): "Arise, go down quickly from here." Rabbi Asaria says in the name of Rabbi Jehuda, the son of Elai: When Moses came to descend, the angels came to kill him. What did he do? He seized the throne of glory, and God spread His *Talles* over him so that they should do him no harm, as it is said (Job 26:9): "He holds His throne and spreads His clouds over him." What does the word פרשז, *Parsches*, mean, that is, "he spread out"? By *Notaricon* (which is a kind of Kabbalistic interpretation, according to which each letter of a word signifies a separate word), it signifies (with its four letters *Pe*, *Resch*, *Schin*, and *Sain*, these four words, namely *Parsches rachum schaddai siv*, that is): the merciful, almighty Radiance spread His clouds over him.

That God allowed Himself to be seen dressed like a cantor is evident from the Talmudic tractate *Rosch haschana* (or *haschono*) *fol. 17. col. 2.* and the book *Col bo, fol. 77. col. 3. numero 70.*, as well as from Rabbi Bechai's commentary on the Five Books of Moses, *fol. 168. col. 2.*, in the

Parascha *Schelach lecha*, where, concerning the words of Exod 34:6, “And the Lord passed before his face,” the following is written: אמר רבי יוחנן אלמלא מקרא כתוב אי אפשר לאומרו מלמד שנתעטף הק”ב כשליח ציבור והראה לו למשה סדר תפלה אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר הזה ואני מוחל להם: that is, Rabbi Jochanan said: if this passage were not written, one would not be permitted to say it. It teaches, however, that He (namely, God, wrapped in a *Talles*) was dressed like a cantor, and that He showed Moses the order (or manner) of prayer, and said to him: as often as the children of Israel sin, they shall do before Me according to this manner, and I will forgive them. After this, Rabbi Bechai continues: הכוונה במאמר זה שבא ללמדנו סדר תפלה ובקשה איך נתחנן לפניו ונתעטף בטלית: that is, the purpose of this account is that He (namely, God) came to teach us the manner of prayer and supplication, how we are to pray before Him.

Seventeenth, they teach that the souls of the Jews are a part of God, even though the Godhead is indivisible and cannot be divided. Concerning this, the following is read in the book *Schefa tal*, in the preface, on the second folio, in the 1. col. or page: הנשמה היא חלק אלוה ממעל that is, The soul is a part of God from above. And in the second col. or page it states: ישראל הם חלק אלוה ממעל ועצמותו that is, The Israelites are a part of God from above, and of His substance, or His essence. Further, the following is read in the same place: כל נפש ונפש בפני עצמה מישראל חביבה וחשובה בעיניו יותר מכל ע’ אומות וכענין שנאמר רק באבותיך חשק ה’ לאהבה ויבחר בזרעם אחריהם בכם מכל העמים ולמה באמת חבבם כל כך ומפורש הפסוק מעצמו מטעם כי חלק יי’ עמו ר”ל נפשות האומות המה מכחות חיצוניים פחות הקלפות מפני כן חלקם התחילם למטה מעלה אבל הנשמות של אומ’ ישראלית אצולות מקדושת האצילות ב”ה חלק יי’ עמו חלק ממש בניו ממש: that is, Every individual Israelite soul is, in His (namely God’s) eyes, more beloved and more precious than all seventy nations, as it is said (Deut 10:15): He had delight only in your fathers, to love them, and He chose their seed after them; you above all peoples. But why did He truly love them so greatly? The Scripture explains the reason from itself (Deut 32:9): For the LORD’s portion is His people. It means to say: the souls of the nations are from the outermost powers, the powers of the *Kelifóth* (or *Keliphós*, that is, the husks, by which the unclean spirits and devils are understood); for this reason He distributed them and gave them as an inheritance to the upper princes (that is, the devils who rule in the air, as will be demonstrated below in the 18th chapter of this first part). The souls of the Israelite people, however, flow forth from the emanation of the blessed God; the LORD’s portion is His people, His portion properly speaking, His children properly speaking. In the third col. or page, however, the following is written concerning the words (Gen 2:7), And He breathed into his nostrils the breath of life: כיון שהק”בה בעצמו ובכבודו נפח באפי של אדם הראשון נשמת חיים אם כן נשמתו מעצמותו בא: that is, Since God Himself breathed the soul of life into the nostrils of the first man, it follows that his soul is from God’s *substance* or essence. And in that same col. it continues further: פירשנו למעלה שהנשמה היא חלק אלוה ממעל ומעצמותו כבן מעצמותו של אב: that is, We have explained above that the soul is a part of God from above, and of His *substance* and His essence, just as a son is of the *substance* and essence of his father.

This is supposed to be the reason why the damned are able to endure such terrifyingly great torments, concerning which the book *Emek hammélech, fol. 15, col. 3*, under the title *Schâar tikkúne hateschúva*, in the first chapter, reads as follows: אתה בני המעין בספר זה אל תתמה שיש לרשעים כל כך כח להענשים האלה ולא ימותו לגמרי ויבוטלו כשם שהק”בה נותן כח בצדיקים לקבל טובתם כך נותן כח ברשעים לקבל פורענותם וכל זה מפני שיש בהם ניצוץ קדושה נשמת אלוה ממעל שהוא נצחי שנאמר ויפח באפיו נשמת רוח חיים ואח”ל כל הנופח מעצמותו הוא נופח ונאמר כי חלק יי עמו ממש: that is, You, my son, who are engaged in your

reflections in this book, do not marvel that the wicked have such great strength to endure these punishments (mentioned previously). Does it not say in the *Medrasch néeelam* that, just as God grants the righteous strength to receive their good, so too does He grant the wicked strength to receive and endure their punishment? And all of this comes about because within them there is a spark of glory, the soul of God from on high, which is eternal, as it is said (Gen 2:7): And He breathed into him the breath of life. Our rabbis, of blessed memory, have also said that whoever breathes, breathes from his own *substance* and his own being. And it is said (Deut 32:9): The LORD's portion is His people, which is to be understood in its literal sense. This matter will be treated further in the first chapter of the second part.

Eighteenth, they teach that God taught the entire Talmud to Moses on Mount Sinai. Concerning this, it is written in the *Jalkut Schimoni* on the second book of Moses, fol. 111, col. 1, numero 405, and in the *Rabboth* (or *Rabbos*) in *Schemoth* (or *Schemos*) *rabba*, fol. 151, col. 2, in the 47th *Parascha*, as follows: בשעה שבא הקב"ה ליתן את התורה אמרה למשה על סדר המקרא והמשנה והאגדה והתלמוד שנאמר וידבר אלהים אפילו מה שישאל תלמיד ותיק לרבו That is: When God came to give the Law, He communicated it to Moses according to the order of the *Mikra* (that is, the Scripture and the books of the Old Testament), the *Mishna* (that is, the Talmudic text), the *Aggada* (that is, the narratives, or rather fables and fairy tales, which encompasses everything indicated above from the Talmudic books concerning God's weeping, misery, praying, putting on the *Tphillin* and the *Talies*, studying, dancing, etc.), and the Talmud (that is, the *Gemara*, or *Gemoro*, which is the commentary on the *Mishna*, or the Talmudic text), as is stated (Exod 20:1): "And God spoke all these words"; yes, even everything that a devout disciple would ask his teacher. Likewise, in the *Medrasch Koheleth* (or *Koheles*), fol. 313, col. 2-3, on the words of Deut 9:10, "And the Lord gave me the two stone tablets written with the finger of God, and upon them according to all the words, etc.," it is read that the following is written there: ללמדך שמקרא ומשנה הלכות תוספת הגדות ומה שתלמיד ותיק עתיד להורות כבר היה ונתן הלכה למשה מסיני that is, to teach you that the *Mikra* or Scripture, the *Mishna*, the *Halachoth* (or *Halochos*, that is, the rulings), the *Tosephoth* (or *Tosephos*, that is, the additions which the disciples of Rabbi Solomon Jarchi appended to the Talmud), and the *Haggadoth* (or *Haggodos*, that is, the fabulous narratives, as mentioned shortly before), yes, even everything that any devout disciple will teach in the future, had already existed and was given to Moses as *halacha*, or ruling, from Mount Sinai. This is also taught in *Bammidbar rabba*, in the eighteenth *Parascha*, fol. 122, col. 3.

The same is also found in the little book *Othioth* (or *Osios*) *Rabbi Akkiva*, where the words at *fol.* 11. *col.* 2, where the angel *Metatron* is treated, read as follows: הלכה נקרא שמו מטטרון מפני שכל גנזי החכמה כולן מסורין בידו וכולן נפתחו למשה מסיני עד שלמדו לו בארבעים ימים כשהיה עומד בהר החורה בשבעים פנים של שבעים לשון. נביאים וכתובים הלכות ואגדות שמועות תוספות וכולם בשבעים פנים של שבעים לשון נביאים בע' פנים של ע' לשון. כתובים בע'פנים של ע' לשון. הלכות בע' פנים של ע' לשון. וכיון שעלו לו סוף מ' יום נשתכחו לו כולם בשעה אחת עד שקרא שקרא לו הקב"ה לשמיה שד של התורה ונתן לו למשה כמתנה שנ' ויתנם ה' אלי וחזר כן נתקיימו בידו זמזין שנתקיימו לו שנ' זכרו תורת משה עבדי אשר צויתי אותו בחורב על כל ישראל חוקים ומשפטים. חזת אלו תורה נביאים וכתובים, חזקים אלו הלכות ושמועות משפטים אלו אגדות ותוספות וכולם נאמרו לו למשה בסיני: That is: Why is he (the angel *Metatron*) also called *Segansugel*? Because all the treasures of wisdom have been placed into his hand, all of which were opened to Moses from the mountain (Sinai), so that he was instructed therein over 40 days while he stood upon the mountain. The Law was taught to him in seventy manners of the seventy languages (to be understood). The Prophets, the Hagiographa,

the Halachoth (or Halochos, that is, Decisions), the Aggadoth (or Aggodos), the Schemuoth (or Schemuos, that is, histories which one hears), as well as the Tosephoth (or Tosephos), he learned all of them in 70 manners of the 70 languages. The Prophets (I say, he learned) in 70 manners of the 70 languages, as also the Hagiographa in 70 manners of the 70 languages, likewise the Halachoth (or Halochos) in 70 manners of the 70 languages. When this was done and had gone well, at the end of the 40 days he forgot everything again in a single hour, until the Holy and Blessed GOD called upon (the angel) Jefifia, the Prince of the Law, and the latter gave it back to Moses as a gift, as it is said (Deut 10:4): "And the LORD gave them to me." After this it remained with him permanently. But from where is it proven that it remained with him permanently? Because it is said (Mal 4:4): "Remember the Torath (or Toras) of the Law of Moses my servant, which I commanded him on Mount Horeb for all Israel, together with the Chykkim," that is, statutes or commandments, "and the Mischpatim," that is, rights. By Torath (or Toras), the Law, is understood the Law (of Moses) together with the Prophets and the Hagiographa. By Chykkim (the statutes or ordinances) are understood the Halachoth (or Halochos), that is, decisions, as well as the Schemuoth (or Schemuos), that is, histories which one hears; but by the Mischpatim, or rights, the Aggadoth (or Aggodos) and the Tosephoth (or Tosephos) are to be understood: and all of this was said to Moses on Mount Sinai.

It therefore follows from this senseless doctrine of the hardened Jews that God taught Moses on Mount Sinai all manner of fairy tales, lies, and even shameful obscenities; for much of this kind is found in the Talmud, as will be demonstrated in detail below in the eighth chapter of this first part, which to say of God is highly blasphemous. Notwithstanding this, however, a Jew is bound and obligated to give credence to such foolish fairy tales and gross lies, however absurd they may be, as can be clearly seen in the book *Menórath* (or *Menóras*) *hammáor*, fol. 12, col. 4, under the title *Ner schéni, Kelàl ríschon, chélek schéni*, in the second chapter, where the following is taught: כל מה שאמרו ז״ל במדרשות ובהגדות חייבין אנו להאמין בו כמו בתורת מרע״ה ואם נמצא בו דבר שהיא דרך צחוק או חוץ מן הטבע יש לנו לתלות החסרון בדעתנו אבל לא במאמרם. והמלעיג על שום דבר מכל מה שאמרו ז״ל נענש כדגרסינן במסכת עירובין פ׳ עושין פסין דף כ״א אמר רב פפא משמיה דרבא בר רב עולא כל הלועג על דברי חכמים נידון בצואה רותחת: that is: Everything that our rabbis, of blessed memory, have said in the *Medraschóth* (or *Medróschos*, that is, allegorical expositions, among which are included those fairy tales that have hitherto been brought forward from the *Rabbóth* or *Rabbos*) and in the *Haggadóth* (or *Haggódos*), we are obligated to believe just as firmly as the Law of Moses our teacher, upon whom be peace. And when something is found therein that seems strange or unnatural to us, we must attribute this to our own limited understanding, and not to their words. Moreover, whoever mocks any single thing of all that our rabbis, of blessed memory, have said, shall be punished, as we learn in the Talmudic tractate *Erúvin*, in the second chapter, fol. 21, col. 2, where it is written: *Raf Papa* says in the name of *Rabba*, the son of *Raf Ula*: Everyone who mocks the words of the sages shall be punished in boiling excrement (which is said to be a certain place in hell, as will be indicated below in the eighth chapter of the second part).

Someone might, however, raise an objection to this and say that the above-mentioned *Haggadóth* (or *Haggódos*) are not understood by the Jews according to the letter, and literally, as they read according to the words, but are interpreted differently. To this I give the answer that I know very well that various rabbis have labored strenuously to present them as being understood in another way, and one has invented and written this interpretation over them, another that one, as can be

seen in the books *Cáphthor uphérach*, *Nézach Jisraèl* (or *Jisróel*), *Béer haggóla*, and others. I am also aware that Rabbi Moses bar Maimon, in his book *Mòre nevochìm*, in the first part, in the 70th chapter, fol. 52, col. 2, states that the *Haggadóth* are not to be understood according to the letter, where he writes about this as follows: והסוכל אין אלו העניינים והמשלים האמיתיים אשר אלהים הגיע עיין המעולים שמחוסרים פקחים במדרשות כשיעיין בהם הטפש והחכם שאינו משהו על האמת עתיק יחשוק מהם למה שהוא כפשוטים מההבל.

Consider also how these wonderful and truthful things, upon which the most excellent *Philosophi* have meditated, are scattered throughout the *Medraschôth* (or *Medrôschos*, that is, the allegorical expositions), over which a clever man who does not acknowledge the truth laughs right at the beginning of his examination, because he sees them, taken according to their literal sense, to be separated from the truth; the entire reason for this being that they (our sages) have spoken in riddles about such matters as the common people cannot comprehend. These are the words of *Rabbi Mosche bar Majemon*. Be that as it may, however, it is entirely godless and blasphemous that such mocking, disparaging, and most offensive things are reported and taught concerning the most perfect and most holy Divine Majesty; and however one may choose to explain and expound them, in whatever way one will, can, or might, God is thereby dishonored in the highest degree, and His holy Word is shamefully twisted and perverted, as the examples adduced confirm this more than sufficiently. Moreover, when one carefully goes through all that is brought forward in the aforementioned books to explain the impious teachings of the ancient rabbis concerning God, one finds that it is nothing but absurd fantasies. Indeed, if one were to teach such improper things about God and then seek to excuse them in this manner, saying they are to be understood *metaphoricè*, that is, in an allegorical sense, and ἀνθρωποπαθῶς, that is, according to the human manner of speaking, just as in Holy Scripture eyes, hands, and the like are attributed to God the Lord after the human manner of speaking, then there would be nothing so absurd, so shameful, and so terrible to conceive of that could not be written about God and excused in such a fashion.

Although Rabbi Moses bar Maimon himself did not understand these passages literally, and others whom he had made wiser wished to interpret them differently than the words indicate, the majority of Jews nonetheless believe them literally. Indeed, even many among their scholars, who consider themselves very clever and learned, are of the opinion that everything is to be understood according to the plain sense that the words convey. Rabbi Moses bar Maimon also laments this in his book called באב מוסי *Bâb Mûse*, that is, the Gate of Moses, on pp. 144 and 145, and writes about it mostly in the Arabic language with Hebrew letters as follows: ופמא יגב אן תעלמה אן כלאם החכמים ע"ה אנקסמו פי פי חל חיל פי' פיה אלקוף אלאולי והי אכתר מן ראיתה ומן ראית מואלפה ומן סמעת בה תתמלה על פארה ולא תתאולד בונא ותצר ענזדא אלממנעאת כלהא ואגבה אלתגד ואנמא פעלהא דלך לתהלהם לְנָהֲלַהֶם בְּאַלְעוּלוֹם וּבְעוֹדָהֶם מִן אִלְמַעָארֶף וַלַיְסְ הֶם מִן אִלְכְמַאל מִן חַיְתְ זַתְהוֹן מִן חֶלְקָא אִלְפַסַאד וְלֹא וּגְדוּ מְנַבַּהָא יְנַבַּהֶם פְלֹא יַדַע אָן לֹא יְרוּדַּוּ אִלְחַכְמִים בְּמַיְע אִקְוָאלַהֶם אִלְמַחְכַּמַה אֶלָּא פִּי קַדְמָא הֶם מְחָא וּאָנָהָא עַלַי פַּוָאהְרָהָא וְאָן בָּאטְן שְׁיהָאד בְּעֵין כְּלַאמַהֶם מִן אִלְשְׁנָאעָה עִי חַיִי לֹא יַדַע עַלַי אָעְתְקָאדָהָא וְקָאלוּ כְדָא יַמַן פִּי אָלְדִינָא שֶׁכָּךְ יַחְבִיל וְהוּא וּדְוֹהָא דְאשָׁא עַחְיָהָא פָּאֶרֶק עַן אָמוּתְתַאמָנָה וְזֹאתְ אִלְטָאיפָה אִלְמַסְכִינָה יַדּוּ לְנָהֲלַהָא לַאגַּה עַטְפָת אִלְחַכְמִים בִּיעְמָהָא וְהִי קַד אָחְתָהַת גְאהָה פָּלְוֹחְסָאתְ וְזִי לֹא תַשָׁעָד זָאן בָּאן לָעָמַר אַלְלָה הַדָּה אִלְטָאיפָה תַּדְהַב בְּמַחָאקָן אַלְדִין וְתִטְלָה בַּהָנָתָה וּתְעָל רִין אַלְלָה פִּי עָבַס מָא אָרִיר בָּה לָאן אַלְלָה יְקוּל פִּי מַחְכַם אַלְתַּנְזִיל אַשֶׁר יִשְׁמְעוּן אֵת כָּל הַחֻקִּים וְכוּ' וְהַדָּה אִלְטָאיפַה תַּסְרוּד מִן טָאהֵר כְּלַאמ אִלְחַכְמִים מָא אִדָּא סַמְעַתְהָא אִלְמַלַ קָאלוּ רַק עַם סָכָל וְנָבָל הַגּוֹי הַקָּטָן הַזֶּה וְאַכְתַּר מַן יַפְעַל הָדָא אִלְדַּדְשִׁין אִלַדִין יְפַסְּרוּן אִלְנָאס מָא לֹא יַפָּהָמוּ הֶם פִּי אָנְפְסְהֶם אָוֹ לֹא יְפָהָמוּ לוֹ שְׁכִינָא פִּי זַמַן הַהוּשׁ וְחַדִישִׁין וַחָוֹת לָכֶם לְחָכְמָה אָוֹ בָאן יַקְדוּן מָא נָעַלָם מָא אָלַט אִלְחַכְמִים

בְּדוֹרָא אִלֵּאהֵם, that is: Now, what you need to know is this: that people divide themselves into three sects (or factions) with regard to the words of the Sages, upon whom be peace (in respect of their interpretation). The first sect (to which the majority belong, of those I have seen and whose writings have come before my eyes, or of whom I have heard) consists of those who wish to understand these words externally and literally, and do not interpret them at all, so that all impossible things appear to them as though they were actually present in reality. They have done this because they are entirely without understanding in the sciences and are remote from the disciplines, and they do not possess the perfection to admonish themselves, nor have they found anyone to admonish them. They hold that the Sages in all their wise sayings intended nothing other than what they themselves understand from them, and that these sayings are to be understood according to their outward nature and plain sense, even though the outward appearance of some of their sayings is utterly absurd, so that if one were to examine them closely according to what they seem to indicate, one might say: how can there be anyone in the world who would imagine this and hold it for a true opinion? Far from praising it. The foolishness of this wretched sect is to be lamented, for in supposing that they are exalting the Sages, they cast them down entirely, without knowing it. Indeed, truly, this faction robs religion of its honor and darkens its splendor, and twists the Law of God in a manner wholly contrary to the purpose for which it was given. For when God says in the Law (Deut 4:6): "When they (the nations) shall hear all these statutes, they shall say, surely this great nation is a wise and understanding people," etc., this faction assembles from the outward appearance of the sayings of the Sages such things that the nations who hear them would say: surely this small people is a foolish and unreasonable people. Those who do this most of all are the preachers, who explain to the people such things as they themselves do not understand. And would to God they kept silent, since they do not understand these things (as may be read in Job 13:5): "Would that you kept silent, for that would be wisdom for you"; or that they would at least say, we do not know what the Sages intended by these sayings. The very same thing is also to be found in the aforementioned Rabbi Moses bar Maimon's commentary on the Mishnah of the Talmudic tractate Sanhedrin, fol. 119, col. 2 and 3, in the Talmud printed at Amsterdam, at the back of the tractate Sanhedrin. Such senseless fools are the Jews even to this day, to whom nothing in their rabbis' books appears so absurd that they should not understand and believe it literally, as I myself have heard from them on many occasions. And a Jew in Mannheim once told me that he had learned from an old rabbi that just as the written Law, that is, the Five Books of Moses, is to be understood literally, so too must the oral Law, that is, the Talmud, be understood literally.

Chapter II.

In which it is demonstrated how the godless, hardened Jews revile, blaspheme, and curse the Son of God, our only Savior and Redeemer, JESUS Christ, in many ways, and what shameful and contemptuous names they give him.

The Jews have at all times been a stiff-necked and malicious people, who wickedly and willfully opposed God the Lord and His servants the prophets and teachers whom He sent to them to instruct them in His holy Word and will, and who refused all due obedience, as can be clearly seen in Exod 32:9 and 34:9, Deut 9:6, 7, 13, 24 and 31:27, 2 Kgs 17:14, 15, Jer 7:26 and 19:15, Mal 3:7, Acts

7:51, and also 2 Cor 3:14. When Moses led them out of harsh Egyptian bondage at God's command and sought to bring them into the Promised Land of Canaan, they murmured against him many times along the way, as can be read in Exod 14:11, 16:2, and 17:1, 2. They also quarreled with him so severely that he said to God that it would not be long before they stoned him, Exod 17:2, 4; and they wanted to turn back entirely and return to Egypt, Num 14:2, 3, 4, and even to stone those who advised them against it, Num 14:10. The prophet Jeremiah was beaten and thrown into prison because he made known to them the punishments of God that would come upon them on account of their sins, Jer 19:15 and 20:1, 2. He was also seized outright by the priests and false prophets because he had declared to them what God had commanded him, and they said he must die, Jer 26:7, 8. Afterward he was again beaten by the princes and cast into prison, Jer 37:15, 16, and on account of his prophecy was thrown into a pit of mud, and the princes demanded that he be put to death, Jer 38:2, 3, 4, 6. The prophet Micah was struck on the cheek because he had advised King Ahab against marching to Ramoth in Gilead, 1 Kgs 22:24. Amos was regarded as a rebel when he prophesied against King Jeroboam, Amos 7:10. One of the prophetic disciples who had been sent by the prophet Elisha to Jehu was called a madman, 2 Kgs 9:11. Indeed, they put many of them to death altogether: Uriah was killed because he had prophesied against Jerusalem, Jer 26:20, 23. They stoned Zechariah because he exhorted the people in Jerusalem to turn back to God, 2 Chr 24:19, 20, 21. Likewise, many other prophets were also put to death, 1 Kgs 18:4, 13, Matt 23:34, 37, and Luke 13:24.

In precisely the same manner, and indeed far worse, the hardened, godless Jews dealt with the Son of God, our most precious Savior Jesus Christ, the highest Prophet and Teacher. For when He, in the fullness of time, took on human nature in order to accomplish the work of redemption, and desired to lead them out of the spiritual Egypt and from the power of the hellish Pharaoh, and also to show them the way to the heavenly Canaan through His faithful admonitions and instructions in the divine Word and will, alongside zealous reproof of all the sins that were rampant, they became His bitterest enemies. The Pharisees and scribes murmured against Him because He received sinners (Luke 15:2). Others who followed Him also murmured because He had lodged with a sinner (Luke 19:7). Those of Nazareth thrust Him out of the city and wanted to throw Him down from the brow of a hill (Luke 4:16, 24, 28-29). The inhabitants of Jerusalem took up stones to stone Him, because He said that He and the Father are one (John 10:30). Although He was Wisdom itself, He was nonetheless regarded as a madman (Mark 3:21 and John 10:20). And after the unclean spirits had been compelled to yield to His holy and almighty command, they said of Him in a blasphemous manner that He cast out devils through *Beelzebub*, the prince of the devils (Matt 12:24 and 9:34 and Luke 11:15), and in a godless fashion alleged that He had *Beelzebub* (Mark 3:22; John 7:20 and 10:20). Indeed, they did not rest until, out of a savage and bitter hatred, they had accused Him through false witnesses (Matt 27:59 and Mark 14:55-57), laid their violent hands upon Him, falsely charged Him with blasphemy (Matt 27:65 and Mark 14:64), spat upon Him (Matt 27:30), struck Him with their fists (Mark 14:65), and brought Him to the cross with all manner of insults (Mark 15:17 etc. and John 19:15 etc.). Yet with all of this they were still not satisfied that they had treated Him so wickedly; rather, they additionally implanted in all their descendants the abominable and unspeakable hatred which they had conceived against Him without cause, in such a manner that to this very day they despise, insult, blaspheme, and curse Him in the most extreme fashion, as is

set before them by the converted Jew *Ferdinand Hessen* in his little book called the *Juden-Geissel* (Jews' Scourge), in the first part, in the fourth chapter, after he has adduced much proof that Jesus is the true *Messiah*, in these words: Take it to heart and take good heed, dear Jews, when you so horribly and blasphemously spit upon, curse, and execrate the Son of God, and cry Him out as the most despised, most godless man upon the earth. This will also be shown fully and clearly from their own books in what follows.

Because such terrifying things will appear here, at which every upright and pious Christian may rightly be horrified, those who read it will thereby have cause to call upon GOD fervently and to pray that He would look upon the blinded Jewish people with the eyes of His mercy, illuminate their perverse and darkened hearts, graciously deliver them from the dreadful error in which they are mired, and bring them to the true, solely saving knowledge of the one Savior and Redeemer Jesus Christ. The high Christian authorities, moreover, will thereby find occasion to consider means by which the dreadful blasphemies and cursing against *Christ* that circulate in the midst of Christians may be earnestly and forcefully suppressed.

In this chapter, all the mocking names which the godless Jews give to *Christ* the *LORD* shall be set forth, and in doing so a great many dreadful blasphemies against Him shall at the same time be revealed to the worthy Christian world. If they were to call Him merely נצרי *Nózeri*, or הנצרי *haannózeri*, that is, the Nazarene, or ישוע הנצרי *Jeschúa hannózeri*, that is, *Jesus* the Nazarene, as occurs in some of their books, we would have no cause to complain against them, for He Himself is called Nazarenus at Matt 2:23, and *Jesus* of Nazareth at Matt 21:11, Mark 1:24, Acts 2:22, and in several other places as well. But they give Him many other names, and indeed shameful ones, and call Him first of all ישו *Jéschu*, or ישו"י *Jíschu*. In the Hebrew language, *Jesus* is called ישוע *Jeschúa*, that is, a Savior and Redeemer; but the godless Jews drop the last letter, the *Ajin*, and call Him in a malicious manner *Jéschu*, or rather *Jíschu*, which is done by them for five different reasons.

The first reason is given by *Rabbi Elias* in his *Tischbi*, under the word *Jeschu*, in these words: לפי שיהודים אינם מודים שהוא היה המושיע לפיכך אים רוצים לקראו ישוע בהפילו העין וקורין לו ישו; that is, because the Jews do not acknowledge that He was the Savior and Redeemer (namely, the promised *Messiah*), they do not wish to call Him *Jeschúa*, but instead discard the letter *Ajin* and call Him *Jeschu*.

The second reason is shown by *Rabbi Abraham Perizol* in his book *Mág-gen Abraham*, in the 59th chapter, where he writes as follows: היה שמו ישוע כמו שכתב הרמ"בם ז"ל בהלכות תשובה ובהלכות מלכים ואע"פ שבכל התלמוד לא נמצא אלא ישו שמא בכוונה חיסרו העין כיון שלא הושיע את עצמו; that is, His name was *Jeschúa*, as *Rabbi Moses*, the son of *Majemon*, of blessed memory, wrote in his (book *Jad Chasaká*, or *Mischnéh Toráh*, in the) *Tractate* on Repentance, as well as in the *Tractate* on Kings; although throughout the entire *Talmud* only *Jeschu* is found. They have, however, perhaps deliberately omitted the letter *Ajin*, because He did not redeem Himself (from the hands and power of His enemies).

The third reason: because they are not only permitted to mock false gods, whom they also consider *Christ* to be, but are also commanded to alter their names and to call them by shameful designations. That they are permitted to mock false gods is taught by the *Talmud* in *Tractate Megilla, fol. 25. col. 2.* in these words: כל ליצנותא אסירא ב' מלצנותא דעבודה כל ליצנותא אסירא בר מליצנותא דעבודת כוכבים דשריא

דכתיב כרע בל וקרס נבו יהיו עצביהן לחיה ולבהמה that is: All mockery is forbidden, except the mockery of an idol, which is permitted, as it is written (Isa 46:1): Bel is bowed down, Nebo has fallen (or has crouched). So also it is written (Isa 46:2): They bow themselves, they crouch, and cannot carry away the burden.

That they are commanded to alter the names of such figures and to mock them through such alteration is clearly shown by Rabbi Bechai in his commentary on the Five Books of Moses, fol. 198, col. 1, in the Parascha *Ekef*, on the words (Deut 7:26) "You shall utterly detest it and utterly abhor it," where he writes as follows: למדך הכתוב שחייב האדם לשקץ ע"ז להוציאה בלשון גנאי אם היה שמה בית גליא שהוא לשון גובה קורין אותה בית כריא שהוא לשון עומק ושפלות שכן אמרו עוד כל ליצנותא אסירא חוץ מליצנותא דע"ז דשריא ותו' וכן שם ספר שלהם שבו נשבעין היה שמו בלשון פרס אנגלי שהוא לשון גל וגובה וכן כשם מרקוליס היה שמו קילוס אצל עובדיו הוא לשון שבח וכבוד והחליפוהו רבותינו ז"ל והחליפוהו בשם מרקוליס ומר לשון תמורה וקילוס בשם קוליס והוא לשון קלון וחירוף וכן החליפו קלוס בקוליס שהוא לשון לעג וקלון: that is, the (holy) Scripture teaches you that a person is obligated to feel disgust and abhorrence toward an idol; and when a temple of an idol is called *beth galja* (or *bes galjo*), that is, a high house, one calls it *beth carja* (or *bes carjo*), that is, a low house. Our rabbis likewise say that all mockery is forbidden, except for the mockery of an idol, which is permitted, etc. The same applies to their (namely the Christians') book (the Gospel, or New Testament) by which they swear, which was called *Angeli* in the Persian language (in the Arabic language it is called انجيل *Ingil*), which signifies a height. The same holds true for the name *Marcolis* (of the idol Mercury), who was called *Killus* by those who served him, which word signifies praise and honor; but our rabbis altered it to *Marcolis*, and the little word *Mar* signifies an alteration. In the same way they transformed *Killus* (which means praise) into *Kolis*, which signifies mockery and insult. This is also read in the Talmudic tractate *Bava mezia* (or *Bovo mezio*), fol. 25, col. 2, in the *Tosephoth*, concerning the word *Marcolis*. Likewise, in the book *Jore dea*, fol. 118, numero 147, at the end, it is commanded that one should give an idol a mocking name. Since they regard Christ as an idol, as will be demonstrated below in connection with the fifth, sixth, and seventh mocking names they give Him, it is no wonder that they have altered His holy name in such a manner, and instead of *Jeschua*, by dropping the last letter, call Him *Jeschu* in order to mock Him, because He, according to their claim, was not able to save Himself.

Indeed, their wickedness and their hatred toward the most precious name *JESUS* is so great that in their *Selichoth* (or *Selichos*, which are prayers they customarily recite on their feast days), printed at Prague in folio anno 347, that is, in the year of Christ 1587, fol. 12, col. 1, in a prayer for the second New Year's Day, they call Him שם טומאה *schem túmah*, that is, an unclean name. The prayer reads from the beginning as follows: אני יום אירא : אלך אקרא, בל יעשקוני דים עזבי יקרה, גמול להשיב שב לבקרה, דין רשע תעול סלה: יקרא, החושבים להשכיה שם קדש הנכבד, ולהרגיל שם טומאה נקלה ונעבד זה דרכם טובים עז ואז: that is, I call to You in the time when I am afraid, so that the arrogant ones (that is, the Christians, who are called arrogant, as can be seen below in the sixteenth chapter of this first part, at the twenty-fifth name they give to Christians) who have forsaken Your precious (law) may not oppress me. Sit in judgment and visit them, so that they may be repaid. Let the wicked and unrighteous have their measure full, those who intend to cause Your glorious name to be forgotten and the unclean name of the Despised and Worshipped One (by which *JESUS* is meant, whom we Christians worship) to be brought into common use. That is their custom, that they bring the best among our people to their deaths. However, in the *Selichoth* (or *Selichos*) printed at Frankfurt in the year 425, that is,

in the year of Christ 1665, in place of the word *túmah* stands the word אליל *Elil*, which means an idol, in the following manner: ולהרגיל שם אליל נקלה ונעבד, that is, And the name of the despised and worshipped idol be brought into common use. Christ is also called *Elil* by the Jews, as can be seen below at the fifteenth mocking name they give Him.

The fourth reason why Christ is called *Jeschu* or *Jischu* is that it is written in Exod 23:13: "You shall not mention the names of other gods." Therefore, in the Talmudic tractate *Sanhedrin fol.* 114, *col.* 2, *numero* 122, in the *Piske Tosephoth* (or *Tósephos*), one reads: אסור להזכיר שם עבודה זרה, that is, it is forbidden to mention the name of an idol. This is also to be found in the book *Col bo*, *fol.* 108, *col.* 3, *numero* 97. Since they regard Jesus, as already noted, as a false god, they likewise refuse to pronounce His name correctly.

The fifth reason is so that they may curse this holy name, in which, as can be seen in Phil 2:10, all knees in heaven and on earth and under the earth shall bow, with their blasphemous tongues. For they form from the three letters *Jod*, *Schin*, *Vau*, in the Kabbalistic manner already mentioned above, which is called *Notaricon*, three complete words, namely ימח שמו וזכרו *jimmach schemo vesichrono*, that is, "May His name and memory be blotted out." Hence in the diabolically inspired blasphemous little book *Toledoth* (or *Toledos*) *Jeschu p.* 6, one reads: ויקראו שמו יש"ו ראשי תיבות ימח שמו וזכרו, that is, "And they (those who were in the high council at Jerusalem) called him יש"ו *Jeschu*, which are the three initial letters of the three words ימח שמו וזכרו *jimmach schemo vesichrono*, that is, (as already noted) May His name and memory be blotted out." The very same thing is also found in the written copies of Rabbi Moses bar Maimon's book *Jad chasaka*, in the treatise on kings, in the eleventh chapter, which has been omitted from the printed editions out of fear of the Christians. And the highly learned Mr. Johannes Wülffer, duly appointed preacher and professor at Nuremberg, notes in his annotations on a little book called *Jüdischer Theriack*, p. 39, that in the Dillherrian copy held at Nuremberg, in the said passage, after the name ישו *Jeschu*, there expressly stands ימח שמו וזכרו *jimmach schemo vesichro*, that is, "May His name and His memory be blotted out."

From all of this it is thus clearly to be seen that the godless villain, Rabbi Salman Zevi, in his little book filled with lies, the aforementioned Jewish Theriac, which he wrote against the converted Samuel Friedrich Brenz's little book, the Jewish Stripped Snakeskin, stated in the first chapter, *numero* 2, against his better knowledge and conscience, that it means nothing improper when our Savior is called *Jeschu* by the Jews; and that, on the contrary, the converted Ferdinand Heß, in the third part, in the third chapter of his Jewish Scourge, sets forth the plain truth when he says: when they (the Jews) are among others, they may well call our Savior *Jeschu*, but they always add these two words alongside it: ימח שמו *jimmach schemo*, that is, may his name be blotted out. This blasphemy has also been exposed and truthfully revealed to Christendom by the converted Dieterich Schwabe in his Jewish Cloak, in the second part, in the fourteenth chapter, p. 141, and by Anthonius Margarita in his little book called The Whole Jewish Faith, p. 109, as well as by the baptized Johann Adrian in his Epistle and Letter of Warning, p. 29. Johannes Buxtorfius likewise attests to this in his *Abbreviaturis Hebraicis*, pages 101 and 102, where he additionally reports that a Jew with whom he once spoke on this matter told him that the said three letters signify not only, as mentioned, *jimmach schemo vesichrono*, but also יש"ו שקר ותועבה *Jeschu Scheker vetoeba*, that is, Jesus is a false god and an abomination. This is not to be wondered at, since they regard Him as a

false god, and the word *Scheker*, as well as *Toëfa*, sometimes denotes an idol. The word *Scheker* is indeed taken in this sense in Rabbi Jacob Phidanki's commentary on Aburbanel's commentary, or exposition, on the Second Book of Kings, *fol.* 66, *col.* 2, where he writes as follows: עבודה זרה הוא שקר כמ"ש ויאמרו אך שקר נחלו אבותינו, that is, an idol is called *Scheker*, as Scripture (Jer 16:19) states: and they shall say, our fathers have had (*Scheker*, that is) false gods. The word *Toëfa*, however, which properly means an abomination and a detestable thing (Deut 32:16, Isa 44:19, Ezek 11:21, and in other places besides), denotes a false god before whom one ought to feel abhorrence; hence in the little book *Othioth* (or *Otios*) of Rabbi Akkiva, *fol.* 16, *col.* 3, it is read: אין תועבה אלא עבודה זרה שנ' לא תביא תועבה אל ביתך, that is, the word *Toëfa* means nothing other than an idol, as it is said (Deut 7:26): you shall bring no *Toëfa* (that is, no abomination or idol) into your house.

To return to the previous words, however, "jimmach schemó veschichronó": the Jews do not readily say "Jéschu," but for the most part, as I myself have frequently heard, indeed among themselves, whenever they make mention of Christ, they always customarily say ישו"י, so that the "ji" in the word "jimmach" may thereby be clearly indicated, which the aforementioned Buxtorf has also noted in the passage cited above. Therefore, in the *Sèpher amunáh* (or *amunoh*), p. 24, numero 14, the following is read: חכמינו קוראין אותו בלשון קצר חד בזיון וקצף ר"ל ישו כדי למחק זכרונו, that is: Our sages call him briefly (namely, without the letter *Ajin*) in a contemptuous and wrathful manner "Jischu," so that they may blaspheme and curse him.

Now, if someone were to ask whether such cursing is permitted to them, I give the answer that it is certainly not merely allowed to them, but indeed commanded; as is read in the book *Médrasch Schmuël*, *fol.* 50, *col.* 1, and in the *Jalkut Schimóni* on the Five Books of Moses, *fol.* 24, *col.* 2, *numero* 82, as well as in *Bereschith rabba*, *fol.* 44, *col.* 1, at the beginning of the forty-ninth Parashah: כל המזכיר רשע ואינו מקללו עובר בעשה שנ' ושם רשעים ירקב that is, whoever makes mention of a wicked man and does not curse him transgresses an affirmative commandment, as it is said (Prov 10:7): The name of the wicked shall rot. On the other hand, it is also read there: כל מי שהוא מזכיר צדיק ואינו מברכו עובר בעשה דכתיב זכר צדיק לברכה that is, whoever makes mention of a righteous man and does not bless him transgresses an affirmative commandment, as it is written (Prov 10:7): The memory of the righteous is a blessing. Now, since they blasphemously regard Jesus as a wicked man, as will be demonstrated in the following third chapter, even though He was able to say openly to the Jews (John 8:46): Which of you can convict me of sin? And He never committed any sin, as is read in 1 Pet 2:22, and as is also said in Isa 53:9 concerning the Messiah (who is Jesus, as will be thoroughly established with firm arguments below in the fifth chapter) that He did no wrong to anyone, nor was there any deceit in His mouth: they nevertheless hold that they do God an acceptable and pleasing work when they obey their Talmud in this matter and curse Christ in such a godless manner.

Since the Jewish cursing is mentioned here, I do not consider it unnecessary to indicate what formulas the Jews have for cursing those whom they hate. It should be known that there are five of them. The first consists of the words already mentioned above, from Prov 10:7: "The name of the wicked shall rot," and the use of this formula against the wicked is commanded in the Talmudic tractate *Taanith* fol. 28, col. 1. In this manner, some are cursed in the *Jalkut Schimoni* on the Proverbs of Solomon, fol. 136, col. 3, numero 946, and it follows thereupon: מאי ושם רשעים ירקב אמר רבי אלעזר רקבונית תעלה בעצמותם, that is: What do the words "the name of the wicked shall rot"

mean? Rabbi Eliezer says (they mean as much as): may rottenness come into their bones. And in the aforementioned Dillherrian copy of the book *Jad chasaka* or *chasoko* (in the tenth chapter of the tractate on idolatry), Christ together with His disciples and others (as is indicated in Mr. Wülffer's annotations on the Jewish Theriaca, mentioned in the preceding section, p. 205) is also cursed in this manner, where it is written: מצוה להרגו והמיניים והאפיקורוסין הנתונים לישראל מצוה להורדן עד לבאר שחת מפני שהן מצרין לישראל ומסירין את העם מאחרי ה' כיהושע הנצרי ותלמידיו וצדוק ובייתוס ותלמידיו ותחק שחיק טמיא ושם רשעים ירקב, that is: It is commanded to him (the Jew) to kill with his own hand the traitors of Israel, as well as the heretics and Epicureans, and to cast them into the pit of destruction, because they afflict the Israelites and turn the people away from GOD, as Jesus the Nazarene and his disciples, and also Zadoc and Bajethus together with their disciples have done, whose wicked names must rot. Likewise, it is also read in the *Sepher juchasin* fol. 151, col. 2: יהודה בן טבאי קטל להההוא רע שעזר שמו ושם רשעים ירקב ותלמידים של רב יהודאי וקבלו עליו זול קבלות, that is: Behold, the wicked Anan and his son Saul, whose wicked name shall rot, were disciples of Rabbi Jehudai Zakkai, and they fought against him and his Kabbala (that is, his teaching, which he had learned from his teachers) and set themselves against it.

The second curse formula is contained in the aforementioned words *jimmach schemo*, which they frequently use against Christians, as *Ferdinand Heß* reports in his *Juden-Geissel*, in the first part, in the fourth chapter. Likewise, in the book of the most learned Doctor *Wagenseil*, entitled *Tela ignea Satanæ*, in *Rabbi Nachman*'s disputation which he held with Brother *Paul*, it can be seen at p. 25 that *Rabbi Nachman* writes as follows: אז פתח בידור פול ימח שמו את פיהו, that is: "Then Brother *Paul*, whose name be blotted out, opened his mouth." And at p. 25 of the same work it again reads: פול ימח שמו ענה, that is: "*Paul*, whose name be blotted out, answered." This is likewise found there at p. 24, 33, and 39. And in the book *Nischmath chajim*, at *fol.* 98, *col.* 2, in the 27th chapter of the second part, it is said of a wicked woman: שמה זכרה מן העולם, that is: "Her name and memory are blotted out from the world."

The third curse formula is called, when speaking of only one person, תיפח רוחו *tippach rucho*, that is, "His spirit must burst or shatter"; but when two or more are spoken of, תיפח רוחם *tippach ruchan*, that is, "Their spirit must burst." In the *Sepher juchasin*, fol. 158, col. 1, where the author speaks with praise of King Herod, this curse is used against Emperor Titus Vespasian, where the words read as follows: והוא היה גם כן גבור חיל והצליח במלכותו ונלחם בכל אויביו ומצאו ישראל מנוחה בימיו הוא חדש בנין בית המקדש לכבוד ולתפארת ומלכו בניו ובני בניו עד שחרב הבית על ידי טיטוס הרשע תיפח רוחו תשמתו ביהנם, that is: He (Herod) was also a valiant hero and was fortunate in his reign; he waged war against all his enemies, and Israel found rest in his days. He also renewed the building of the Temple to honor and glory, and his sons and grandsons reigned after him for so long until the Temple was laid waste by the godless Titus, whose spirit may burst, and whose soul may be in hell. Concerning those who inquire into the time of the Messiah, in which he is supposed to come, it is also written in the book *Ir gibborim*, fol. 28, col. 1, numero 54: אסור לחקור ולדרוש אחר ביאת הגואל כאז"ל תיפח רוחן של מחשבי קצין, that is: It is forbidden to inquire and search after the coming of the Redeemer, as our rabbis, of blessed memory, have said: "The spirit of those who calculate the end must burst." Likewise, in the aforementioned book called *Tela ignea Satanae*, in the old *Nizzachon*, p. 46, concerning the words of Num 17:23, or according to others v. 8, "And behold, the staff of Aaron had blossomed before the house of Levi," it is written: אומרים המינים שזה רמז על חריא ז"ל מריה שהייתה בתולה כשילדה את ישו ח"מ

כי טח מראות עיניהם, that is: the heretics (namely the Christians) say that the words carry a meaning referring to *Charja*, by which I mean *Maria*, that she was a virgin when she gave birth to Jesus. Her face must burst, for their eyes are plastered shut so that they cannot see. As for the shameful word *Charja*, it means, with all due respect, filth or dung, and the holy Virgin Mary is frequently called this by the Jews in a godless manner, through a transposition of the word *Maria*, as will be shown in greater detail below in this chapter, at the twenty-fifth mocking name they give to Christ.

The fourth curse formula reads נשמתו לגיהנם *Nischmatho* (or *nischmáto*) *legehinnom*, or *begehinnom*, that is: his soul must be in hell. This can be seen in the preceding third curse formula, in what was reported from the *Sepher juchasin* concerning the Emperor Titus, where the words ונשמתו בגיהנם, that is, his soul must be in hell, are found. Likewise, in the aforementioned *Sepher juchasin, fol. 131. col. 2.*, it is written of one by the name of *Ben Altiras*: ומת בן אלתירס לגיהנם, that is, and *Ben Altiras* died into hell. From this it is evident that Friedrich Samuel Brenz, in his *Jüdischer abgestreiffter Schlangen-Balg* [Jewish Stripped Snakeskin], *p. 17*, in the fourth chapter; and Ferdinand Heß, in his *Juden-Geissel* [Jews' Scourge], in the first part, in the fourth chapter; as well as Dietrich Schwabe, in his *Jüdischer Deck-Mantel* [Jewish Cloak], in the first part, in the seventh chapter, have written the solid truth when they report that, whenever a Christian dies, the Jews are accustomed to say *nischmóto begehinnom*, that is, his soul must be in hell.

The fifth curse formula consists of the words שחק טמיא *Schechik timja*, or שחק עצמות *Schechik azamoth* (or *azómos*), by which is meant one whose bones are ground to dust; and the Jews intend thereby to convey that the bones of the one upon whom they curse in such a manner shall be ground to dust, lost, and decayed in hell for eternity, and that he shall never rise again from the dead, but must remain accursed. With the words *Schechik timmája*, the Emperor *Adrianus* is mocked in the *Rabboth* (or *Rabbos*) in *Bereschith* (or *Beréschisch rabba*), in the 78th *Parascha*, *fol. 70. col. 3.*, where it is written: אדיינוס שחיק טמיא שאל את ר' יהושע בן חנינה אמר ליה אתם אומרים אין גוף של מעלה למטה אלא נבל יום דין וק' מהיכן הוא מציץ מזיא כח של מלאכים הוי"ש ולו' אסירין שיהיו לפניו והולכין וקו' : that is, *Adrianus*, whose bones must be ground to dust, asked Rabbi *Jehoschua*, the son of Channina, and said to him: you say that up above (in heaven) no company (of angels) praises (God) twice, but rather that the holy and blessed God creates each day a company of new angels who sing before Him, and thereafter they pass away again, etc. The like is also to be found in the book *Pesíkta rábbetha fol. 36. col. 1.* And likewise these words are also used in the book *Emek hammélech fol. 139. col. 3.* against a Roman Emperor, and in the *Jerusalem Talmud*, in the *Tractate Megilla*, at the end of the third chapter, against King *Nebuchadnezzar*. With the words *Schechik azamóth* (or *azómos*), however, the Emperor *Adrianus* is also cursed in *Bereschith rábba fol. 70. col. 3.* in the seventy-eighth *Parascha*, as well as in *Echa rábbathi* (or *rábbati*) *fol. 306. col. 2.*, and King *Nebuchadnezzar* in the *Médrasch megilla*. In place of these words, however, in the *Sépher júchasin, fol. 131. col. 2.*, as well as in the little book *Kabbaláh* (or *Kabbólos*) *Haráavad fol. 78. col. 1.*, against a Jew by the name of *Abulphárag*, who had been placed under the ban as a heretic, the words יחוקקו עצמותיו בגהינם *jischtáchaku azmothév* (or *azmósav*) *begehinnom* are read, which mean: His bones must be ground to dust in hell. And such words are also mentioned in the book *Nischmáth chájim, fol. 89. col. 2.*, in the 27th chapter of the second *Maamar*, with reference to another person. That the bones of the wicked shall be ground to dust in hell is treated in the book *Nischmáth chájim fol. 32. col. 2.*, in the 12th chapter of the first *Maamar*, upon the words of Ezek 32:27: Shall they not also lie with

the heroes who fell from among the uncircumcised? etc. Whose iniquity is upon their bones, where it is read as follows: ראה איך יחזר מיהתם אומר שעון חטאתם ועונום תהיה על עצמותם שישחקו בגיהנם : that is, See how he (namely the prophet) says that after the death of those (uncircumcised ones) their sin also, and their punishment, shall come upon their bones, in that they shall be ground to dust in hell.

On the other hand, when they wish someone well, they say, after mentioning that person's name, זכרונו לברכה *Sichróno lifrachá* (or *lifrócho*), that is, "May his memory be in blessing," or "be blessed"; or they say זכור לטוב *Sachúr letóf*, that is, "He is remembered for good"; or they say זכרונו לחיי העולם הבא *Sichróno lechája haólam hábba*, that is, "May his memory be unto the life of the world to come" (that is, unto eternal life); or they say זכר צדיק לברכה *Sécher Záddik lifrachá* (or *lifrócho*), that is, "May the memory of the righteous be in blessing" (that is, be blessed); or they say עליו השלום *aláf haschólom*, that is, "Upon whom may peace rest"; or they also say נוחו עדן *Nuchó Eden*, that is, "May his rest be Paradise"; or נשמתו עדן *Nischmathó* (or *Nischmáthó*) *Eden*, that is, "May his soul be in Paradise"; or נחתו תהא בגן עדן *Menuchathó* (or *Menuchóso*) *tihjô begán Eden*, that is, "May his rest be in Paradise"; or also נפשו תהיה בגן עדן *Nafschó tihjê begán Eden*, that is, "May his soul be in Paradise," as can be seen here and there throughout their books.

Second, Christ is mockingly called אלהי הערלים *Elohé haarélim*, that is, "the God of the uncircumcised," and by the uncircumcised, Christians are understood, as will be demonstrated below in the 16th chapter of this first part. This expression is found in Rabbi *Aben Esra*'s commentary on the words of the prophet Daniel, Dan 11:14, "And in those times many shall stand up against the king of the south; also the robbers of thy people shall exalt themselves," where he writes as follows: אלה היו בימי האדם שהוא אלהי הערלים, that is, "These (apostates or transgressors) lived in the time of that man who is the God of the uncircumcised." By the transgressors, however, he understands the holy Apostles, as will be demonstrated in the 7th chapter of this first part.

Third, He is called אלהי אדום *Elohé Edom*, that is, the God of Edom, or the Edomite God, as can be seen in *Abarbanel's Commentario*, or commentary on Isa 34:9, fol. 53, col. 2, where he makes mention of the downfall of the city of Rome (which he understands by *Bozra*, the former capital city of Edom) and writes as follows: במקום שבעיר היא רומי היתה קדושת אלהי אדום ועציביהם תהיה עתה מקום שדים ורוחות, that is: Instead of *Bozra*, that is, Rome, having been the sanctuary of the Edomite God and of their idols, it will now become a place of devils and unclean spirits. The very same thing is also found in the book *Maschmia jeschuah*, fol. 18, col. 1. By *Edom*, however, Christendom is understood, as can be read at length below in the 18th chapter of this First Part.

Fourth, they call Him אלהי נכר *Elohé néchar*, that is, a foreign god. This is found in the little book *Afkáth* (or *Afkas*) *róchel*, at the end of the third part, where it is attempted to be proven, in a foolish manner through a Kabbalistic method called *Gemátria*, that Christ is a foreign god, and it is written: אלהי נכר בגימטריא ישו *Elohé néchar begemátria Jéschu*, that is: The words *Elohé néchar* amount by *Gemátria* to as much as *Jéschu*, namely 316; for *Elohé néchar* yields 316, and *Jéschu* the same. So also writes *Abarbanel* in his book *Majene Jeschuáh*, fol. 75, col. 4, as follows: אמרו בעלי גמטריאות שרמז באמרו אלהי נכר הארץ אמונת ישוע ומרים שאלהי נכר עולה בגימטריא ישו והארץ מרים הנזכרם אמר, that is: Those who understand the *Gemátria* say that through the words (Deut 31:16) אלהי נכר הארץ *Elohé néchar haárez*, that is, foreign gods of the earth, the faith in Jesus and Mary is signified, inasmuch

as אלהי נכר *Elohé néchar* amounts to as much as *Jéschu* (namely 316), and הארץ *haárez* amounts to as much as *Mirjam* (namely 296) in number, and the words of those persons are true.

It is indeed undeniable that false gods in Holy Scripture are called *Elohé néchar*, that is, foreign gods, as can be seen in Gen 35:2, Josh 24:20, Jer 5:19, and many other places; however, Jesus is not a foreign but a true God, as will be demonstrated in what follows. As for the proof by means of *Gemátria*, foolish Jews do indeed frequently bring forward something in this manner, but it is entirely absurd and laughable, which shall here be confirmed with only a few examples. In the book *Jalkut chádasch*, fol. 140, col. 2, 3, num. 313, under the title *Mófche*, it is written from the book *Megálle amukóth* (or *amúkos*), fol. 14, col. 4: משה היה מוכן מבריאת העולם לקבלה התורה הוא שאמר הכתוב וירא אלהים את האור גי' מ"שה רב"ינו שהוא כולל ת"ריג מצות עכן משה במלואו מ"ם ש"ין ה"ה that is, Moses was ordained from the creation of the world to receive the Law, and that is what the Scripture (Gen 1:4) says: And God saw, את האור *eth* (or *és*) *haór*, that is, the light; for *éth haór* amounts by *Gemátria* to the same number as משה רבינו *mósche rabbénu*, that is, Moses our teacher (namely 613), which number contains the 613 commandments; and the word *Mosche* amounts to the same, when it is written in full as *Mem, Schin, He*. In the aforementioned *Jalkut chádasch* there further stands, fol. 118, col. 2, numero 47, under the title *Schabbáth* (or *Schábbas*) *verasché chodafchún*, as follows: בערב שבת בכניסת כלה אז היה משתה לנישואי לאה שנדזווג עמה יעקב : ליל שבת סימן לדבר מ"ש"תה בגימ'טריא שבת גדול that is, on the evening of the Sabbath, when the bride (that is, the Sabbath, which is called a bride by the Jews) drew near, the wedding feast of Leah was held, for Jacob was wed to her on the Sabbath evening; this is signified by the word משתה *mischteh* (which means a meal), for it amounts by *Gemátria* to the same as שבת גדול *Schabbáth gadól* (or *Schábbas gôdel*), that is, the great Sabbath (namely 745) in number. Such foolish proofs are also found in the Talmud, in whose tractate *Jóma*, fol. 76, col. 1, it is written as follows: כסא דדוד לע"מא דאתי מאתן ועשרין וחד לתא מהיק שנ' כוסי רויה רויה בגימטריא הכי that is, David's cup in the world to come holds two hundred and twenty-one measures, as it is said (Ps 23:5): *Cosí*, my cup *revájuh* is full; for the word רויה *revájuh* amounts by *Gemátria* to that much (namely 221). Are these not great weaknesses, that one should bring forward such foolish proofs, over which every person who has sound reason must justly laugh? Therefore Rabbi *Aben Esra* also very well rejects them in his commentary on *Dan. 11. v. 31.* when he thus writes: כל החושבים המלות או האותיות בחשבון גימטריא הכל הבל ורעות רוח: that is, All those who calculate the words or letters by *Gemátria* according to numbers do a vain thing and one that torments the mind.

But if the Jews will believe that this manner of proving something is valid, then it is easy to demonstrate to them thereby that JESUS Christ is the true promised Messiah, and not a stranger, but the eternal GOD; for in the book *Zerór hammór* it stands *fol. 37. col. 2. in the Parascha Vajéze*, thus written: מלת משיח עולה כמנין ש"נה ובו כלול ש"ילה שהוא עולה ה"שם that is, The word משיח Maschiach (that is, Messias) makes in number 358, and therein is comprehended the word שילה Schiloh (of which mention is made in *Gen. 49:10*, whereby the Messiah is understood), which yields as much in number as השם Haschém (which among the Rabbins also signifies GOD, namely 345). In such wise it could also be maintained that by the aforesaid word Schilóh in *Gen. 49:10* JESUS is to be understood, because the words עד כי יבא שילה ad ki javo Schiloh, that is, until Schiloh or the Hero comes, make just as much in number as ישוע בן דוד Jeschúa ben David, that is, JESUS the Son of David, namely 462. And that the words of *Isa. 9:6*, פלא יועץ אל גבור Pele, joëz, El gibbor, that is,

Wonderful, Counselor, the mighty GOD, signify JESUS Christ, because they have the same number with the words ישוע בן אלהים Jeschúa ben Elohim, that is, JESUS the Son of GOD, which consists in 529. As also, that the words of *Ps. 72:17*, ינון שמו Jinnon Schemó, that is, His name shall be continued from child to child, aim at Christ, because their number, namely 462, agrees with the number of the above-mentioned words ישוע בן דוד Jeschúa ben David, that is, JESUS the Son of David; like examples more could be set down here against the Jews. But as little as they accept these as binding and irrefutable, just as little are their proofs, which they bring forth in such manner against the Christian Religion, to be regarded.

Fifth, they call Christ טעות Taüth (or *Tóüs*), that is, an idol. This word comes from טעה taah, which in the Hebrew language signifies to err, and besides in the Chaldean language, to commit whoredom, and to forget; and an idol, or false GOD, is therefore called Taüth (or *Tóüs*) because he who serves it errs, commits spiritual whoredom, and forgets the true GOD. Since they now hold Christ, notwithstanding that He is the Lord from Heaven, as is to be seen in 1 Cor 15:47, and has created heaven and earth, as is to be read in John 1:3 and Heb 1:2, for a false GOD, they also give Him this scornful name, as is to be seen in Rabbi Solomon Jarchi's commentary on *Isa.* 9:7 (which verse we interpret of our Savior and Redeemer), according to the testimony of the Bible printed at Venice anno 285, that is, according to our number, 1525, in folio, with some Rabbins' commentaries, where he thus writes: לתשובת המינים האומרים שם לטעיהם יש להשיבם מהו מעתה והלא לא בא אותו טעות עד לסוף שלש מאות שנה: that is, But to the heretics who interpret these words of their Täuth or idol (that is, JESUS), one must answer: did not that same Täuth or idol first come at the end of 300 years? So is read in the little book *Rosch amana* (or *amôno*) fol. 15, col. 1, of the Christians: כל עוד שיאמינו בטעות ובאמונה הכוזבת הם מינים וכופרים ואין להם חלק לעולם הבא: that is, So long as they believe in the Täuth or idol, and persist in the false faith, they are heretics and deniers of GOD, and have no part in the world to come, that is, in eternal life.

Sixth, they call Him יראה *Jirah* (or *Jîroh*), which word properly signifies a fear, and in its divine sense, but means an idol which is improperly honored and feared. And thus it is used in the *Jalkut Schimoni* on the Psalms, fol. 127, col. 3, numero 879, where it is read: אומות העולם עושים יראתם של כסף ושל זהב that is, The nations of the world make their *Jirah*, that is, their idol, of gold and silver. It also stands in Rabbi Mosche bar Majemon's *Sepher Mizvóth* (or *Mizvos*) fol. 82, col. 4, thus: לא תשביעו הגוי ביראתו והוא אמרו יתעלה ושם אלהים אחרים לא תזכירו: that is, You shall not cause a heathen to swear by his *Jirah*, or his idol, and that is what the praised GOD (Exod 23:13) says: You shall not mention the names of other gods. In like manner the word *Jirah* is taken in the said Rabbi Mosche bar Majemon's book *Jad chasaka* (or *chasôko*) in the first part, in the treatise on idolatry, cap. 5, numero 10, and in the *Talmud*, in the tractate *Sanhedrin*, fol. 63, col. 2. But the blinded Jews call Christ thus because we, according to their erroneous opinion, worship Him in an idolatrous manner, and fear Him as a GOD. Therefore Rabbi Bechai writes in his book *Cad hakkémach* fol. 34, col. 2, 3, and in his commentary on the Five Books of Moses, fol. 195, col. 1, in the Parascha *Vaethechannán*, on the words of Deut 6:4, "Hear O Israel, the LORD our GOD is one GOD," thus: אלו אמר שמע ישראל יי׳ אחד היה פתחון פה לאומות העולם לומר שעל יראתם אומר וכו׳ דכתיב כן שחוח למטה: that is, If he (namely Moses) had said, "Hear O Israel, the LORD is one," then the nations of the world (the Christians) would have had occasion to say that Scripture speaks of their *Jirah*, that is, their idol, in such terms, which in their view is called *Jehóva* or the Lord. So also in Rabbi Lipmann's *Sepher*

Nizzáchon, p. 151, numero 276, on the words of Ps 34:9, "O taste and see how gracious the Lord is," the following is written: כאן דברו הנוצרים דברים שאי אפשר לשמוע ופרשו טעמו לשון אכילה ואומרים שאוכלים יראתם ואין הדעת סובלתן, that is: Here the Christians speak things which it is not possible to hear, and they interpret the word טעמו *taamu* (taste) as "eat," and say that they eat their *Jirah*, that is, their idol, which reason cannot bear or endure. And in the old *Nizzáchon*, p. 135, on the words of Isa 45:20, "they that carry their wooden idol," the following is read: זהו שתי וערב ופסל מצויר עליו שהם נושאים את העץ ומתפללים אל אלוה אשר שתי וערב זה עשוי בדמותו והוא לא יושיע ואין לך לומר שבאומה אחרת שנושאת עץ פסלם ומתפללים לעץ עצמו הכתוב מדבר דאם כן הנושאים עץ פסלם ומתפללים לו היה לו לומר אלא בודאי על אומת זו של אמתת ישו הכתוב מדבר לפי שהם נושאים העץ והצלם להראות דמות יראתם, that is: This signifies the warp and weft (that is, the cross, which the Jews call by this name because the warp and weft in a piece of cloth are made crosswise by the weaver), together with the image formed upon it. They (the Christians) carry the wood and worship that God in whose likeness this cross is made, who nevertheless cannot redeem. You must not say either that Scripture speaks of another people which carries its wooden image and worships the wood itself; for if that were the case, it would not have said "they that carry their wooden idol" and worship it (but would have said in the plural "their wooden idols," etc.). It is therefore entirely certain that Scripture speaks of that people which believes in Jesus, since they carry the wood and the cross in order to display the image of their *Jirah*, that is, of their idol. In the aforementioned old *Nizzáchon*, p. 237 and 238, on the words of Exod 23:2, "one must follow the majority," the following is written: וכן מנהג העולם ללכת אחר הרוב והנה אחרי אמתת ישו לא טעו כי אם י"א אומות וכולם אינם כנגד אומה אחת ישמעאלים ועיין ס' אמות עם הישמעאלים כולם מעידים שהכל יראתם וגם אנחנו בני ישראל מעידים, that is: And thus it is the custom of the world to follow the majority; but see, in the faith of Jesus only eleven peoples of the world have erred, and all of them together do not amount to as much as the single Ishmaelite people (in number and multitude). There are therefore still 60 peoples together with the Ishmaelites, all of whom testify that their *Jirah*, that is, their idol, is sheer vanity. Just as we Israelites also bear witness that the hanged one (Christ) was a human being, born of father and mother.

Seventh, they call Him עבודה זרה *Avoda sara* (or *Avódo sóro*), which properly denotes a foreign service by which a false god is worshipped, and in an improper sense also signifies an idol, in which latter meaning it is named in the *Sepher mizvoth* (or *mizvos*) of *Rabbi Mosche bar Majemon, fol. 83. col. 1.*, where it is written thus: מצוה כ"ב שהזהירנו שלא ליהנות בתכשיטין שקישטו בהן לעבודה זרה והוא אמרו יתברך לא תחמוד כסף וזהב עליהם: that is, The twenty-second commandment is that He (namely God) has warned us that we shall not make use of the ornament of an *Avoda sara*, that is, of an idol, for our own benefit; and that is what the blessed God says (Deut 7:25): You shall not covet the silver or gold that is on it. That they call Christ *Avoda sara*, however, is clearly to be seen in the book called *Tela ignea Satanae*, in the old *Nizzachon, p. 146.*, on the words of Zach 14:9, "At that time the Lord shall be one, and His name one," where the following is read: וגם עכשיו בודאי הוא אחד אבל שמו איננו אחד שאין הכל קורין אותו יהו"ה אבל המינים הארורים קורין אותו ישו וכן כל אומה ואומה קורין את האלוהות בשם עבודה זרה שלהם: that is, He is also certainly one at this present time, but His name is not one, for He is not called *Jehova* by all, since the accursed heretics (meaning the Christians) call Him *Jeschu* or Jesus; and thus every people calls the Deity by the name of its *Avoda sara*, or its idol. So also writes *Rabbi Salomon Jarchi*, in his commentary on Exod 23:14: לא תעשה שותפת עם כותי וישבע לך בעבודה זרה שלו: that is, You shall not enter into partnership with any *Cuther* (that is, Christian, as

will be demonstrated below in the 16th chapter) such that he swears to you by his *Avoda sara*, or his idol (namely Jesus). And in the book *Emek hammelech*, it is recorded at *fol. 20. col. 4.* in the 32nd chapter, under the title *Schaar olam hattohu*: אותו האיש עשה עצמו עבודה זרה that is, That same man (namely Jesus, who is mentioned there in the preceding passage) has made himself into an *Avoda sara*, or an idol. Furthermore, in the said book *Emek hammelech, fol. 135. col. 4.* in the 19th chapter, under the title *Schaar rescha diser anpin*, the following is written concerning the soul of Christ: היא ממש עבודה זרה אל אחר לכן עשה עצמו עבודה זרה: that is, That same soul is properly the *Avoda sara*, or the idol, the other (or foreign) God; therefore He made Himself into an *Avoda sara*, or an idol. In precisely the same way Christ is also named in the Talmud, where in the tractate *Avoda Avóda sára, fol. 27. col. 2.* the following is read: לא ישא ויתן אדם עם המינים ואין מתרפאין מהן מתרפאין מהן אפילו לחיי שעה מעשה בבן דמא בן אחותו של ר׳ ישמעאל שהכישו נחש ובא יעקב איש כפר סכניא לרפאותו ולא הניחו ר׳ ישמעאל: that is, A person shall have nothing to do with heretics and shall not let himself be healed by them, not even insofar as this temporal life is concerned. Thus it came to pass that when the son of *Dama*, the nephew of Rabbi *Ismael*, was bitten by a serpent, and *Jacob*, who was from the village or hamlet of *Sechánja*, had come to heal him, Rabbi *Ismael* would not permit it. In the *Tosephóth* (or *Tósephos*), however, the following is written on this matter: לא אמרו אלא ברפואה שמזכיר בה שם עבודה זרה: that is, This prohibition (namely, of being healed by heretics) applies only to a healing in which mention is made of an *Avóda sára*, or an idol; and it follows from this that the Apostle *Jacob*, the nephew of Rabbi *Ismael*, had intended to heal in the name of his teacher Jesus, which is why Rabbi *Ismael* had not been willing to permit it, because it was to have been performed through the invocation of the name of Jesus. On this matter one also reads in the *Sépher hatterúma* of Rabbi *Baruch*, numero 153, the following: לא ישא ויתן . אדם עם המינים ואין מהרפאין מהן ומעשה בבן דמא בן אחותו של רבי ישמעאל שהכישו נחש ובא יעקב איש כפר סכניא לרפאותו ולא הניחו ר׳ ישמעאל וטעמא משום שרצה לומר לחש של ע״ז וכן איתא בירושלמי פרק שמונה שרצים מעשה אלעזר בן דמא בן אחותו של ר׳ ישמעאל שהכישו נחש ובא יעקב איש כפר ככניא משמו של ישו בן פנדירא תל: that is, A person shall have no fellowship with heretics and shall not let himself be healed by them. Such a story we have in the case of the son of *Dama*, the nephew of Rabbi *Ismael*, who had been bitten by a serpent, and when *Jacob*, who was from the hamlet of *Sechánja*, had come to heal him, Rabbi *Ismael* did not permit it for the reason that he had intended to do so through the invocation of an *Avóda sára*, or an idol. So also it stands in the Jerusalem Talmud, in the fourteenth chapter of the tractate *Schabbáth* (which begins *Schemonáh scherazim*): It came to pass with *Elieser*, the son of *Dama*, the nephew of Rabbi *Ismael*, that a serpent bit him, and *Jacob*, who was from the hamlet of *Sechánja*, came to heal him in the name of Jesus, the son of *Pandíra*, etc.

Eighth, they call Him מולך *Mólech*, which was the name of the Ammonite idol, as can be seen in 1 Kgs 11:7. This is found in Rabbi *Jechiel*'s disputation with *Nicolaus*, page 5, where Rabbi *Jechiel* makes mention of an assembly that took place in Paris on account of the Jews, and writes as follows: ביום ב׳ פרשת בלק בביתן המלך נתקבצו כולם המתהללים במולך, that is: On the second day (of the week) in which the *Parascha* (or portion of the Law) *Balak* (Num 22:2) was read, there assembled in the palace of the King all those who glory in the Molech (meaning Christ). He is likewise called by this name in the prayer book known as *Selichoth* (or *Selichos*), in the old Prague printing, fol. 56, col. 2, under the title *Lejóm resischébén rosch haschána vejóm hakippur*, in a prayer that begins איך אוכל לבא *Ech úchal lavó*, and which is prayed on the fourth day between New Year's Day and the Day

of Atonement, where the words read as follows: איך אוכל לבוא עדין ועובדי זולתך ; והמה בקשו להפרידי מייחודך , ואני לא עזבתי פקודיך ; איך גלותי ואלף בכל לא יועלוני לעבדך , והמה בקשו להפרידי מייחודך , ואני לא עזבתי פקודיך ; איך גלותי ואלך בכל הארץ ומלכו עלי ממליכים למולך, that is: How can I come before You, seeing that those who serve another rather than You do not permit me to serve You, but seek to separate me from Your unity (that is, they wish to persuade me that You alone are not God, and to compel me to adopt their faith), yet I have not forsaken Your commandments. How wretched am I, driven out and wandering through all lands, and those who hold the Molech as their king rule over me.

Ninth, they call Him בעל *Báal*, בל *Bel*, and בעל פעור *Báal Peor*, which are idolatrous names, as can be seen in Judg 2:13, Isa 46:1, Jer 50:2, and Num 25:3, 5. The name *Báal* is given to Him in the aforementioned *Selichóth* (or *Selichos*) printed at Prague, fol. 35, col. 2, under the title לערב ראש השנה *Leéref rosch haschána*, in the prayer which begins את הקול קול יעקב *Eth* (or *Es*) *hakkól kol Jaacóf*, where great lamentation is made over the terrible persecutions that have befallen them at the hands of Christians, who partly put the Jews to death by the sword and partly hanged them; and thereafter follows: טומנים פח ללכוד כשך יוקשים ייחודך להמיר בבעל להאשם, that is: They secretly lay a snare, that they might catch us as with a fowler's snare, so that we would exchange your unity (and You, who are the one God) and thereby be made to sin against *Baal*.

The name *Bel* is given to Him in the great prayer book called *Machsor*, under the title *Schacharith schel rosch haschána jom échad*, in the prayer that begins אדירת ממלכה *Addéreth mamlachá* (or *Addéres mamlócho*) *fol.* 15. *col.* 1. in the Prague edition, in the first part, where they pray as follows: אדורת ממלכה על מה הושלכה ועוד לא מלכה לכל המלוכה ואהיו זולכה ; שלא כהלכה עלה המולכה גברת ממלכת עד הופיע מלוכה, that is: Why has the royal glory (of Israel) been cast away, so that it no longer reigns? To Bel the dominion has been given, and it (the royal glory) follows after him, which is not right. The mistress of the kingdom (that is, Christendom, as will be shown below in the 17th chapter of this first part, at the nineteenth name that the Jews give to it) holds dominion over them (namely, the Israelites), until the kingdom (of the Messiah) shall shine forth. In the *Commentario*, however, over the words לכל המלוכה, that is, "To Bel the dominion has been given," it states: שמוסרים עלינו עובדי עבודה זרה הנקראת בל, that is: For those who serve the idol called Bel rule over us. Since the Jews now stand under the power of the Christians, and the Christians serve and venerate Christ, it follows clearly that by this name Bel is meant. They also pray further in the aforementioned *Machsor* fol. 31. col. 2. of the first part, in a prayer that begins אנסיכה מלכי *Ansicha málki*, under the title *Músaph schel rosch haschána jom rischon*: הבל המומלך על מה מלך וגו׳, that is: Why does Bel, to whom the royal dominion has been given, reign? And in the *Commentario* upon it, the following is taught: הבל המומלך כלומר מלכות הרשעה: שעובדה עבודה זרה שנקראת בל, that is: By Bel, to whom the dominion has been given, is to be understood *Malchuth harescháa*, that is, the godless kingdom (that is, Christendom, as will be shown below in the 17th chapter of this first part, at the ninth name that the Jews give to Christendom), which serves the idol that is called Bel.

What concerns the shameful name *Báal Péor*, it is used under this designation in *Abarbanel*'s preface to the book *Májene jeschúa*, fol. 5, col. 1, where the following is written concerning Christians: ותחת היותם איבי יי׳ פושעים ומורדים פכילי אלהיהם עובדים ולבעל פעור נצמדים המה מקטירים לבעל כורעים ומשתחוים לאיש לבוש הבדים : that is, Because they are enemies of God, they are transgressors

(or sinners) and rebels; they serve the idols of their God, and cleave to *Báal Péor*; they burn incense to Baal, and bow down before the man who is clothed in linen.

Tenth, they call him הבל וריק *Héfel varik*, that is, a vanity and nullity, and this occurs every day twice in their synagogues or schools, in a prayer which begins *Alénu (or Olénu) leschabbéach*, and reads as follows: עלינו לשבח לאדון הכל לתת גדולה ליוצר בראשית שלא עשנו כגוי הארצות ולא שמנו כמשפחות האדמה שלא שם חלקנו כחלקם וגורלנו כגורלם וגו' : that is, It is our duty to praise the Lord of all things, to glorify the Creator of the world, that He has not made us like the heathens of the earth, and has not placed (or made) us like the families of the earth; that He has not appointed our portion like their portion, nor our lot like their lot, etc. After this follow certain words against Christ and the Christians, which are found in the old prayer books, as can be seen in the *Machsor* printed at Prague in the year 373, that is, 1613 by our reckoning, Part I, fol. 31, col. 1; but in the new ones they have been omitted out of fear of the Christians, in whose place either an empty space is found, so that what was omitted may be written in, or a small circle stands there, to indicate that something has been left out. Those words, however, read as follows: שהם כורעים ומשתחוים להבל וריק ומתפללים אל אל לא יושיע That is, Who bow down and prostrate themselves before the *Hefel varik*, that is, before the vanity and nullity (or before the vain and null), and worship that God who cannot redeem. Or, as it reads in the aforementioned Prague *Machsor*: שהם משתחוים להבל וריק ומהפללים ללא יושיע That is, Who bow down before the vanity and nullity, and worship him who cannot save.

The word *Hefel* properly means a vanity; in its improper sense, however, it denotes an idol, which is a vain thing. In this latter sense it is used in 2 Kgs 17:15 as well as in Jer 2:5, in the words: וילכו אחרי ההבל, that is, "They walked after the *Hefel*," that is, after vanity; concerning which Rabbi Levi ben Gerson writes in his commentary: ההבל הוא עבודה זרה, that is, *Hefel* means as much as *Avoda sara*, that is, an idol. Likewise, the false gods are also called *Hafalim*, that is, vanities, in Deut 32:21, where it is said: כעסוני בהבליהם, that is, "They have provoked me to anger through their *Hafalim* or vanities" (namely, their idols). Now, since they regard Christ as a false god, they also give Him this name out of contempt. Hence, in the written *Selichoth* (or *Selichos*), in the copy held at Nuremberg, as Mr. *Wülffer* indicates in his aforementioned annotations on the Jewish *Theriack*, page 40, in a prayer for the second New Year's Day, which begins *Jisraël ammecha techinna brechim*, the following is read: טמאים האומרים נחלתך לחבל להמיר ואחר הבלם להתנכל נצר נתעב לאלוה לקבל, that is, "The unclean ones (Christians) intend to destroy your inheritance, to alter your honor, and that we should defile ourselves with their *Hefel* or their vanity, and accept the abominable Branch (*Jesus*) as a God." As for the word וריק *Varik*, they understand by it (through the already frequently mentioned Kabbalistic method of *Gematria*) the name ישו *Jeschu*, that is, *Jesus*, because these two words yield the same numerical value, namely 316.

That the Jews understand by *Hefel varik* our most precious Savior is attested not only by the highly learned *Buxtorf* in his Jews' School, in the tenth chapter, but is also unanimously confirmed by several converted Jews, namely *Friedrich Samuel Brentzen* in his Jewish Stripped Snakeskin, in the 5th chapter, and *Dietrich Schwaben* in the 14th chapter of his Jewish Cloak of Concealment, and *Ferdinand Hessen* in the 3rd chapter of the 3rd part of his Jews' Scourge, as well as *Antonio Margarita* in his complete Jewish Faith, *p. 306*; and it is further noted by *Buxtorf*, as well as

Ferdinand Hessen, together with *Antonio Margarita*, in the aforementioned places, that when the Jews pronounce the said blasphemous words, they spit against Christ and His believers.

It might be objected against this, however, that Christ is not thereby intended, since Rabbi *Salman Zevi*, in his Jewish *Theriack*, in the 5th chapter, *numero 4*, denies this and accuses *Friedrich Samuel Brentzen*, who had written about this in his aforementioned work *The Jewish Shed Snakeskin*, of an outright lie; he also indicates therein that *Joshua* composed this prayer against the peoples in the land of *Canaan*, who had been given over to idolatry, and that it has nothing whatsoever to do with Christ and the Christians, of whom no one had even thought at that time, with the further addition that in the said prayer there immediately follows: ומושב יקרו ממעל, that is, "And the seat of *Jokaro*" (or *Jekoro*), that is, "of His glory, is above" (in Heaven), and that the word יקרו *Jekaro* would also have to mean ישו *Jeschu*, because it likewise, as does the latter, yields the number 316 by *Gematria*, whereby they would indeed be confessing that JESUS is in the highest Heaven, which no Jew does. Furthermore, the objection could also be raised that Rabbi *Lipmann*, in his *Sepher Nizzachon*, *numero 348, p. 192*, likewise does not concede that the words *Hebel varik* concern Christ; for when this was once put to him by a convert, he replied to him, among other things, as follows: ואשר אמרת ישו בגימטריא הבל וריק אמרתי לו הנוצרים לא קראו לאלהיהם יש״ו כי בלשונם נקרא ישו״ס ובלשוננו נקרא ישו״ע וגו׳, that is, "As for your saying that *Jeschu* yields, by *Gematria*, the same number as *varik*, I reply: the Christians do not call their GOD *Jeschu*, for in their language He is called JESUS, but in our language He is called ישוע *Jeschua*, *etc.*" By this he thus intended to convey that JESUS cannot be understood by the word *Jeschu*, because ישוע *Jeschua* yields 386, whereas *varik* yields only 316.

To this I reply that Rabbi *Salman Zevi* was a desperate villain who, in his Jewish *Theriack*, sought to deny and distort even the most well-known facts; as is indeed the custom of the Jews, to excuse themselves with all manner of invented false pretexts when their godless conduct is held up before them. And they can rejoice greatly among themselves and exult when they are able to deceive one or more Christians into accepting their false and cunningly fabricated excuses as true. In this manner Rabbi *Salman Zevi* likewise writes falsehood here, against his better knowledge; for even though it is read in certain Jewish books that the prayer cited, *Olenu leschabbéach*, was composed by *Joshua* against the idolatrous peoples in the land of *Canaan*, this has nevertheless not yet been proven. But even granting that they could prove it, it would still be entirely certain that they directed it against Christ after His time, as can be seen as clear as the sun in Mr. *Wülffer's* annotations on the Jewish *Theriack*, pp. 311 and 312, where, from the aforementioned written *Commentary* on the *Machsor* and the *Selichóth* (or *Selichos*), found in the Nuremberg library, the following terrible words, inspired by the hellish dragon, appear over the words *Hébel varik* of the said prayer: ור״ק בגימטריא יש״ו וזהו כל בגימטריא ז״ל ומהו״ל הוא יש״ו טמא: That is, *Varik* yields by *Gematria* the same value as *Jeschu* (namely 316), and הבל *Hébel* by *Gematria* likewise the same value as ל״ו *Sal* (namely 37), which signifies the contemptible and impure JESUS. From these diabolical words it follows irrefutably that such blasphemy is directed against Christ. Now the godless person who composed that *Commentary* called Him contemptible and impure who is the most glorious and altogether pure Son of GOD, to whom such splendid honorific titles are given in the Old Testament: for He is called the shepherd of the LORD's sheep in Isa 40:11 and Ezek 34:23, the prince over the people of GOD in John 5:14-15 and likewise in Isa 55:4, and the sun of righteousness in Mal 4:2. How then should He

be contemptible and impure? You godless blasphemer ought to have known that whoever despises Christ JESUS also despises the One who sent Him, as is seen in Luke 10:16; and that whoever does not honor the Son does not honor the Father either, as is read in John 5:23; and that whoever denies the Son does not have the Father either, as is taught in 1 John 2:23. Had you considered this rightly, you would have refrained from such abominable blasphemy, for which, however, you will have to render account at the Last Judgment before the strict and terrible judgment seat of GOD.

Regarding the word יקרו *jekaró* (or *jekóro*), which corresponds in numerical value to JESCHU, and from which Rabbi *Salman Zevi* seeks to prove that the prayer is not directed against Christ: it should be noted that this word is not found in many copies; rather, in place of the words ומושב יקרו *umóschaf jekaró* (or *jekóro*), the words וְכִסֵּא כְּבוֹדוֹ *vekisse kefódo*, that is, "and the throne of His glory," appear instead, as can be seen in the aforementioned old Prague *Máchsor, fol. 6. col. 2.* and *fol. 56. col. 1.* of the first part, and in the *Máchsor* printed here in Frankfurt am Main in the year 436, that is, 1676, with the German translation in *quarto, fol. 13. col. 1.*, as well as elsewhere, so that the correspondence of the numerical value is avoided. Indeed, there are Jews who do not want the word *jekaró* to remain in the prayer, as is noted in the aforementioned written *Commentario* on the *Máchsor*, of which the words in Mr. *Wülffers* annotations on the Jewish *Theriac, p. 311.* read as follows: ויש שנזהרים מלומר ומושב יקרו כי בגימטריא שי' וריק אלא אומרים ומושב כבודו, that is: there are people who take care not to say *umóschaf jekaró* (or *jekóro*), because *jekóro* amounts to the same numerical value as *Varík*, but instead say *umóschaf kefódo*, which agrees with the words *umóschaf jekóro* in meaning, but not in numerical value. This alteration is therefore made so that, on account of the matching numerical value of the word *jekóro* and *varík*, it should not be implied that Jesus is in heaven.

As for what Rabbi Lipmann gave as an answer to a converted Jew, it is entirely absurd to claim that Jesus cannot be understood by *Varík* because He is called not יהושע *Jéshchu* but ישוע *Jeschúa*; for it has been shown in detail above that Jesus is called by them not *Jeschúa* but only *Jéschu* out of sheer malice, so that *Jéschu* and *Varík* do indeed yield the same number. It is, however, to be observed that, just as Rabbi Lipmann in several other places (which are to be indicated in this book) did not bring the truth and his real opinion to light, but sought out partly absurd and partly sophistical evasions in order to instruct the Jews as to what they should answer the Christians when called to account by them, so he has done the same here as well: and therefore, after having put forward as much as was possible to him in order to cover up his untruth, he writes in the passage cited as follows: ותשובה זו שייכת לומר להם על כל הגנות שנאמר בתלמוד על ישו יאמר להם שאין זה ישו: that is, this answer is useful for giving to them (the Christians) concerning all those mocking things that are said of Jesus in the Talmud; and one should tell them that this person (Jeschu, of whom the Talmud makes mention) is not Jesus.

The remaining words, namely ומתפללים אל אל לא יושיע, that is, "and they pray to a god who cannot save," are found in Isa 45:20, and the Jews likewise understand by אל לא יושיע, *El lo joschía*, that is, the god who cannot rescue or save, our Lord *Jesus*; as can be seen in the old *Nizzáchon*, page 135, where the cited words of the prophet Isaiah are expounded, and where the impious author, Rabbi *Mattátja*, writes as follows: בוודאי על אומת זו של אמונת ישו הכתוב : מדבר לפי שהם נושאים העץ והצלם להראות דמות יראתם אבל אינם מתפללים לעץ ולצלם עצמו אלא למי שנעשה זה העץ אחרי דמותו ובצלמו : והנה הנביא מעיד

שהוא אל אשר לו יושיע : that is, “Certainly, Scripture speaks of the people who believe in *Jesus*, since they carry the wood and the cross to display the image of their *Jirah*, that is, of their idol. But they do not pray to the wood and cross themselves, but rather to the one in whose likeness the wood and cross were made. Behold, the prophet thus testifies that he (namely *Jesus*) is the *El lo joschia*, that is, the god who cannot save.” And on page 141 of the aforementioned old *Nizzáchon*, it is written as follows: אל תבטחו בישו שהוא בן אדם ותלהו כי לא יושיע פי לא יכול להושיע את עצמו ואיך יכול להושיע את אחרים : that is, “Do not trust in *Jesus*, for he is a son of man and was hanged, and he cannot save: he could not even save himself, so how could he have the power to save others and help them?” But the hardened Jews are greatly mistaken in imagining that *Jesus* could not help himself and could not save himself from the hands of his enemies and from death; for He, as the almighty Son of God, lacked no power to free Himself from it. However, since it was thus ordained in the divine counsel that the second Person of the most holy Trinity, the eternal Son of God, should in the fullness of time take on human nature and accomplish the work of redemption, of which the prophet Isaiah had so clearly prophesied in chapter 53, He willingly submitted Himself in this matter to the Father’s will, as can be seen in Matt 26:29, and gladly endured the shameful death of the cross, as is read in John 10:17-18, Phil 2:7-8, and Heb 2:2. For this reason He is also introduced as speaking in Ps 40:7-9 as follows: “Sacrifice and grain offering you did not desire, but you have opened my ears; you do not require burnt offering or sin offering. Then I said, behold, I come; in the scroll it is written of me: I delight to do your will, my God.” For otherwise the poor, sinful human race could not have been rescued from hell. He therefore lacked no power whatsoever. He also said to *Peter*, who, as can be seen in Matt 26:51-53, had cut off the ear of the high priest’s servant with a sword and thus wished to defend himself and fight on behalf of Christ: “Do you think that I could not ask my Father, and He would at once send me more than twelve legions of angels?” From all of this it may be rationally concluded that Christ willingly suffered death and did not seek to save Himself from it.

Regarding the aforementioned spitting directed at Christ and the Christians, which is done by the Jews upon the utterance of the above-cited words of blasphemy: in a prayer book printed here in Frankfurt in quarto, in the year 497 according to the Jewish calendar, that is, in the year of Christ 1697, which is called *Seder tephilla derech jeschara* and was published by Rabbi Jechiel Michael, fol. 73, col. 2, it is denied that this takes place against Christ and the Christians, and the words there read as follows: עלינו לשבח וכו׳ מיין גרוסר שיר ושבח וכו׳ וועז מען זאגט ואנחנו כורעים ומשתחוים וכו׳ אונן זיך בוקן דען עלינו האט יהושע בן נון געמאכט וועז ער האט ארץ ישראל איינגענומען / אונן אין דער זעלבגן צייט האבן דיא אומות העולם פאלשן גלויבן געווען אונן דיא הימלשה העיר אן דיא זון אונן לבנה אונן דיא סטערין דיא זייגן הבל וריק דיא גאר קיין גאט זיין. זא זאגן מיר מיר זענין שולדיג השי״ת צו לובן דוא ער וונס ניט בימטיג הויט אלז וויא דיא זעלביגה אומות דיא עבודה זרה געדינט האבן וגו׳ : פיין טייל לייט שפייאן דא אויס דיא טוען ניט רעכט דראן דארום עס שטעט אונז איין גרוסרה סכנה דארהוף דען דיא אומות קען דען דורות מעכטן מיינין עס געט אויף מירן אמונה דרום שפייאן מיר אויס עס גייט אבר אין אמת געט עס גאר ניט אויף איהרן אמונה דען יהושע בן נון האט עלינו געמאכט אונן אין דער זעלביגה צייט איז דער אמונה פוך דיא אמונה נאך ניט געווען דרום אופהאק פון דיין דורות מעכטן זיין אן דען שורש האמונה וואו הקב״ה איז אלהים קדמון שחדש הכל ומשגיח וכל יכול ובורא עולם גם אין שכר ועונש ואת חן תחיית המתים דאסין זיין פו פערג זענר עבודה זרה אונן גיבט פילא נארי המינים הכל סבן וסיס דיא כולו קיין לעגן חקירה פאיר סטיק אויף קלן לאו אונן That is: *Olénu leschabbéach* is a great song and praise, etc. When one says: “We, however, bow and prostrate ourselves,” one should bow, for Joshua, the son of Nun, composed the prayer *Olénu* when he took possession of the land of Israel, and at that same time the peoples of the world believed in

the heavenly host, in the sun, and the moon, and the stars, which are *Héfet varik*, that is, a vanity and a nullity, and no God whatsoever. Thus we say that we are obliged to praise the blessed God that He did not create us like those same peoples who served idols, etc. Some people spit there, but they do not act rightly in doing so, for in the first place a great danger thereby falls upon us, since the peoples (meaning the Christians) in these times might think that it is directed at their faith, and that is why we spit: but in truth it is not directed at their faith at all, for Joshua, the son of Nun, composed the prayer *Olénu*, and at that same time the (Christian) faith did not yet exist. Furthermore, because the peoples (namely the Christians) in these times believe the chief article of faith, that the holy blessed God is eternal, renews all things, knows all things, and provides for all things through His providence, and is also almighty and the Creator of the world: they likewise believe in a reward (of the good) and a punishment (of the evil), and in a resurrection of the dead, and therefore they are not called *ovde avoda sara*, that is, idolaters. There are also many common (and ignorant) people, and how many more women, who understand no Hebrew at all, yet who know very well where they are supposed to spit. But when one recites the prayer *Olénu* with devotion, it redounds to the great glory of the holy and blessed God.

These are the words drawn from the aforementioned prayer book, which were inserted there for the purpose of dissuading the Jews from the said spitting, since this frivolous practice is known among Christians, and it is known that it occurs out of contempt for Christ and for Christians, so that they might not come to harm if any Christian should happen to see it; not, however, because they otherwise consider it wrong, for their hatred, as has already been sufficiently demonstrated from what precedes and will be further revealed in what follows, against Christ and against Christians is so unspeakably great that they seek to shame and revile Him and us in every possible way. Moreover, the cited words are a frightful piece of work, inserted by way of deception, and indeed only in a few copies, through the printing of some new complete sheets; for I have seen copies in which not a single word of it appears. Therefore, let no one allow himself to be persuaded by the Jews that this spitting occurs for any other purpose than contempt for Christ and all Christians, for otherwise he will certainly be deceived. I have heard it myself from converts who have attested that they were taught by their Jewish teachers that one must spit during this prayer. But for what purpose, then, is it supposed to be done by them? Certainly not on account of the idolatry that was formerly practiced by the Canaanites, for today's Jews concern themselves little with that. Since they, as has been clearly demonstrated, understand by *Hebel varik* Jesus, and mention is made therein of those who worship Him, it is irrefutably true that the spitting occurs against Christ and Christians; whereas, on the other hand, everything that is objected against this is false and fabricated for the purpose of deception.

Eleventh, they call Him תלוי *Talüi* (or *Tólui*) and התלוי *hattalüi* (or *hattólui*), that is, the Hanged One, because He was nailed to the cross and hanged upon it. Hence it stands in the book *Maggen Abraham*, in the 74th chapter: אינם עובדים אלא את התלוי, that is, the Christians serve none other than the *Talüi*, that is, the Hanged One. And in the old *Nizzáchon*, it is written at p. 19, concerning the words of Gen 22:2, "Take now your only son," as follows: גם אומרים המינוס שזה רמז על התלוי שהעלה נפשו למות לכפר עליהם כמו שנאמר ויעלהו לעולה תחת בנו. וכן אומרים בפסח ויקחו לכם איש שה לבית אבות גם זה רמז על התלוי : וכן הרבה פסוקים שמהפכים על התלוי. that is, the heretics also say that this passage contains an allusion to the *Talúi*, that is, the Hanged One, who, in order to atone for them, gave His soul

unto death, as it is said (Gen 22:13): "And he offered him" (namely the ram) "as a burnt offering in place of his son." They likewise say that the words concerning the Passover (Exod 12:3), "Let every man take a lamb, according to the house of his father," contain an allusion to the slaying of the *Talúi*, that is, the Hanged One; and that there are many verses in Holy Scripture which they twist to refer to the *Talúi*, that is, the Hanged One. So also at p. 151 of the said book, concerning the words of Ps 2:7, "The LORD has said to me, You are my Son; this day have I begotten You," one reads: פסוק זה פותרין ואומרים על התלוי, that is, they (the Christians) interpret this verse as referring to the *Talúi*, that is, the Hanged One. Now it is altogether common for them to call Christ by this name, and it is also found in the handwritten *selichóth* (or *selichos*), as Mr. *Wülffer* demonstrates in his aforementioned *Remarks on the Jewish Theriaca*, p. 37, from the Nuremberg copy, noting that in the prayer which begins, אַיֵּה כָּל נִפְלְאוֹתֶיךָ *Aje col nifleotécha* (or *nikleosécha*), that is, "Where are all Your wondrous works," the following is read: סְגוּלָּתְךָ דּוֹחֵק וְלוֹחֵץ סָבְרָה לְהָמִיר בְּתָלוּי נָצְרֵי, that is, "The *Zórer* or enemy" (that is, Christendom) "presses and afflicts Your possession, and supposes that we should fall away and adopt faith in the Hanged Nazarene"; upon which the commentary contains this explanation: זה ישו הנוצרי שהיה מנצרת, that is, "This is Jesus the Nazarene, who was from Nazareth." In the printed copies, however, it reads only: סגולתך דוחקת וקודתך מלנצור סברה להמיר בכחש, that is, "She" (Christendom) "presses Your possession, so that Your commandment is not kept; her intention is to alter Your honor."

When this shameful name is held up to the Jews, they immediately know an escape route, and claim that the word *Talúi* means here not a hanged man, but a doubtful one, one who is doubted. Thus the frivolous scoundrel, Rabbi *Salman Zevi*, in his *Jewish Theriac*, in the first chapter, num. 1, contrary to his better knowledge and according to his custom, puts this forward and says: because the Christians hold Jesus to be a God, but the Turks dispute this, so that the matter is doubtful and contested among them, whether He is God or not, He is therefore called *Talui*. This is also deceitfully taught by Rabbi *Lipmann* in his *Sépher Nizzáchon*, num. 350. I answer this, however, by saying that while the word *talui* does, in a loose sense, also mean "doubtful" among the Rabbis, this is very rare, and occurs almost only when it is joined to the word אשם *áscham*; hence אשם ודאי *áscham váddai* means a certain guilt-offering, and אשם תלוי *áscham tálui* means an uncertain and doubtful guilt-offering, as can be seen in *Bereshíth rábba* (or *Bereshís rábbo*) in the 43rd *Parashah*, as well as in the Talmudic tractate *Horajóth fol.* 11, *col.* 1, and *Zevachím fol.* 54, *col.* 2. That the Jews, however, take it in this sense with respect to Christ is fundamentally false, and has been fabricated to cloak their wickedness. The word תלה *talá* (or *toló*), which means "to hang," from which *talúi* derives, is used very frequently in Jewish books with reference to Christ, as it is also read in the Talmudic tractate *Sanhédrin fol.* 43, *col.* 1, where it is written: בערב פסח תלאוהו לישו, that is, on the Passover eve, *teläúhu lejéschu*, they hanged Jesus. Likewise, shortly before, in connection with the tenth name given to Christ, it was shown from page 141 of the old *Nizzáchon* that it is written there concerning Christ: Do not rely upon Jesus, for he is a son of man, *venithla*, that is, and was hanged. So also in the large daily prayer book printed here at Frankfurt am Main in the year 448 according to the Jewish reckoning, that is, 1688 according to our reckoning, which the Jews call the thick *Tephilla*, *fol.* 42, *col.* 2, under the title *Leschábbath lifne Schevuóth* (or *Leschábbas lifne Schevúos*), in a prayer which begins אותך כל היום קוינו *Othechá col hajóm kivvínu*, our Savior is called תלוי במגוד *Talui bemágod*, that is, the one hanged on the nail, where God is addressed by the Jews against

Christendom as follows: ועד מתי יי׳ בורע-לתלוי במגוד. מכריע כך לנגד. לכול עץ יסגד. למה תביט בוגד שופה בוזה וסוגר ביט עמך מנגד. That is: How long, O Lord, shall he who bows before the *talui bemágod*, that is, the one hanged on the nail, have the upper hand to sin against You; and shall worship the growth of wood (that is, wooden idols): Why do You look upon the transgressor, the robber, the despiser, and the adversary, at the time when You stand opposite? And shortly thereafter He is called נתלה *Nithleh*, which means a hanged one, where the words read as follows: הם קנאוני בלא אל ועד מתי יי׳ קראו : גומרים שפך דם ולא שפוך אלהים לנגדם. ומה לך נרדם ראים שמך חוללו. עלילות ברשע יעלילו. ועד מתי יי׳ שאון קמיך עולה להמיר כבודך בנתלה והנכס׳ בנקלה: That is: They (understand: the Christians) have moved me to jealousy through one who is not God. How long, O Lord, shall the Christians cry out that blood should be shed, and not have You before their eyes: what are You doing, You who sleep so soundly: You see that they desecrate Your name, and in a godless manner seek occasion against us through false deeds. How long, O Lord, shall the raging of Your adversaries ascend on high (against You into heaven), (who seek to compel us) to exchange Your honor with the *Nithleh*, that is, the Hanged One, and the praiseworthy (that is, You, who are the praiseworthy God) with the *Nikleh*, that is, the contemptible (*Jesus*), and to accept him as God in Your place? Here we see clearly that *Talui* and *Nithleh* are taken in one and the same meaning, and it cannot be otherwise, for they both derive from the aforementioned root word *tala*, and the former is the *Participium Praeteritum* in the first *Conjugation*, which is called *Kal*, while the latter is the *Participium Praesens* in the *Passivo Niphal*, both of which mean a hanged one; and the word *Nithleh* is found nowhere to mean "doubtful." So also Christ is called in the Polish *Siddurim fol.* 77, *col.* 1, in a prayer which begins אֱלֹהַי בְּךָ חָסִיתִי *Elohai bechá chasákti*, under the title *Józer leschábbas revií ácher happésach*, תָּלוּי בַּמָּגוֹד *Talui bemágod*, that is, the one hanged on the nail. Beyond this, Rabbi Bechai writes in his book *Cad hakkémach fol.* 29, *col.* 4, on the words of Ps 80:14, יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר *Jecharsémenna Chasir mijáar*, that is, a wild boar from the forest will root it up (namely the vine), as follows: הע"ן תלויה כי הם עובדי תלוי, that is, the letter *Ayin* is (in the word מִיָּעַר *mijáar*) *telúja*, that is, suspended up above (and does not stand in a straight line as the other letters do), because they (namely the Christians) worship the *Talui*, that is, the Hanged One. From these words it is as clear as sunlight that *Talui* means a hanged one and not a doubtful one, for here a comparison is drawn between the letter *Ayin*, which hangs above the three other letters of the word *Mijáar*, and Christ the Crucified, such that just as the *Ayin* is suspended, so also was Christ hanged. Just as little as *telúja* means "doubtful" here, so little can *Talui* be interpreted in that way. Indeed, in the aforementioned Polish *Siddurim*, *fol.* 71, *col.* 1, under the title *Meóra leschábbath schenía*, in the commentary on a prayer which begins אֵל אֵל חַי אַחֲנֵן *El chai achánnen*, where Christ is likewise called *Talui*, it is clearly taught: תרעום תלוי צלוב, that is, *Talui* means a crucified or hanged one.

Who would then be so simple-minded as to let himself be persuaded that the godless Jews, who pour out all manner of blasphemies, shameful and abusive words against Christ, do not also take it here in a contemptuous sense? Especially since, in place of the word *Talui*, they sometimes use the word צלוי *Zalúb* (or *Zalub*), which means one who has been hanged on the cross, as can also be seen in the old *Nizzáchon*, p. 117, where, over the words of Isa 54:1, "Rejoice, thou barren one who dost not bear," it is read thus: כאן פוקרים המינים ואומרים שהיא אם הצלוב, that is: Here the heretics bring forward a false interpretation, and say that this is to be understood of the mother of the Crucified One. Now just as *Nithleh* or *Zóluf* unambiguously means what it means, so it is likewise not true that the malicious

enemies of Christ, the wicked Jews, by the word *Talui* mean someone of doubtful identity, as Rabbi *Salman Zevi* and Rabbi *Lipmann* have deceitfully claimed. It is indeed very offensive to them that Christ was hanged on the cross, which is why the holy Apostle Paul says in 1 Cor 1:23, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." But we are not ashamed on that account to acknowledge Him as the true Savior and Redeemer; rather, we rightly glory in Him, and every upright Christian may say with the aforementioned Apostle Paul from Gal 6:14: "God forbid that I should glory, save only in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And from 1 Cor 2:2: "For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

Twelfthly, they call Him המקולל *Hammekúllal*, that is, the Accursed, as may be read in the old *Nizzáchon* at p. 249, where, alongside many other gross lies which, according to false pretense, are supposed to stand in the Gospel, the following is also stated: כתוב שאמר פילאטוס לישו למה אתה עושה את עצמך בן אלהים והלא אחיך אינם עושים כן : והשיב לו המקולל ודאי הם אחיי שנולדו מאמי אבל אני לא נולדתי מטיפת זרע כמותם ואיני בשר ודם כמותם that is: It is written (in their Gospel) that *Pilatus* said to Jesus, why do you make yourself the Son of God (and present yourself as such)? Your brothers certainly do not do so. To which the *Mekúllal*, that is, the Accursed, replied: they are certainly my brothers, who were born of my mother, but I was not born from a drop of seed as they were, nor am I flesh and blood as they are. And in the book *Chisuk emunáh*, at p. 470, over the words of the Apostle Paul in Gal 3:13, "Christ has redeemed us from the curse of the law, having become a curse for us, for it is written" (Deut 21:23): "Cursed is everyone who hangs on a tree," the following malicious words are found: יצא אמת במקרה מפיו that is, the truth has gone out of his mouth by chance; as if the author, Rabbi *Isaac*, wished to say: what the Apostle has written here by chance and without due consideration is certainly true. He ought, however, to have known that Jesus took upon Himself, who was without any sin, that curse which lay upon the sinful human race, but abolished it through His bitter suffering and death, so that after His victorious resurrection it no longer lay upon Him but was entirely blotted out. Yet it is nothing new among the wicked Jews that they blaspheme our most holy Savior in such a godless manner, out of an unspeakable hatred in which they are raised from childhood. Thus, in the month of March of the past year 1699, at Celle, a Jew by the name of Jonas Meyer, having been brought to the gallows to receive his deserved reward for many thefts he had committed, and already having the rope around his neck, cried out aloud these dreadful words: he cursed Jesus, and all who had a vein in their body that believed in Him, whereupon he was strangled. When, however, the High Princely Government learned of this, it was ordered that on the following day he be taken down from the gallows, and his blasphemous tongue cut from his accursed throat and burned in the public marketplace; the carcass of his body was then dragged by the feet through the city to the gallows and hung there beside a dog. What this blasphemer against God did openly without shame, because he knew that he had to die regardless, other Jews do secretly among themselves, since out of fear of the Christians they dare not do it openly.

Thirteenth, they call Him, in a blasphemous manner, שוטה *Schóteh*, or נבל *nával*, that is, a fool. The blasphemous name שוטה *Schóteh* is found in the Talmudic tractate *Schábbath* (or *Schábbas*) *fol. 104. col. 2.*, where the words read as follows: תניא אמר להם רבי אליעזר לחכמים והלא בן סטדא הוציא כשפים ממצרים בסריטה שעל בשרו אמרו לו שוטה היה ואין מביאין ראיה מן השוטים: that is: We learn in a *Barájetha* that Rabbi *Elieser* said to the sages: Did not the son of *Stada* (that is, Christ, as will be demonstrated

below in this chapter) bring sorcery out of Egypt in the incision he made in his flesh? But they answered him: he was a *Schóteh*, that is, a fool, and it is not customary to bring proof from fools. This same passage is also interpreted of our Savior *Jesus* by *Rabbi Abraham Perizol* in the 59th chapter of his book *Maggen Abraham*, whose words are to be cited below in the 6th chapter of this first part.

As for the blasphemous name נבל *náfal* (or *nóvol*), it is applied to Christ in the old *Nizzáchon p. 67.*, where, concerning the words of Jer 17:11, "The cuckoo" (as the Jews interpret it) "hatches what it has not laid; so is he who acquires wealth, but not by right. In the midst of his days he shall leave it, and in the end he shall be a fool," it is written as follows: מדמה הנביא את ישו בן חריא לעוף שמו קורא ומנחתו לאסוף ביצים של עופות אחרים ויושב עליהם כדי לחממן כאלו הם שלו וכשיצאון האפרוחין רואה שאינם דומין לו פורח מעליהם ועוזבן לאבד. וזהו ובאחריתו יהיה נבל ר"ל או יבין כי נבלה עשה. כן ישו הסית והטעה ואסף אליו את הבריות ועשה עומר זה בלא משפט ושלא כדין וגו' ובאחריתו יהיה נבל כאשר יחעיבו בו יאמרו אך שקר נחלנו אבותינו וגו' that is: The prophet compares *Jesus*, the son of *Chárja*…

Charja (that is, with all due respect, "of filth," and the holy mother of Christ is thus mockingly called this instead of Mary, as has already been indicated above) is compared to a bird called the cuckoo, which has the habit of gathering the eggs of other birds and sitting upon them to hatch them. But when the young hatch and it sees that they are not like itself, it flees away and lets them perish. And that is the meaning of the words: "And in the end he becomes a fool," for at that point he realizes that he has committed an act of foolishness. Thus *Jesus* also led the people astray, misled them, and gathered them to himself, and acquired this wealth wrongfully and unjustly, *&c.* Therefore he will be a fool when they (namely, the Christians, in the future) will hold him in abhorrence and (from Jer 16:19) will say: "Our fathers had vain and false gods."

But, O you godless blasphemers! Shall you call him a fool of whom it was prophesied in Isa 11:2 that the Spirit of the Lord would rest upon Him, the Spirit of wisdom and of understanding, the Spirit of counsel and of strength; who is also called "Counsel" in Isa 9:6, and consequently must have been wise; indeed, who, as may be seen in 1 Cor 1:30, was made wisdom for us by God, and as the true Son of God is wisdom itself? You will, on account of such horrible blasphemy, be tormented in hellfire for all eternity, and on account of such dreadful foolishness as you have committed, you will have to endure the well-deserved punishment.

Your own historian *Flavius Josephus* bears a completely different witness to the most innocent Jesus, when he writes in the 4th chapter of the 18th book of his *Antiquities* in the Greek language as follows: Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς σοφὸς ἀνὴρ, εἴγε ἄνδρα αὐτὸν λέγειν χρή. ἦν γὰρ παραδόξων ἔργων ποιητὴς, διδάσκαλος ἀνθρώπων τ' ἀληθῆ σὺν ἡδονῇ δεχομένων. καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ ἑλληνικοὺς ἐπηγάγετο. ὁ χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων τῶν ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκότος πιλάτου, οὐκ ἐπαύσαντο οἵ γε πρῶτον ἀγαπήσαντες. ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων. εἰς ἔτι νῦν τῶν χριστιανῶν ἀπὸ τοῦδε ὠνομασμένων οὐκ ἐπέλιπε τὸ φῦλον. That is: At that same time (namely when *Pilate* was governor in *Judea*) there was Jesus, a wise man, if indeed it is fitting to call Him a man; for He was a doer of wondrous works, and a teacher of men who received the truth with gladness, and He drew many Jews and Gentiles to Himself (who adhered to His teaching): this was Christ. And after He had been punished with the

cross (and hanged thereon and put to death) by *Pilate*, at the accusation of the foremost men among us, those who had loved Him did not cease (to cleave to Him): for He appeared to them on the third day alive again, as the divine prophets had foretold this and countless other wondrous things concerning Him. And the race of Christians, who are named after Him, has not ceased to this day. These are the words of *Josephus*, which stand in direct opposition to your diabolical blasphemy; for JESUS is called by him a wise man. This *Josephus* lived shortly after the time of the suffering of JESUS, for he was present at the destruction of the city of Jerusalem, at which time everything that had occurred with Christ was still fresh in memory; therefore this testimony of *Josephus* is rightly to be accepted, while your great book of lies, the Talmud, which was only compiled and forged long afterward, is to be rejected along with its diabolical blasphemy.

Fourteenth, they call him מין ואפיקורוס *Min veepicúrus*, that is, a heretic and *Epicurean*. This is read in the handwritten Dillherr book *Jad chasaká* (or *chasóko*) of Rabbi *Mosche bar Majemon*, held at Nuremberg, in the 10th chapter of the tractate on idolatry, as Mr. Wülffer reports in his aforementioned annotations on the Jewish Theriaca, p. 205, where the words read as follows: מוסרי ישראל והמינים והאפיקורוסין מצוה ליה לאבדן בידו ולהורידן עד לבאר שחת מפני שהן מצרין לישראל ומסירין את העם מאחרי יי׳ כיהושע הנצרי ותלמידיו וצדוק ובייתוס ותלמידיהם ושם רשעים ירקב: that is, it is commanded of him (the Jews) to kill with his own hand the traitors of Israel, as well as the heretics and Epicureans, and to cast them into the pit of destruction, because they afflict the Israelites and turn the people away from GOD, as JESUS the Nazarene and his disciples, and also Zadok and Bajethus together with their disciples have done, whose wicked name must rot.

That Christ is called by such a blasphemous name happens for this reason: because He departed from their religion and founded a new one, and in doing so rejected the Pharisaic human ordinances and teachings not grounded in God's Word, as can be seen in Matt 15:1-2 etc. and Mark 7:1-2 etc., and furthermore commanded that one guard against the Pharisaic leaven contained in their supposed oral law, the Talmudic teaching, as is to be read in Matt 16:6 and Mark 4:15. For all those who abandon their religion and adopt another, or who reject their Rabbinic ordinances, are called heretics and Epicureans by them, since they hold their ordinances and Rabbinic teachings far higher than Holy Scripture, as can be gathered from the Talmudic tractate *Gittin* fol. 57, col. 1, where it is commanded: ההר בני אל דברי סופרים יותר מדברי תורה, that is: "My child, pay more heed to the words of the scribes than to the words of the Law (of Moses)." For this reason it is also stated in the book *Caphtor uphérach* fol. 121: רבא אמר תדע לך שדברי סופרים חביבים מדברי נביאים, that is: "The *Rubba* has said: you must know that the words of the scribes are more pleasing than the words of the prophets." But if the blaspheming Jews were not so thoroughly hardened, and were willing to reflect properly on the matter, namely that Jesus is the true promised Messiah, who, as shall be demonstrated below at the beginning of the seventh chapter, was to give a new law, and if they were also to consider what a holy life, teaching, and conduct He led, they would certainly refrain from such accursed blasphemies.

Fifteenth, he is called ישו הרשע *Jeschu harascha* (or *haróscho*), that is, the godless *Jesus*, and this is found in the aforementioned Nuremberg *Machsor*, as Mr. *Wülffer* indicates in his annotations on the Jewish *Theriack*, p. 41, where the words of the *Machsor* read as follows: צור נצורת היא ציון דכתיב נותרה בת ציון עד כעיר מצורה וט"א צור נצורה העיר אשר ישבה איש צר ואויב ישו הרשע אשר פנה לבו מאחרי יי

פנה לבו מאחרי יי׳ ונעשה אליל: that is, by the words *Zur Nazóreth*, Zion is understood, as it is written (Isa 1:8): The daughter of Zion is left, etc., up to the words, like a devastated city. Others, however, understand by it the city in which the adversarial and hostile man, the godless *Jesus*, dwelt, who turned his heart away from God and was made into an *Elil*, that is, an idol. Likewise he is also called in the Polish *Siddurim* fol. 83, col. 2, under the title *Józer leschábbath schelífne schevúos*, in the commentary on the prayer that begins אלקי אקראך במחשב *Elohái ekraachá bemáchaschaf*, רשע *ráscha*, that is, a godless one. And in the Talmudic tractate *Gittin* he is called at fol. 57, col. 1, פושע ישראל *Poschéa Jifráel* (or *Jisróel*), that is, the sinning *Israelite*, and it is reported that when *Titus*'s sister's son, *Onkelos*, wished to adopt the Jewish faith, he caused *Balaam* to come up from hell; and finally he also caused *Jesus* to come forth; whereupon the words of the Talmud read as follows: אזל אסקיה בנגידא לפושע ישראל א״ל מאן חשיב בההוא עלמיא אמר ליה ישראל מהו לאידבוקי בהו א״ל טובתם דרוש רעתם לא תדרוש: that is, Then he (*Onkelos*) went and caused the sinning Israelite to come forth, and said to him: Who is held in high esteem in that life? He answered him: the Israelites. (He asked him further) should one attach oneself to them? And he gave him the answer: seek their good, and not their evil. That *Jesus* is to be understood here is evident from the book *Maggen Abraham* by *Rabbi Abraham Perizol*, cap. 59, where one reads: ובפרק נזקין אמרו שטוטס העלה לישו באת that is, And in the chapter *Nesakin* (or *nesokin*, which is the 5th chapter of the aforementioned Talmudic tractate *Gittin*, from which the words cited above from fol. 57, col. 1 are taken) our rabbis say that *Titus* (he meant to say *Onkelos*) brought *Jesus* up through sorcery. In the same manner *Jesus* is also called a godless and God-forsaking man in the Talmudic tractate *Sanhedrin*, fol. 105, col. 1, in *Rabbi Solomon Jarchi*'s commentary, on the second side, in the ninth line, where *Balaam* and *Jesus* are cited as examples of godless men. This slander, however, has already been briefly refuted above.

Sixteenth, He is called אדם בליעל *Adam* (or *Odom*) *beliáal*, and איש בליעל *haisch* (or *hoisch*) *habbeliáal*, that is, a worthless and dissolute person, or villain; and the terrible blasphemy appears in the book *Emek hammelech*, which was written by Rabbi *Naphtali Hirz* (who, as is indicated in the preface at *fol. 7. col. 1.* and also at *fol. 148. col. 3.* by himself, was born in Frankfurt am Main and lived there), where at *fol. 20. col. 4.* it appears this time, however, in veiled words, so that Christians might not so easily understand it; and this is accomplished through a Kabbalistic permutation of the alphabet called אתב״ש *Atbasch*, in which, as can be seen in *Buxtorf's Abbreviaturis Hebraicis p. 41.* and in his *Lexico Talmudico* under the word *Atbasch*, the letter *Aleph* or A is taken for a *Tau* or T, and the *Beth* or B for the *Schin* or Sch, with the same permutation applied to the remaining letters. The words of the aforementioned Rabbi *Naphtali Hirz* read as follows: האיש עש״כ מיך הלה פגם המצלת המחיצה על קברי התהום שנתקע בה השם המפורש המונחת על נוקבא דתהומא רבא שלא יצאו השור סמאל וכור היא בת זוגו ע״ש יש בה נחשים ועקרבים וגו׳ that is: And this *Isch habbeliáal*, that is, worthless man (namely Jesus, as is clearly evident from what precedes; the concealed word עשכ״מ *Zaschcámbach* signifies the same as הבליעל *Habbeliáal* through the aforementioned *Atbasch*) has torn the covering which covered the grave of the abyss, upon which the *Schem hammephorásch* (that is, the declared Name, namely *Jehova*) was written, which was laid over the opening of the great abyss, so that the ox *Sammael* (or *Sammoél*) and his companion might not come out of the opening, which is full of serpents and scorpions. After this, the following continues there: ומי גרם כל אלה התמיה: הרביעית על ח״ף ב״ץ ח״ק שכ״מ שעשתה עצמה זג״ץ שנ׳ דרך גבר בעלמה כך חז׳ אשה מנאפת אכלה ומחתה פיה ואמרה לא פעלתי און that is: But who caused all of this? The fourth wonder (over which King *Solomon* marveled)

concerns the mother of *Adam beliaál*, that is, of the worthless man (for the words ח"ף ב"ץ ח"ק שכ"מ *tif bach saki schachmebach* signify, in the manner described above, the same as אמו של אדם בליעל, that is, the mother of the worthless man, by which *Mary* is understood), who presented herself as a virgin (for זג"ץ *Sachiz* is placed in the position of the word עלמה *álma*, which means a virgin), as it is said (Prov 30:19): And a man's way with an *álma*, or virgin. In *folio* 135, however, *col.* 3 of the aforementioned book *Emek hammelech*, in the 19th chapter, under the title *Schâar réischa difer ánpin*, Christ is also called האיש הבליאל *haisch habbeliaál* in unveiled words, and the passages cited therewith will be indicated in the following third chapter. But how can this blasphemer, Rabbi *Naphtali Hirz*, call the Lord Christ a villain or worthless man, when He taught nothing other than what can serve to attain eternal salvation? He truly sought, and made it His concern, to destroy the kingdom of the devil, to deliver poor people from its terrible hostile power, and through His sincere exhortations to repentance and His fervent teaching to bring them to God. But Satan gives the Jews no rest; they must blaspheme Christ; and even when there is no cause for it, they still sharpen their impure and venomous tongues and pens against Him.

Seventeenth, He is called עשו *Esav*, that is, Esau. Concerning this, it is written in Abarbanel's commentary on the Prophet Isaiah, *fol.* 54. *col.* 3. 4., as well as in his book *Maschmia jeschúa fol.* 19. *col.* 4., as follows: חכמי האמת קבלו שנפש עשו נתגלגלה בישוע הנוצרי ולכן היה במדברות איש שדה והיה איש ריב ומדון לחכמי הפרושים ואולי שעל זה נקרא ישוע שאותיותיו הם אותיות שם עשו במלואו ומפני זה כל המחזיקים בדתו ואמונתו ועובדים אותו הודו ראוי שיקראו בני אדום כיון שישוע הוא עשו ועשו הוא אדום that is: The theologians, or divines, have received through tradition that the soul of Esau passed into Jesus the Nazarene, and that He therefore dwelt in the wilderness and was a man of the field, and also quarreled and disputed with the wise men of the Pharisees. Perhaps He is also called for this reason ישוע *Jeschúa*, that is, Jesus, because His letters (namely, the letters of the name ישוע *Jeschúa*) are the letters of עשו *Esav*, that is, Esau, when Esau is written in full (namely, with the addition of the letter *Jod*). It is therefore fitting that all those who have adopted his religion and faith and serve him should be called children of Edom, because Jesus is Esau, and Esau is Edom. The method of proof that Abarbanel employs here is Cabalistic, and is called תמורה *Temúra*, according to which the letters of a word are transposed, and through this transposition another word emerges, just as here ישוע *Jeschúa* and עשו *Esav* have the same letters in Hebrew, which are however transposed, and from *Jeschúa* comes Esau.

So that this Jewish blasphemy may be brought to light all the more clearly, I must here indicate where Esau's soul, according to Rabbinical teaching, came from, and from whom he received it. It is to be known, then, that the soul of the wicked Cain is said to have passed into Esau, as is taught in the book *Séra Abraham, fol. 14. col. 2.* with these words: דאמרינן ראוי היה להבל הבכורה לפי שהחנוך כו' : שיצא הזוהמא עמו לפי שהוא מזוהמא דנחש כפי עשו שהיא גלגול קין that is, it was certainly fitting that Abel should have had the right of the firstborn, for Cain had to be born first, so that the impurity (which is mentioned in what follows) might come out with him, for he was of the side of the serpent (that is, of the devil), just as Esau was, into whom the soul of Cain had passed. And in the third *columna* of the same place it is stated: לפי שעשו ומצרי וקרח הם חלק רע ויתרו היו חלק טוב מקין לכך הרגו משה : that is, since Esau and the Egyptian (whom Moses slew, of whom one may read in Exod 2:12, 14) as well as Korah were the evil portion, whereas Aaron together with Jethro were the good portion of Cain, Moses therefore killed him (namely, the Egyptian).

From where the godless fratricide Cain received his soul can be seen in the *Jalkut chádasch fol. 5. col. 2. numero 52.* under the title *Adam &c.*, where it is written: קין לא היה מזרעו של אדם אלא מן זוהמת סמאל היינו נשמתו כשהטיל זוהמא והיה מקשקש במעיה ולא היה גוף להתלבש בו וכשבא אדם על חוה נולד הוא הגוף ותתלבש חרה בגוף זה ועל כרחו כן הוא שזכר כתיב וחזותם חרה את חזות: that is, Cain did not come from the seed of Adam, but from the impurity of Sammael, which is to be understood of his soul. When Sammael cast his filth into Eve (through touching her, as is reported elsewhere), the spirit made a noise in her womb and had no body with which to clothe itself. But after Adam lay with Eve, he begat the body, and this spirit (namely, the soul) clothed itself with that body; and this happened against its will, for it is written (Gen 4:1): "And Adam knew his wife." This same thing is also to be read in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, *fol.* 31. *col.* 1. 2. in the Parascha *Bereschith*, as well as in many other places. From this it is clearly evident that Cain received his soul from the supreme devil Sammael, and that the most holy and most pure soul of Christ, according to the Jewish diabolical blasphemy, is supposed to have its origin from the devil, as is expressly taught in the book *Emek hammelech*, *fol.* 20. *col.* 4. in the 32nd chapter under the title *Schaar olam hattohu*, where the words read as follows: רזא דקצה האחרון שבהזוחת קין קנא דמסאבותא וזוהמת הנחש שבא על חוה והוא סוד ע"ז של ניצוץ סמאל ממש שרצונו לעשות עצמו אלוה להשתחוות לו ולכן אותו האיש היה משמש השם לע"ז והוא נרמז במלת קין שהוא נוטריקון קרח מ"כף טפ"הגם ועל זה אמר הציוני ובקדח חקור ודרוש ותמצא ב"אם פש"ג ולא זכרו בשמו מפני הסכנה ולשון חקור ודרוש ר"ל חקור ודרוש בכל גלגוליו that is: He (Jesus) is the uttermost end, which is in the impurity of Cain, the nest of filth, the impurity of the serpent that lay with Eve. He is the mystery of the idol, the spark of Sammael truly and certainly, who wanted to make himself a God so that he would be worshipped. For this reason that man (Jesus) used the Name (Jehova) for idolatry, and he is indicated by the word קין *Kain*, which by Notarikon (whereby each letter of a word forms a separate word in its own right) קרח מ"כף טפ"הגם *Korach Mabab Tafhagam* signifies (that is, when the second and third words, which are altered by Atbasch in the manner described above, are restored to their proper form, it reads קרח ישו נזרי *Korach Jeschu Nozeri*, that is, Korach, Jesus the Nazarene; for the three letters K.I.N. in the Hebrew language make *Kain*, and by this it is signified that the soul of Cain passed into Korach, of whom mention is made in Num 16, and from Korach into Jesus the Nazarene). For this reason the *Zijoni* says (in his commentary on the Five Books of Moses, *fol.* 82. *col.* 1., search and inquire in the Parascha *Korach*, and you will find ב"אם פש"ג *baam paschgach*, that is, according to the Atbasch alphabet *Scheti veeref*,) that is, the cross (namely, the crucified Jesus). He (the *Zijoni*), however, did not name him (meaning Jesus) by name on account of the danger. But by the words "search and inquire," he intended to convey that one should search through all his *gilgulim*, that is, one should examine how his soul passed from one body into another; these transmigrations of souls are called *gilgúlim*.

Concerning this abominable blasphemy, the following is also read in the aforementioned book *Emek hammelech fol. 135. col. 4.*, in the 19th chapter, under the title *Schâar réscha disëir ánpin*: הוא היה זוהמת נפש קין הורג נפש זוהמת אל אחר שגלגולו קין מ"כף טפ"הגם ד"ת קין והיא נפש המקלל שרגמו אותו באבניס במדבר שהיה מברך את השם והיא זוהמת הנחש שבא על חוה ויצא ממנה קין קנא דמסאבותא והיא חלק זוהמא של נפש קין שלא יטהר לעולם אף על פי שכמה ניצוצות ממנו נתקנו והוא ממש ע"ז אל אחר לכן עשה עצמו ע"ז that is: He (namely *JESUS*) is the impurity of the soul of Cain, the murderer of men, the impurity of *El ácher*, that is, of the other or foreign God (namely of *Sammael*, who is called *El ácher*, as has already been seen above, and will be further demonstrated below in the 18th chapter of this first part); for

his *gilgül*, or transmigration of souls, is קין מ"כף טפ"הגם Kain, Mabaf, Tafhagam, that is, when the two words altered by *Atbasch* are restored to their proper form: קין יש"ו נוצרי Kain, *Jeschúa Nózeri*, Kain, *Jesus Nazarener*, in which three words the initial letters K., J., N., that is, Kain, are formed. This soul (the soul of Cain) was the soul of the blasphemer (Lev 24:10 etc.) who was stoned in the wilderness, because he had blasphemed the name of God. That same soul was also the filth of the serpent who lay with Eve, from whom Cain, the nest of impurity, sprang forth. It was the portion of the filth of the soul of Cain that will never be purified in eternity, although many sparks of it have been set right; and that same soul is properly the idol, the *El ácher*, or the other and foreign God, and for this reason he made himself into an idol.

To refute these accursed blasphemies, it must be noted that the proof which *Abarbenel* adduces by means of the Kabbalistic method of *Temúra*, namely that ישוע *Jeschúa* means the same as עשו *Esau*, is just as foolish and irrational as the proof he put forward in the preceding section by means of *Gematria*. This mode of proof is, to be sure, very common among the presumptuous rabbis, but that it is entirely absurd and tasteless is plain as the sun from what follows. In the small *Jalkut Rubéni*, under the title *Mabbul*, numero 6, it is proven from the book *Tikkúnim* in this manner that Noah's soul had passed into Moses, and the words read as follows: משה גלגול נח וכו' לכן אמר משה מחני נא ר"ל כבר בימי המבול לא התפללתי אבל עכשין אזמור נפשי וזהו שנאמר מה"נ אותיות מ' נ"ח: that is, *Moses* was Noah's *gilgül* (that is, Noah's soul had passed into Moses, *etc.*); therefore *Moses* said (Exod 32:32): מחני *Mechéni*, that is, "Blot me out," by which he intended to convey: I did not pray during the time of the Flood (namely, on behalf of the people), but now I will give my soul for it. And that is what is written: מחני *mechéni*, "Blot me out," which consists of the letters of the words מי נח *me Nóach*, meaning "the waters of Noah." Is this not a senseless proof that Noah's soul had passed into Moses, simply because the transposition of the letters of the word מחני *mechéni* yields מי נח *me Nóach*? By this same subtle method, it is demonstrated in the *Jalkut chádasch fol. 139. col. 2. numero 290.*, under the title *Mosche*, that Moses deserved to be driven into exile because he killed the Egyptian, where it is written: מושה שהרג את המצרי היה חוטא כדו ונתחייב גלות וזהו אשר ינוס שמה אותיות משה, that is, Moses sinned because he killed the Egyptian, and therefore became guilty of exile; and this is signified by the words (Exod 21:13) אשר ינוס שמה *ascher janús schámma*, that is, "to which he shall flee," because the word שמה *schámma*, meaning "thither," yields (through transposition of its letters) the name משה *Mosche*, that is, Moses. From this one can see how subtle and sharp-witted the rabbinical blockheads are.

In this manner, one could also maintain that Laban's soul passed into Nabal, and the soul of שם *Schem*, or Shem, the son of Noah, passed into מש *Masch*, or Mas, who is mentioned in Gen 10:23; and that the soul of משך *Méschech*, or Mesech, of whom one may read in Gen 10:2, passed into שכם *Schéchem*, or Shechem, who is mentioned in Gen 34:2; and likewise that the soul of נדב *Nadab*, the son of Aaron, passed into בדן *Bedan*, of whom one may read in 1 Sam 12:11, since by the transposition of the letters called consonants, from לבן *Laban* one can read נבל *Nabal*, from שם *Schem* one can read מש *Masch*, from משך *Méschech* one can read שכם *Schechem*, and from נדב *Nadab* one can read בדן *Bedan*. One could likewise prove by this method that Cain was innocent when he killed his brother Abel, because from קין *Kain* the word נקי *náki*, which means "innocent," arises through the same transposition of letters; and also that Lamech was a king, because from למך *Lémech* the word מלך *Mélech*, which means "a king," can be formed; and no less, that Moses was

God Himself, since the word השם *Haschém*, which among the rabbis often signifies God, and the name משה *Mosche* contain the very same letters, which are merely transposed. But as foolish and unreasonable as it would seem to the Jews if one were to prove to them in this fashion that Cain was innocent, Lamech a king, and Moses God Himself, just so senseless is what *Abarbenel* puts forward concerning *Jeschua* and *Esav*. Indeed, there is a further wanton wickedness involved, for the word עשו *Esav* is never written in Holy Scripture with the letter Yod as ישעו *Esav*, but always without it as עשו *Esav*, so that from ישעו *Esav* ישוע *Jeschua* cannot possibly be derived, since the former has only three letters while the latter has four.

Regarding the transmigration of souls, this is a foolish doctrine originating from the pagan philosopher *Pythagoras*, the worthlessness of which shall be addressed more fully below in the first chapter of the second part. That the Jews teach so blasphemously concerning the most holy soul of JESUS Christ, namely that it came from the chief devil *Sammael* and was given to *Cain*, then passed from him into *Korah* and *Esau*, and finally entered into JESUS, this was instilled in them by the chief devil, as the father of all slanderers and blasphemers and the sworn enemy of Christ, who makes the most innocent JESUS hateful to them in this manner, so that they might not believe in Him and acknowledge Him as their Savior. Whoever is of the devil does the devil's work, and earnestly applies himself to enlarging the devil's kingdom; but Christ led a holy and blameless life, as the Jewish historian *Josephus* himself bears witness, which was cited in the preceding text at p. 94, and through the conversion of men He destroyed the devil's kingdom. Indeed, the Messiah is called *Isa 7:14, Immanuel, that is, GOD with us, and Isa 9:6, El gibbor, that is, Mighty GOD, and* אבי עד *Abi ad, that is, Father of Eternity, as also Jer 23:6, The Jehovah or LORD, who is our righteousness*; how then can they so abominably blaspheme JESUS, who is the true promised Messiah, as shall be demonstrated below in the fifth chapter, and ascribe to Him such impurity of soul, seeing that He is not only a holy man but also at the same time God?

Likewise, the proof through *Notarikon* that the letters of the word קין *Kain*, namely K, I, N, carry the aforementioned meaning, and that through the *Koph* or K the names *Kain* and *Korach* are indicated, while through the *Jod* and *Nun*, or I and N, the words *Jesus Nazarenus* are signified, is just as foolish and absurd as that which is derived through *Gematria* or *Temura*, for it is founded on nothing other than a foolish fantasy and fabrication. One could equally say that the *Jod* or I in the word *Kain* has a reference to the patriarch *Isaac* or *Jacob*, and the *Nun* or N to *Naphtali* the son of *Jacob*, or to *Nun*, the father of *Joshua*: but these are nothing but Rabbinical ravings.

Since it is also evident from the words cited above from *Abarbanel's* book *Maschmia Jeschua fol. 19, col. 4.* that Jesus quarreled and disputed with the Pharisees for the reason that the soul of Esau had entered into Him, this too must be noted here, along with what is to be found on this subject in their books: whereby it is to be observed that they teach that Christ was born under the planet *Mars*, whose power and soul is the chief devil *Sammael*, and that those who receive an *influence* or influx from the said planet are prone to quarreling and strife.

That *Christ* was born under *Mars* is found in the said *Abarbanel's* commentary on the prophet *Isaiah fol. 54, col. 4.*, as well as in his book *Maschmia Jeschua fol. 19, col. 4.*, in these words: להיות ישוע הנוצרי תחת מאדים היה דמו בראשו ומהר הוא ותלמידיו ושלוחיו ועמים רבים מהנמשכים אחריו: that is, Because

Jesus the Nazarene was under the planet *Mars*, his blood was upon his head, and he, together with his disciples, apostles, and many peoples who had followed him, was put to death.

That the supreme devil *Sammael* is the power and soul of *Mars* is written by *Rabbi Bechai* in his commentary on the Five Books of Moses, *fol. 79, col. 4*, in the *Parascha Beschallach*, as follows: אין אומה נופלת עד שתיפול שרה תחלה והגלגל הזה הוא גלגל מאדים שבו היו המצריים ראויים לנצח ולהגבור לולי השם שהי' נוחם לישראל. וכח הגלגל הוא סמ"אל ומלת א"פן הוא חסר ו"או כחשבונן that is: No people falls before its prince (meaning that devil who rules over it in the air, as will be seen below in the 18th chapter of this first part) falls. This *sphaera*, or sphere, however, is the sphere of *Mars*, through which the Egyptians would have been capable of overcoming and gaining the upper hand, had not GOD fought on behalf of us Israelites; but the power and force of this sphere is *Sammael*, and the word אֹפַן *ofan* (which means a wheel), written without *Vau*, yields through *Gematria* the same numerical value as סמאל *Sammael*, namely 131. This is likewise found in the book *Toledóth*, or *Toledos Jizchak*, *fol. 52, col. 1*, in the aforementioned *Parascha Beschallach*.

That those who are born under *Mars* are quarrelsome is taught in the book *Cad hakkémach*, *fol. 24, col. 3*, with these words: זה המלאך נברא להשטין ולהזיק ואולי כי מאצילות כחו הוא לאדם שטנה כי הוא סנה לכוכבי חורבן הדמים החרב המלחמות המכות הפצעים המריבות הפירוד והכלל נפש לגלגל מאדים that is: This angel (*Sammael*) was created to hate and to cause harm, and perhaps because from the influence of his power hatred comes to mankind; for he is the cause of the stars of destruction, of bloodshed, of the sword, of wars, of blows, of wounds, of quarrels, and of all division, and, to put it briefly, he is the soul of *Mars*. This is also found, in nearly the same words, in *Rabbi Menachem of Recanati*'s commentary on the Five Books of Moses.

Bücher Mosis in the Parascha *achare moth* (or *mos*), *fol.* 141 *c.* 2. 3. All those who receive an influx or influence from him shall also be lost; concerning which, in the small *Jalkut Rubéni* under the title שקר *Schéker*, numero 3, the following is read: ספירה ה׳ בטומאה נקרא סמאל כל הנאצלים ממני כולם שקרנים ואינם עומדים בדבורם, that is: the fifth Sephira in impurity is called Sammael, and all those who receive an influence from him are liars and do not stand by their words. From all of this, when one reflects carefully on the matter, a further judgment may be drawn as to what the godless Jews mean when they say that the soul of Cain has entered into Christ.

Eighteenth, they blasphemously call Him ממזר *Mámser*, that is, a bastard child, or ממזר בן הנדה *Mámser ben hannidda*, that is, a bastard child and son of an unclean woman, who was conceived by his mother during the time of her female impurity. This, as well as the reason for such an opinion, is set forth in detail in the accursed, hellish little book *Toledóth* (or *Tóledos*) *Jeschu* (which is to be found in full, from beginning to end, in this chapter as well as in the following third, fourth, and seventh chapters, wherein the devil has poured out all his malice and poison against our Savior), where the words from the beginning up to p. 6 thereof read as follows: בשנת תרע"א לאלף הרביעי בימי ינאי מלכא היתה צרה גדולה על שונאי ישראל אשר קם אחד רועה זונת איש רע ובליעל מגזע יהודו שבט יהודה ושמו יוסף פנדירא והוא היה בעל קומה וגבור מלחמה ויפה תואר ורוב ימיו בנאוף וזימה וזול ומרס היה שוכן בבית לחם יהודה וקרוב לביתו היתה שוכנת אלמנה אחת ולה בת ושמה מרים והיא מרים מגדלת נשייא הנזכרת בתלמוד וכשגדלה קידשה אמה לבחור אחד ושמו יוחנן והיה הבחור עניו ושפל רוח וירא אלהים. ויהי היום ויעבור יוסף על פתח מרים וירא אותה ויבער בו יצה"ר ויהי הולך וחוזר. ותאמר לו אמן מדוע אתה ככה דל ועניו ויאמר לה את מריט הכח אגי אוהב ותאמר לו אל ירע לבבך על זה אך רוח החזק בה יעשה בה כרצונך. ויעש יוסף פנדירא כך וילך תמיד אצל פתח ביתה של מרים ולא

מצא לו שעת כושר עד מוצאי שבת אחד וימצא את מרים יושבת על פתח ביתה ויבא עמה בבית בחדר סמוך לפתח וישכב עמה והיא סבורה שהוא יוחנן ארוס שלה: ותאמר לו אל תגע בי כי פרסתי נדה והוא לא שמע לה ויעש בה כרצונו וילך לביתו. ובחצי הלילה בער בו עוד יצרו הרע וקם משנתו ויעל דרך בית מרים ויבא בחדרה ויחזיק בה שנית ותחרד הגערה למאד. ותאמר אליו מה זה אדוני כי באת אלי שני פעמים בלילה אחת אשר לא נסיתי מימ' שקדשתני ובשתיקה כפל ולא ענה דבר. ותאמר לו מרים עד מתי אתה מוסיף חטא על פשע הלא כבר אמרתי לך נדה פרסתי ולא שמע לקולה ויעש בה כרצונו וילך לדרכו. ויהי במשלוש חדשים ויגד ליוחנן הנה ארוסתך הרה ויחרד יוחנן מאד וילך אצל שמעון בן שטח רבו ויגד לו הדבר ושאל לו מה יעשה ויאמר לו רבו בני שמע לעצתי ושתוק אם הוא בא עליה פעם אחת אי אפשר שלא יבא עליה פעם אחרת. עשה בחכמתך ועשה עליה עדים והביאו לבית דין הגדול. ויצא הבחור וילך לביתו ויתאבל מאד וכאשר נתפרסם הדבר שהיא מעוברת ויאמר יוחנן עתה יאמרו שממני היה ומרוב בושה וחרפה יצא מארץ ישראל והלך לבבל ויהי שם. תלד פרץ בן ותקרא שמו יהושע אחר וזה אחי אמו.

That is to say: In the year 671 of the fourth thousand (that is, in the year 4671 after the creation of the world), in the days of King *Jannai*, a great misery had come upon *Israel*; for there arose a whoremonger, a wicked and worthless fellow, from the cut-off branch of the tribe of *Judah*, by the name of *Joseph Pandira*, who was of great bodily stature, a capable *soldier*, and of handsome appearance, and who had spent most of his days in adultery, shameful deeds, robbery, and wrong-doing. He dwelt in *Bethlehem of Judah*, and close to his house there lived a widow who had a daughter named *Maria*, and this is that *Maria* who braided the hair of women, of whom mention is made in the *Talmud* (in the tractate *Sanhedrin, fol. 67, col. 1*, and *Shabbath* or *Shabbas, fol. 104, col. 2*, as well as *Chagiga, fol. 4, col. 2*, as is clearly to be seen in the *Tosephoth* therein). Now when she had grown up and come of age, her mother betrothed her to a young man named *Jochanan*, and this young man was humble, of gentle spirit, and God-fearing. It came to pass, however, that when *Joseph* once walked past *Maria*'s door and looked upon her, an evil lust and desire was kindled in him, on account of which he gradually wasted away (in body). His mother said to him: why are you so thin? He answered: I have fallen in love with *Maria*, the betrothed. Thereupon his mother said: do not let your mind be tormented on that account; rather, see to it that you seize her and deal with her according to your pleasure. Thereupon *Joseph Pandira* did accordingly, and went continually to *Maria*'s door; but he found no convenient opportunity until one *Sabbath* evening, when he found her sitting before the door of her house, and went with her into a chamber of the house near the door, and lay down with her. She, however, supposed it was *Jochanan*, to whom she was betrothed, and said to him: do not touch me, for I am unclean. But he would not listen to her, and had his way with her, and then returned to his house. In the middle of the night, however, the evil lust was kindled in him again, and he therefore rose from his sleep and went to *Maria*'s house; and when he came into her chamber, he seized her a second time. The girl was greatly alarmed at this and said to him: what is this, my lord, that you have come to me twice in one night? I have not experienced this since the time you were betrothed to me. But he remained silent, did it again, and answered not a word. Then *Maria* said to him: how long will you heap one sin upon another? Have I not already told you that I am unclean? But he did not listen to her, did his will, and went his way. It came to pass, however, after three months, that *Jochanan* was informed: your betrothed is with child. He was greatly alarmed at this, went to *Schimon ben Schetach*, his teacher, told him the matter, and asked him what he should do. His teacher, however, answered him (and asked): whom do you suspect? He said: no one is suspect to me except *Joseph Pandira*, who is a whoremonger and lives close to her house and in her neighborhood. Thereupon his teacher said to him: my son, follow my counsel and

keep silent; if he has come to her once and lain with her, it cannot be that he will not come to her a second time. Act according to your prudence, and set witnesses against her (that is, against *Maria*), and bring him, *Joseph Pandira*, before the high court (which is called the great *Synedrium*). After this the young man went out to return to his house, and was very sorrowful. But when the matter became known that she was with child, *Jochanan* said: now people will say that she is with child by me; and so, out of great shame and disgrace, he departed from the land of Israel and went to Babylon, and remained there. After this *Maria* bore a son and called his name *Jehoscha*, after her kinsman, her mother's brother. When the boy had grown up, his mother hired and engaged for him a teacher named *Elchanan*, who taught the boy, and he had a good understanding for grasping things. It came to pass, however, that the boy once walked past the *Synedrion*, or great council, in Jerusalem, and it was the custom at that time that everyone who passed before them covered his head and bowed and inclined himself before them. But this boy walked past them, uncovered his head, and bowed with an impudent brow only before his teacher. Then they all said: since he is so impudent, he is perhaps a *Mamser*, or bastard child. But one among them answered and said: he is certainly a *Mamser uben nidda*, that is, a bastard child and the son of an unclean woman. Thereupon *Schimon ben Schetach* answered and said: I recall today that many years ago my disciple *Jochanan* came to me and said to me: woe to me on account of the shame and disgrace! For *Maria* my betrothed (who was the mother of this boy) is with child by another man and not by me, and this is that very boy. But when I had asked him whom he suspected on that account, he said: *Joseph Pandira*, who is her nearest neighbor. After it became known that she was with child, *Jochanan* immediately departed out of shame to Babylon, where he still is. Thereupon they all said: if that is so, then he is certainly a *Mamser* and *ben nidda*, that is, a bastard child and son of an unclean woman; and they blew 300 trumpets and proclaimed against him that he was a *Mamser*, or bastard child, and unfit to enter the congregation (the Temple); they also called his name ישו *Jeschu*, which are the initial letters of the words ימח שמו וזכרונו *jimmach schemo vesichróno*, that is: may his name and memory be blotted out. Thus far are the words of the diabolical blasphemous pamphlet *Toledoth Jeschu*.

In the Talmudic tractate *Cálla*, however, it is written thus at *fol.* 18, *col.* 2: עז פנים רבי אליעזר אומר ממזר בן הנדה ר׳ יהושע אומר בן הנדה ר׳ עקיבא אומר ממזר וממזר ובן הנדה. פעם אחת היו זקנים בשער ועברו לפניהם שני תינוקות אחד כסה את ראשו ואחד גילה את ראשו רבי אליעזר אומר ממזר ר׳ יהושע אומר בן הנדה ורבי עקיבא אומר ממזר וממזר ובן הנדה. אמרו לו לרבי עקיבא היאך מלאך לבך לעבור על דברי חבריך אמר להן זה אני מקיימנו. הלך אצל אמו של תינוק וראה שהיתה יושבת ומוכרת קטנית בשוק אמר לה בתי אם את אומרת לי דבר שאני שואלך אני מביאך לחיי עולם הבא. אמרה לו השבעה לי היה רבי עקיבא נשבע בשפתיו ומבטל בלבו אמר לה בנך זה מה טיבו. אמרה לו כשנכנסתי לחופה נדה הייתי ופירש ממני בעלי ובא עלי שופכני והיה לי בן זה נמצא התינוק ממזר ובן הנדה. אמרו גדול היה רבי עקיבא כשהכחיש את רבותינו. באותה שעה אמרו ברוך יי׳ אלהי ישראל אשר גילה סודו לרבי עקיבא בן יוסף: That is to say: Rabbi Eliezer says that an impudent person is a *Mamser*, or bastard child; Rabbi Jehoshua says he is a *Ben nidda*, or son of an unclean woman; but Rabbi Akkiva says he is a *Mamser* and a *Ben nidda*. Once, when the elders were sitting at the gate, two boys passed before them; one covered his head, and the other uncovered his. Rabbi Eliezer said that the one who had uncovered his head was a *Mamser*, or bastard child; Rabbi Jehoshua said he was a *ben hannidda*, or the child of an unclean woman; but Rabbi Akkiva said he was a *Mamser* and a *ben hannidda*. Then they said to Rabbi Akkiva: how do you dare to have the heart to pass over the words of your colleagues (that is, to be of a different opinion from them and to contradict them)? He answered: I will prove it. He

therefore went to the boy's mother, who was sitting in the marketplace selling legumes, and said to her: my daughter, if you tell me what I am about to ask you, I will bring you into the life to come (that is, eternal life). She said to him: then swear it to me. Thereupon Rabbi Akkiva swore with his lips, but in his heart he annulled the oath, and asked her: what is the nature of your son? She said to him: when I was married, I was unclean, and my husband separated himself from me; but the one who had led me at the wedding lay with me, and from him I have this son. It was thus found that this boy was a *Mamser* and a *ben hannidda*. Thereupon they said: Rabbi Akkiva is great, in that he has proven his rabbis to be in error. At that same time they said: blessed is the Lord, the God of Israel, who has revealed His secret to Rabbi Akkiva, the son of Joseph. That this passage is also to be understood as referring to Jesus Christ is evident, among other things, from the fact that the boy mentioned here is said to have been a disciple of Rabbi Jehoshua; and because it is reported of Jesus in the Talmudic tractate *Sanhedrin fol.* 107, *col.* 2, and in the tractate *Sota fol.* 47, *col.* 1, that the aforementioned Rabbi Jehoshua was His teacher.

Thus our most beloved Savior is also called a *Mamser* in the Talmudic tractate *Shabbath* (or *Shabbas fol. 104. col. 2.* in Rabbi Solomon Jarchi's commentary), where it is written: בעל סטדא בועל פנדירא ונקרא על שם בעל אמו : אף על פי שהיה ממזר that is, The husband (of Mary) was called *Stada*, but he who lay with her was called *Pandira*: He (Jesus), however, was named after the name of his mother's husband (*ben Stada*, or the son of *Stada*), although he was a bastard child. Beyond this, the renowned *Buxtorf* also reports in his Talmudic *Lexicon*, in the *Radice* משר *Mesar*, in col. 1184, that when once a Jew of great standing and great learning was requested and called upon to present a *halacha* (or *halócho*), that is, a ruling from the *Parascha*, or section of the Law of Moses, which was read that day in the synagogue, the same man said in a blasphemous manner: The *Parascha* of today begins (Lev 26:3) אם בחקתי תלכו *Im bechykkothái thélechu* (or *bechykkosái sèlechu*), that is, If you will walk in my statutes. The first word אם *Im* is explained through *Notarikon* (the Kabbalistic mode of proof, of which mention has already been made above) as follows: אומות משאלים איה מלככם אנו משיבים אלהינו מלכנו אלהיכם ממזר that is, The nations (understand: the Christians) ask, where is your God? We answer them, our God is our King; your God is a *Mamser*, or bastard child. From this it is once again plainly to be seen that Rabbi Salman Zevi, in the first chapter of his Jewish Theriac, *numero* 3, denied against his better knowledge and conscience that our Savior Jesus is called *Mamser ben hannidda* by them.

Are not all of these terrible blasphemies, which the hellish dragon pours out against Christ through his faithful servants, the godless Jews? If a common man were to give another such shameful and contemptuous names, or were to drag him through the mud in so slanderous a manner and cut off his honor, as the malicious Jews do to our Savior, then that person, if he were to be brought before the authorities, would rightly be punished for it. Indeed, a Christian would not go unpunished before Christian authorities if he were to attack and disgrace a Jew in such a manner. How much more reason, then, does the high Christian authority have to visit well-deserved punishment upon the insolent Jews on account of such and similar other grievous blasphemies, by which our most precious Savior Christ Jesus, God and man in one person, is so greatly reviled and despised by them, and to apply every possible rigor to curb in every way this rampant evil, so that our dearest Savior may not be so greatly blasphemed in the very midst of Christendom, and God's righteous wrath be further kindled against us?

Against the above diabolical blasphemy, by which our most precious Redeemer is called a *Mamser* and *Mamser ben hannidda*, God's Word teaches us in the New Testament, Matt 1:18 etc. and Luke 1:26 etc., that He was conceived and born not of a lewd woman, but of a chaste and pure virgin; and not through carnal union with a man, but through the working of the Holy Spirit and the overshadowing of the power of the Highest, which accords with what had long before been prophesied in Isa 7:14 in these words: Behold, a עלמה *Alma* (or *Almo*), that is, a virgin, is with child and will bear a son, and she will call him *Immanuel*; where the word *Alma*, which derives from עלם *Alam* or נעלם *Néelam*, that is, "to be hidden," signifies nothing other than a pure virgin, who is called by this name because she keeps herself hidden at home in chaste and modest conduct and in the performance of domestic duties, and does not run about much among people; just as a virgin in the Hebrew language is also called בתולה *Bethulá* (or *beßula*), which derives from the lost root word בתל *batál*, still to be found in the Arabic language, in which בתל *batala* means "to separate," because she is separated from other people and does not go out much into the public streets, but remains at home; whereas in the Chaldean language a harlot is called נפקת ברא *nafkath bára* (or *nafkas bóro*), that is, "a street-runner," because she is accustomed to running about here and there. For this reason, *Abarbanel* writes in his little book מפעלות אלהים *Miphaloth* (or *Miphalos*) *Elohim*, fol. 37, col. 1, where he treats of the aforementioned word *Néelam*, not incorrectly when he says: כתבו המדקדקים אשר לנו שמה הלשון נקרא הנער צעיר הימים עלם ועלמה מצד שענינם נעלם אם יהיה בעתיד חכם או סכל טוב או רע וגם שבפי המנהג ועל הרוב העלם והעלמה מתעלמים ונסתרים בבית: that is: Our *Grammatici* write that from this word *Néelam*, a young person is called *Elem* and *Alma*, because his nature is hidden, as to whether he will turn out wise or foolish, good or evil; and also because, according to custom and for the most part, an *Elem*, or young boy, and an *Alma*, or virgin, keep themselves hidden and secluded at home. It is likewise evident from 2 Macc 3:19 that virgins in former times kept themselves hidden in their houses and did not go out among the people, for it is read there that when a great lamentation arose in Jerusalem because Heliodorus had been sent there by King Seleucus to take the treasure from the Temple, even the virgins, who otherwise did not go out among the people, ran to the gates and onto the walls. Furthermore, it is also clearly to be seen from Gen 3:15 that the Messiah, who is Jesus, was not to have had a bodily father, where God the Lord addressed the serpent, that is, Satan, in these words: I will put enmity between you and the woman, and between your seed and her seed; he shall crush your head. For here only the seed of the woman is mentioned, and no mention is made of the seed of a man.

Regarding that which has been drawn from the accursed little book *Toledoth* - - - or *Tóledos Jéschu*, it is very easy to see from it that it was inspired by the Devil, the father of lies, inasmuch as so many palpable, gross lies appear in it that nothing surpasses them; moreover, there are also things contained in it which are presented in an entirely different manner by other Jews, which is a sure sign of their diabolical slanders. For, firstly, it is stated that *Jesus* was born in the time of King *Jannæi*, whereas this king, who is called *Alexander Jannæus* in the historical records and was of the *Hasmonean* lineage, was made king in the year 3863 after the creation of the world, and thus 10 years before the birth of Christ, and long before the time of the Roman Emperor, as can be read in the Jewish historian *Josephus* in the 13th chapter; and he died in the year 3890 after the creation of the world, that is, 74 years before the birth of Christ, as the aforementioned book of *Josephus* shows in the 23rd chapter.

Second, it is alleged that *Joseph Pandira*, who was a great man, could find no suitable opportunity to come to *Mary* except once on a Sabbath evening, when she was sitting before her door, and that he went straight inside with her into a chamber and committed fornication with her, but that she believed it was her betrothed, *Jochanan*, who is said to have been a God-fearing man. Likewise, that *Joseph Pandira* went to her again from his house in the middle of the night and took his pleasure with her, but spoke not a word. But how could it have been that *Mary* went straight with *Pandira* into the house and into her chamber and allowed herself to be lain with by him? If it was completely dark, why would she have been sitting before her door? But if it was still a little light, she could surely have seen immediately that it was not her betrothed. Suppose, however, that it was completely dark: she would surely have spoken to him, and if he had not answered her, she could easily have noticed that something was not right and that *Jochanan* was not with her. But if he had answered, the deception would have been discovered immediately by the unfamiliar voice. Furthermore, it is written of *Jochanan* that he was a pious and God-fearing man, and *Mary* could therefore have gathered at once from the improper conduct and behavior of *Joseph Pandira*, especially because he refused to listen to her when she told him not to touch her, since she was afflicted with her womanly impurity, that it could not be the pious *Jochanan* but must be another, and indeed a godless villain. Moreover, *Mary*'s house and chamber would surely not have stood open at night such that *Pandira* could have come to her again in the middle of the night; but if he had knocked, or called out to *Mary* to open for him, then in response to the knocking the question would have been asked: who is there? And if he had answered, or, as suggested, had called out to *Mary* without knocking, the deception would likewise have been revealed by the unfamiliar voice. To say nothing of many other absurd and unreasonable things that can be concluded from this.

Third, it is said that Mary had been slept with by Pandira and had become pregnant by him; likewise, that her betrothed, Jochanan, had complained of this to his teacher, Rabbi Shimon ben Shetach, and that Jochanan thereafter, once the matter had become publicly known, went away to Babylon. Had the matter been true, Rabbi Shimon ben Shetach would have reported it to the High Council, and certainly both Pandira and Mary would have been stoned, or, if Mary had been found innocent because she was under the impression that it had been her betrothed, then at the very least Pandira would have been stoned according to the Law of Moses: "If a young woman is betrothed to someone, and a man finds her in the city and lies with her, then you shall bring them both out to the gate of that city and stone them both to death." Deut 22:23-24. But since this did not happen, it is clear and plainly evident that it is an accursed lie and blasphemy.

Fourth, it is alleged that Mary had intercourse at a time when she was afflicted with her menstrual impurity. Had this been true, both Mary and Pandira would have forfeited their lives, and what the law requires in Lev 20:18 would infallibly have been carried out against them, where it is written: "If a man lies with a woman during her illness, and uncovers her nakedness, and uncovers the fountain of her blood, and she uncovers the fountain of her blood, both of them shall be cut off from among their people." For if they did not spare the one who gathered wood on a Sabbath, as can be seen in Num 15:32 etc., the Jews would have spared these two far less; indeed, after the matter came to light and they became the bitterest enemies of Christ, they would, out of hatred toward Christ, have very quickly brought Mary to punishment, and yet they let her go free until her death.

Fifth, it is reported that Mary lived in Bethlehem and gave birth to Jesus there; afterward it is said that he went to school in Jerusalem, whereas he was in fact raised in Nazareth, as is to be read in Matt 2:22, and accordingly went to school there. Finally, sixth, it is blasphemously claimed that Jesus was a *Mamser*, or son of a whore. The falseness of this diabolical lie and slander is, however, irrefutably demonstrated by the fact that Jesus taught very often and for long periods of time in the Temple at Jerusalem. Had this blasphemy been true, he would not have been permitted to enter it, nor to come before the congregation of God, for it is expressly written in Deut 23:2: "No bastard shall enter the congregation of the Lord." Indeed, the scribes and Pharisees, who were his declared enemies, would not have permitted him to enter, but would rather have seized upon this as further grounds to persecute him and to make him hated by everyone. Yet we read nowhere in the history of the New Testament that such a charge was ever brought against him, even though many other blasphemous matters, which were mentioned above at the beginning of this chapter, are found therein, and the Evangelists would not have kept silent about it.

It is also well worth noting, in addition to the above, that according to the testimony of the Talmud, no bastard was permitted to go to Jerusalem, or to sit among the boys who were learning and studying, as is read in the tractate *Avóth Rabbi Náthan* (*or Ovos Rabbi Nóson*) *fol.* 5. *col.* 1. as follows: מי שעבר עברה והוליד ממזר אומרים לו ריקה חבלת בעצמך חבלת בי היו יושבין ושונין בירושלים והיה הממזר יושב עד שמגיע באשדוד ואומר אוי לי אלו לא הייתי ממזר כבר הייתי יושב ושונה בין התלמידים עכשיו שאני ממזר איני יושב ושונה בין התלמידים לפי שאין ממזר נכנס בין התלמידים שנאמר וישב ממזר באשדוד that is: To the one who commits a transgression and begets a bastard, it is said, you have wronged yourself and wronged me. They (namely the schoolboys) sat and learned in Jerusalem, but the bastard sat until he came to Ashdod, and said: Woe is me! If I were not a bastard, I would now also sit and learn among the disciples; but now, since I am a bastard, I do not sit and learn among the disciples, for no bastard enters Jerusalem, as it is said (Zech 9:6): And the bastard sat in Ashdod. Now if these words of the Talmud are held by the Jews to be true, how could it have come to pass that Jesus came to Jerusalem and went to school there? How also could he have passed before the council in Jerusalem and bowed to no one among them except his teacher, if no bastard was tolerated in Jerusalem or admitted to the school? His teacher, Rabbi *Jehoschua ben Perachja*, is expressly stated, as noted in the book *Emek hammelech fol.* 135. *col.* 3. in the nineteenth chapter cited above, under the title *Schâar réscha dífer ánpin*, to have also been a member of the great council; how then would that man have accepted a bastard as his pupil? That the said *Rabbi Jehoschua ben Perachja* is supposed to have been his teacher is found in Abarbanel's book *Májene jeschúa fol.* 67. *col.* 1. in the tenth *Májan*, in the eighth after Tamar, in these words: וספק אחר יש לבני עמנו בדבר הזה במה שאמרו שישוע הנצרי מת ס"ב שנה קודם חרבן הבית כי מצינו בתלמוד שהיה תלמידו של יהושע בן פרחיה that is: Our people also have yet another doubt in this matter, inasmuch as they (the Christians) say that Jesus the Nazarene died forty-two years before the destruction of the Temple, for we find in the Talmud that he was a disciple of Jehoschua ben Perachja. As for the Talmud that Abarbanel mentions, it is read therein in *Tractate Sanhedrin fol. 107. col. 2.* and in *Tractate Sota fol. 47. col. 1.* that when King Jannai had the Rabbis killed in Jerusalem, the said Rabbi *Jehoschua ben Perachja* fled to Alexandria in Egypt, and his disciple Jesus went there with him; and this is also stated in the book *Chisuk emuna*, p. 435, as well as in the book *Maggen Abraham* in the fifty-ninth chapter. Since, therefore, according to the teaching of the Talmud, no bastard was permitted to come to Jerusalem, go to school, and study there, and yet

Jesus, according to the testimony of the Talmud, studied in Jerusalem and is even said to have had a member of the great council as his teacher, it follows from this that he was by no means a bastard.

Because those who deal in frivolous lies are always inconsistent and do not agree with one another in their fabrications, the same thing happens here, in the same manner, with the godless Jews driven by the father of lies, the wretched Devil, who do not agree with one another in what they write about *Jesus*, as will be seen as clear as the sun from what follows. First, it is to be observed that the one who wrote the accursed little book *Toledoth* (or *Toledos*) *Jeschu* states that *Joseph Pandira* was an inhabitant of *Bethlehem* and was of the tribe of *Judah*, from which it follows that he was a Jew. Moreover, the name *Joseph* also indicates that he must have been a Jew, since the pagans at that time gave no one among them such a name. Rabbi *Abraham Perizol*, however, writes in his book *Maggen Abraham*, in the 59th chapter, as follows: ואו פנדירא כתב הרמב"ם ז"ל גוי היה, that is: Concerning this *Pandira*, Rabbi *Moshe bar Maimon*, of blessed memory, writes that he was a pagan.

Second, it is reported in the little book *Toledoth Jeschu* that Mary's bridegroom was named *Jochanan*, while *Joseph Pandira* was a soldier who spent his life in robbery and wrongdoing. Rabbi *Abraham Perizol*, on the other hand, writes in the aforementioned 59th chapter that Mary's bridegroom was named *Joseph*, while *Pandira* was a carpenter, and his words read as follows: וזה מנהג לישראל שהיו קידושים לארוס עם ארוסתו וכן עכר בפרק א' מכתובות ועל כן לא היה יכול לטעון טענת בתולים וזה יוסף היה רגיל להתייחד עמה בכל לילה בצאתו מבית הועד ולילה אחד בא פנדירא וחשבה שהוא ארוסה ונתעברה הימנו והיה פנדירא חרש עצים: that is, it had been the custom in *Israel* to leave the bridegroom alone with his bride, as is reported in the Talmudic tractate *Kethuvóth* (or *Kesúvos*) in the first chapter, and for this reason he could not bring a complaint regarding her virginity. This Joseph, however (Mary's bridegroom), was accustomed, whenever he went out from the synagogue or school, to be alone with her (with *Mary*). But one night *Pandira* came, and she supposed it was her bridegroom, and she became pregnant by him; and this *Pandira* was a carpenter.

Third, it is said in the aforementioned poisonous slander-book *Toledóth Jeschu* that when *Pandira* had lain with *Mary*, she had supposed it was her bridegroom *Jóchanan*; whereas in the aforementioned Talmudic tractate *Calla fol. 18. col. 2.* it is reported that, because her husband had separated himself from her at their wedding on account of her menstrual impurity, the one who had escorted her at the wedding came to her and lay with her.

Fourth, it is stated in the aforementioned booklet *Toledóth Jeschu* that it was proclaimed with three hundred trumpets and announced that Jesus was a *Mamser* and unfit to enter the congregation. In the Talmud, however, a different reason is given for why the trumpets were blown, and not with three hundred but with four hundred, where in the tractate *Sanhédrin, fol. 107. col. 2.* it is written as follows: כי קטלינהו ינאי מלכא לרבנן אזל ר' יהושע בן פרחיה וישו לאלכסנדריא של מצרים כי הוה שלמא שלח ליה שמעון בן שטח מיני ירושלים עיר הקדש ליכי אלכסנדריא של מצרים אחותי בעלי שרוי בתוכך ואנכי יושבת שוממה קם אתא לאתרמי ליה ההוא אושפיזא עבדו ליה יקרא טובא אמר כמה יפה אכסניא זו אמר ליה רבי עיניה טרוטות אמר לו רשע בכך אתה עוסק אפיק ארבע מאות שיפורי ושמתיה, אתא לקמיה כמה זמנין אמר ליה קבלן לא הוה קא משגח ביה יומא חד הוה קא קרי קריאת שמע אתה לקמיה סבר לקבוליה אחוי ליה בידיה הוא סבר מדחא דחי ליה אזל זקף לבינתא והשתחוה לה אמר ליה הדר בך אמר ליה כך מקובלני ממך כל החוטא ומחטיא את הרבים אין מספיקין בידו לעשות תשובה: that is, when King *Jannai* killed the Rabbis, Rabbi *Jehóscha ben Peráchja* went with Jesus to *Alexandria*

in Egypt. But when there was peace, *Schimon ben Schétach* sent him a letter with the following content: From me, *Jerusalem* the holy city (herewith comes a greeting) to you, *Alexandria* in Egypt. O my sister, my husband dwells within you, but I sit desolate (or devastated). Thereupon he (Rabbi *Jehóscha ben Peráchja*) set out with his disciple Jesus to return to *Jerusalem*, and came to an inn where great honor was shown to him, and he said: how beautiful is this *achsanja*, that is, inn. Then (Jesus, who understood this to refer to the innkeeper, since *achsanja* also means an innkeeper) said to him: her eyes are oblong and round (and she is therefore not so very pretty). At this the Rabbi *Jehoscha* became angry and said to him: you godless man, do you pay attention to such things? He also had four hundred trumpets brought (and blown with them) and placed him under the ban. Jesus, however, went to him frequently and begged him to receive him back; but he paid no attention to him. One day, however, when Rabbi *Jehoscha* was reading the words (Deut 6:4) "Hear, O Israel," etc., he came before him, and the Rabbi *Jehoscha* had it in mind to receive him again and beckoned to him with his hands; but he (Jesus) supposed that he had been entirely dismissed and rejected by him (with such a beckoning), and therefore went away, set up a baked brick, and bowed down before it (or worshipped it). When Rabbi *Jehoscha* then told him that he should turn back and repent, he said to him: I have been taught by you that when someone sins and causes many others to sin, the power to repent is not granted to him. This blasphemy appears in almost the same words also in the Talmudic tractate *Sota fol. 47. col. 1.* and in the disputation of Rabbi *Jechiel* which he held with *Nicolaus*, *p. 19.* Instead of four hundred trumpets, however, only three hundred are given by the aforementioned *Jechiel*, as in the booklet *Toledoth Jeschu*.

Since it has been mentioned here that Christ was placed under the ban through the blowing of trumpets, I cannot refrain from noting in this connection that it was formerly customary among the Jews, when someone was placed under the ban, to blow trumpets, so as to strike all the greater terror both into the one upon whom the ban was laid and into the congregation. This is confirmed in the book *En Jisrael*, fol. 66, col. 1, from the fourth chapter of the Talmudic tractate *Kidduschin*, fol. 70, col. 1, with these words: ההוא גברא דעל לבי מטבחיא בפומהדיתא אמר להו הבו לי בשרא אמדו ליה נטר עד דשקיל שמעיה דרב יהודה בר יחזקאל ברישא ונהב לך אמר מאן יהודה בר שיכקאל דקדים לי דשקיל מן קמאי אזלו אמרו ליה לרב יהודה איפקר אפיק שיפורא ושמתיה: that is, Once a man came into the butcher's stall in *Pumbeditha* and said to them (namely, the butchers): give me meat. They said to him: wait until the servant of Rabbi *Jehuda*, the son of *Jecheskeel*, has received his portion first, and then we will give to you as well. To this he replied: who is Rabbi *Jehuda*, the son of *Schaviskal* (that is, of the roast-devourer, thus mockingly altering the name *Jecheskeel*, which means *Ezekiel*, into the name *Schaviskal*, which signifies a devourer of roasts), that he should go before me and receive before me? They then went and told Rabbi *Jehuda*, and he became angry and had the trumpets blown and placed him under the ban. So also in the Talmudic tractate *Sanhedrin*, fol. 7, col. 2, it is read: רב הונא כי הוה נפיק לדינא אמר הכי אפיקו לי מאני דחנותי מקל ורצועה ושופרא וסנדלא: that is, When *Raf Huna* went to court, he would speak thus: bring me the instruments of my workshop, a staff and a strap, and a trumpet, as well as a shoe. And Rabbi *Salomon Jarchi* writes in his commentary on this passage in the following manner: מקל למכה מרצועה לרצועה למלקות: שופר לשמתא תנדל: סנדל לחליצה: that is, the leather strap was for flogging; the staff for the blows of chastisement, so that he (namely, the one who had done wrong) might repent; and the trumpet for the pronouncement of banishment (which is called *Schammata* and *Niddui*); and the shoe for the drawing off, namely when a widow drew

off the shoe of her deceased husband's brother who refused to marry her, as is commanded in Deut 25:9. From this it is thus evident that the judges made use of trumpets for the ban. In this same manner the Samaritans are said to have formerly been placed under the ban by the Jews, as may be read at the end of the 37th chapter of the chapters of Rabbi *Elieser*, where it is reported that the Samaritans waged war against the Jews while they were engaged in the rebuilding of the city of Jerusalem and sought to kill *Nehemiah*, whereby the work was hindered for two years; and it then follows: מה עשה עזרא וזרובבל בן שאלתיאל ויהושע בן יהוצדק קבצו את כל הקהל אל היכל יי׳ והביאו שלש מאות כהנים ושלש מאות תינוקות ושלש מאות שופרות ושלש מאות ספרי תורה בידם והיו תוקעים והלויים משוררים ומזמרים לו ומנדים את הכותיים בסוד שם המפורש ובכתב הנכתב על הלוחות ובחרם בית דין העליון ובחרם בית דין התחתון שלא יאכל אדם מישראל פת כותי עד עולם מכאן אמרו כל האוכל פת כותי כאלו אוכל בשר חזיר. ואל יתגייר אדם כותי ואין להם חלק בתחיית המתים שנ׳ לא לכם ולנו לבנות בית אלהינו לא בעולם הזה ולא בעולם הבא ועוד שלא יהיה להם חלק ונחלה בירושלים: that is, What did *Esra* and *Serubabel*, the son of *Schealtiel*, as well as *Josua*, the son of *Jehozadak*, do? They assembled the entire congregation in the Temple of the LORD and brought three hundred priests, together with three hundred boys and three hundred trumpets, and held three hundred books of the Law in their hands; and they blew (with the trumpets), while the Levites sang and made music, and they placed the Cutheans (or Samaritans) under the ban through the mystery of the *Schem hammephorasch* (that is, of the name of GOD, *Jehova*), and through the writing inscribed upon the tablets, as well as through the ban of the supreme court (in heaven) and the ban of the lower court (on earth), so that no person among the Israelites should ever eat of the Cutheans' bread: wherefore they said, whoever eats of a Cuthean's bread does as much as if he were eating swine's flesh. (They further pronounced the ban upon them thus:) that no Cuthean should be received as a fellow believer; and that they should have no share in the resurrection of the dead, as it is said (Ezra 4:3): it is not fitting that you and we should build the house of our GOD, neither in this world nor in the world to come. And furthermore, that they should have no part nor any inheritance in Jerusalem.

Just as people were put under the ban by the blowing of trumpets, so it is also read in the Talmudic tractate *Schebuoth* fol. 36. col. 1. and in the tractate *Moéd Káton* fol. 16. col. 1. that the city of Meros, which is mentioned in Judg 5:23, was banned in this manner, since it is written there as follows: אמר עולא בארבע מאה שיפורי שמתיה עוולא למרוז, that is: Ula said that Barak put the city of Meros under the ban with four hundred trumpets.

Regarding the ban by which a person is punished, it should be known that among the Jews there are three kinds of it, concerning which Rabbi Elias writes in his little book *Tischbi*, fol. 92, col. 2, under the word *Schammáta*, as follows: שלשה מיני חרמות הן נדוי חרם ושמתא ומאי היא הריחוק ואם לא היה שב היו משמתין אותו ופירוש שמתא שם מיתה בר מנן that is: There are three kinds of ban, *Niddui*, *Cherem*, and *Schammáta*; and the word *Niddui* signifies a separation (or rejection); and when the one who has been placed under the ban *Niddui* does not repent, he is placed under the (second) ban *Chérem*, which is called חרם *Chérem* (a word whose letters sum to 248) because it (through the curse that thereby befalls the person) penetrates into his 248 limbs. If, however, he still does not repent, he is placed under the (third) ban *Schammáta*, and the word *Schammáta* means as much as *scham mitha*, that is, death is there, which may be far from us. The aforementioned Elias also expresses himself on this matter in the said little book, fol. 56, col. 2, under the word *Niddui*, as follows: נידוי חרם ושמתא כולם ענין חרם זה גדול מזה that is: The words *Niddui*, *Chérem*, and *Schammáta* all three signify a

ban, but each one is greater than the other. Concerning the first two bans, the following is taught in the book *Schylchan aruck*, in the section *Jore dea*, numero 334, §. 2: אין נדוי פחות משלשים יום ואם אינו חוזר בו שוניס לנדותו: לאחר שלשים יום ואם אינו חוזר בו מחרימיס לו עד שלשים ומחרימין אותו: that is: The ban *Niddui* lasts no fewer than thirty days; and if he does not repent, he is placed under this ban for a further thirty days. But if he does not repent, one waits yet another thirty days, and he is then placed under the *Cherem*, which ban is more severe than the ban *Niddui*. By means of this ban *Niddui*, which word derives from נדה *Nada*, that is, to withdraw, to step back, and *Nidda*, that is, to separate and exclude, a person is separated and excluded from human society, so that no one may sit within four cubits of him, as may be seen in the cited passage of the book *Jore dea*, and he is excluded from the synagogue. By the ban *Cherem*, however, which is more severe than *Niddui*, the transgressor is expelled from the community and the synagogue with curses pronounced over him. By the ban *Schammáta*, however, which is the most severe of all, he is completely and forever excluded from all human society, both in civic life and in the synagogue, and is surrendered to divine judgment, in such a manner that he can no longer be reconciled with men. As for what causes there are for which a person is placed under the ban, and how one otherwise proceeds further with him in such a state, this may be sufficiently seen in the aforementioned passage of the book *Jore dea*. With this, however, enough has been said about the ban; we must now return to the previous subject, namely the disagreement among the Jews in their fabrications concerning Jesus.

Finally, fifth, it is read in the satanic little book *Toledoth Jeschu* that, when Jesus had passed before the *Synedrio*, or High Council in Jerusalem, and had shown honor only to his teacher and had bowed before him, it thereby came out and came to light that he was a child of a whore. The converted Dietrich Schwabe, however, recounts in the first part, in the first chapter of his *Jüdischer Deckmantel*, p. 28 and 29, the matter from a book called מעשה תלוי *Maase Tolui*, that is, the Story of the Hanged One, in an entirely different manner, which he had learned during his time in Judaism, and reports that the following is written therein: There had been in the Second Temple a loose, worthless rogue who had thrown or struck a ball before the Temple, so that the ball had run into the Temple under the table where the *Sanhedrin*, that is, the seventy most learned men, had taught and passed judgment. This runaway rogue (by whom they mean Christ) had run into the Temple after the ball, בפריעת ראש *bifrias rosch*, that is, with uncovered head, which the scholars regarded as a great evil and sin; and one among the seventy scholars, by the name of *Schómma*, had said: see what a חוצף *chózuf*, or עז פנים *as pánim*, that is, what a shameless youth this one is. Another rabbi, by the name of *Hillel*, had said: see what a *Mamfer*, or child of a whore, this one is. Likewise the third had spoken, saying he was a *Mamfer* and *ben hannidda*, that is, a child of a whore, who had been conceived in his mother's uncleanness. Now it came to pass on the next following day that the aforementioned rabbi had come to the market to buy a pot of milk, and had gone to a woman by the name of *Maria*, who had the milk; whereupon the people said to this rabbi: Rabbi, why would you buy from this whore? Thereupon the rabbi asked the woman whether this was true. She, however, answered: Rabbi, it is true; it once came to pass that my husband was not at home, and a blacksmith came to me and had his way with me, from which this son came, whom you yesterday called *Mamfer ben hannidda*. Then the rabbi spoke: ברוך המקום *bóruch hammókom*, blessed be GOD, who has put the true truth into my mouth. Thus far are the words of Dietrich Schwabe. When one now holds this fabricated blasphemy against what was presented above from the little book *Toledóth Jéschu*, p. 3,

4, 5, 6, and from the *Tractate Cálla* found in the *Talmud*, *fol.* 18, *col.* 2, one finds that most of it does not agree with one another at all, which is an infallible mark of diabolical lies. Various such blasphemous books have been written against our Savior, and the wretched devil has inspired and breathed into one person to write this, and into another to write that; hence the matter is presented yet differently in Samuel Friedrich Brentzen's little book, *Der Abgestreiffte Jüdische Schlangen-Balg*, namely as he had learned it from his rabbis during the time when he was still a Jew, where at p. 2 in the first chapter he writes as follows: In a book called *Máase tólui*, which is not printed but written in Hebrew cursive script, and which the Jews read secretly in their homes on Christmas night, it is openly stated that Christ was a child of a whore, who had studied exceedingly well. Once he had gone out of school and had thrown a ball onto a roof, whereupon his rabbi, or schoolmaster, called out: who threw onto the roof? Some of his schoolmates answered that *Jeschu* had done it, whereupon the rabbi cried out: stop throwing, you Mamser ben hannidda, that is, you son of a whore, who were conceived in uncleanness. Thereupon Jeschu immediately ran to his mother and asked her where his father was; his mother said he had died, with which he would not be satisfied, but pressed her so long until his mother told him that he was a Mamser, or son of a whore. These are the words of Samuel Friedrich Brentzen. It is therefore from all of the above more than sufficiently evident that Rabbi *Salman Zevi*, in his little book *Der Jüdische Theriack*, in the first chapter, number 3, once again shamelessly and against his better knowledge accused the aforementioned converted *Friedrich Samuel Brentzen* of lying, in that he denied against him that the Jews call Jesus a Mamser and Ben hannidda.

So that the godless Jews may be all the more convicted of their accursed lies and terrible blasphemy, I will set down here from *Suidas* what took place in the time of Emperor *Justinian*, who reigned in the year of Christ 528, between a silver merchant who was a Christian and was called *Philippus*, and a Jew by the name of *Theodosius*, who was the foremost among the Jews. The words read as follows, *p. 1228. &c.* of the Geneva printing from the year 1619, under the entry *Ἰησοῦς Jesus*, in the Greek language:

Ἐν τοῖς χρόνοις τοῦ εὐσεβεσάτου βασιλέως Ἰουστινιανοῦ γέγονεν ἄνθρωπός τις ἀρχηγὸς τῶν Ἰουδαίων, Θεοδόσιος ὄνομα αὐτῷ, ὃς πλείστοις τῶν χριστιανῶν γνωσὸς ὑπῆρχε, καὶ αὐτῷ τῷ μνημονευθέντι πιστῷ βασιλεῖ. κατὰ δὲ τοὺς χρόνους ἐκείνους ἦν τις ἄνθρωπος χριστιανὸς, Φίλιππος ὄνομα αὐτῷ, τὴν μέθοδον ἀργυροπράτης. οὗτος γνωσῶς ἔχων τὰ πρὸς τὸν Θεοδόσιον, καὶ πολλὴν πρὸς αὐτὸν σώζων τὴν γνησιότητα προετρέπετο αὐτὸν, καὶ ἐνεθέτει γενέσθαι χριστιανόν. ἐν μιᾷ οὖν τῶν ἡμερῶν ὁ προλεχθεὶς Φίλιππος πρὸς τὸν λεχθέντα Θεοδόσιον τοιαῦτά τινα ἔλεγε. τί δήποτε σοφὸς ἀνὴρ ὑπάρχων, καὶ ἀκριβῶς ἐπιστάμενος τὰ τοῦ νόμου καὶ τῶν προφητῶν κεκηρυγμένα περὶ τοῦ δεσπότου χριστοῦ, οὐ πιστεύεις αὐτῷ, καὶ γίνῃ χριστιανός; πέπεισμαι γὰρ περὶ σοῦ, ὅτι οὐκ ἀγνοῶν τὰ τῶν θεοπνεύστων γραφῶν προλεχθέντα περὶ τῆς κοινῆς ἡμῶν δεσπότου χριστοῦ παρουσίας, παραιτῇ τοῦ γενέσθαι χριστιανός. σπεῦσον οὖν σῶσαι τὴν σεαυτοῦ ψυχήν, πιστεύων εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν χριστόν, ἵνα μὴ ἐπιμένων τῇ ἀπιστίᾳ, κρίσει αἰωνίᾳ ὑπεύθυνον σεαυτὸν καταστήσῃς.

That is to say: In the time of the most pious Emperor Justinian, there was a man who was the chief of the Jews, Theodosius by name, who was known to very many of the Christians, and also to the aforementioned faithful emperor. Now in those times there was a certain Christian man,

Philippus by name, a silversmith by trade. This man, being well acquainted with Theodosius and maintaining great genuine affection toward him, urged and encouraged him to become a Christian. On one of those days, then, the aforementioned Philippus said something of the following sort to the said Theodosius: Why is it that you, being a wise man and knowing precisely what the law and the prophets have proclaimed concerning Christ the Lord, do not believe in Him and become a Christian? For I am persuaded concerning you that it is not out of ignorance of what the God-breathed scriptures have foretold concerning the coming of our common Lord Christ that you refuse to become a Christian. Make haste, therefore, to save your own soul by believing in our Savior and Lord Jesus Christ, lest by persisting in unbelief you render yourself liable to eternal judgment.

Having heard these things spoken to him by the Christian, the Jew received him, offered him verbal expressions of thanks, and replied to him as follows: "I accept your love according to God, because, being zealous for the salvation of my soul, you strive to persuade me to become a Christian. Therefore, as before God, who knows and beholds the hidden things of hearts, I will speak my words to you without deceit, without hypocrisy, and with all truth. That the Christ proclaimed beforehand by the Law and the Prophets, the one worshipped by you Christians, has indeed come, I am fully persuaded and confess boldly, as to a genuine friend who is always zealous for my benefit. But, held fast by human reasoning, I do not become a Christian, and in this I condemn myself. For now, being a Jew, I am a leader among the Jews, and I enjoy great honor and many gifts of all things necessary for this life. And I suppose that even if I were to become patriarch of the catholic church, or were to receive greater offices and positions of eminence from you, I would not be deemed worthy of such great esteem. So, in order not to fall away from what seems to be pleasant in this life, I despise the life to come, doing this wrongly. But in order to demonstrate to your love that my words are true, I will confide to you a mystery which is kept hidden among us Hebrews, from which we know with certainty that the Christ worshipped by you Christians is himself the one proclaimed beforehand by the Law and the Prophets, not only from those things written above, but also from the mystery recorded and kept hidden among us."

The account of the mystery is as follows. In ancient times, when the temple in Jerusalem was being built, it was the custom among the Jews to appoint priests in the temple equal in number to the twenty-two letters of our alphabet. For this reason we also count the divinely inspired books as twenty-two. A register was therefore kept in the temple, in which the name of each of the twenty-two priests was recorded, along with the name of his father and his mother. When one of the priests died, the remaining priests would assemble in the temple and by vote appoint another priest in place of the deceased, thus filling out the number of twenty-two priests; and it was recorded in the register that on such and such a day such and such a priest had died, the son of so-and-so and so-and-so, and that in his place such and such a person had been appointed, the son of so-and-so and so-and-so. While this custom prevailed among the Jewish people, it came to pass in those times when Jesus was residing in Judea that one of the twenty-two priests died, before Jesus had begun to reveal himself publicly and to teach people to believe in him. The remaining priests therefore assembled to appoint another priest in place of the deceased, and as each one proposed the person he considered worthy of the office, the others rejected him as lacking in the virtue required of one who is to be appointed priest. For if a man was wise and of good character and conduct, yet happened to be ignorant of the law and the prophets, he was judged unfit for the priesthood. After many priests

had thus been nominated and all had been rejected, one priest rose and stood in the midst of the assembly and said to the rest: “Behold, many whom you have named have been found unsuitable for the priesthood. Hear me also, then, as I speak of one man who ought to be appointed in place of the deceased priest. For I believe that none of you will be displeased with the nomination I am about to make.” When the other priests gave their consent, he spoke: “I wish that in place of the deceased priest, Jesus the son of Joseph the carpenter should be appointed, who is young in age but adorned with eloquence, conduct, and good character. And I believe that no man has ever been seen who is his equal in speech, in manner of life, or in character. And I think this is known and undeniable to all of you who dwell in Jerusalem.” When the other priests heard these words, they accepted the man and confirmed the resolution, declaring Jesus to be more fit for the priesthood than any other man. Some, however, objected that he was not of the tribe of Levi but of the tribe of Judah, since they assumed him to be the son of Joseph; for so he was known among the Jews. And all testified that Joseph was descended from the tribe of Judah, not from the tribe of Levi. For this reason, on the grounds that he appeared not to be of the Levitical tribe, they opposed his appointment as priest. But the priest who had nominated him replied to them that his lineage was of mixed descent; for long ago, in ancient generations, there had been an intermingling of the two tribes, and from that intermingling the family of Joseph was descended. When the other priests heard this, they consented to the resolution, and it was the common decision of all the priests assembled that Jesus should be appointed in place of the deceased priest.

Since it was the custom to record not only the name of the one being made a priest in the register, but also the names of his father and his mother, some of them said that they ought first to summon the parents and learn their names from them, and also to receive their testimony as to whether the one being appointed to the priesthood was indeed their son. And this pleased everyone. The one who had proposed that Jesus should become a priest said that Joseph, the father, had died. They all therefore agreed to bring his mother before the council, to learn from her whether she was the mother of Jesus and whether she had borne him, and to hear the name of her husband by whom she had borne Jesus. And since this pleased everyone, they summoned the mother of Jesus and said to her: “Since a certain priest, the son of so-and-so and so-and-so, has died, and we wish to appoint your son Jesus in his place, and since it is the custom to record the name of the father and the mother, tell us whether Jesus is your son and whether you bore him.” Mary, upon hearing this, answered and said to the priests: “That Jesus is my son I confess, for I bore him, and the men and women who were present when I gave birth to him bear witness to me. But as for his having no father on earth, receive from me whatever assurance you wish. For when I was a virgin, staying in Galilee, an angel of God, while I was awake and not asleep, entered the dwelling where I was and brought me the good news that I would bear a son by the Holy Spirit, whose name he commanded me to call Jesus. Being therefore a virgin, and having seen this vision, I conceived and bore Jesus, remaining a virgin until this day, even after having borne him.” When the priests heard this, they ordered trustworthy midwives to come, and they permitted them to examine carefully whether Mary was truly still a virgin. These, having received confirmation from the facts, affirmed that she was indeed a virgin. There also came the women who had been present and had seen her giving birth, bearing witness that Jesus was her son. The priests, being utterly astonished at what Mary had said and at those who had testified concerning her, answered and said to Mary: “Tell us openly, so that we may hear from

your own mouth whose he is and whose son he is, so that we may thus register him. For whatever parents you name to us, those and no others we will register." She answered and said: "In truth I bore him, knowing no father of his on earth; but from the angel I heard that he is the Son of God. He is therefore the son of me, who am called Mary, and the Son of God; and I remain a virgin who has not married." When the priests heard this, they brought the register and wrote as follows: "On this day a certain priest, the son of so-and-so and so-and-so, died; and in his place, by the common vote of all of us, Jesus has become a priest, the Son of the living God and of Mary the Virgin."

And thus the codex was saved from the temple through the diligence of those who held the foremost rank among the Jews, at the time of the capture of the temple and of Jerusalem, and it lies stored away in Tiberias. And this mystery has become known to very few and faithful members of our nation, wherefore it was also revealed to me as a ruler and teacher of the nation of the Jews. For we have been fully persuaded not only from the Law and the Prophets that the Christ worshipped by you Christians is Himself the Son of the living God, who came upon the earth for the salvation of the world, but also from the census record, which has been preserved to this very day and lies stored away in Tiberias.

When the Christian heard these things spoken to him by the Jew, he was moved by divine zeal and said to the Jew that he would immediately and without delay report to the faithful and pious king what had been said by him, so that he might send to Tiberias and bring to light the codex of which he spoke, as a refutation of the unbelief of the Jews. But the Jew said to the Christian: why do you wish to bring judgment upon your own soul, and to bring this matter before the king, and yet fail to obtain what you are striving for? For if any such thing were to happen, a great war is likely to break out, and killings will follow. And then, if they see themselves being overpowered, they will burn the place in which the codex is stored. And we shall have labored in vain, failing to achieve what we are striving for, becoming merely the cause of the shedding of blood. For I have made these things plain to your love as to a genuine friend, in order to persuade you that it is not out of ignorance that I am holding back from Christianity, but out of vainglory.

When the Christian heard these things from the Jew and believed what was said by him to be true, he did not make this account known to the faithful Emperor Justinian, lest that faithful and great emperor, moved by divine zeal, should bring about a shedding of blood, and that without even the desired goal being accomplished. But he made this account known to many of his acquaintances and friends; and we, having learned it from those who heard it from the aforementioned Philip the silversmith, took no small care, wishing to know whether the Jew had truly spoken these words concerning such a registration. We therefore found Josephus, the writer of the capture of Jerusalem, of whom Eusebius of Pamphilus makes frequent mention in his ecclesiastical history, plainly saying in his memoirs of the captivity that Jesus sanctified in the temple together with the priests. Having found Josephus, an ancient man who lived not long after the apostles, saying this, we sought to find this same account confirmed also from the divinely inspired scriptures. We therefore found in the Gospel according to Luke that Jesus entered into the synagogue of the Jews, and a book was handed to him, and he read from Isaiah the prophet, who says: "The Spirit of the Lord is upon me, because of which He has anointed me; He has sent me to preach good news to the poor." And we reasoned that if Christ Jesus had not held some liturgical office among the Jews, a book would not

have been given to him in the synagogue to read aloud to the hearing of the people. For not even among us Christians is it permitted for just anyone to read to the people in church from the books of the divinely inspired scriptures, unless one is enrolled in the clergy. And from what was written by Josephus, and from what was recorded by the evangelist Luke, we came to know that Theodosius the Jew, in telling the aforementioned account to the said Philip the silversmith, did not fabricate it, but truly, as to a genuine friend, entrusted to Philip the mystery that had been kept hidden among the Jews.

That is: In the times of the very pious Emperor Justinian, there was a man, a chief of the Jews, by the name of Theodosius, who was known to most Christians, and indeed also to the aforementioned believing Emperor. Now at that same time there was a Christian by the name of Philippus, a silversmith by trade. This man had knowledge of Theodosius's conduct and manner of life, and maintained great sincerity toward him, and warned and admonished him that he ought to become a Christian. For this reason, the aforementioned Philippus said one day to the said Theodosius these words: Since you are a wise man, and are well aware of what is proclaimed in the Law and in the Prophets concerning the Lord Christ, why then do you not once believe in Him and become a Christian? For I am assured by you that it is not out of ignorance of that which has been foretold in the God-given Scriptures concerning the presence of our common Lord Christ that you refuse to become a Christian. Hasten therefore to save your soul, and believe in our Savior and Lord Jesus Christ, so that you do not, if you persist in unbelief, make yourself subject to eternal judgment (or eternal damnation).

When the Jew had heard these words spoken to him by the Christian, he praised him and thanked him for his speech, and answered him in the following manner. I accept your love, which comes from God's prompting, that you apply diligence to bring about the salvation of my soul, and that you take pains through admonition that I should become a Christian; for this reason I wish to speak with you, as before God, who knows and sees the hidden things of hearts, without deceit and hypocrisy, and with pure truth. That the Christ proclaimed in the Law and the Prophets has come, who is worshipped by you Christians, this I know with complete certainty, and I confess it in confidence, as to my sincere friend, who always applies himself to acts of kindness toward me; but since I am overcome by human thoughts, I do not become a Christian, and I condemn myself in this. For since I am now a Jew, I am a chief among the Jews, and am greatly honored, and receive many gifts, and enjoy all that is serviceable to this life. I hold, however, that even if I were to become a Patriarch of the Catholic Church, or were to receive greater dominion and dignities from you, I would still not be deemed worthy of such honor as befalls me among the Jews. So that I may not, in this life, be deprived of those things which are held to be pleasures, I disregard the life to come, and do ill in this. But in order to make my words true to you, as my dear friend, I entrust to you a secret which is kept hidden among us Hebrews, from which we know precisely that the *Christ* who is worshipped by you Christians is the very one who was proclaimed in the Law and the Prophets, not only from what has been written above, but also from the secret transcribed and kept hidden by us.

This mystery, however, has the following nature. In ancient times, when the Temple in Jerusalem was being built, it was the custom among the Jews to appoint as many priests in the Temple as we have letters, which are twenty-two; hence we also count twenty-two divinely inspired books (in the

Old Testament). Now there lay a book in the Temple, into which the name of each of the twenty-two priests was written, along with the name of his father and his mother; and when one of the priests died, the remaining ones gathered together in the Temple and, by common agreement, appointed another in the place of the deceased, thus restoring the number of twenty-two priests to its full count, and it was written in the book that on such and such a day, the priest N. N., son of N. N. and of N. N., had died, and that in his place N. N., son of N. N. and of N. N., had been chosen (and received). Now, while this custom was in use among the Jewish people, it came to pass in those times when Jesus was residing in the Jewish land, that one of the twenty-two priests died, before Christ had begun to reveal Himself and to teach that men should believe in Him. For this reason the remaining priests gathered together, so that they might place another priest in the place of the deceased; and when each one proposed the person he deemed worthy of becoming a priest, the others rejected him as one who did not fully possess the virtue required for a priest to be appointed. For if a man was already wise and good in his conduct and life, but had no knowledge of the Law and the Prophets, he was judged unfit for the priesthood. Now when in this manner many priests had been proposed and all had been rejected, one priest rose up and placed himself in the midst of them, and spoke to the others: behold, many of you have been named and found unfit for the priesthood; so receive (and hear) me now as well, as I speak of a man who ought to be chosen in the place of the deceased priest, for I hold that none of you will take displeasure at the proposal I am about to make. And after the remaining priests had urged him to speak his mind, he said: I wish that Jesus, the son of Joseph the carpenter, who is indeed still young in years but is adorned with words, with life, and with good conduct, should be placed in the deceased priest's stead; and I believe that no man has been seen who is so constituted in speech, in life, and in conduct as this one is; and I hold that this is known to all of you who dwell in Jerusalem, and cannot be contradicted. Now after the remaining priests had heard this speech, they received the man and confirmed his proposal, and declared that Jesus was more fit for the priesthood than any other man. Some, however, said of him that he was not of the tribe of Levi but of the tribe of Judah, and supposed that he was the son of Joseph; for so he was called by the Jews. That Joseph had come from the tribe of Judah and not from the tribe of Levi, all attested; and therefore, because it was held that he was not of the Levitical tribe, they prevented him from being made a priest. But the priest who had named (and proposed) him answered them and said that his lineage was mixed, for in former times, among the ancient genealogies, a mingling of these two tribes had occurred, from which Joseph's lineage descended. When the remaining priests heard this, they assented to his judgment, and it was determined by the common counsel of all the assembled priests that Jesus should be placed in the deceased priest's stead.

Since it was customary that not only the name of the one who was to become a priest, but also the name of his father and his mother, should be entered into the book, some among them said that one would first have to summon his parents and obtain their names from them, as well as their testimony as to whether the one chosen for the priesthood was indeed their son; and this pleased everyone. But the one who had first named Jesus to become a priest said that Joseph, the father of Jesus, had died, and that his mother alone was living; whereupon they all agreed that his mother should be brought before the council, and that one should inquire of her whether she was the mother of Jesus and whether she had borne him, and that one should hear the name of her husband by whom she had borne him. When this had pleased everyone, they summoned the mother of Jesus and spoke to

her: since the priest N. N., son of N. N. and of N. N., has died, and we wish to receive your son Jesus into his place as priest, and since the custom is that the name of the father and the mother be recorded, tell us whether Jesus is your son and whether you have borne him. When Mary heard this, she answered and said to the priests: I do indeed confess that Jesus is my son, for I have borne him, and the men and women who were present when I bore him can testify to this; but as for his having no father on earth, receive a certain account of this from me, if you will: for when I was a virgin and was staying in Galilee, the angel of God came, while I was awake and had not been sleeping, into the house in which I was, and announced to me the joyful tidings that I would bear a son by the Holy Spirit, whose name he had commanded to be called Jesus. Since I was a virgin and had seen this vision, I conceived and bore this Jesus, and remained a virgin to this very day, even after I had given birth.

After the priests had heard this, they summoned trustworthy midwives and commanded them to examine carefully whether Mary was still certainly a virgin. And when these had obtained certainty from the matter, they confirmed that she was a virgin. There also came those women who had been present and had watched when she gave birth, and they testified that Jesus was her son. And the priests were astonished at what was said concerning Mary and those who gave testimony regarding her birth, and they said to Mary: "Now speak freely, so that we may hear from your own mouth whose he is and whose son he is, so that we may thus record him (in the book); for whomever you declare to have no parents, those and no others shall we record." But she answered and said: "I have indeed borne him, and I know of no one who is his father on earth; rather, I have heard from the angel that he is the Son of God. Therefore he is my son, I who am called Mary, and the Son of God; and because I have had no husband, I am a virgin." When the priests had heard this, they brought the book and wrote in it as follows: "On the day N. N., the priest N. N., son of N. N. and of N. N., died, and Jesus, the Son of the living God and of the Virgin Mary, by the common consent of us all, was made priest in his place."

This book was carefully preserved from the Temple by those who were the most prominent among the Jews at the time of the conquest (and destruction) of the Temple and the city of Jerusalem, and it lies in the city of Tiberias. This secret is known to very few of the faithful among our people, and for this reason it has also been revealed to me as a chief and teacher of the Jewish people; for we are assured not only from the Law and the Prophets, but also from the copy (of the aforementioned book) which has been preserved to this day and lies at Tiberias, that the Christ who is worshipped by you Christians is the Son of the living God, who came to earth for the salvation of the world.

When the Christian had heard such things said to him by the Jew, he was moved by a divine zeal and spoke to the Jew: I will immediately, and from this very hour, bring before the faithful and pious king what you have said, so that he may send to *Tiberias* and bring to light the book of which you speak, as proof of Jewish unbelief. But the Jew said to the Christian: why do you wish to bring damnation upon your own soul, and also to lay such a burden upon the king, and yet not obtain that which is sought with all diligence? For if this happens, a great war will arise, and acts of murder will follow upon it; and then when they (namely, the Jews of *Tiberias*) see that they are exhausted, they will burn the place in which the book lies; and we labor in vain if that which is earnestly sought should not succeed, and we were only the cause of a bloodshed. This I have made known to

you, as my dear and sincere friend, so that I might prove to you that I reject Christianity not out of ignorance, but out of a vain delusion.

After the Christian had heard this from the Jew and had believed that what had been said by him was true, he did not, to be sure, make this account known to the King (or Emperor) Justinian, so that this believing and great King would not be moved by a divine zeal to bring about a bloodshed, since that which is so earnestly desired would not proceed successfully; however, he did make this account known to many acquaintances and friends. And when we learned it from those who had heard it from the aforementioned Philippo, the silver merchant, we applied no small care, since we wished to know whether the Jew had spoken these things truthfully concerning this copy; therefore we found Josephus, the chronicler of the conquest of the city of Jerusalem, of whom Eusebius Pamphilus makes frequent mention in his Ecclesiastical History, who in the *Commentarii* or books of his captivity (and of the destruction of the city of Jerusalem) clearly states that Jesus performed divine worship in the Temple with the priests. Now when we had found that Josephus, who was an old man and had not lived a long time after the Apostles, had said this, we also searched in the divinely inspired Scriptures to find this account confirmed, and found in the Gospel of Luke (Luke 4:16-18) that Jesus had gone into the synagogue of the Jews, and that a book had been given to Him, and that He had read from the prophet Isaiah, who (Isa 61:1) says: The Spirit of the Lord is upon me, therefore He has anointed me and has sent me to proclaim the Gospel to the poor. We also concluded among ourselves that, if Christ Jesus had not held a priestly office among the Jews, no book would have been given to Him in the synagogue for Him to read before the people; for it is also not permitted among us Christians in the churches for anyone to read to the people any books of the divinely inspired Scriptures unless he belongs to the number of those who are appointed to the spiritual offices. We therefore know, from what has been written by Josephus and from what has been reported by the Evangelist Luke, that the Jew Theodosius did not fabricate what he recounted to the aforementioned Philippo, the silver merchant, but rather entrusted to Philippo, as an upright friend, the secret kept hidden among the Jews, and did so truthfully. These are the words from the *Suidas*.

From this, today's Jews can sufficiently see what the nature of Christ is, namely that He was conceived by the Holy Spirit and born of an undefiled virgin, and was thus the Son of God and of the Virgin Mary; likewise, that He was received into the number of the priests in the Temple, which testimony a chief man among the Jews was himself compelled by the prompting of his conscience to give Him, according to the contents of a book that had been kept in the Temple at Jerusalem, rescued from it before its destruction, and preserved in the city of Tiberias. If they were to consider this properly, as well as the aforementioned splendid testimony that Josephus gives concerning Christ, they would refrain from the abominable blasphemies and abusive words which, out of their great obduracy and blindness, they are accustomed to pour out against Him in a malicious manner, and would not call Him a *Mamser*, that is, a whoreson, as they do in a God-blaspheming fashion; nor would they attribute such shameful things to His holy and most innocent mother as is customary among them, of which matter partial account has been given in the preceding section, and further report will be rendered in what follows.

Nineteenth, they call Him בן סטדא *ben Stada* or בן פנדירָא *Ben Pandira*, that is, the son of Stada, or the son of Pandira. Concerning this, the following is read in the book *Maggen Abraham*, chapter 59: נתעברה מפנדירא על כן היו קורין למרים סטדא כלומר סטות דא מבעלה, that is, She (the *Maria*) became pregnant by Pandira, and for this reason she is called Stada, as if one wished to say, *Sethath da mibbaalah*, that is, this one has strayed from her husband. So too it has been reported at length above, from the accursed little book *Toledos Jeschu*, that the Jews allege that Pandira lay with *Mariam*, and that JESUS was begotten by him. This devilish blasphemy, however, is taken from the Talmudic tractate *Sanhedrin fol. 67. col. 1.* and *Schabbath* (or *Schabbas fol. 104. col. 2.*), where JESUS is called the son of Stada, the son of Pandira; and it is disputed there whether Stada was the name of the husband of *Maria*, or rather the name of *Maria* herself. In the old *Nizzachon*, however, *Joseph*, the foster-father of Christ, is called at page 142 *Ben Pandira*, or the son of Pandira, where the following is read: כתוב להם בספר אלכסנדרוס לכשילדה חריא את בנה ישו בבית לחם בחור אחד ושם היה חשכה גדולה יותר מן האורה ובא יוסף בן פנדירא ולקח הנער ושם אותו ברפת בקר שקורין קריפא, that is, It is written in the book of Alexander, among them, that when Charja (that is, to avoid giving honor, "the filth," which is set in place of Maria mockingly, as has already been noted more than once) had given birth to her son *Jesus* in Bethlehem in a cave in which there was more darkness than light, Joseph, the son of *Pandira*, took the infant and laid him in a manger. From this it is clearly to be gathered that Rabbi *Jechiel*, in his disputation which he held with *Nicolaus*, as mentioned above, frivolously denied at *page* 18 that the mother of *Christ* is to be understood by the said *Mariam* who is alleged to have strayed from her husband.

Twentieth, they call him עול חזימא *Ul hassimma*, that is, a child of vice or shame, who was begotten through a committed act of vice, namely adultery (just as in Ezek 23:44, Oholah and Oholibah, on account of committed adultery and fornication, are called אשת הזמה *Ischoth hassimma*, that is, women of vice or shame, or vicious and shameful women); as also ייחום הזימא *Jichum hassimma*, that is, one conceived in a vicious manner. The word *Jichum*, however, properly means an inflammation or heating, and Isaac is called in the first part of the old Prague *Machsor, fol.* 118, *col.* 2, in the prayer that begins אמיץ כוח *Ammiz coach*, under the title *Musaph schel jom Kippur*, יחום זקוניו, that is, a heating of his (Abraham's) advanced age, because Abraham begot him in his old age; and in the *Commentario*, or the exposition thereon, it is explained by חימום הזרע *Chimmum hassera*, that is, a heating of the seed. Both of the aforementioned blasphemous names are found, however, in the already frequently mentioned Nuremberg manuscript *Machsor*, in the prayer that begins: הגוים אפס ותוהו נגדך חשובים *Haggojim ofes vatohu negdecha chaschuvim*, under the title *Schacharith* (or *Schacharis*) *schel jom Kippur*, or *Jozer lejom Kippur*, which prayer, as Mr. Wülffer indicates in his annotations on the Jewish *Theriack, p.* 42, reads in its entirety as follows: הגוים אפס ותהו נגדך חשובים בחוניך בדודים ועמם לא נחשבים מגזם נעולים מעשה העתוע והבלים דבקך כדודים ממוגדי לעז בולים חזים הכין פסל מבקשים חרשים ונתיקיך בהשכם נהערב ייחודך פורישים הגוים והבם לאפדת מסכה מכינים ובירו דבך לעובדך ביראה מוכנים הגוים טוענים בכתף יתר צלייהם ידועך כורעים לך בפיקוק תליותם הגוים כסף מצפים עץ פסלם לקוחך בחביון עוזך ישימו פסלם חגוים מכנים קדושתך לעול הוסרו נשואים משקצט יחום אשת הזינוה הגויס סמל תמונת גאלת מאלוהיהם עמך מעידם אדונותך אלהי האלהים הגוים פגר מוכס פזזות תכלתם צבאייך אתה קדוש יושב תהלותם הגוים קוראים ללא מושיע ומועיל דיניך נשענים בך סלמך להועיל הגוים שקר נסכם ולא אמן תמימך אומן אמונתך מעולס תאמן That is: The *Gojim* (understand: the Christians) are counted as absolutely nothing before You; Your proven ones (that is, the Jews) are separated from them and are not reckoned among them. The *Gojim* are

(to You) an abomination on account of their erroneous and vain works; but we, who cleave to You, are separated from those who bow before a wooden block. The *Gojim* seek craftsmen to prepare images; but Your pious ones declare (and recount) early and late Your oneness (that You alone are God). The *Gojim* prepare their gold as a covering (or cladding) for the cast images; but we, who tremble at Your word, are ready to serve You with fear. The *Gojim* carry upon their backs that wood which remains to them as a surplus from what they use for roasting (in the kitchen) (understand: the image that is carved from the wood, whose hewn-off shavings were thrown into the fire); but we, Your acquaintances, bow before You with the locking of the joints of the spine (that is, deeply, and with a very bent and curved body). The *Gojim* overlay their wooden idols with silver; but those whom You have received (into Your people) place their trust in the hiddenness of Your strength. The *Gojim* give the name of Your holiness (that is, the name Jehovah and God) to the child of vice (by which the godless Jews understand Christ); Your carried ones (that is, the Israelites, of whom it is said in Isa 46:3, "you who have been carried from the womb") have an abomination before the conception of the vicious woman (that is, before him who was conceived of the vicious woman, by which, in a most blasphemous manner, Christ the Lord and His most innocent mother are understood). The *Gojim* make a God out of the image of the likeness of the Stinking One (by which Christ is also understood, because He, according to the error of the Jews, is supposed to have rotted and decayed in the earth); but Your people bear witness that You are the Lord and God of gods. The *Gojim* (worship) a trampled dead body, which is a frivolity of their corruption; but Your hosts (namely the Jews, say to You:) You are holy, and (for their sake) You sit (and wait) upon their praise (when they praise You in their prayers). The *Gojim* call upon one who can neither save nor be of use; Your friends (namely the Israelites) rely upon You, who teach how to be of benefit. The cast images of the *Gojim* are false (that is, false gods) and there is nothing true in them; but Your upright ones speak the truth of faith in You in their assembly (that is, in their synagogues and schools). These are the words of the aforementioned blasphemous prayer.

That this hellish blasphemy concerns our most precious Savior is clearly evident from the commentary on it, in which it is stated that by *Ul hassimma*, that is, the child of vice, is to be understood ישו הנוצרי שהוא בן הזימה, that is, *Jesus* the *Nazarene*, who is a son of vice. There also, over the words *Jichum escheth* (or *elohes*) *hassimma*, the following is written: הוא ישו הנוצרי שחטאו אמו שהיתה אשת הזימה שנתל' בזימה, that is, This is *Jesus* the *Nazarene*, whom his mother, who was a licentious woman, conceived, and who was born through a committed act of vice. In the printed Jewish books of the Machzor, however, out of fear all the lines beginning with the word *haggójim* are omitted, with the exception of the first line, which the Jews know well by heart, or which they write alongside it, or on a separate piece of paper placed beside it, the like of which I myself have seen. And in the aforementioned printed books, in place of the words נשואיך משקצים יהום אשה הזימה, that is, Your bearers abhor the conception of the licentious women, stand the words נשואיך משקצים יהום ערת הזימה, that is, Your bearers abhor the conception of shame and vice (that is, him who was conceived through shame and vice), as may be seen in the Machzor printed here at Frankfurt am Main in the year 450 according to the Jewish reckoning, that is, *anno* 1690 according to our calendar, *in quarto*, fol. 71, col. 2, and in the aforementioned old Machzor published *in folio* at Prague, in the first part, fol. 98, col. 2, as well as in the second part of the Machzor printed *in folio* with a commentary at Wilmersdorf, fol. 185, col. 1, under the title *Schacharith* (or *Schacharis*) *schel jom kippur*, or *Józer*

le jom kippur. Likewise, in the old *Nizzachon*, p. 87, over the words of Isa 9:6, "A child is born unto us," the following is written: אומרים המינים כי זה נאמר על יחום חזימה אומרים, that is, The heretics (namely the Christians) say that this is spoken of him who was conceived through an act of vice. And at p. 136 of the same work one reads: בפסוק אחד כתיב ולמשוח קדש קדשים ובפסוק שלישי למטה ממנו כתיב ואחרי השבועים ששים ושנים יכרת משיח ואין לו . הם עושים משני פסוקים פסוק אחד ואומרים לכשיבא יחום הזימה יפסוק מלכות מבית דוד ויהודה:, that is, In one verse (Dan 9:24) it is written: And to anoint the Most Holy; and in the third verse below this (that is, v. 26) it is written: And after the sixty-two weeks the Messiah shall be cut off and shall be no more. But they (the Christians) combine these two verses into one and say that (the purport of these words is) that when the *Jichum hassimma*, that is, he who was conceived through an act of vice, would come, the royal dominion of the house of David and Judah would then cease. This devilish blasphemy, however, has already been sufficiently refuted above.

Twenty-first, he is called נצר נאפוף *Nezer Naafuf*, that is, a branch of adultery, or adulterous branch, and this appears in the *Selichoth* (or *Selichos*) found in the Nuremberg Library, as the honorably remembered Mr. *Wülffer* indicates in his oft-cited annotations on the Jewish Theriaca, p. 40, where in a prayer beginning אנון תחן *Esón táchan*, on the fifth New Year's Day, the following is prayed: ליבטום קמים ובח שוחת מערימים פח סמך להדיחם ומכבידים עול להכשיל כוחם . נואקים אליך בהתעטף רוחם . נחת למצוא מכובד שחוחם . שיח עקים במעמד צפוף וסליחה מבקשים בקדקד כפוף . עושקיהם יקניאוס בנצר נאפוף : that is: The enemies (namely the Christians) want to make them (Your children of Israel) fall, and dig a pit. They proceed secretly with cunning, so as to turn them away from You. They make the yoke heavy, in order to weaken their strength. They (the Israelites) cry out to You when their spirit grows faint, so that they may find rest from the burden of their misery. They pour out their prayer in a crowded state (that is, when they stand pressed close together in their synagogues), and ask for forgiveness with bowed head. Their oppressors (the Christians) provoke them with the adulterous branch (that is, with the תלוי *Talui*, as it is explained in the *Commentario* on this passage, which means "the hanged one" and signifies the crucified Christ). The aforementioned blasphemous words also appear in the prayer book of the Jews of Poland, Russia, Lithuania, Bohemia, and Moravia, printed at Amsterdam in the year of Christ 1681, in *quarto*, *fol.* 31, *col.* 1, under the title *Selichoth le jôm schéni* in *erm.* sdte, in the prayer *Esón táchan*; but in the other printed prayer books that I have been able to examine, the final words have been altered out of fear, as follows: עוֹשְׁקֵיהֶם יְקִימְאוּם וְיִנָּתְנוּם לְשִׁיטוּף, that is: Their oppressors provoke them and deliver them up to be torn apart.

Twenty-second, he is called נֵצֶר נִתְעָב *Nézer Nitaf*, that is, a horrible or abominable branch. These two words *Nézer nitaf* appear in Isa 14:19, where the king of Babylon is thus named. The godless Jews, however, also apply this mocking name to our most precious Savior JESUS, and this occurs in their *Selichóth* (or *Selichos*), in a prayer for the second day of the New Year, which begins: יִשְׂרָאֵל עַמְּךָ תְּחַנָּה עוֹרְכִים *Jisraél ammechá techinna órechim*, where the words in the aforementioned copy held in the Nuremberg Library, as can be seen in Mr. *Wülfer*'s frequently cited annotations on the Jewish Theriaca, page 40, read as follows: טְמֵאִים הַזּוֹמְמִים נַחֲלָתְךָ לְחַבֵּל כְּבוֹדְךָ לְהָמִיר וְאַחַר הַבָּל לְהִתְגָּאֵל / נֵצֶר נִתְעָב לֶאֱלֹהַּ לְקַבֵּל יִרְאָתְךָ הַקְּדוֹשָׁה לְנָטוֹשׁ וְלַחְבֵּל, that is: the unclean ones (*Christians*) intend to corrupt your inheritance, to alter your honor, and that we should defile ourselves with their vanity, accept the abominable branch as a God, and abandon and corrupt your holy fear. These blasphemous words have been omitted from the printed copies out of fear; in the Polish *Siddúrim*, however,

this diabolical blasphemy stands at *fol.* 67, *col.* 2, under the title *Józer leschábbath rischón ácher happésach*, in a prayer which begins אֵין כְּמִקְרֵבְאֵלִים *En camócha baillemím*, expressed quite plainly with these words: מְשֻׁנְאֶיךָ רֹאשׁ נָשְׂאוּ דּוֹרְשֵׁי אוֹבוֹת וְאִלִּילִים : יֹאמְרוּ אוֹיְבֵינוּ פְּלִילִים. מָה הַיְּהוּדִים הָאֻמְלָלִים : הָבוּ לָכֶם עֵצָה • פֶּן תִּהְיוּ לְשִׁמְצָה הֵן לָרִיב וּמַצָּה: זֹאת תִּהְיוּ בְמוֹתָנוּ • לְנֵצָר נִתְעָב תִּפְּנוּ : לְעַם אֶחָד וְהיינוּ : זַעֲקוּ לוֹקִים וייעט • לֹא נָשׁוּב וְלֹא נַעֲבֹדָה • שֶׁקֶץ תְּשַׁקְּצֻנוּ • וְתַעֵב תְּתַעֲבֻנוּ • חַי זְקִינוּ גְאָלֵנוּ • אוֹתוֹ נַעֲבֹד וּנְחַשְּׁבֶנּוּ •, that is: your haters, (O God,) who consult the spirits of soothsayers and idols, lift up their heads. Our enemies, who are judges, say (to us:) what are you doing, you feeble Jews? Give yourselves counsel, lest you become a disgrace. Behold, there shall be strife and contention among us. But if you become such people as we are, and turn to the נֵצָר נִתְעָב *Nézer nitaf*, that is, the abominable branch (that is, as can be seen in the commentary thereon, accept as God him who came from the city of Nazareth, namely JESUS), then we shall be one people. Thereupon, however, those who are struck (by the Christians) cry out and answer: we will not apostatize, and will not serve him, (for it is written in Deut 7:26:) you shall hold it in utter abhorrence and loathing. Our Redeemer lives and is immortal; Him we will serve and praise.

It should also be mentioned here what *Abarbenel* writes in his book *Májene jeschúa* in the eighth *Majan*, in the fifth *Tamar*, fol. 44, col. 1, on Dan 7:8, after he has, at fol. 43, col. 4, interpreted the little horn as referring to the Pope of Rome and his clergy, and noted that the same speaks and acts against God's law, calling Christ *Ben Nezer*, and then breaks out into the following words: אתה דע לך שפירוש המראה הזאת כאשר הגעתי לפניו ער חמש עשרה שנה והעתיקה הקדוש ברוך הוא בשם אמר חז"ל כבר והיו עיני בו לפי שהיא פעלה הזות אמת המראה כפי מה שפירשתה. אני זה לשונם מסתכל הוית בקרניא ואלו קרן אחרי זעירא סלקת ביניהון זו בן נצר ותלת מן קדמיתא אתעקרו מן קדמיה זה מוקדון וקרים וקירום. ואלו עינין כעיני אנשא בקדניא דא ופום ממלל רברבן זו מלכות הרשעה כו' ראה גם ראה איך פירשו אותו דקון אחרי זעירא על כן נצר שהוא ישוע הנוצרי ומידו בעינינו כפי המשך הכתוב מלכות הרשעה שהיא אדום כי היא אבותינו, that is: You must know that the interpretation of this vision, as I have set it forth, came to my mind fifteen years ago; but see now, God has caused something to come before me which our sages, of blessed memory, had already said, whereby my eyes have been enlightened, since it brings to light that the truth of this vision is constituted just as I have explained it. This, however, is their statement: I observed the horns, and behold, another little horn broke forth between them, that is the *Ben Nezer* (or, that signifies the *Ben Nezer*). And three of the foremost horns were uprooted by it, that is (or signifies) *Mokedon*, and *Kerus*, and *Kerirus*. And behold, this horn had eyes like human eyes, and a mouth that spoke great things; this signifies the godless kingdom (that is, Christendom, as will be shown below in the seventeenth chapter of this first part, &c.). Take careful note of how they have interpreted that same little horn as referring to the *Ben Nezer*, who is Jesus the Nazarene, and have, in this matter, according to the sequence of Scripture, added thereto the godless kingdom, which is Edom and his people. This is also found, though somewhat altered, in *Bereschith rabba* (or *Bereschis rabbo*), fol. 69, col. 3, in the 76th Parascha, and in the *Jalkut Schimóni* on the prophet Daniel, numero 65, fol. 156, col. 3. *Buxtorf* also notes in his Chaldaic and Talmudic Lexicon, at column 1383, that he found in a handwritten *Aruch*, or Jewish lexicon, under the word *Nezer*: נצר המקולל, that is, *Nezer* is the accursed Nazarene.

That the godless Jews dishonor Jesus Christ in such a highly punishable manner comes from their dreadful obduracy, because they will not recognize and accept Him as the true Messiah; otherwise they would consider that He, as the true Messiah, is called נצר *Nézer*, that is, a branch (Isa 11:1); and

צמח *Zémach*, that is, a shoot or sprout (Zech 3:8); and צמח צדיק *Zémach zäddik*, that is, a righteous shoot (Jer 23:5); and צמח צדקה *Zémach zedaká* (or *zedóko*), that is, a branch of righteousness (Jer 33:15); as also מטוע לשם *Mátta leschém*, that is, a renowned plant, or a plant which shall become a name, that is, a glory (Ezek 34:29); and that therefore He cannot, without great blasphemy, be called *Nèzer nifaf*, that is, an abominable branch.

Twenty-third, He is called תיעוב שקוץ ילוד החסימה *Tïuf schikkuz jelúd hassiomma*, that is, a horrible and abominable son of vice, and this blasphemy is found in the aforementioned Nuremberg copy of the Jewish prayers called *Selichóth*, in a prayer that begins על שאנו מודים לך *Al scheánu modim lach*, in which, as Mr. Wülfer indicates in his oft-mentioned annotations on the Jewish *Theriack*, p. 171, the following is read: אלהים באו גוים בנחלתך נפלו פתאום על קהילת הקודש בה' לעומר בעשרים לחדש שנת הת"קו לפרט קטון הרגו ושרפו והשו חדש עד יום האחד ועשרים לחדש וגו' בגלל התיעוב שיקוץ ילוד חסימה לבלתי לבחור לאלהותו בחרו מיתה מהחמה: (That is: O GOD, the heathens, that is, the Christians, have come into Your inheritance; they suddenly fell upon the holy congregation on the fifth day of the *Omer*, that is, of the sheaves, of which mention is made in Lev 23:15-16, on the twentieth day of the month of *Nisan*, in the year 907 according to the minor reckoning, that is, in the year of Christ 1147; they killed, burned, and trampled until the twenty-first day of the month, etc., on account of the horrible and abominable son of vice, because they did not wish to accept him as GOD, they chose rather to endure a dreadful death.)

Twenty-fourth, He is called אלהי תועבות *Elohé toëfôth* (or *toëfos*), that is, a God of abominations, or an abominable and detestable God, and this blasphemy is found in the old *Nizzáchon p.* 83, where, concerning the words of Isa 5:20, "Woe to those who call evil good and good evil, who make darkness light and light darkness," the following is written: אותם שמחלפים את אלהי השמים באלהי תועבותם שמים חושך לאור ר"ל שמים את יש"ו שיר' לגיהנם לאור: that is, these (namely, the Christians) are those who exchange the GOD of Heaven for their abomination-God, who make darkness out of light, that is, who place Jesus, who descended into Hell, in the light (and say of Him that He is and sits in Heaven), or who regard and acknowledge Him as the light.

Twenty-fifth, He is called בן חריא *Ben Chárja*, that is, a Son of the Filth, and this derives from a malicious alteration of the name *Maria*, which in Hebrew is מרים *Mirjam*, into the mocking word *Chárja*. This appears very frequently in the old *Nizzáchon*, of which some indication has already been given in the preceding pages, and therein on p. 66, over the words of Jer 17:9, "The heart is a deceitful and yet wicked thing; who can know it?", it is written thus: עקבות מיליהם שאומרים את אלהי השמים אנו יראים. ואף בפיהם נכונה כי סוף סוף המה אומרים שאלהיהם ר"ל ישו נולד מחריא הנה אנוש הוא ואני יי' חוקר לב וגו' ר"ל מכל מקום אני יודע שמאמינים בישו שהוא בן חריא : that is, **The words of those (understand: the Christians) who say we fear the God of Heaven are deceitful, and there is no truth in their mouths; for in the end they say that their God, namely Jesus, was born of the Chárja: behold, then He is a man. (From this follows in verse 10:) I the LORD can search the heart, etc., that is to say, I know nonetheless that they believe in Jesus the Son of the Chárja.** The like is also to be seen on p. 96 and elsewhere. So also on p. 46, concerning the holy Virgin *Maria*, over the words of Num 17:8, or according to others verse 23, "And behold, the staff of Aaron of the house of Levi had budded," it is written thus: אומרים המינים שזה רמז על חריא ר"ל מריה שהיתה בתולה כשידה את ישו תיפח רוחס כי טוח טח את עיניהם ומהשכיל לבותם כי חריא משבט לוי לא היתה : that is, **The heretics say**

that this has a signification pointing to the Chárja, that is, Maria, who was a virgin when she bore Jesus. May their spirit burst asunder, for their eyes are sealed so that they cannot see, and their hearts so that they cannot understand, inasmuch as the Chárja was not of the tribe of Levi.

Twenty-sixth, he is called חלאה *Chélah*, that is, a scum or filth; for in the Polish *Siddurim*, fol. 71, col. 1, under the title *Meóra leschábbath schenia*, in a prayer which begins אל חי ארנני אל *El chai arannén*, the following is prayed: הוגוני מוני בחלאה פנפוני: that is, **My oppressors oppress me with affliction, and wish to defile me with much *Chela*, that is, scum or filth, and say: see what kind of affliction this is; you are reviled on account of the committed sin of the crucifixion (of Christ).** And in the *Commentario* on this, over the words **and wish to defile me with much scum or filth, the following is written**: חלאה לשון זהם וכנא' לטנפני בבאוש וחלאה פירוש שהאומות רוצים לטנף אותי בעבירה זהו שנבאשת ותולאת או רתה לומר אותו הערל כוונתו ההוא דנתרי: that is, **The word *Chélah* signifies a filth. In another book, however, (in place of the words: and wish to defile me with much *Chelah*, that is, scum or impurity) one reads: (and wish to) defile me with stench and scum or impurity, which means as much as: the nations (understand: the Christians) wish to defile me with the stinking and filthy idolatry. Or by this is understood the one who was born in impurity, namely the *Nazarene* (by whom Christ is meant, as has been indicated above in this second chapter). This blasphemous prayer is also found in the prayer book printed here in Frankfurt, the thick *Tephilla*, fol. 41, col. 2, under the title יוצר לשבת ראשון אחר י"ז בתמוז *Józer leschábbath ríschon achár Jod Sain betámmus*.

Twenty-seventh, he is called טמא ומת *Tamé uméth* (or *Támé uméth*), that is, an Unclean and Dead one, and this appears in all their printed *Selichóth* (or *Selichos*) in a prayer which they recite on the sixth New Year's Day, and which begins as follows: אלך נקרא איום ונורא אל תסתר פניך מראות בצרה. בקום עלינו בעלי מארה. בהוסדם יחד עצה נבערה. גזרים עלינו אדון מלקרות. גואלנו יי' שמו צבאות. דודי צח ואדום דגול מרבבות. דברו להבזות ואותו להלאות. העצב נבזה לקבל אלוה השתחוות לסמל לפניו לעלוח לבלתי הקדיש המרבה לסלוח. וגם לא לירא איום אלוה. זאת בשמעי יחרד לבי ואת אשיבה תשובה למריבי. חלילה לשכוח ולעזוב הטיבוח אל אלהי אבי. טמא ומת חדש הוא מקרוב טיבו מה אצלי ערכתי לערוב. יוצר הכל ית' אלוה *that is: We call upon You, O You terrible (God,) hide not Your face from beholding the misery, when the accursed people (namely the Christians) rise up against us, when they take counsel together like brute beasts and pronounce judgment against us, that we should not call upon the Lord our Redeemer, the Jehovah whose name is called Zebaoth, our Friend who is white and red and surrounded by many tens of thousands (of angels), that we should despise His word and cause Him vexation, that we should accept the contemptible idol (by which they mean Christ, as the aforementioned Mr. Wülfer demonstrates in his annotations on the Jewish Theriack, p. 142) as a God, bow before the image, and serve before it, so that He who forgives abundantly (that is, the true God) should not be sanctified, and the terrible God should not be feared. When I hear this, my heart trembles. I give to him who quarrels with me this answer: Far be it from me that I should forget the praise due for the beneficence of God, the God of my fathers, and forsake Him. The unclean and dead (god) is new and has come but recently (and is therefore not the ancient and eternal God.) What is his nature, that I should mingle him with God (that is, forget God, and likewise regard him also as a God)? I will declare of the Creator of all things that He is the one God, etc.* These are the words of the prayer.

Therefore, it stands in the old *Nizzáchon*, p. 143, that a Jew once answered an emperor who wanted to compel him to adopt either the Christian or the Turkish faith as follows: חלילה לי שאניח אלהי מחוללי צורי ואלי אלהים חיים ומלך עולם ואדבק באסופת פגר ומת: that is, Far be it from me that I should forsake my GOD, my Creator, my Rock, the living GOD, and eternal King, and cleave to faith in a carcass and a dead man. And in the *Correctionibus Lipmannianis* of the highly learned, excellent, and renowned Doctor and Professor at Altdorf, Mr. Wagenseil, it is reported at p. 35 that in a *Sēpher Nizzáchon* of *Rabbi Lipmann* the following is written: אִם בְּחֻקֹּתַי תֵּ: אוּמוֹת מְקַנְטְרִין אַיֵּה מַלְכְּכֶם אָנוּ מְשִׁיבִים אֱלֹהֵינוּ מֶלֶךְ בַּשָּׁמַיִם חַי קַיָּם תָּמִיד יִמְלוֹךְ: אֱלֹהֵיכֶם מֵת אִמּוֹ מְרִים בְּמִיתָה חֲמוּרָה קְטָלוּהוּ תּוֹלָעִים יֹאכְלוּהוּ: that is, (the letters of the two words) אִם בְּחֻקֹּתַי *Imbechykkothäi* (which stand in Lev 26:3) are the initial letters (of the words:) The nations mock and say: Where is your King? We answer: our GOD is a King in Heaven, who lives, endures, and reigns at all times; but your GOD, whose mother is called Mary, has died, was put to death by a grievous death, and has also been devoured by worms. Therefore it stands in the Polish *Siddúrim fol.* 80, *col.* 2, under the title *Józer lèschábbath chamíschí ácher happésach*, in the *Commentario* of a prayer which begins: אֱלֹהִים לֹא אֲדַע זוּלָתֶךָ *Elohīm lo ēda zulathècha*, written thus: אומות העולם אומרים על התלוי שהוא אלוה ואינו כן אבל מת כמות נבל: that is, The nations of the world (understand: the Christians) say of the Hanged One (namely Christ the Crucified) that He is GOD; but it is not so, rather He died like a fool. The hardened Jews ought, however, to consider that the Messiah must have been not merely a simple man but also GOD at the same time, and that He did indeed die according to His human nature, but yet rose victoriously from the dead on the third day and was therefore not subject to corruption.

Twenty-eighth, He is blasphemously called הכלב המת *hakkèlef hamméth* (or *hammēs*), that is, "the dead dog"; and this diabolical insult appears in a small book printed at Prague in the year 1590, composed by Rabbi Schem Tof and called *Iggéreth* (or *Iggères*) *havicuach*, in a prayer arranged according to the alphabet, whose title is *Bakkaschá al dérech Aleph beth*. And because this book contains many abominable blasphemies, I have wished to set it down here in its entirety, and it reads as follows:

אל אלהי הרוחות לכל בשר היד יי׳ תקצר בורא עולם איה נפלאותיך על מי נטשת צאן מרעיתך זכרו וצעקו קוני הייטב בעיני יי׳ זובים ואריות אכלונו וכל העמים דלקונו היינו לבוז ולשסה ואין אנו יודעים על מה ואני ביי׳ אצפה ואשאלה ממנו דבר פה זדים עלי קמו וכוס התרעלה בידי שמו חופרו בורות לנפשי ואין לי מנוס לצאת חפשי טבעתי ביון מצולה יהי חשך אפלה יעצו כהני הבמות לעמוד להתפלל בין העצמות כל אחד ואחד יניח יבנה לנו שם ויביע למה הרגחת לעז ורש גם דמו הנה נדרש מידכם ננקום נקמה כי על כל פה שומה נגד יי׳ ונגד משיחו חרם בחרם יריחו סומכים על קנה רצוץ העצב הזה נכזה נפוץ עצבו את איש בליעל אחחם חריבון לבעל פושע מבטן כולו יתום היה ואין עוזר לו צבאות ישראל נעשו כסיני הנה הוא כתוב לפני עד מתי עמך ביד צר להחיותנו כיום הזה וקנאתך וגבורתך במדבר הגדול הזה מפולו בחרב בני להמית את כל הקהל הזה קובלכים עדי נפש סבבוני אלה מזה ואלה מזה לכל קצוי האדמה גלות המל הזה כי אין זולתו רופא האחת מחלי זה לקחת נפשי וזמנו מלא מסך ויגר מזה נלכדתי בפח מוקשי גדר מזה וגדר מזה נלכדתי בשבי ובעולה ולא קרב זה אל זה להדיח את כל האומות בין המרצח הזה ושקר זכוב יפיח הכלב המת הזה ומבית מנוחתו נגרש אבל כבר זה בימינו ובניכם מלחמה אם יכופר העון הזה השם בשר זרועו ובחו אשר יאמר כי הוא זה שאכל ושתה ויבא לחוץ הרגו את האיש הזה גלמדו מרדכי ירובעל מה המעשה הזה לא הראנו כבודו וגדלו מדוע עשיתם הדבר הזה לא יבא כזה בקהל יי׳ כתבו את האיש הזה קראים לאבן דומם אשר אין לה תקומה נמשל כבהמה ובא העגל והיה ראה כי ילד אשה אשר היא סוטה מטה ועתה נפשנו יבשה פה ישמעו גיה שמעו זאת כל העמים העובדים לצלמים נגש מהגלהם ממישים מי הוא זה ואיזה ועתה רח לא ידעתם ואלהי עולם עזבתם ובשר הים עברתם בעצם היום הזה

That is: O GOD, thou GOD of the spirits and of all flesh, how long shall thy people be in the power of the enemy (namely the Christians, as will be demonstrated below in chapters 16 and 17 of this first part)? Is the hand of the LORD shortened, so that He cannot keep us alive this day? O thou Creator of the world, where are thy wondrous works? Where is thy zeal and thy power? Why hast thou forsaken the flock of thy pasture in this great wilderness? My oppressors have grown mighty and strong, and have put my children to death by the sword. Is it then pleasing to the LORD that this entire congregation should be destroyed? The bears and lions devour us, and the savage dogs have surrounded us; all nations persecute us, these on this side and those on the other. We have become a prey and an abomination to all the ends of the earth, and we do not know why we are in misery under this host (namely the Christians). But I will place my trust in the LORD, for apart from Him there is no physician, and I will ask Him whether I shall recover from this sickness. The arrogant ones (that is, the Christians, as may be seen below in chapter 16 of this first part) rise up against me and intend to take my soul, and they place in my hand the cup of abomination, which is full of mingled drink and overflows. They have dug pits for my soul; I have also been caught in the snare of my bonds and can flee nowhere to go out free, for there is a wall on every side. I have sunk into deep mire, and am entangled in captivity and misery. There is thick darkness, and no one comes to another. The priests of the idolatrous altars have taken counsel to lead all nations astray, so that one should stand and pray among the bones, among this murderer. Each one among them brings forward lies and false things, gives us a name (namely the name of JESUS), and babbles about this dead dog, and says: why have you killed the wretched and the poor? Why has he been cast out from the place of his rest? Behold, we will demand his blood. This is a grievous affliction. We will take vengeance upon you; there shall be war between us. (By this, there is doubtless a reference to what is read in the book *Zémach-David*, first part, fol. 37, col. 2, that in the year 4856 according to the Jewish reckoning, the Christians marched from all lands with more than six hundred thousand men toward Jerusalem, and everywhere persecuted and killed the Jews, and declared that they wished to avenge themselves upon them on account of the Messiah. The like is also to be found in the small book *Schevót Jehúda*, fol. 28, col. 2, and fol. 45, col. 2, and fol. 62, col. 2, as well as in the book *Schalschéleth hakkabbála*, fol. 95, col. 2. And one may also consider what was cited above in connection with the twenty-second title given to Christ, drawn from the Polish *Siddúrím*.) For it is resolved in every mouth (that we wish to make war upon you), whether perhaps the sin (which you committed against Jesus) can be atoned for. Whoever holds flesh to be his arm and his strength is opposed to the LORD and His Anointed, and must be placed under the ban like Jericho. They (the Christians) lean upon a broken reed, which has eaten and drunk and (what it has eaten and drunk) has let pass from itself. This contemptible idol is shattered. They (our forefathers) killed this man; they tormented the *Isch beliál*, that is, the worthless man (so too is Christ called in the book *Emek hammelech*, fol. 20, col. 4, in chapter 32, under the title *Schääŕ ólam hattóhu*, as has been noted above in this chapter), and learned the manner of Jerubbaal (who, as may be seen in Judg 6:25ff., destroyed the altar of Baal). Do you (Christians) wish to fight for Baal? What kind of deed is this? He (namely Jesus) was a sinner from his mother's womb, and has not let us see his honor and his glory. He was an orphan and had no one to help him. Why have you done this? The hosts of Israel were commanded on Mount Sinai that one such as this shall not enter the congregation of GOD. (Understand: one who is a bastard shall, as commanded in Deut 23:2, be excluded from

the congregation.) Behold, it is written of me (Jer 22:30): "Write this man." (Here the following words of the verse are also to be considered, in order to grasp the purpose of these words correctly.) They (the Christians) call upon the dumb stone (namely Christ), which cannot raise itself up. He is likened to a beast, and this calf has come of it. Behold, he was born of a woman who was covered with shame. Now that our soul is dried up, how can this one help us? Hear all this, ye nations, who serve images. Are there also among their idols (namely those of the said nations) any that can cause rain to fall? You do not know who this one is who wanders astray in spirit, and you have forsaken the eternal GOD and serve flesh and blood (that is, Jesus, who is nothing but a mere man) even on this very day. Here end the dreadful words of Rabbi Schem Tof.

But if this godless blasphemer had considered that the Messiah necessarily had to suffer, die, and be buried in order to redeem mankind from the power of the devil and from eternal damnation, as can be seen in Isa 53, and that he, as is written in Ps 16:10, was not to decay in the grave but rather to rise again, and that after having overcome his enemies, namely death, sin, the devil, and hell, as was prophesied in Ps 68:19, and having ascended into heaven, he was to sit in triumph at the right hand of his heavenly Father, as can be seen in Ps 110:1; then it would not have seemed so strange and peculiar to him that Jesus, the true Messiah, was crucified and treated so mockingly in this world. He would especially have had different thoughts, had he also considered that the rabbis interpret the words of Isa 53:5, "He was wounded for our transgressions," as referring to the Messiah, as can be read in the Talmudic tractate *Sanhedrin* fol. 98, col. 2, and in the book *Medrasch Ruth rabba* (or *Rus rabbo*) fol. 283, col. 2, as well as in *Jalkut chadasch* num. 29, fol. 154, col. 4; and that the Messiah had to endure a great deal on account of sinners, which is treated at length in *Jalkut Schimoni* on Isaiah, numero 359, fol. 56, col. 3-4, and in the book *Pesikta rabbetha* (or *rabbesu*) fol. 62, col. 1-2, all of which, God willing, is to be set forth in detail in another book in which I intend to demonstrate the truth of the Christian religion from the Jews' own books. Finally, in the twenty-ninth place, they call him אתו האיש *Otho haïsch*, or האיש ההוא *Haïsch hahu*, or גברא ההוא *Hahu gabra*, that is, "that same man" or "that certain man," or else פלוני *Ploni*, which among the Hebrews signifies as much as N. N., and this occurs at times when they do not wish to mention his name and want to write about him in a concealed manner, so that Christians should not know whom they mean by it. By the words *Otho haïsch* he is signified in Rabbi Lipmann's *Sepher Nizzachon*, numero 112, where it is written as follows: מה שייחסו אותו האיש למשפחתו של דוד המלך עליו השלום את אותו האיש, that is: They (the Christians) attribute *Otho haïsch*, that is, that same man, to the family of King David, upon whom be peace, and indeed also with regard to his mother. Rabbi Isaac Abarbenel likewise writes in his commentary on Isaiah, fol. 78, col. 1, on the words of Isa 52:13, "Behold, my servant shall deal wisely," in the following manner: הנוצרים פירשהו על אותו האיש שחלו בעד עונותינו ודכאו בעונותינו, that is: The Christians have interpreted this passage as referring to *Otho haïsch*, that is, that man who was hanged at the end of the Second Temple in Jerusalem, and who, in their opinion, was the Son of the blessed God, and who also took on a body in the womb of the Virgin. As for the words *Hahú isch*, in Aben Ezra's commentary on Gen 27:40, in the Basel edition, it is said of the Emperor Constantine that he had brought the Christian religion into currency, and the following passage comes after it: ושם על דגלו צורת האיש ההוא, that is: And he placed upon his banners the image of that man. By the words *háhu gábra* he is signified in the Talmudic tractate *Gittin* fol. 57, col. 1, and in the book *Nezach Jisráel* (or *Jisróel*) fol. 10, col. 3. As for the word *Plóni*, he is indicated by

it in the Talmudic tractate *Chagiga* fol. 4, col. 2, in the *Tosephóth*, as well as in the book *Medrasch Kohéleth* (or *Kohéles*) fol. 312, col. 4.

Chapter III.

Herein is shown what our most precious and most holy Savior JESUS is alleged, according to the blasphemous pretenses of the godless Jews, to have committed and contrived, by means of which he performed his miracles, how he fell into the hands of his enemies, and why he is said to have been condemned to death.

When one looks up in the Old Testament what is written therein concerning the Messiah, one finds that glorious titles of honor are given to Him; for He is called in Joel 2:23 a teacher of righteousness, and in Mal 4:2 the Sun of Righteousness, and in Isa 40:11 as well as Ezek 37:24 a shepherd of the sheep of the Lord, and in Isa 49:6 the light of the Gentiles and the salvation of God. These excellent titles of honor we rightly ascribe to our dearest Savior Jesus Christ, the true promised Messiah, as one who has powerfully demonstrated in deed that He is the one to whom they belong. He taught sinful mankind the way of righteousness and showed them in what manner they can be righteous before God; indeed, He Himself was made unto us by GOD wisdom, righteousness, sanctification, and redemption, as may be seen in 1 Cor 1:30. He rightly shepherded the sheep of the Lord and even laid down His life for them, as is read in John 10:11, 14-15; and He also caused the Gentiles, who had previously been mired in the greatest darkness and had served idols, to be brought to the light of the saving knowledge of GOD through His holy apostles, whom He sent into all the world to preach the Gospel. He diligently instructed mankind in the practice of all manner of virtues and in the fear of GOD, and earnestly warned them away from the works of darkness through His zealous preaching, and sought nothing other than that the kingdom of the devil might be destroyed and the church of GOD increased, as the history of the New Testament demonstrates with the clarity of the sun and in manifold ways. Moreover, He never committed any sin, as may be seen in 1 Pet 2:22, 1 John 3:5, and 2 Cor 5:21, so that He was also able to say boldly to the scribes and Pharisees in John 8:46: “Which of you can convict me of a sin?” The wretched devil, however, who is a father of lies and slanders, teaches through the godless Jews the complete opposite, inasmuch as they blasphemously allege that He was a godless, wicked man defiled with sins, as may be read in the Talmudic tractate *Sanhedrin* fol. 107, col. 1, and in the commentary of *Rabbi Solomon Jarchi*, and in the tractate *Gittin* fol. 57, col. 1; and they teach that He was punished with death on account of the grave misdeeds He had committed.

Concerning now the sinful nature that is attributed to the most innocent Jesus by the wicked Jews, at the instigation of Satan, it is supposed to consist in this: that He learned sorcery and subsequently practiced such sorcery, seduced the people, turned them away from God, and committed idolatry.

Regarding the sorcery, it is written thus in the Talmudic tractate *Shabbath* (or *Shabbas*) fol. 104, col. 2: הלא בן סטדא הוציא כשפים ממצרים בסריטה שעל בשרו that is, “Did not the son of Stada (that is, of Mary, as has been demonstrated in the preceding second chapter) bring sorcery out of Egypt by means of an incision that he made in his flesh?” The reason, however, why this is supposed to

have occurred by means of an incision in the flesh is explained by Rabbi Solomon Jurchi in his commentary on the cited words of the Talmud, where he states: שלא היה יכול להוציאן מכשפים שבמצרים בחניקן של הוצאתן שלא יוציאו כשפים ללמדם לבני מדינה אחרת that is, (it happened for this reason,) because he would not have been able to bring them out in writing (namely, out of Egypt), since the (Egyptian) sorcerers searched all those who departed, so that they might not bring the sorcery out of the country and teach it to the people of another land.

According to the blasphemous Talmud, Jesus is supposed to have learned sorcery in Egypt and brought it back from there, having been in that country with his teacher, Rabbi Jehoscha, the son of Perachia. But just as it was indicated in the preceding chapter that the Jews do not agree with one another in their godless slanders which they employ against Christ, so here too two mutually contradictory statements are to be found. For Rabbi Naphtali, in his book *Emek hammelech*, fol. 135, col. 3, in the 19th chapter under the title *Schaar peschia di seir anpin*, reports that Jesus learned sorcery from his aforementioned teacher, Rabbi Jehoscha, the son of Perachia, who had been a member of the *Synedrium*, or High Council, at Jerusalem; which High Council had received the patriarch Abraham's *Maschichta*, or treatise on sorcery, through an oral tradition and had been well versed in it. His words on this matter read as follows: המנהיגין הם תלמידו של אברהם אבינו ע״ה הם אשר קבלו המסכתא ההיא והספר יצירה בקבלה איש מפי איש כולם נקראים תלמידיו מפני שנמשכים אחר קבלתו הם פועלים לידע הכישופים כיצד נעשו כדי שידעו להבין ולהורות לדון דין המכשפים ואף על פי שפועלים בכישוף אודות פסק הלכה וכן להחיות כישוף הגחוק על ידיהם לא ידי לגיהנם על ידי זה כי אם לגן עדן והיה אהוב בעיני המקום וכעיני הבריות ולא כמו האיש הבליעל שכשף והסית והדיח את ישראל מאביהם שבשמים וכל זה קבל מרבו ר׳ יהושע בן פרחיה שהיה גם כן אחד מן הסנהדרין, that is: Those who sat in the *Synedrium* (or High Council) had been disciples of our father Abraham, upon whom be peace. They were those who had received that same treatise (which Abraham wrote concerning sorcery), as well as the book *Jezira* (which was likewise composed by the said Abraham), from mouth to mouth through a tradition, and they were all called his disciples because they followed his tradition. They had applied themselves to knowing the sorceries, how they were performed, so that they might understand them and be able to teach others how to pass judgment upon sorcerers. And although they practiced sorcery on account of a ruling and the formulation of a judgment, or in order to dissolve a sorcery by which someone had been harmed, through their hands, none of them was therefore consigned to hell (or condemned), but rather they all came into paradise and were pleasing both in the eyes of God and of His creatures; and it was not with such a one as it was with the *Isch habbeliaal*, that is, the worthless man (by which, as was demonstrated above in the second chapter, Christ is meant), who practiced sorcery and seduced and led Israel away from their heavenly Father. All of this, however, he learned from his teacher, Rabbi Jehoscha, the son of Perachja, who was also a member of the High Council. But since, according to the Talmud, he is supposed to have learned sorcery in Egypt from the Egyptian sorcerers, how could he have learned it from his teacher, Rabbi Jehoscha? In any case, both accounts are a diabolical lie.

That in the *Synedrium*, or High Council, there were nothing but people who were able to practice sorcery is written thus in the Talmudic tractate *Sanhedrin fol. 17. col. 1.*: אמר רבי יוחנן אין מושיבין בסנהדרין אלא בעלי קומה ובעלי חכמה ובעלי מראה ובעלי זקנה ובעלי כשפים ויודעים בשבעים לשון שלא תהא סנהדרי שומעת מפי המתורגמן that is: Rabbi *Jochanan* said, one places in the High Council none but people who are tall of body, wise, distinguished, old, and sorcerers, and who understand seventy languages, so that the High Council need not hear anything from the mouth of an interpreter. In Rabbi *Salomon*

Jarchi's commentary on this passage, the following is stated: בעלי קומה ומראה שיהא אימתן מוטלת על הבריות ובעלי כשפים להמית לכשפים והבוטחים בכשופיהם להנצל מידי בית דין ולגלות על המכשפים המטיתים ומדיחים בכשופיהם ומן דאינו that is: they had to be of great stature and distinguished in appearance, so that the people would fear them; but they had to be sorcerers as well, so that they might put to death those sorcerers who trusted in their sorcery to escape the court, and so that they might expose those sorcerers who led the people astray through their sorcery and turned them away from God, as the Nazarene (that is, Jesus) had done. Since, however, in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, *fol. 37. col. 2.*, in the *Parascha Bereschith*, it is written, as is indeed the truth: המעשה הכשפים ושדין יש להם השפעה מצד המדה הנקראת רוח מסאבא that is: sorceries and the works of devils have an influence, or influx, from that *Middah*, or quality, which is called the unclean spirit; it follows from this that all members of the High Council must have received their influence from the devil.

Concerning this terrible blasphemy against our most holy Redeemer, one must marvel at how the godless Jews could have devised such abominable things against Him. Those who learn sorcery and practice it renounce GOD, give themselves over to the Devil, have great fellowship with him, do everything that is pleasing and agreeable to him, and defile themselves with all manner of terrible sins, doing evil wherever and to whomever they possibly can. But Christ held fast to His heavenly Father, resisted Satan mightily, and drove the evil spirits out of those who were possessed; for which reason those spirits also addressed Him, as can be seen in Matt 8:29, in these words: "Ah, Jesus, thou Son of God, what have we to do with thee? Art thou come hither to torment us before the time?" We likewise read in Mark 1:23-25 that an unclean spirit addressed Him thus: "Hold, what have we to do with thee, Jesus of Nazareth? Thou art come to destroy us: I know thee who thou art, the Holy One of God." From all of this it is evident that Jesus was the Devil's greatest enemy; how then could He have had any fellowship with him? Furthermore, He led a holy life and a pious walk, such that no one could truthfully charge Him with any sin, as has been demonstrated shortly before, and as the Jewish historian Josephus, whose words were cited above in the second chapter, himself attests. Therefore everything is manifestly false that the depraved Jews, driven by the impulse of unclean spirits, say about this matter and put forward out of sheer hatred.

Regarding the claim that Jesus is supposed to have led the people astray and turned them away from God, it is written in the Talmudic tractate *Sanhedrin fol.* 107. *col.* 2. and *Sota fol.* 47. *col.* 1. as follows: ישו כישף והסית והדיח את ישראל, that is, Jesus practiced sorcery, and led Israel astray, and turned them away (from God). This slander is also to be seen in what was cited shortly before from *fol.* 135. *col.* 3. of the book *Emek hammelech*. But how could Christ have turned the people away from God and led them astray, seeing that everything He did was directed solely and exclusively toward converting them to God, as the history of the New Testament clearly demonstrates? One reads in Matt 22:36, etc., that when a scribe tempted Him and asked which was the foremost commandment in the Law, He answered: You shall love God your Lord with all your heart, with all your soul, with all your mind. This is the foremost and greatest commandment. Here He plainly directed people toward fervent love of God, and gave them to understand that this is the chief duty of man. How then can one say of Him that He turned the people away from God?

Regarding the idolatry which he is said to have committed: it is read in the Talmudic tractate *Sanhedrin fol.* 107, *col.* 2 (which words have already been cited above in the second chapter) that when his teacher, Rabbi *Jehoscha* the son of *Perachja*, had beckoned to him with his hands and by this gesture had intended to make known to him that he wished to receive him back as a penitent, Jesus misunderstood this and supposed that by such a beckoning he had been rejected; and therefore he had erected baked bricks and committed idolatry with them. The words of the Talmud read as follows: יומא חד הוה קא קרי קריאת שמע אתא לקמיה סבר לקבוליה : אחווי ליה בידיה הוא סבר מדחא דחי ליה אזל זקף לבינתא והשתחוה לה : that is: On one day, as he (Rabbi *Jehoscha* was reading the words of Deut 6:4) "Hear, O Israel," etc. (the reading or recitation of which by the Jews is called *Keriäs Schema*), he (Jesus) came before him; then Rabbi *Jehoscha* had it in mind to receive him back again and beckoned to him with his hands; but he (Jesus) supposed that he had utterly repelled and rejected him (by such a beckoning), and so went away, erected a baked brick, and bowed down before it. This frivolous lie and blasphemy also stands, in these very same words, in the Talmudic tractate *Sota, fol.* 47, *col.* 1, as well as on p. 19 in the *Disputation* of Rabbi *Jechiel* which he held with *Nicolaus*. It is also written on this matter in the book *Maggen Abraham* by Rabbi *Abraham Perizol*, in the 59th chapter, as follows: לפי דברי ז"ל לא עשה עצמו אלוה אלא שזקף לבינה והשתחוה לה והטעה הרבה מישראל בעבודת מרקוליס כמו שנזכר בפרק חלק ובפרק עגלה ערופה that is: According to the statement of our rabbis, of blessed memory, he (Jesus) did not make himself out to be a God (or present himself as such), but rather he erected a baked brick and bowed down before it, and also led many of Israel astray through the worship (or veneration) of *Markolis*, that is, of *Mercury*, as is mentioned in the chapter *Chélek* (namely *Sanhedrin fol.* 107, *col.* 2) and in the chapter *Egla arufa* (or *Eglo arufo*, namely *Sota fol.* 47, *col.* 1).

What kind of idolatry this was, however, can be seen from the Talmudic tractate *Bava mezia, fol.* 25, *col.* 2, where the following is read: מצא מעות מפוזרות הרי אלו שלו : כאבני בית קוליס חייב להכריז . ואלו הן אבני בית קוליס אחת מכאן ואחת מכאן ואחת על גביהן that is: if someone finds scattered money, it is his; but if he finds it lying in the manner of the stones of the place *Kölis* (that is, in which *Markolis* is served), he must have it proclaimed (so that it may be learned to whom it belongs).

The stones of the place of *Markólis*, however, are arranged such that one lies on this side, another on that side, and one lies on top of them. By the aforementioned word *Kólis*, however, *Markólis* is understood, as Rabbi *Salomon Jarchi* writes in his commentary thereon, and as can be seen in the *Tosephoth* (or *Tósephos*) alongside it. In the Talmudic tractate *Sanhedrin*, however, it stands at *fol. 60, col. 2* as follows: הזורק אבן למרקולים זו היא עבודתו that is: he who throws a stone at *Markólis* commits idolatry, for this is that by which it is served. It is therefore evident from this that the idolatry of *Markólis* was performed with stones.

That Christ should have committed such idolatry is yet another diabolical fabrication, for he, as may be read in Luke 4:8, said to Satan: "You shall worship the Lord your God, and Him alone shall you serve." Likewise, the Evangelist and Apostle John said in 1 John 5:22: "Little children, keep yourselves from idols," which he learned from Christ. Indeed, idolatry is presented in the New Testament, which contains the teaching of our Savior that he gave to his disciples, as an abominable sin; and the spirit of Paul was provoked when he saw the city of Athens so thoroughly given over to idolatry, as may be read in Acts 17:16. So too did Paul forbid in 1 Cor 5:11 that one should eat

with any idolater; and in 1 Cor 6:10 he teaches that idolaters shall not inherit the kingdom of God. How then should Christ himself have practiced idolatry, when he declared that one must worship God and serve Him alone, and when those who followed his teaching forbade idolatry so earnestly and under penalty of the loss of eternal salvation?

We must now also examine by what means Christ, according to the teaching of the godless Jews, is supposed to have performed his miracles; and here it must be known that they divide themselves on this point into two opinions. For some teach that he performed and accomplished them through the שם המפורש, *Schem hamphorasch*, that is, the name of God, which is called the declared or separated name; but others say they came about through sheer sorcery.

Since the *Schem hamphorasch* is mentioned here, I must take this opportunity to report what the Jews write about it. In some places in those books it is taught that the name *Jehóva* is to be understood by it. In the book called *Sepher habbáhir*, it is written at *fol. 6. col. 3.* concerning it that it has twelve letters, in these words: מאי דכתיב יברכך י' וישמרך יאר י' פניו אליך ויחנך ישא י' פניו אליך וישם לך שלום זה שמו של הקדוש ברוך הוא שם של י"ב דכתיב יהיה יהיה יהיה יהיה יהיה יהיה that is: What is that which is written (Num 6:24-26)? "The LORD bless thee and keep thee. The LORD make His face shine upon thee and be gracious unto thee. The LORD lift up His face upon thee and give thee peace." This is the *Schem hammphorasch* (that is, the declared name) of the holy and blessed God, and it is the name of twelve letters, because יהוה יהוה *Jehova, Jehova* is written there. (These three words have twelve letters in the Hebrew language.) On this matter one may also consult Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 157. *col.* 3., in the Parascha *Tissa*. Elsewhere it is found that the *Schem hammphorasch* has 42 letters, and this is read in the aforementioned Bechai's commentary, *fol.* 64. *col.* 1., in the Parascha *Schemoth*, where it describes the manner in which Moses killed the Egyptian, and what follows thereafter: ת"ש ז"ל שהרגו בשם המפורש ות' ו' ושם המפורש של מ"ב אותיות היה that is: Our rabbis, of blessed memory, have taught that he killed him with the *Schem hammphorasch*, etc., and that it was the *Schem hammphorasch* of 42 letters. In other places it is found that it also has 72 letters, and this is to be demonstrated from Exod 14:19-21, because each of those verses has 72 letters. For this reason *Aben Esra* writes as follows in his commentary on that passage: בעבור שאלה הא' פסוקים דבקים זה עם זה תל אחד יש בו ע"ב אותות על כן מצאנו בספרים כתוב סיכון סוד שם המפורש ותי' ו' that is: Because these three verses stand together and each has 72 letters, we find it written in books that this is a mystery of the *Schem hammphorasch*. More on this matter can also be found in the book *Zeror hammór*, *fol.* 37. *col.* 1., in the Parascha *Vajeze*. This is what I wished to report on this subject, and it is also to be noted here that, according to the book *Caphtor uphérach*, Moses is said to have performed all his miracles through the power of the *Schem hammphorasch*. But I must return to my previous purpose.

Concerning the first opinion, that Christ performed His miracles through the *Schem hammphorasch*: in the accursed blasphemous booklet *Toldoth Jeschu*, on pages 6, 7, and 8, immediately following what was reported above in chapter 2, page 108, regarding the excommunication and exclusion of Christ from the congregation by the High Council at Jerusalem, the following is read: וכששמע ישו הדבר שמחל לבוא בקהל ולידעו ועבר וילך לו אל גליל העליון ויהי שם כמה שנים ובעת ההוא היה שם מפורש חקוק בבית המקדש על אבן שתייה שכשכרה דוד המלך את העפר מצא שם אבן אחת על פי התהום ועליו היה חקוק השם העלה אותו והניחו בקדשי הקדשים והיו החכמים יראים מן הבחורים שלא ילמדו את השם ויחריבו את העולם חס ושלום

ועשו שני אריות של נחשת ותלו אותם על פתח קדשי הקדשים אחד מימין ואחד משמאל וכל מי שנכנס ולמד את השם מיד כשיצא היו נובחים בו האריות ומרוב פחד ובהלה היו השמות פורחים מלבו ושכח אותם וכשנגלה הקול עליו שהוא ממזר יצא מגליל העליון ובא בהחבא לירושלים ונכנס להיכל ולמד שם האותיות הקדושים וכתב השם על הנייר והזכיר השם שלא יכאב לו וחתך את בשרו והחביא בו את הנייר עם השם והחזיר שנית את השם וחזר הבשר למקומו ועל ידי כישוף ושם טומאה נכנס למקדש דאם לא כן איך הניחו הכהנים בני אהרן הקדושים ליכנס אלא ודאי בשם הטומאה וכישוף פעל את הכל וכשיצא מן הפתח נבחו בו האריות ושכח את השם. אז הלך חוץ לעיר וחתך את בשרו והוציא את הכתב וצירף האותיות ולמד את השם והלך לבית לחם יהודה מקום לידתו וצעק בקול גדול מי הם אתם המשומדים שאומרים עלי שאני ממזר ופסול הם הממזרים ופסולים הלא ילדתני אמי בתולה ודין קדקדה נכנסתי בה ואני בן אלהים ועלי נבא ישעיה הנביא הנה העלמה הרה וגו' הלא אני בראתי את עצמי ובראתי את השמים ואת הארץ ואת הים וכל אשר בם. ויענו ויאמרו לו תן לנו אות ומופת שאלוה אתה ויען ויאמר הביאו לי מת אחד ואחיה אותו ורצו ויחפרו קבר אחד ולא מצאו בו דקי עצמות ויבואו ויגידו לו לאמור לא מצאנו רק עצמות ויאמר הביאום לי ויביאום לו ויצרף העצמות עצם אל עצמו וקרם עליהם עור ובשר וגידין ויקם ויעמוד על רגליו וחי וראו האנשים את הדבר ויחמהו ויאמר להם הזאת תימה הביאו לי מצורע אחד וארפא אותו וריפאו לו מצורע ורפא אותו גם כן בשם המפורש ויהי בראותם כן ויפלו וישתחוו לו ויאמרו לו בודאי (that is: After Jesus had heard that he had been declared unfit by the High Council to enter the congregation of God, he was greatly distressed, took to flight, and went into upper Galilee, where he remained for many years. At that same time, however, the *Schem hammaphorasch* was engraved in the Temple upon the *Even Schetija*, that is, upon the foundation stone of the Temple. For when King David had dug the foundation of the Temple, he found there a stone upon the abyss, upon which that same Name was engraved; he took it away from there and laid it in the Holy of Holies. But since the Sages feared that the students, or young men, might perhaps learn this Name and thereby destroy the world, God forbid, they made, through the *Schem* (through which miracles are performed), two bronze lions and hung them above the door of the Holy of Holies, one on the right side and one on the left. As soon as anyone had gone in and learned that Name, the lions would bark at him when he came back out, whereupon the Name, on account of the fear and consternation that had come upon him, flew from his mind and memory, so that he forgot it. After it had become publicly known and manifest concerning Jesus that he was a Mamser, or bastard, he departed from upper Galilee and came secretly to Jerusalem, entered the Temple, learned the holy letters, wrote the Name upon parchment, and after he had spoken the Name, so that he would feel no pain, he cut open his flesh and concealed the parchment with the Name therein; and when he spoke the Name a second time, the flesh returned to its place and grew back together. He entered the Temple, however, through sorcery and through an unclean Name, that is, through the name of an unclean spirit; for if it were not so, how would the priests, who were of the holy lineage of Aaron, have permitted him to enter? Therefore it is certain that he accomplished everything through an unclean Name and through sorcery. But when he went out through the door, the lions barked at him and he forgot the Name. Thereafter he went out of the city, cut open his flesh, and after he had taken out the writing, assembled the letters, and learned the Name, he went to Bethlehem in Judah, to the place where he was born, and cried out with a loud voice: What sort of wanton fellows are these who declare of me that I am a bastard and unclean? They are the bastards and the unclean ones. Did not my mother bear me as a virgin? I entered into her through the crown of her head, and I am the Son of God. Of me also did the prophet Isaiah prophesy (Isa 7:14): Behold, a virgin is with child, etc. Did I not create myself? Did I not create heaven and earth and all that is therein? They answered him, however, and said: Give us a sign and a wonder that you are God. He then answered and said: Bring

me a dead man and I will make him alive. They ran off, dug up a grave, but found nothing in it but dry bones, and reported this to him, saying: We have found nothing but bones. He, however, said: Bring them here. And when they had brought them to him, he laid them together, fitting bone to bone, and covered them with skin, flesh, and sinews. Thereupon the one who had been dead rose up, stood upon his feet, and was alive again. When the people had seen this, they marveled. He, however, spoke to them: Do you marvel at this? Bring me a leper and I will heal him. Then they brought him a leper, and he healed him as well through the *Schem hammphorasch*. After they had seen this, they fell down and worshipped him, and said to him: You are assuredly the Son of God. These are the words of the blasphemous booklet *Toledoth Jeschu*.) It is likewise written on page 11 of the aforementioned booklet that when Jesus appeared before Queen Helena, before whom he had been accused by the Sages as a sorcerer, he likewise performed miracles through the *Schem hamphorasch*, cleansed a leper, and raised a dead man back to life.

From this it can be seen that the godless villain who wrote the little book had, here and there, set his sights on something from the *New Testament*, which he sought to distort and pervert, and to apply in his diabolical slanders. Just as it is, however, a palpable lie that lions made of bronze should bark, and moreover that lions are not accustomed to bark but to roar, so too is all the rest an untruth instilled by the hellish dragon, which is not worthy of refutation. This much, however, is to be noted: that the Jews do not even agree among themselves as to whether *Jesus* presented Himself as a God or not. In the words of the blasphemous little book *Toledoth Jeschu* cited above, it is clearly stated that He presented Himself as the Creator of heaven and earth; whereas Rabbi *Abraham Perizol*, in his book *Maggen Abraham* (or *Abrohom*), in the 59th chapter, as has already been indicated above, writes that this is not the case, when he says: לפי דברי ז"ל לא עשה עצמו אלוה, that is, according to the testimony of our rabbis, he did not present himself as a God.

Since mention has also been made of the foundation stone, which is called *Even Schatja*, I do not consider it unhelpful to indicate as well what foolish dreams the Jews have about it. It is to be noted that some of them hold that it was the stone mentioned in Gen 28:11, which Jacob placed under his head and slept upon, but which God afterward sank into the earth. Therefore, in the *Jalkut Schimoni* on the Five Books of Moses, *numero 120. fol. 35. col. 4.*, over the words "and he took a stone of the place, etc.," it is written thus: ויקח את האבן אשר שם מראשותיו מה עשה הקב"ה מגדל ימינו הטביע האבן עד עמקי תהום ועשה אותו סניף לארץ כאדם שהוא סניף לכיפה לפיכך נקרא אבן שתייה שמשם הוא טבור הארץ ומשם נמתחה כל הארץ ועליה היכל עומד שנאמר והאבן הזאת אשר שמתי מצבה יהיה בית אלהים : that is, "And he (namely Jacob) took the stone of the place and laid it as his pillow. What did the holy and blessed God do: He trod the stone with His right foot down to the depths of the abyss, and made it an appendage of the earth, just as a man makes an appendage for a vault; therefore it is called *Even Schatja*, that is, the stone of the foundation, because there is the center of the earth, and from there the entire earth was spread out, upon which the Temple also stands, as it is said (Gen 28:22): 'And this stone, which I have set up as a pillar, shall become a house of God.'" This little fable also appears in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 38. *col.* 4., in the Parashah *Vajeze*, and in the commentary of Rabbi Moshe bar Nachman on the said Five Books of Moses, *fol.* 25. *col.* 4., in the last-mentioned Parashah, as well as at the end of chapter 35 of the Chapters of Rabbi Eliezer, and in the *Midrash Tillim* on Ps 91, *fol.* 40. *col.* 4.

Others, however, are of the opinion that God sank this stone into the abyss at the very beginning, at the creation of the world. In the *Jalkut chadasch fol.* 35. *col.* 2. *numero* 23, under the title *Beriath haolam vehaadam*, the following is read from the *Sohar* on this subject: בשעה דק"בה את העולם השקיע בתוך התהום אבן אחד חקוק עליו כשמו והשקיע בתהום וכשהמים רוצים לעלות רואים שם הקודש חקוק על ההוא צרור ושבים לאחוריהם ועד היום הזה ההוא צרור חקוק כשמו גו התהום וכשבני האדם נשבעין באמת האי צרור עולה ומקבל השבועה זו בתוך לחון התהום ומקיים העולם וכשנשבעין לשקר האי צרור עולה לקבל השבועה ומיד חוזר לאחוריו המים נגרים ונצים ומחיות החקוקים על הצרור פוזדים לתוך התהום ונסתרין ומיד המים רוצים לעלות ולהציף העולם עד ששולח הק"בה מלאך ששמו יעזריאל שיש בידו מפתחות ברזא דשמא קדישא וחקק על ההוא צרורא האתייא כבתחלה ומרן העולם מתקיים: that is, when the Holy and Blessed God created the world, He sank a stone into the midst of the abyss, upon which His name is written. Now when the waters wish to rise up, they see the holy name (namely the *Schem hammphorasch*) that is written upon the stone, and they turn back. And to this very day that same stone, upon which His name is written, remains in the midst of the abyss; and when people swear an oath in truth, this stone rises upward and receives that oath, and thereafter returns back into the midst of the abyss and sustains the world. But when they swear a false oath, this stone rises up and receives that oath, and immediately turns back again; the waters, however, pour out and overflow, and the letters that are written upon the stone scatter apart in the midst of the abyss and disperse. Thereupon the waters immediately wish to rise up and flood the world, until the Holy and Blessed God sends an angel by the name of *Jasariël*, who holds in his hand seventy keys according to the mystery of the holy name, and writes the letters back upon that stone as they stood upon it before, and thus the world is preserved. And at the end of the little book printed in Prague, *Iggéreth (or Iggéres) haviccúach schel Rabbi Schem Tof*, half a sheet is printed at the end, in which the following is stated on this matter: ה׳ בחכמה יסד ארץ כונן שמים בתבונה ללמדך שכשברא הקב״ה את עולמו כילד אשה בראו מה ילד אשה מתחיל מטבורו ופוחת לכאן ולאכענה עדדין כך התחיל הקב״ה לברוא את העולם מאבן שתייה ומקדש הקדשים ומשם הושתת העולם ולכך נקראת אבן שתייה שממנה התחיל הקב״ה לברוא את עולמו וברא בית המקדש למעלה בשמים ובית המקדש למטה בארץ זה לעומת זה שנאמר תביאמו ותטעמו בהר נחלתך מכון לשבתך אל תקרי מכון אלא מכוון זה לעומת זה כנגד זה: that is, (it is written Prov 3:19:) The LORD founded the earth by wisdom and established the heavens by understanding. This teaches you that when the Holy and Blessed God created His world, He created it as a child that is born of a woman. Just as a child begins to form from its navel and spreads outward in all four directions, so God began to create the world from the *Even schetija*, that is, the Foundation Stone, and from the Holy of Holies of the Temple; and from that same stone the world was laid and founded. For this reason it is called *Even schetija*, or the Foundation Stone, because God began from it to create His world. And He created a Temple above in heaven as well as a Temple below upon the earth, and indeed created the one directly opposite the other, as it is said (Exod 15:17): Bring them in and plant them on the mountain of Your inheritance, the *machon*, that is, the place of Your dwelling. Read not *máchon*, that is, the place, but rather *mecuvvan*, that is, directed over against Your dwelling, one opposite the other. In the Chaldean translation of Jonathan, Exod 28:30 is also read as follows: וחקק ומפרש בשמן שתיה דביה חתם מרי עלמא פום תהומא רבא מן שרוייא: that is, it was also (the *Schemhammphorasch*, as may be seen from what precedes) written and explained upon the Foundation Stone, with which the Lord of the world sealed the mouth of the great abyss from the beginning. In the Talmudic tractate *Joma*, however, this stone is mentioned at *fol.* 54. *col.* 2. as follows: משניטל הארון אבן היתה שם מימות נביאים ראשונים ושתייה היתה נקראת גבוהה מן הארץ ג׳ אצבעות: that is, after the Ark was taken away, there was

a stone there from the times of the first prophets, which was called Schetija and was three fingers' breadth above the ground. In the *Gemara*, however, following upon this, it stands at *fol.* 54. *col.* 2.: תנא שממנה הושתת העולם, that is, we learn that from that same stone the earth was founded. And shortly thereafter it follows: רבי יצחק נפחא אמר אבן ירה הקדוש ברוך הוא בים ממנו נשתת העולם: that is, Rabbi Isaac the Smith said: the Holy and Blessed God cast a stone into the sea, and from it the earth was founded. These are the rabbis' dreams concerning such a stone.

From what has been cited from the defamatory little book *Toledoth Jeschu*, however, a gross lie is plainly visible: in the words quoted above, it is stated that when King David had the foundation of the Temple dug, he found that stone upon the abyss, which the sages are then supposed to have placed in the Holy of Holies of the Temple. For how can it be possible that the foundation was dug so deep as to reach the middle of the earth and into the very midst of the abyss of the sea? Indeed, since that stone, according to the content of what has been cited from *Jalkut chadasch, fol. 35. col. 2.* and taken from the *Sohar* (which is held in very high esteem by the Jews), was sunk into the abyss at the very beginning of the creation of the world and is supposed to remain there to this very day, how then can it be that it was ever dug out and placed in the Temple, and that Christ learned the *Schem hammphorasch* from it?

Returning now to the matter of the performance of miracles: these are said to be possible not only through the *Schem hammphorasch*, but also through other holy names. Hence in the book *Nischmath* (or *Nilchmas*) *chajim* by Rabbi *Menasse ben Israel*, in the 30th chapter of the third part, *fol. 147. col. 1. 2.*, the following is written: כי עם השמות הם ככלי אומנתו של מקום מהם כרצונו או לכבודו של מקום כשהדין הוא אהוב למעלה ונחמד למטה ואינו מת בחצי ימיו ואינו נופל ביד שונאיו . אמר השם ליסמה ע"ה ונלחמו אליך ולא יוכלו לך כי אתך אני להצילך . אבל מי שישתמש בהם מרעת עצמו ושלא לכבודו של מקום הוא נכרת בחצי ימיו ונופל ביד שונאיו וסוף שיחתם ברעה אמרו רז"ל דאשתמש בתגא חלף והרי זה כמי שגנב טבעתו או כליו או חותמו של מלך ומשתמש בהם שהוא חייב מיתה . ואפילו ישעיה שהיה נביא אמת לפי שהזכיר שם מן השמות להנאת עצמו כמו שאח"ל במפכת יבמות אמר שם ונתבלע בארז נענש ונפל ביד שונאיו והרגוהו כפי שנזכר שם והבן זה מאד כי בדבר הזה יבחנו המשתמש בשמות שלא ברצונו של מקום כשימות קודם זמנו או יכלה שנונה או יכרה בחצי ימיו that is: the names are, as it were, the instruments of God's art, for He has placed within their power that signs and wonders shall come to pass through them. Moreover, he who makes use of them according to God's will, as the prophets (did), or employs them for the honor of God, as the pious (are accustomed to do), is beloved above (in heaven) and pleasing here below (on earth), and does not die in the middle of his years, nor does he fall into the hands of his enemies; for this reason God said to the prophet Jeremiah: "Though they fight against you, they shall not prevail against you, for I am with you to deliver you" (Jer 1:19). But whoever uses them according to his own mind and not for the honor of God shall be cut off in the midst of his days, and shall fall into the hands of his enemies, and shall in the end come to a wretched end. Hence our Rabbis, of blessed memory, say: whoever makes use of the crown shall pass away and die; for such a one is like someone who has stolen the king's ring, or his vessels, or his seal, and makes use of such things, whereby he becomes guilty of death. Indeed, even Isaiah, who was a true prophet, and of whom our Rabbis, of blessed memory, report in the Talmudic tractate *Jevamóth* (or *Jevómos*) that he pronounced a name and was swallowed up by a cedar tree, was punished and fell into the hands of his enemies, who killed him, as is mentioned there in the Talmud, because he had used one of the holy names for his own benefit. Take careful

note of this, therefore, for by this a person who uses the names without God's will is put to the test, namely when he dies a sudden death and is cut off in the midst of his days and loses his life.

In the booklet *Schévet Jehúda*, at *fol.* 64, *col.* 1, *numero* 61, the following is also read concerning such miracles: שמעתי כי בספרד העלילו קצת שמצאו נער בבית איש יהודי הרוג וקרוע כנגד הלב ואמרו כי הוציאו את לבו לחוג בו ובא דון שלמה הלוי חכם ומקובל היה ושם תחת לשון הנער שם אחד הקיץ הנער ואמר מי הרגו ומי הוציא את לבו להעליל נגד העניים היהודים: that is, I have heard that in Spain there were some who sought a pretext and occasion against the Jews to do them harm, and who alleged that they had found a boy in a Jew's house who had been killed and split open at the chest; they therefore claimed that the Jews had removed his heart in order to use it for their festival. But there came *Don Salomon Levi*, who was a wise man and a Kabbalist, and he placed a certain name under the tongue of the boy, whereupon the boy awoke and said who had killed him and removed his heart, and that this had been done so that a pretext might be had against the poor Jews, and such a deed attributed to them. A similar example is also found at *fol.* 45, *col.* 1–2, *numero* 38, in the aforementioned booklet *Schevet Jehuda*. So too is the following read in the said book *Nischmath* (or *Nischmas*) *chajim*, in the 28th chapter of the third *Maamar*, *fol.* 145, *col.* 1: כתב בעל שלשלת הקבלה בדף נ"ה: וזכור חכם אהד מקובל נידון לשרפה בזמן הרמב"ן וזרקו על האש המור תחתיו בחשנם שהיו כסולין עוניו והצור מעזה שמח כגלת לעיני הרמ"בן חי וקיים כמנהגו. וגס בשנת חמשת אלפים ושלש מאות ושתים ליצירה מפורסם הוא ומהועת זאת בכל הארץ איך הקיסר קאראלוס החמשי יצא בהיל גדול ועצום כבד מאד ויהי המאה וחמשיה האוניות בארבע מאות ויסע ממיורקה והגיע לאלגיזיר עיר בארץ ברבריה ויצאו אנשי הקיסר אל היבשה וילחמו עם הערביום ווסבי ההבש וחונן על העיר סביב ותבוא העיר במצור. ואין בלילה ההוא ה' הטיל רוח גדולה אל הים ויהי סער גדול בים והולך ה' את הים ברוח קדים עזה כל הלילה ויגער בים ויהמו גליו ויזועו אנשי אוניות הקיסר בשבור חכמתם בלע. והשברתה חמש עשרה ומהשמיטות ושתים מהגדולות ולאתניות הבינוניות אין מספר. וגם בשאחית ההיה יד ה' רבה וישכרו החתים. וגם באגשי החיל אשר ביבשה ביתה מהומת ה' ולא יכלו עמוד על רגליהם מקור ומהערב וחחי צעקה גדולה בים וביבשה כיס ההוא אשר כמוהו לא נהייתה מאז. כי יד ה' היתה בם להוונם ולאבדם. מהם סתו מהם מהם ברעב מהם ירדו חיים שאולה. וירא הקיסר כי מן השמים גלחמו וישא רגלו וילך לו אל ארצו. כך כתבו כל סופרי העתים המעשה הזה. אמנם דע נא כי סבת הסער הטול ההוא חיה חכם אחד הנקרא בבגדו רוהן מקובל גדול. כי בראותו הסכנה העצומה ואך כל היהודים היו מעוונדים למוח חטיל בים איזה שמות הקדש הכובים על לה ויהמו גליו ותנעשו כי חזה לו והאוניות צללו בעופרת במים אדירים כאשר שמעת. אשר על כן נתן לו המלך מקום בחדר המלכות: that is, he who composed the book *Schalscheleth hakabbala* (or *Schalschéles hakkabbólo*) writes at *fol.* 55 (in my copy printed at Amsterdam it stands at *fol.* 43, *col.* 1) how a wise man who was a Kabbalist was condemned to the fire in the time of *Rabbi Mosche bar Nachman*, and that those who were to burn him threw a donkey into the fire in his place; but after the evening prayer of the Sabbath he came to *Rabbi Mosche bar Nachman*, alive and well, just as he had been. Likewise, that the Emperor *Carolus the Fifth*, in the year 532 after the creation of the world (that is, in the year of Christ 1542), as is well known and acknowledged in all lands, set out to sea with a great army and a very mighty host, having some four hundred ships; and when he had sailed from the island of Majorca and landed near Algiers, a city in Barbary, the Emperor's men went ashore and made war upon the Arabs, who rode on swift horses, and they also encamped all around the city and besieged it. And how God caused a great wind to come upon the sea that same night, and there was a mighty storm, so that God drove the sea the entire night with a strong east wind and rebuked it, so that its waves roared and the Emperor's men who were aboard the ships were tossed about like drunkards, and their wisdom was brought to nothing; so that fifteen of the galleys and two of the great ships were shattered, and of the medium-sized vessels a countless

number; and the mighty hand of the LORD was also upon the rest, so that their masts were broken. And the plague of God likewise came upon the soldiers who were on dry land, so that they could not stand on their feet for frost and hunger, and there was a great cry at that time on water and on land, the like of which had never occurred before, for the hand of the LORD was against them to afflict them and bring them to ruin. Some of them perished by the sword, some by hunger, and some went down alive into the pit. And when the Emperor saw that he was being fought against from heaven, he set out again and returned to his own land. All the chroniclers have recorded this event in this manner. But you must know that a certain wise man and Kabbalist, who is called by his surname *Dorange*, was the cause of this great storm; for when he saw the great danger before his eyes, how all the Jews would lose their lives, he cast certain holy names that were written upon a tablet into the sea, whereby its waves roared and moved violently, and the ships sank like lead in the mighty waters, as you have already heard. For this reason the king (of Algiers) also gave him a place of residence in the forecourt of the innermost royal palace and received him as his counselor.

Regarding the *Schem hammaphorasch*, the following is also written about it in the book *Rasiel*: זה שם המפורש שהזכיר משה רבינו עליו השלום בסנה בי : שיזכור אותו על השד יברח ועל האשי'כבה ועל החולי יתרפא ועל החורף יתגרש ואם יזכור אדם שמו ויכתוב אותו על דפיתנא ימפ ועל השלטון יאהב אותו והדור שלא תקרא אותו אלא אם דהוה טהור ונקי מכל טומאה וכל מי שיקרא אותו ואינו טהור ונקי ימות ודאי, that is: This is the Schem hammaphorasch, of which our teacher Moses, upon whom be peace, made mention in the bush. When someone invokes it over a devil, the devil takes flight; over a fire, it is extinguished; over an illness, it is healed; over thoughts, they are driven away. When someone also makes mention of it and writes it upon an enemy, that enemy will die; written upon a ruling regent, he will come to love him. Take care, however, that you do not read it unless you are pure and clean of all filth, for whoever reads it and is not pure and clean will surely die. By this name, *Moses* is also said to have slain the Egyptian (who is mentioned in Exod 2:12), as can be read in *Rabbi Solomon Jarchi's* commentary on that passage and in the book *Zerór hammór fol. 64. col. 4.* (because in v. 14 an Israelite said to Moses: "Do you say this to strangle me?" Just as if he had meant to say: do you also wish to kill me through the utterance of certain words, as you did the Egyptian?), where it is written: מכאן אנו למדים שהרגו בשם המפורש, that is: "From this we learn that he killed him through the *Schem hammaphorásch*." Likewise, in the book *Zeena ureéna fol. 6. col. 1. 2.*, in the Parashah *Nóach*, it can be read from the *Jalkut Schimoni* that a maiden named *Ischtahar*, with whom the angel *Schamchas* had wished to commit fornication, ascended into heaven by means of the *Schem hammaphorásch*. And in the little book *Ben Sirá*, at *fol. 9. col. 2.*, mention is made of *Lilith* (or *Lilis*), Adam's first wife, that she likewise flew up into the air by means of it, as will be shown in greater detail below in the 8th chapter of this first part. Likewise, it will be reported below in the 8th chapter of this first part how *Abishai*, through the utterance of a name, caused King *David*, whom *Ishbi* of *Nob* had intended to kill, to remain suspended between heaven and earth, in the air. But let this suffice for now regarding the performance of miracles through the *Schem hammaphorásch* or other holy names.

Concerning the other opinion of the godless Jews, namely that the miracles of Christ did not occur through the *Schem hammphorásch* but through sorcery: on this matter the following is read in the old *Nizzáchon p. 41*: כל מעשיו כשוף היו that is, All his works were sorcery. And *p. 90*, where his miracles are mentioned, it is written: הא לך אשר כי על ידי כישוף עשה כמו שעושין חובריס וקסמים ומעוננין

that is, Say that he performed them through sorcery, as sorcerers, soothsayers, and black magicians are accustomed to do. So also at *p. 239* of the same work it is reported of him thus: דעו כי מכשף היה וכל נפלאותיו היו על ידי כשוף that is, Know that he was a sorcerer, and that he performed all his miracles through sorcery. And p. 34, on the words of Exod 8:7, "Then the magicians did likewise," it is written: מכאן אמר רבי אברהם הגר שלא ידע ישו שם המפורש שהרי אפילו בימי משה שהיו דור קדוש לא ידעו כ״ש אחרי כן אלא כל מה שעשה עשה על ידי כישוף כי כתוב בעוון גיליון שהיה במצרים ב׳ שנים ושם למד חכישוף כדאמרינן עשרה קבין כישוף ירדו לעולם תשעה נטלה מצרים ואחת כל העולם : *that is, Therefore Rabbi Abraham the proselyte, who adopted our faith, says that Jesus did not know the Schemhammphorasch; for consider that even in the time of Moses, which was nonetheless a holy generation, they did not know it, how much less then was it known after those times; therefore he accomplished everything he did through sorcery; for it is written in the Gospel that he was two years in Egypt, and there he learned sorcery, as we say (in the Talmudic tractate Kidduschin fol. 49, col. 2) that ten measures of sorcery came down into the world, and Egypt took nine measures, while the rest of the world took only one measure.* So also in the book *Chissuk emuna*, p. 452, it is said of Simon that through sorcery he deceived people to such a degree that they regarded him as a divine man, and the following is added: מכאן ראיה גם לאותות ישו שהיו נעשים בכישוף ולפיכך הפתאים והפתיים אחריו חשבוהו כמו כן לאלוה כאשר אתה רואה היום : *that is, From this we also have proof against the miracles of Jesus, that they occurred through sorcery; for this reason the simple-minded who were led astray after him (so that they believed in him) likewise regarded him as GOD, as you see to this day.*

From this and the preceding discussion, it is thus evident what godless things the senseless Jews teach concerning the most holy and innocent Savior Christ. For this reason, in the Talmudic tractate *Sanhedrin fol. 103. col. 1.*, the question is also raised as to what the words of Ps 91:10, "And no plague shall come near your dwelling," mean, and the answer given is: שלא יהי לך בן או תלמיד שמקדיח תבשילו ברבים כגון ישו הנצרי : *that is, that you may have no son or disciple who burns his food publicly (that is, who strays from the right path, practices heresy and idolatry, and spreads such teaching publicly,) as Jesus the Nazarene did.* We can also reasonably conclude from this that what the converted Dietrich Schwabe indicates in his work "The Jewish Cloak," in the 2nd chapter of the first part, must be true, where he writes as follows: They (namely the Jews) misuse the name of JESUS to such a degree, and hold it in such contempt, that when they become angry with their children and wish to call them by the most shameful names, just as one might say "you ill-bred rascal" or "you arch-villain," they call them *Jeschu Nozeri*, that is, JESUS of Nazareth, as a term of contempt, as if they wished to say: you are as wicked a rascal or knave as Jesus of Nazareth was. This is also confirmed in the converted Ferdinand Hesse's "Jewish Scourge," in the second part, in the fourth chapter, where he likewise holds this up to the Jews and says: When you have children who are wicked knaves and refuse to behave, you call them Jesus, in this manner: "Oh, what a *Jeschu* you are!" And in the third chapter of the third part he writes as follows: When the Jews call Jesus by the most honorable name they can, which they may sometimes be compelled to do on account of Christians, they call him *Jeschu*. Likewise, when they are angry with their own children, or wish to call some wicked and dissolute rascal and knave by a name, they say *Jeschu Nozeri*, that is, Jesus of Nazareth, as a term of contempt, as if they wished to say: you are just as much a rascal and knave as Jesus of Nazareth. This is likewise attested by the converted Jew Samuel Friedrich Brenz, in his little book which he entitled "The Jewish Shed Snakeskin," where in the first chapter he breaks out

into these words: When a Jew wishes to insult another in the most extreme manner, he calls him *Jeschu Nozeri*, or "you *Tolui*." When one among them refuses to behave properly, the Jews have this proverb among themselves and say he acts like the *Tolui*, that is, like the Hanged One.

All of this is to be believed all the more because in the *Sepher chasidim*, number 1103, it is commanded to give the name of a wicked person to one who does not behave well, where the words read as follows: אִם צַדִּיק וְיֵשׁ לוֹ בֵּן רָשָׁע מִצְוָה לִקְרֹא לוֹ שֵׁם אוֹתוֹ פְּלוֹנִי כְּמוֹ עֵשָׂו בֶּן יִצְחָק עֵשָׂו בֶּן נִמְרוֹד וְאִם לְאוֹתוֹ רָשָׁע קָטָן רָשָׁע יִקְרָא אֹתוֹ בֶּן מְנַשֶּׁה בֶּן אָחָז, that is: when a righteous or pious man has a wicked son, it is commanded to call him Esau the son of Jacob, Esau the son of Nimrod. But when that same wicked son has had a wicked forefather, one must call him Manasseh the son of Ahaz. Now, since they are supposed to call an ill-bred son Esau, because Esau was a wicked man, as will be demonstrated at length from their books below in the 16th chapter of this first part, there is no room for doubt whatsoever that they also call such an ill-bred son Jeschu, since they regard JESUS, in the most blasphemous manner, as a wicked man.

The two aforementioned opinions of the Jews, driven by the hellish spirit, must be briefly yet thoroughly refuted; and they must therefore know that Christ performed His miracles neither through the *Schem hammephorash*, nor through sorcery, but through His own divine power and might, which He possessed as the only Son of God and the true *Messias*. For He is called in Isa 9:6 פלא *Péle*, that is, wonderful or wonder-working; אל גבור *El gibbor*, that is, mighty God; and אבי עד *avi ad*, that is, Father of Eternity, or Eternal Father; from which it is clearly to be seen that He, as the mighty and eternal God, was to be wonder-working. So also, as the uncreated Angel of the Lord, who manifested Himself many times during the period of the Old Testament, when He appeared to *Manoah* (as is to be seen in Judg 13) and was asked what His name was, He gave this answer: Why do you ask after my name, which is indeed פלאי *Péli*, that is, wonderful or wonder-working? That the words of Isaiah are also to be understood as referring to the *Messias* is attested by Rabbi Moses bar Maimon in his letter called *Iggereth* (or *Iggeres*) *hattéman*, which is printed at the back of his *Sepher mizvôth* (or *Mizvos*) at Amsterdam, where at fol. 127, col. 1, his words read as follows: קרא לו הק"בה שש שמות כאמרו כי ילד יולד לנו בן נתן לנו ותהי המשרה על שכמו ויקרא שמו פלא יועץ אל גבור אבי עד שר שלום וזה שקראו אל על דרך ההפלגה להודיע שמעלתו מעולה ממעלת כל אדם: that is, The holy blessed God has named him (the *Messias*, as the preceding words clearly indicate) with six names, when it is said: Unto us a child is born, a son is given unto us, whose government is upon his shoulder, and he has called his name wonderful or wonder-working, Counselor, mighty God, Eternal Father, Prince, Peace. That he calls him *El*, that is, God, however, is done *hyperbolicè*, that is, in a manner of excessive speech, in order thereby to give to understand that his glory will be more excellent than the glory of all men. The said words are likewise expounded of the *Messias* in the book *Rabbôth* (or *Rabbos*) in *Devarim rábba* (or *Devorim rabbo*), fol. 235, col. 1. In this, however, Rabbi Moses bar Maimon errs, in holding that he is called *El*, that is, God, by way of excessive speech; for this name properly belongs to Him as the eternal Son of God, which is proven by the fact that He is also called Father of Eternity, and it is said of Him in Mic 5:2 that His going forth has been from eternity. So also the name *El gibbor*, that is, mighty God, is given in Holy Scripture to the Lord alone, as is to be seen in Deut 10:17, Neh 9:32, Isa 10:21, and Jer 32:18. That the word *El* here does not mean "mighty," as it sometimes has this meaning elsewhere in Holy Scripture, but rather means "God," is confirmed by the Chaldean translation, in which the words *El gibbor* are rendered אלהא גברא, which

sufficiently demonstrates this. If this is indeed the case, then He performed all His miracles through His own divine power, as the wonderful and mighty God, and not, as the devil alleges through the Jews, through the *Schem hammephorash* or sorcery.

But this too is an accursed slander, that Christ performed His miracles through sorcery, since no sorcerer, and no devil either, can raise a dead person, as Christ the Lord did, even according to the testimony of that infernal little book *Toledóth Jéschu*, and I prove this from the book *Nischmáth* (or *Nischmas*) *chájim fol. 148. col. 1.*, where Rabbi Menasse ben Israel, in the third chapter of the third *Máamar*, writes as follows: אמרו ח"ל שלשה מפתחות לא נמסרו ביד שליח ובמערבא אמרי ד' וסימנם מפ"ת רצוני : לזכר מטר פרנסה תחייה חיה רמזו לנו שלא יש כח בשום שד או רוח שהם שלוחי השם לפעול הפעולות הללו ולכן לא תמצא שום מכשף אשר נאמר עליו שהיה לו כח להוריד מטר להחיות זרע ופרנסה בעולם להחיות מתים או לפתוח רחם העקרות זולת הנביאים הקדושים היו פועלים אותם דמיון משה שמואל אלישע אליהו ודומיהם על ידי תפלה והתנונים להשם יתברך כי אין יכולת בשום בריה לפעול אותם מבלעדי השם ובמעלה הזאת יבחנו הנביאים מפועלי האון: that is, our Rabbis, of blessed memory, say (in the Talmudic tractate *Taanith* (or *Taanis*) *fol. 2. col. 1.* and in the tractate *Sanhedrin fol. 113. col. 1.*) that there are three keys which are not given by God into the hand of one who is sent by Him; in the land toward the setting of the sun, however, it is said there are four, which are indicated by the word מפתח *maphtéach* (which means "a key" and consists of the letters M, P, T, and Ch), and the first letter M signifies *Mátar*, that is, rain; the second P signifies *Parnása*, or *parnóso*, that is, sustenance or nourishment; the third T signifies *Techija*, that is, the resurrection of the dead; and the fourth Ch signifies *chája*, that is, childbearing, or birth; and by this they have indicated that no devil or spirit, which are God's messengers, has any power whatsoever to perform such works. Therefore you will also find no sorcerer of whom it is said that he had the power to bring down rain, to bring forth seed and nourishment, to raise the dead to life, or to open the barren womb; and the holy prophets, such as Moses, Samuel, Elisha, Elijah, and others like them, performed such things only through their prayers to God, for no creature has any power to bring these things to pass except God, and the true prophets are distinguished from those who do evil by this very prerogative. These are the words of the aforementioned Rabbi Menasse.

Those, therefore, who dared to say in a godless manner of Christ that He performed His miracles through sorcery, and consequently also raised the dead through sorcery, were incompetent asses who did not even know that, according to their own *Talmud*, this could not be true; or else the Devil, the sworn enemy of Christ, had so hardened their minds that they could not think of it. It is also well worth noting that *Rabbi Menasse ben Israel* reports that none but the true prophets of God had done such things, and that by this means the false prophets and wicked men are distinguished from the true prophets; from which it then irrefutably follows that Jesus, who, as is reported in the little book *Toledoth Jeschu* itself, raised certain dead persons, must at the very least have been a pious and true prophet. Since, moreover, it is said of God in Ps 72:18 that He alone does wonders, and He would therefore have had to have performed those miracles that are attributed to Christ, it would follow from this, in a blasphemous manner, that God had thereby helped Christ to carry out his seductions away from the paths of righteousness, to introduce all manner of errors, and to bring a shameful idolatry into circulation, which wicked deeds are blasphemously imputed to our most innocent Savior by His sworn enemies, the Jews.

Having now seen from the foregoing what abominable vices the godless Jews, at the instigation of the devil, attribute to Christ the Lord, we also wish to consider at this point what they further write about Him from such an impulse, and how He is supposed to have fallen into the hands of His enemies. The history of the New Testament teaches us that when the time of His suffering, which had been appointed from eternity, drew near, Satan entered into Judas Iscariot, who was one of His disciples, and who betrayed Christ, whereupon He was seized and led away as a prisoner, as may be read in Luke 22. The devil, however, presents this matter in the blasphemous little book inspired by him, the *Toledoth Jeschu*, mixed with horrible lies and in a manner altogether different, so that he might only cast suspicion upon the New Testament, as though the matter were presented therein in a completely different way than it actually is. But so that the devil's shameful tricks therein may be seen, I will set down here everything that is found therein on this subject; from page 8 to page 17 the words read as follows: ויהי ביום החמשי ותבא השמועה רעה לירושלים : ויהי בבואם לעיר הקדש ויגד להם את כל אשר עשה ישו ושמחו הפריצים שמחה גדולה : אבל הזקנים והחסידים והחכמים געו בבכיה מאד וסנהדרי גדולה וסנהדרי קטנה אבלו אבל גדול: ויאמרו לשלח אליהו אחריו כי אמרו בלבבם אולי ננצח אותו בעבור ה׳ להפילו בדין ומשפט מות וישלחו אחריו את ענניה ואת אחזיה אנשים חשובים מסנהדרי קטנה ויבאו לפניו וישתחוו לו למען הרבות מכשוליו והוא היה סבור שהם גם כן מאמינים לו ויקבלם בסבר פנים יפות ויושיבם בראש סיעתו הרשעה ויאמרו לו הנה החסידים והחשובים שבירושלים הם שלחוני אליך שתבא אליהם כי שמעו עליך שהן אלהים אחר : ואמר להם ישו האמת שמעו והנה כל אשר תאמרו אעשה ובתנאי זה שיצאו כולם לקראתי סנהדרי גדולה וקטנה ואותם שפסלוני אותי ויקבלוני פני עמרם שמקבלים אדוניהם אבוא אליהם. ויענו השלוחים לירושלים ויגידו להם את כל אשר דבר ויענו ויאמרו הזקנים והחסידים את כל אשר דבר נעשה. וישובו הנשים ויגידו לישו את כל אשר דברו וישמח ישו ויאמר להם ישו אני אלך עמכם ויהי כאשר בא ישו לנוב סמוך לירושלים ויאמר להם ישו היש לכם פה חמור אחד יפה וטוב ויאמרו יש ויאמר הביאוהו לפני ויביאו לו חמור יפה וירכב עליו לירושלים ויהי כאשר בא לעיר ותהם כל העיר לקראתו ויד ישום את קולו ויאמר להם עלי נביא זכריה הנביא הנה מלכך יבא לך צדיק ונושע עני ורוכב על חמור ועל עיר בן אתונות וכאשר שמעו כן כבו בפיה גדולה ויקרעו בגדיהם ויבאו החסידים אל המלכה היא הלנה המלכה אשת ינאי המלך הנזכר והיא מלכה אחרי מות אישה והיא נקראת גם כן אוליניא ובנה היה מונבז המלך הנקרא הורקנוס שהרגו הורדוס עבדו ואמרו אליה האיש הזה בן מות הוא שמטעה את הבריות אחריו תן לנו רשות ונלכדהו אותו בשחיתותינו : והגן המלכה להם שלחור אחריו ואדע שעניין ה׳ היא תשבח זאת להציל אותו מידם כי היא היתה קרוב לה : ויבינו החכמים את מחשבתה ויענו פה אדוניתנו המלכה אל תעלה על דעתך לדורשו לשלומו וטובתו כי הוא מכשיל ומטעה את הבריות בכשוף. ויספרו לה גם כן המעשה משם המפורש. ויאמרו עליך להוציא לאור משפטו כי בן מות הוא והוא ממזר בן הנדה ויספרו לה המעשה מיוסף פנדרה וחמץ להם המלכה גם לדבר הזה אשמע לכם הביאוהו לפני ואשמע מה ידבר ומה יעשה כי כל העולם מספרים לי על הנוראות הגדולות אשר הוא עושה : ויענו לה החכמים נעשה כדבריך וישלחו אחר ישו ויבא לפני המלכה. ותאמר לו המלכה שמעתי עליך מעשים נוראים אשר אתח עושה עשה לפני בן ויעילה ישו כל אשר תאמר אעשה רק בבקשה ממך שאל תסטרי ביד אותם הרשעים שאומרים עלי שאני ממזר. ותאמר לו המלכה אל תירא ויאמר ישו הביאו לי מצורע אחד וארפאהו. ויביאו לו מצורע וישם ידו עליו ויזכור שם הגדול וטהר את האיש וישב כבשר הנער. ויאמר עוד ישו הביאו לי מת ויביאו לו מת אחד וישם ידו עליו ויזכור את השם ויהי ויעמוד על רגליו ויאמר ישו עלי ניבא ישעיהו אז ידלג כאיל פסח וגו׳ ותאמר המלכה לחכמים איך אמרתם עליו שזה האיש מכשף הוא והלא ראיתי בעיני שהוא עושה מעשים מבן אלהים : ויענו לה חכמים ויאמרו אל יעלה על לבך המלכה לומר כן כי בודאי מכשף הוא ותאמר המלכה לחכמים צאו מלפני ואל תדברו עוד סברים האלה לפני. ויצאו החכמים מלפני המלכה נמחי נפש ויאמר איש אל רעהו הבה נתחכמה לו שיפל בידנו. ויען חכם אחד מהם אם טוב בעיניכם ילמוד אחד מאתנו גם הוא את השם ויעשה מעשים במותו אולי נלכוד אותו. וייטב הדבר בעיני החכמים ויאמרו האיש אשר ילמוד השם ויכחיש אותו שמור בן הזוה יהיה שכרו כפול לעולם הבא. ויקם אחד מן החכמים ושמו יהודה ויאמר אליהם אם תקבלו עליכם העוון שאזכיר את השם הגדול אני אלמוד אותו אולי יעשה אלהים כרחמיו וכרוב חסדיו וימסור בידי אותו המסור בן הנדה. ויענו כולם ויאמרו עלינו העוון אך עשה והצלח. אז הלך הוא גם כן לקדשי הקדשים ויעש גם כן מה שעשה

ישו וילך בתוך העיר ויקרא בקול גדול מי הם האומרים על זה הממזר בן הנדה שהוא בן אלהים הלא אני בשר ודם אעשה ככל אשר עשה ישו. ויבא הדבר לפני המלכה והשרים ויבא יהודה לפני המלכה וילכו אחריו זקני ירושלים וחמיה ותשלח המלכה אחר ישו ותאמר אליו עשה לנו כאשר עשית בראשונה ויעש האותות לפני העם ויאמר ויאמר יהודה אל המלכה ולכל העם אל יעלה על לבבכם מכל אשר עשה הממזר כי אם בין הכוכבים יעשה קינו משם אוריד אותו ויאמר ישו אל כל העם הלא מעולם הייתם עם קשה עורף מיום דעתי אתכם ויאמר אליו יהודה עורך מחזיק בטומאתך אתה ממזר בן הנדה הלא עליך אמר משה רבינו כי יסיתך אחיך בן אמך לאמור וגו׳ והוצאת את האיש ההוא וסקלתם אותו באבנים ומת ובערת וגו׳ ויען אותו ממזר בן הנדה ויאמר הלא עלי ניבא ישעיה ודור זקני ה׳ אמר אלי בני אתה היום ילדתיך וגו׳ ועוד פסוק אחר אומר נאם יי׳ לאדוני שב לימיני ועתה אעלה אל אבי שבשמים ואשב לימינו ועיניכם רואות ואתה יהודה אל תבא שמה. ויפרוש ישו את השם הגדול ויבא הרוח ויוליכנו בין שמים וארץ ויפרוש יהודה ג״כ את השם ויבא הרוח ויולך אותו גם כן בין שמים וארץ והיו פורחים באויר העולם ויתמהו כל הרואים מאוד ויבא יהודה ויזכור את השם ויתפוש את ישו להשליכו לארץ וישו זכר גם כן את השם לבקש להשליך את יהודה לארץ והיו נאבקים זה עם זה. ומראת יהודה שלא יכול לקלקל את מעשיו של ישו השתין על ישו ויטמאו שניהם ונפלו לארץ ולא יכלו עוד להשתמש בש השם עד שיטבלו. ויתפשו את ישו משפט מות ויאמרו לו אם תרצה להנצל עשה לנו כבראשונה וירא ישו כי לא יכול לעשות ויען את קולו בבכי ויאמר עלי ניבא דוד זקני כי עליך הורגנו כל היום וגו׳ ויהי כאשר ראו תלמידיו וסיעתו הרשעה וימסרו את נפשם למות וילחמו עם זקני ירושלים וחכמים ויבריחו את ישו מהם חוץ לעיר וימהר ישו וילך הירדנה. וילך עוד ויקח שני אבני דחיים וינצם אותם על פני המים וישב עליהם וידוג דגים לפני סיעתו ויאכלו. ותבא השמועה לירושלים ויתאבלו החסידים והחכמים ויאמרו מי האיש אשר יפשוט נפשו בכפו וילך ויסיר את השם הגדול מאותו ממזר בן הנדה ואנחנו ערבים לו להביא אותו לחיי עולם הבא ויאמר יהודה אני אלך ויאמר לו לשלום. וילך יהודה ויתנגר בין הרשעים ודומה ויהי בחצי הלילה ויפול אלהים תרדמה גדולה על אותו ממזר כי יהודה השביע את המלאך הממונה על השינה. ויבא יהודה אל אהל הממזר ויקח סכין ויקרע את בשרו של ישו ויוצא ממנו את פת כתב הקדש. ויקץ ישו משנתו ותנהם רוחו מבעית וחרד ישו מאד ויאמר לתלמידיו דעו לכם שאבי שבשמים רוצה לקחת אותי אצלו כי אמר אלי אין כבודך בין אנשים. ויאמרו לו תלמידיו ואנו מה תהא עלינו ויאמר להם אשריכם ואשרי חלקיכם אם תשמעו לקולי כי תשבו לימיני אצל אבי שבשמים וישאו את קולם ויבכו. ויאמר להם ישו אל תבכו כי יש שכר לפעולתכם אך אל תמרו את פי. ויענו ויאמרו כל אשר תצוה נעשה וכל איש אשר ימרה את פיך יומת. ויאמר להם ישו אם תשמעו בקולי עשו עמדי חסד ואמת לבוא עמי לירושלים ואני אתחפש ואבוא בתוככם למען לא יכירוני אנשי ירושלים. ודבר ישו את הדברים בערמה כדי לבוא לירושלים בהחבא ולגנוב אל המקדש ללמוד את השם, והם לא ידעו את מחשבתו הרעה ויענו כולם כל אשר תצונו נעשה לא נטה ימין או שמאל. ויאמר להם השבעו לי וישבעו לו סקק ועוד גדול והמה לא ידעו כי יהודה בתוכם כי לא הכירוהו. אחר זאת ויאמר יהודה לתלמידיו נעשה לנו מלבושים שוים פן יודע מי אדוננו וייטב הדבר בעיניהם ויעשו כן. ויכינו את דרכם לבוא לירושלים לתת את חג המצות ויהי באשר דאו החסידים את יהודה וישמחו מאוד ויאמרו לו דבר ותא לנו את כל אשר נעשה כי הוא יצא מהם בהחבא אל זקני העיר וחכמיה. ויגד להם יהודה את כל אשר נעשה ואיך העביר את השם מאותו הממזר. וישמחו מאוד. ויאמר להם יהודה אם תשמעו בקולי אמסור אותו הממזר בידיכם כעת מחר. ויאמרו לו החכמים אדעת את טענא וסופא ויאמר יהודה יודעתי וזהו הוא יבא כעת מחר להיכל לזבוח את זבח חג הפסח ואני נשבעתי לו בעשרת הדברים שלא למסרו בידכם ועמו עשרים מאות איש כולם מלובשים מלבוש אחד ואתם תחללו כעת מחר והוא האיש אשר אשתחוה ואכרע לו הוא הממזר. ואתם עשו כבני חיל והלחמו כנגד סיעתו ותפשו אותו. ושמעון בן שטח וכל החכמים הוקמט שפתו שמהה גדולה ויאמרו לעשות בדברי יהודה וישמחו.

These are the words of the aforementioned diabolical blasphemy-pamphlet *Toledoth Jeschu*, from which one can see how the hellish dragon, through the one who wrote it, perverted and twisted the history of Christ's Passion, so that the Jews who read the New Testament and might find the matter described differently therein would regard it as false and untrue. One must also consider with what embittered spirit that same villain, damned for all eternity, called our most innocent Savior so often a whore's child and son of the unclean. But this accursed and blasphemous fabrication contains so many gross lies that all the Jews who accept it as pure truth ought to be ashamed of it. For first,

it is stated that what was narrated took place in the time of Queen *Helena*, who had assumed the government of the Jewish land after the death of her husband, King *Jannæi*; and that King *Munbas* or *Monobazus*, who was also called *Hyrcanus*, was her son, whom his servant *Herodes* had put to death. But the Jews must know that King *Jannai*, or *Alexander Jannæus*, had not *Helena* but *Alexandra* as his wife, who assumed the government after his death; and that Queen *Helena*, the mother of *Munbas*, was a queen of the *Adiabeni* and thus an entirely different person, who 25 years before the destruction of the Temple, and therefore long after the Passion of Christ, converted to the Jewish faith together with her son *Munbas*. Likewise, that *Hyrcanus* was never called *Munbas*, but that these two names belonged to two entirely different persons; and that Queen *Alexandra*, the wife of *Jannæi*, who is here called *Helena* through a gross error, lived before the Roman Emperor *Julius Caesar*, and therefore very long before the time of Christ; whereas Christ was born under Emperor *Augustus* and crucified under Emperor *Tiberius*. How then can the dull blockhead who, at the instigation of the devil, the father of lies, composed the accursed lying-pamphlet *Toledóth Jéschu*, write that Jesus was born in the time of King *Jannæi* and, after his death, during the reign of his wife *Helena*, was stoned and hanged, when in fact Queen *Alexandra*, as noted, lived so long before the time of Christ, and *Helena*, as a pagan queen who never ruled in Jerusalem, only converted to the Jewish faith after His Passion and death? But if the senseless Jews are unwilling to believe this, I will prove it to them clearly from their own books, and they must know that in the Jewish historian *Josephus*, in the thirteenth book of the *Antiquities*, in chapter 24, as well as in the first book of the *Jewish War*, in chapter 4, it is stated that after the death of King *Jannæi*, his wife *Alexandra* assumed the royal government and had two sons, the elder of whom, named *Hyrcanus*, she first made high priest and subsequently also elevated to royal dignity; the younger, however, who was called *Aristobulus*, she left in his former lowly station on account of his fierce temperament and hasty disposition. And it is to be noted here that this Queen *Alexandra* died in the year 3899 after the creation of the world, and 65 years before the birth of Christ. So too does Rabbi *David Gans* write in his history book *Zémach David*, in the first part, fol. 23, col. 1, *numerò* 668, as follows:

אלכסנדרא אשתו של המלך ינאי אלכסנדר המלכות השמיני לבית חשמונאי מלכה בשנת תר"פ היא היתה אשה חכמה ויראת חטא ותאהב את הפרושים ונתנה להם ממשלה על הצדוקים לעשות עמם כטוב בעיניהם : ולה שני בנים שם הגדול הורקנוס השלישי היה אוהב את הפרושים והמלכה נתנה לו את הכהונה : ושם השני אריסטובולוס השני אוהב את הצדוקים עשתה לשר צבא על הצדוקים:

that is: *Alexandra*, the wife of King *Jannæi Alexandri*, who held the royal government of the house or lineage of the *Hasmoneans*, reigned in the year 688 (of the fourth thousand of the world's chronology, that is, in the year 3688 after the creation of the world according to Jewish reckoning, which does not agree with ours, briefly mentioned just before); and she was a wise and pious woman, and loved the Pharisees, and gave them authority over the Sadducees to deal with them as they saw fit. She had two sons, the elder of whom was *Hyrcanus* the third, who held the Pharisees in esteem, and his mother gave him the high priesthood; the second, however, was called *Aristobulus* the other, who loved the Sadducees, and his mother made him a commander of the army over the Sadducees.

Regarding Queen *Helena* and her son *Munbas*, one finds in the aforementioned twentieth book of *Josephus*, in the 2nd chapter, that she was the queen of the *Adiabenes* and a pagan, but that in the

year 4009 after the creation of the world, that is, 49 years after the birth of Christ, she, together with her two sons, one of whom was called *Izates* and the other *Munbas* or *Monobazus*, adopted the Jewish faith; and it is further recorded there that she subsequently traveled to Jerusalem in order to see the Temple and to worship God there. The aforementioned Rabbi David Gans likewise writes of these same persons in his said book, *fol. 15. col. 2.*, in the second part, as follows: הילני מלכת האדיאביני ושני בניה מתבז ואיזאטי התגיירו בימי הקיסר קלודיוס, that is, *Helena*, the queen of the *Adiabenes*, and her two sons *Munbas* and *Izates* adopted the Jewish religion in the time of Emperor *Claudius*. On this same matter, Rabbi *Azariah* also writes in his book *Meôr enäïm, cap. 51. fol. 162. col. 1.* as follows: עם אמרם ז"ל ביומא שהילני היתה אמו של מונבז לא אמרו שמונבז היה ממלכי חשמונאי ואיך יתכן זה כי מספר העתים לידידיה ומן היוסיפון לרומיים וליהודים וכל דסופרים מקצה ובפרט הראב"ד בזכרון דברי בית שני נודע לודאי שהאחרון במלכי חשמונאי היה הורקנוס בן ינאי המלך והמלכה אלכסנדרא ושנמשכה פעולתו ל"ד שנים עד קום הורודוס חתנו ויהרגהו וגו' תוכן הדבר שהילני ובניה היו גרי צדק מגיי הארץ וכמו שיתבאר בע"ה מן הפרק הבא אשר ממנו ידעו גלגולי סבותם איך באו לחסות תחת כנפי אלהינו בימי הקיסר קלאריאו כעשרים וחמש שנים קודם חרבן הבית. שאו דור אגרופוס מלך וישמעאל בן פאבי כהן גדול, that is: Although our Rabbis, of blessed memory, say in the Talmudic tractate *Yoma* that *Helena* was the mother of *Munbas*, they did not say that *Munbas* was descended from the kings of the *Hasmoneans*. How indeed could that be the case? For from the chronology, or the book of times, of *Jedidja*, and from *Josephus*, which the Romans (that is, the Christians) and the Jews possess, as well as from other writers, and in particular from the history of the Second Temple by Rabbi Abraham Ben David, it is certainly known that the last of the kings of the *Hasmoneans* was *Hyrcanus*, the son of King *Jannaeus* and Queen *Alexandra*, and that his glory and reign lasted thirty-four years, until *Herod*, his son-in-law, rose up and put him to death, *&c.* It is therefore clear that *Helena* and her sons converted from the pagans of the earth to the Jewish faith and adopted it fully and in all respects, as will be demonstrated in the following chapter, with God's help, from which the circumstances shall become known of how, in the time of Emperor *Claudius*, approximately 25 years before the destruction of the Temple, when *Agrippa* was king and *Ishmael*, the son of *Phabi*, was High Priest, they took shelter under the wings of our God. Thus far are the words of the said *Rabbi Azariah*. It is therefore evident from the testimonies adduced that everything reported in the little book *Toledoth Jeschu* as having supposedly occurred between Queen *Helena* and Christ is a presumptuous and gross lie, for this queen never saw him and did not come to the Jewish land until long after his death; from which one may also reasonably judge concerning all the rest, that it consists of nothing but diabolical lies.

Second, it is mentioned therein that Jesus was a kinsman and blood relative of Queen *Helenæ*, and that she had therefore sought to save him; and the claim that he was her kinsman is taken from the Talmudic tractate *Sanhadrin fol. 43. col. 1.*, where one reads: קרוב למלכות היה, that is, He was a close relative of the royal authority. But how could he have been her kinsman, given that he was of Jewish descent and she of pagan descent?

Third, it is said that after *Judas* had likewise learned the *Schem hammphorasch*, he appeared before Queen *Helenam*, and Jesus was also summoned there, and that the two of them subsequently fought one another while flying through the air; from which it follows that they must have come to know each other quite well, and since Jesus had his disciples with him everywhere, *Judas*, the adversary of Christ, must also have become sufficiently known to them. How then could it be possible that Judas, so shortly after this, could have presented himself as such a stranger to Christ and all his disciples

that they would not have recognized him immediately when he mingled among their company, proposed the scheme of making and wearing the same kind of clothing, and went with them into the city of Jerusalem? Should they not, having previously seen in many places that he was Christ's declared enemy, who had so fiercely persecuted and publicly reviled Him, have driven him away from themselves? It is therefore easy to conclude from all this that the whole affair is likewise a palpable lie.

Fourth, it is reported that, after JESUS had healed the *Schem hammphorasch* into his flesh in the Temple at Jerusalem, he subsequently, once he had left Jerusalem, took it out again and thereby performed his miracles; and nowhere is it mentioned that he put it back into his flesh. Yet notwithstanding this, it is said that Judas, when Jesus had fallen into a deep sleep, cut open his flesh and took out the Name, after which *Jesus* could no longer perform miracles. But how could he have cut it out of the flesh, seeing that it was no longer in there, but was supposed to have already been cut out by *Jesus* himself beforehand? How also could he have taken the Name away from *Jesus*, since through much practice he must have learned it so thoroughly by heart and impressed it so firmly into his memory that it would have been impossible to deprive him of it? Indeed, how could *Judas* even have known where *Jesus* had healed the Name into his body, so that he could have found it so readily? How also could such a thing have been done so secretly, given that *Jesus* always had so many disciples around him, and indeed, when *Judas* was with him and had disguised himself, there were supposed to have been as many as two thousand men with him? Would not someone have noticed it?

Fifth, it is stated that *Jesus* was first stoned to death and only then hanged, which is, however, a gross untruth, for he was nailed to the cross alive, in accordance with Roman custom.

Sixth, it is alleged that Jesus had conjured the wood, while he still possessed the *Schem hammephorásch*, so that none of it would bear him, but rather broke beneath him; and that he was therefore hanged upon a large cabbage stalk, which Judas had brought from his garden. But this too is once again a senseless fabrication; for to what end should Christ, since he is supposed to have known that he would be hanged, have conjured the wood in such a manner, seeing that one could have hanged him on a stone, or on an iron bar fixed in a wall (although such a manner of hanging was not customary), or killed him in some other way, so that he would have gained no benefit from such conjuring? He would rather have had to conjure his adversaries, so that they could have undertaken and accomplished nothing against him. And just as it is an exceedingly great lie, what is read in the Talmudic tractate *Kethuvóth* (or *Kesúvos*) *fol. 111, col. 2*, where it is written thus: אמר רבי שמעון בן תחליפא קלח של כרוב הניח לנו אבא היינו עולים ויורדים בו בסולם, that is, Rabbi Shimon, the son of Chalafta, has said: my father left us a cabbage stalk, and we climbed up it with a ladder and climbed back down again; since no cabbage stalk of such a size is to be found anywhere in the entire world; so likewise it is a shameless untruth that Jesus, as is also reported in the old *Nizzáchon p. 137*, was hanged upon a cabbage stalk, which without doubt would have had to be no smaller than the one that Rabbi Shimon's father is supposed to have left behind. The author of the old *Sepher Nizzáchon, p. 10* also contradicts the booklet *Toledóth Jeschu*, inasmuch as he writes that God had said that Jesus was to be hanged upon a piece of wood, as his own words, which will follow shortly, demonstrate: how then should he have been hanged upon a cabbage stalk? Finally,

Seventh, it is said that Jesus was stoned and hanged by the Jews, with no mention whatsoever of the Roman governor *Pontius Pilate* and his subordinate soldiers, even though *Pilate* had Him nailed alive to the wood and crucified at the Jews' urgent insistence, as can be seen in Matt 27:26 etc. and John 19:13 etc. That Christ was crucified by order of *Pilate*, however, can be seen from the pagan historian *Cornelius Tacitus*, who writes thus in the 15th book of his Histories: *Auctor nominis ejus Christus, qui Tiberio imperante, per Procuratorem Pontium Pilatum supplicio affectus erat.* That is: the originator of that name (namely of the Christians, as the preceding words make clear) was Christ, who, during the time when *Tiberius* was Emperor, was executed by the governor *Pontius Pilate*. There are indeed many other shameful lies contained in the cited words of the oft-mentioned little book, but since they are not worthy of a response, I have chosen to remain silent about them.

Since it has also been mentioned in the foregoing that Jesus was condemned to death and executed, we wish, in conclusion to this chapter, to examine as well for what reasons this is supposed to have occurred, according to the Jews' diabolical teaching; and it is to be known that three such reasons are found in their books.

The first reason is supposed to be that He, according to their damnable opinion, practiced sorcery. Concerning this, the following is written in the Talmudic tractate *Sanhedrin fol. 43. col. 1.*: בערב הפסח תלאוהו לישו והכרוז יוצא לפניו מ' יום יצא ליסקל על שכישף והסית והדיח את ישראל כל מי שיודע לו זכות יבא וילמד עליו ולא מצאו לו זכות ותלאוהו בערב פסח: that is, On the eve of the Passover feast, Jesus was hanged; but a crier had gone out before him forty days, and declared that he was to be stoned, because he had practiced sorcery and led the people astray and turned them away (from the true faith); but anyone who knows something in his defense should come forward and make it known. Nothing, however, was found to justify him, and therefore he was hanged on the eve of the Passover feast. And in the old *Nizzáchon*, the following is read at *p. 139.*: וכן תלהו כי כשף והדיח

ועל נפלאותיו היו על ידי כישוף ועל כן נדון למיתה כדין וכמשפט כאשר צונו ה' אלהינו וגו' that is, Know, however, that he (namely *Jesus*) was a sorcerer, and that all his miracles were performed through sorcery; therefore he was, as is right and proper, and as God commanded us, condemned to death.

The second reason is supposed to be that he practiced idolatry and thereby also led the people into that same idolatry, namely the worship of *Markolis*, or *Mercurius*. Concerning this, the following is read in Rabbi *Abraham Perizol*'s book *Maggén Abrahám*, in the 59th chapter: לפי דברי ז"ל לא עשה עצמו אלוה אלא שזקף לבנה והשתחוה לה והטעה הרבה מישראל בעבודת מרקוליס כמו שנזכר בפרק חלק ובפרק עגלה ערופה ובאון גליון לא נזכר מזה כלום אלא שהיה אומר על עצמו שהיה בן אלהים מ"מ מפני הטיה זה נדחו ישראל להריגה, that is: According to the statement of our rabbis, of blessed memory, he did not present himself as a God, but rather he erected a baked stone and bowed down before it, and also led many of Israel astray through the worship of *Markolis*, as is indicated in the chapter *Chelek* (of the Talmudic tractate *Sanhedrin* fol. 107, col. 2) and in the chapter *Egla arúfa* (of the tractate *Sota* fol. 47, col. 1). In the Gospel, however, not the slightest mention is made of this; rather, (only the following is read,) that he said of himself that he was the Son of God; notwithstanding this, the Israelites condemned him to death on account of leading the people into idolatry.

The third reason is supposed to be that he led people astray and turned them away from God, and that he also, according to some opinions (for, as can be seen from the preceding section from the

book *Maggén Abraham*, not all agree on this point), presented himself as a God. Therefore it is written in the old *Nizzáchon*, page 239, as follows: אחרי כן שגדל ה"נ ואמר שבן אלהים הוא והיהוהו למיתה כב' מסית ומדיח that is: After he (namely *Jesus*) had grown up and said that he was the Son of God, they condemned him to death as a seducer and one who leads others into apostasy. And on page 10 of the aforementioned *Nizzáchon* it is written: לפי שראה הקב"ה שעתיד ישו להטעות העולם ולומר שהוא אלוה אמר הק"בה מוטב ימותו בני אדם וישו יתלה על העץ ואל יאכל מעץ החיים וידעו כל באי עולם כי לא אלוה הוא that is: After the holy and blessed God had seen that *Jesus* would lead the world astray and into error, and would say that he was God, God said it is better that people die and that *Jesus* be hanged on a tree and not eat from the Tree of Life, so that all those who come into the world may know that he is no God. Likewise, the words of Balaam in Num 24:23, אוי מי יחיה משומו אל, that is, as the Jews interpret them: Alas, who will live on account of him who presents himself as a God? are understood by the blind Jews as referring to *Jesus*; hence in *Abarbanel*'s book *Maschmia jeschua*, fol. 5, col. 1, the following is read: אוי מי יחיה משומו אל פירושו בלא ספק אוי מי יחיה באותם הימים שאידם ילוד אשה ישים עצמו אל שרמז בזה לישוע הנצרי שאמר על עצמו שהוא אלוה או שאמרהו אחרים עליו כי לא מצאנו זולתו שישים עצמו אלוה ואע"פ שאמר נבוכדנצר אדמה לעליון אין זה מורה על האלהות בלתי השווי תם שהוא חרף וניא וישא מרום עיניו אל קדוש ישראל הנה לא אמר שיהיה הוא הסבה הראשונה בורא עולם כאשר עשה ישוע הנצרי או עשו עליו. ואולי אמר אוי מי יחיה משומו אל על בני יהודה שהרגוהו בירושלים וסבבו לבני ישראל בגלות אדום צרות רבות ורעות: The interpretation of the words "Alas, who will live before him who presents himself as a God?" is without doubt this: Alas, who will live in that time in which a man born of a woman will set himself up as a God; by which *Jesus* the *Nazarene* is meant, who said of himself that he was God, or of whom others said this; for we find no other who presented himself as a God. And although *Nebuchadnezzar* (Isa 14:14) said "I will make myself like the Most High," this is nevertheless not to be understood as referring to divinity, for in wishing to be like Him, he did not make himself equal to Him. Even though he also blasphemed and reviled, and lifted his eyes on high against the Holy One of *Israel*, he nevertheless did not say that he was the first cause and the Creator of the world, as *Jesus* the *Nazarene* did, or as others did on his behalf. Perhaps he (*Balaam*) spoke the words "Alas, who will live before him who presents himself as a God?" concerning the children of *Judah*, who killed him in *Jerusalem* and thereby caused the children of *Israel* many and grievous afflictions in the *Edomite* exile or misery (in which they live among the Christians). In this sense the aforementioned words are also taken in the book *Majene jeschua*, fol. 49, col. 2, in the eighth *Majan*, in the eighth *Tamar*. So also in *Rabbi Lipmann*'s *Sepher Nizzáchon*, page 14, number 8, it is written on this matter as follows: הלא על הנצרי ניבא בלעם אוי מי יחיה משומו אל כי אוי לכל אותם שיהיו מן אותו שישים עצמו אל אוי לעולם שהרי לשאינם מאמינים בו מצרים וחמאמינים בו יאבדו לעולם הבא: that is: Did not *Balaam* prophesy of the *Nazarene*: "Alas, who will live before him who presents himself as a God?" For woe to all those who will be of him who will make himself a God! Yes, woe to them all! for they will afflict those who do not believe in him; but those who do believe in him will be lost in the world to come (that is, in eternal life).

These are, according to the godless teaching of the malicious Jews, the reasons why Jesus was supposedly condemned to death; but the claim that He was arrested and executed on account of sorcery, idolatry, and leading people astray is a diabolical falsehood. For He, as the eternal Son of God and true Savior of the world, could not have committed any sin, as has already been demonstrated above; how then could He have practiced sorcery and idolatry, and turned people

away from God? The testimony of the Jewish historian Josephus, cited above in the second chapter, teaches the exact opposite.

As for the matter of His having presented Himself as God, we read in Matt 26:63-64 that when the high priest had adjured Him to say whether He was Christ, the Son of God, He answered: "Thou sayest it," which means as much as "Yes, I am He," as is clearly seen from Mark 14:61; for which reason the high priest also tore his garments and said: "He has blasphemed God; what further need do we have of witnesses? Behold, now you have heard His blasphemy. What do you think?" And thereupon the answer was given: "He is guilty of death," as is seen in Matt 26:65-66 and Mark 14:63-64. Christ, however, spoke entirely rightly and well in this matter, for He is in truth the eternal Son of God, and consequently true God, as will be demonstrated with powerful proofs in the fourth chapter immediately following. But He did not wish, as already noted above, to deliver Himself from the hands of His enemies, although He, as an almighty God and Lord, could have done so with the greatest ease; rather, He willingly submitted to the suffering for the sake of which He had assumed human nature, so that the poor, sinful human race might thereby be redeemed from eternal damnation, and that which had been determined in the counsel of God, as is read in Acts 2:23 and 4:28, might be accomplished. Thus the holy Apostle Paul also writes of Him in the Epistle to the Hebrews, chap. 2:9-10, as follows: "But we see Jesus, who was made a little lower than the angels, crowned with honor through the suffering of death, so that by the grace of God He might taste death for all. For it was fitting for Him, for whom are all things and through whom are all things, who has brought many children to glory, that He should make the captain of their salvation perfect through suffering."

Chapter IV.

Therein is shown what, according to the accursed teaching of the godless Jews, is supposed to have happened to Christ after His suffering and death; and it is demonstrated that He is the true Messiah, and not merely a plain man, but also GOD; with an additional account of what the Turks' Quran says concerning Christ.

The history of the New Testament teaches us that after JESUS had given up His spirit on the cross and had died, Joseph of Arimathea, with Pilate's permission, laid His body in a new tomb hewn out of a rock, and rolled a great stone before the door of the tomb. But the next day the chief priests and Pharisees went to Pilate and asked him that the tomb might be secured by guards, so that no one could come and take the body of Christ out of it, and that His disciples might not have occasion to say He had risen from the dead; in which Pilate also complied with them, so that the tomb was well guarded and the stone upon it was sealed, as can be seen in Matt 27:57 ff. On the third day He rose again from the dead (Matt 28:1 ff.; Mark 16:1 ff.; Luke 24:1 ff.; John 20:1 ff.), and thereafter appeared to His disciples at various times and in different places, and spoke with them (Matt 28:16 ff.; Mark 16:14 ff.; Luke 24:13 ff.; John 20:19 ff.); and after He had restored Peter, who had denied Him, to his office (John 21:15), and had given His apostles the command to preach the Gospel throughout the whole world (Matt 28:19; Mark 16:15), He ascended visibly and publicly into heaven

before the eyes of His disciples (Luke 24:51; Acts 1:9-10), where He sits at the right hand of His heavenly Father (Eph 1:20; Heb 1:3), from whence He will come again to raise the dead (Phil 3:20-21 and 1 Thess 4:14) and to judge the living and the dead, as is read in Matt 25:30-31; Acts 17:31; Rom 2:16 and 14:10. But the wretched devil, who has at all times taken great pains to turn men away from the sole saving faith in Christ, teaches through his willing instruments, the Rabbis, something entirely different, so that he might not only keep the hardened Jews in that hatred toward Christ and the Christian religion into which they are raised and trained from youth, as well as in their abominable blindness, but might also lead astray the Christians as much as ever possible. For this reason, in the oft-mentioned blasphemous little book *Toledoth Jeschu*, breathed into existence by him, immediately following what was last extracted from it on p. 173, the following is written further concerning Jesus: ויהי לעת ערב ויאמרו החכמים לא נכון לבטל אות אחד מן התורה על הממזר הזה אע"פי שהיה מטעה את הבריות נעשה לו דין תורה ויקברו את הממזר במקום אשר נסקל שם. ויהי בחצי הלילה ההוא ויבאו תלמידיו וישבו על קברו ויבכו בכייה גדולה ויתאבלו עליו. וירא יודא את הדבר הזה ויקח את הפגר ויקבר אותו בגינתו במקום אמת המים כי העביר המים לדרך אחר ואחר שקברו העביר עליו אמת המים כבראשונה. ויהי כאשר באו למחרת וישבו ויבכו ויאמר להם למה אתם בוכים חפשו וראו את האיש הנקבר וחפשו ולא מצאוהו בקברו ויצעקו סיעתו הרשעה איננו אך עלה אל השמים כי כן ניבא על עצמו בחייתו חי יאמר כי יקחני סלה. ותשמע המלכה את הדברים האלה ותשלח אל חכמי ישראל ויבאו לפני המלכה ותאמר להם האיש אשר אמרתם מכשף הוא ומטעה את הבריות מה עשיתם לו ויאמרו לה קברנו אותו כדין תורה ותאמר להם הביאותו אלי וילכו ויחפשו אותו בקברו ולא מצאוהו ויבאו לפני המלכה ויאמרו לא ידענו מי לקח אותו מקברו ותען להם המלכה ותאמר בן אלהים הוא ויעל אליו אביו שבשמים כי כן ניבא על עצמו כי יקחני סלה. ויענו לה אל יעלו על לבך סוכים האלו כי מפשע הוא ואף החכמים העידו עליו כי ממזר בן נדה הוא. ותען המלכה מה אוסיף לדבר עמכם אך אם תביאוהו תהיו נקיים ואם לאו לא אניח מכם שריד ופליט ויענו כולם ויאמרו תנה לעיטין עד שנדע איך יפל הדבר אולי נמצא אותו שם ואם לאו עשה כטוב בעיניך: ונתן להם זמן שלשה ימים ויצאו החכמים והחסידים מן המלכה כאבי לב ויתאבלו כי לא ידעו מה לעשות ויגזרו צום ויהי כאשר קרב הזמן ולא מצאוהו יצאו רבים מירושלים לברוח מלפני המלכה ויצא גם כן זקן אחד ושמו ר' תנחומא ויהי הלך בשדה כה וכח מרוב צער ויבא את יודא יושב בגינתו ואוכל ויאמר לו ר' תנחומא מה זה יודא על מה אתה אוכל וכל ישראל מתענין ושרויים בצער. ויחרד יודא ויאמר למה זה אדוני ועל מה מהתענין: ויאמר לו ר' תנחומא על אודת הממזר שנתלה וקברתם בבית הקבורה ונאבד ולא נודע מי לקחו מקברו וסיעתו הרשעה אמרו שעלה לרקיע ותאמר המלכה להרוג את כל שונאי ישראל אם לא מצאתהו. ויען יודא ויאמר אם ימצא אותו הממזר בן הנדה אם יהיה תשועה לישראל ויאמר לו גבי תנחומא ודאי אכן נמצא יהיה תשועה לישראל. ויאמר בא ואראך את האיש אשר אתה מבקש כי אני גנבתי אותו ממזר מקברו וקברתי אותו בגינתי ואת אמת המים העברתי עליו וימהר ר' תנחומא וילך ויגד הדבר לחכמי ישראל ויבאו כולם כאיש אחד ויקשרו אותו בזנב סוסים ויסחבו אותו וישליכו אותו לפני המלכה ויאמרו הנה זה האיש אשר אמרת עליו שעלה לרקיע ותרא המלכה ותכלם כי לא ידעה להשיב דבר וכאשר הביאוהו משכוהו ועקרו בו שערות ראשו ועל כן מגלחים עתה יגלחו שערותם באמצע ראשם לזכרון הדבר על ישו: (That is: It came to pass toward evening, after Jesus had been hanged, that the wise men said: it is not fitting to transgress a single letter of the Law on account of this whoreson; although he led the people astray, we will nonetheless let the law of the Law be done unto him; they therefore buried him at the place where he had been stoned. But it came to pass that his disciples came in the middle of that same night, and sat upon the grave, and wept bitterly, and mourned for him. When Judas saw this, he took the corpse and buried it in his garden, beneath a watercourse; for he had diverted the water elsewhere; and after he had buried him, he let the watercourse run again as before, back to its former place. Now when they had come again the following day, sat down, and wept, he said to them: why do you weep? Seek and look upon the buried man. But when they had sought him and had not found him in his grave, his godless assembly cried out: he is not in

his grave, but has ascended into heaven; for thus he prophesied of himself while he was yet alive, saying: for He (namely my heavenly Father) will take me (unto Himself), Selah! When the Queen had heard these things, she sent for the wise men of Israel, and they came before the Queen; and she said to them: what have you done with the man of whom you said that he was a sorcerer and led the people astray? They answered her: we buried him according to the law of the Law. Thereupon she said to them: bring him here to me. But when they had gone and sought him in his grave and had not found him, they came before the Queen and said: we do not know who has taken him from his grave. Then the Queen answered them and said: he is the Son of God, and has ascended to his Father in heaven, for thus he prophesied of himself: for He will take me, Selah! But they answered her: let not such things enter your mind, for he was a sorcerer; and the wise men also bore witness against him that he was a whoreson, the son of an unclean woman. The Queen, however, gave this answer: what more shall I say to you? If you bring him here, you shall be innocent; but if not, I will leave not one of you alive. Then they all spoke and said: give us time until we may know how the matter will fall out; perhaps we shall find him there; but if that should not be, deal with us as seems good to you. She thus gave them three days' time, and the wise men and the pious went out from the Queen with sorrowful hearts and were very sad, since they did not know what to do, and they proclaimed a fast. Now when the appointed time drew near and they had not found him, many went out from Jerusalem to flee from the Queen. There also went out an old man by the name of Rabbi *Tanchúma*, and he wandered back and forth across the field in great distress; and when he saw Judas sitting in his garden and eating, Rabbi *Tanchúma* said to him: what is this, Judas, that you are eating, while all the Israelites are fasting and are steeped in sorrow? Thereupon Judas was startled and said: how so, my lord? Why then are they fasting? Rabbi *Tanchúma* said: on account of the whoreson who was hanged and buried at the place of stoning, but has gone missing, and no one knows who has taken him from his grave; but his godless assembly claims he has ascended into heaven; and the Queen has said that she would have all the Israelites put to death if they do not find him. Then Judas answered and said: if this whoreson, the son of the unclean woman, were to be found, would Israel then be saved and suffer no harm? Rabbi *Tanchúma* said in reply: if he is found, then certainly Israel will be saved. Then he said: come here, and I will show you the man you are seeking, for I stole the whoreson from his grave, because I feared his godless assembly might take him out of it, and I buried him in my garden and caused a little stream to run over him. Thereupon Rabbi *Tanchúma* made haste and went and reported the matter to the wise men of Israel, and they all came together as one man and bound him to the tail of a horse and dragged him along and threw him before the Queen, and said: behold, this is the man of whom you said that he had ascended into heaven. When the Queen saw him, she was ashamed and could not answer a single word. But when they had brought him there, they had dragged him along and torn out the hair of his head; and for this reason the *Gallachím* (or גלוחים *Gallohim*, that is, the clergy among the Christians, as can be seen below in the 10th chapter of this first part) now shave the hair in the middle of their heads in remembrance of what happened to Jesus. These are once again the words of the accursed blasphemous little book *Toledóth Jeschu*.)

The falsity of this diabolical slander is immediately apparent. For how could it ever be that Judas, who, as shown above from that very same booklet, was also one of the sages and perhaps even a member of the high council, and who had previously revealed all his plans against Jesus, should

now, without the knowledge of the high council, have taken Him from His grave and secretly buried Him in his garden, without any person's knowledge? Should he not have made it known that the disciples of Jesus had gone to the grave at night, had sat there and wept, and that there was reason to fear they might take Him out and claim that He had ascended into heaven, whereby people could be strengthened in their faith in Him? Should he not also have disclosed his plan to remove Him from His grave and bury Him in his garden, so that nothing of the sort might come to pass? How, moreover, could he have told the disciples to seek Jesus in the grave from which he had already stolen Him, when he could surely have anticipated that they would immediately, upon not finding Him, publicly declare that He had risen, from which a great commotion would arise? Should he not rather have informed other people that he had made a fool of the disciples and had them search in vain? How can it also be true that the very man who had previously always associated with the high council, and had taken it so greatly to heart to deliver Christ into the hands of His enemies, should now have lived entirely cut off from all people, outside the city of Jerusalem, in his garden, so that he would have known nothing whatsoever of what had taken place after the burial of Christ, both within and outside the city, on account of which a general fast was proclaimed and everyone was in the greatest fear and peril of life because of the queen's threats? To put it briefly: the entire narrative of the accursed booklet *Toledoth Jeschu* is a crude, foolish, diabolical, and self-contradictory fabrication. Furthermore, Judas did not live beyond the death of Christ, since, when Christ was condemned to death, he repented of having betrayed innocent blood, and after returning to the chief priests and elders the thirty pieces of silver he had received as the reward for his betrayal, he immediately hanged himself, as can be seen in Matt 27:3.

The Hebrews are also accustomed to saying in a proverb: שקר אין לו רגלים, that is, a lie has no legs, by which it is meant that a lie is unstable, and that those who are given to lying do not remain consistent with one another or with words that agree among themselves. This is found to be entirely certain and true in this very place as well, for the godless blasphemer who wrote the little book *Toledoth Jeschu* claims, as mentioned, that *Judas* stole the body of Jesus from the grave and buried it in his garden; whereas, on the contrary, Rabbi *Abraham Perizol*, in his aforementioned book *Maggen Abraham*, which he wrote against the Christian religion, and which a Portuguese Jew in Amsterdam lent me to read through, and which has never yet been printed, writes as follows in the 59th chapter: תלמידיו גנבוהו ליל שבת שהיה לילה ראשון לפסח שהיו ישראל טרודים במועדיהם ומהעסוקים באכילת פסחים ולא יכלו לשמרו ותלמידיו חללו שבת והוציאוהו מהשוחה שהכניסוהו בה הנקראה שפילקרו כמו שכתוב באון גלין וקברוהו בתוך גן אחד והם העידו כי ראוהו חי ודברו עמו, that is: His disciples stole him on the Sabbath night, which was the first night of the Passover feast, during which the Israelites were occupied with their solemn assemblies and engaged in eating the Passover lambs, and were therefore unable to guard him. His disciples consequently desecrated the Sabbath and stole him from the grave, which they call *sepulchrum*, as is written in the Gospel, into which he had been laid, and buried him in the middle of a garden; they also testified that they had seen him alive and had spoken with him. These are the words of Abraham Perizol, which are entirely inconsistent with what stands in the little book *Toledoth Jeschu*, and by this each one exposes the other's shameless and crude lies.

The sworn enemy of Christ, the wretched devil, was not satisfied with having inspired the Jews to write and teach the above blasphemous and mocking things about Christ; rather, he proceeded still further with his venomous blasphemies. In the book *Toledóth* (or *Táledos*) *Jizchak*, one reads at

fol. 8, col. 2, in the Parascha Bereschith: המעורר מחלוקת נידון בגיהנם, that is: Whoever stirs up quarrel or strife shall be punished in hell. And in Rabbi Bechjai's commentary on the Five Books of Moses, it is written at *fol. 6, col. 1*, in the aforementioned *Parascha*: המחלוקת וגיהנם נבראו בו ביום להחננו מרה שכל המעורר מחלוקת נידון בגיהנם, that is: Strife and hell were created on the same day, from which it is to be understood that everyone who stirs up discord shall be punished in hell. Now the godless Jews say that Christ was a great quarreler and instigated much discord; therefore *Abarbanel writes in his book Maschmía Jeschúa, fol. 19, col. 4, as well as in his commentary on the Prophet Isaiah, fol. 54, col. 3, on chapter 35*, as follows: חכמי האמת קבלו שנפש עשו נתגלגלה בישוע הנוצרי ולכן היה במדברות איש שדה והיה אש ריב ומדון לחכמי הפרושים, that is: The sages of truth (understand: the theologians or divines) have received through tradition that the soul of Esau passed into Jesus the Nazarene, and that for this reason he gladly dwelt in the wilderness and was a man of the field, and also had quarrel and strife with the sages of the Pharisees. From which it then follows that he must have descended into hell. Indeed, that he came into hell is expressly taught in the old *Nizzáchon, p.* 83, on the words of Isa 5:20, "Woe to those who call evil good and good evil, who make darkness light and light darkness," where it is written as follows: הוי אומר רע וטוב ולטוב רע אותם שמחלפים את אלהי השמים באלהי תועבותם שמים חושך לאור ר"ל שמים את ישו שירד לגיהנם לאור, that is: The words "Woe to those who call evil good and good evil" signify those who exchange the heavenly God for their abomination-god; "who make darkness light," that is, those who place Jesus, who descended into hell, in the light.

In what place of Hell he is supposed to have arrived is to be seen from the following; and it is to be known that there is said to be a certain place therein which is called צואה רותחת *Zóa rotáchat* (or *rosáchas*), that is, the boiling filth, concerning which one reads in the book *Emék hammélech fol.* 7. *col.* 3. in the second preface, in the third chapter, as follows: המלעיג על דברי תלמידי חכמים נידון בצואה רותחת, that is, Whoever mocks the words of the disciples of the wise shall be punished in the boiling filth. And in Rabbi Lipmann's *Sepher Nizzáchon, p.* 42. *numero* 68. one reads: המלגלג בדברי חז"ל דברי ר"זל עונשו לידון בצואה רותחת, that is, Whoever mocks the words of our sages, of blessed memory, shall, according to the pronouncement of our rabbis, be punished in the boiling filth. More on this subject will also be reported below in the 6th chapter of the second part. Now, since Jesus said that He was the Son of God and rejected the ordinances of the Pharisees, the godless Jews teach that He is punished in that place of Hell, namely the boiling filth, and must suffer there for eternity; and this is set forth in the Talmudic tractate *Gittin fol.* 57. *col.* 1., where, as has already been mentioned once above, it is reported that Onkelos, the nephew of Titus, when he wished to adopt the Jewish faith, had Titus and Balaam summoned up to him from Hell by a necromancy and sorcery, and asked them who was held in high esteem in that other life, namely the eternal life to come, and that they answered that Israel was held in high esteem. Thereupon follows: אזל אסקיה לנגידא לפושע ישראל אמר ליה מאן חשיב בההוא עלמא אמר ליה ישראל מהו לאדבוקי בהו אמר ליה טובתם דרוש רעתם לא תדרוש כל הנוגע בהן כאלו נוגע בבבת עינו אמר ליה דיניה דההוא גברא במאי אמר ליה בצואה רותחת דאמר מר כל המלעיג על דברי חכמים נידון בצואה רותחת, that is, Thereupon he went and caused the sinful Israelite (that is, Jesus, as may be seen above on p. 97.) to come up, and asked him who was held in high esteem in that life; whereupon he answered him: the Israelites. (Onkelos asked again:) Should one also cleave to them? He answered, however: seek that which redounds to their benefit, and not that which redounds to their harm; whoever lays a hand on them does as much as if he were laying a hand on the apple of his own eye. (Onkelos asked again:) In what does that man's (that is, your)

punishment consist? And he gave answer: in the boiling filth, for the Master (that is, the rabbinical teacher) has said, whoever scorns the words of the wise shall be punished in the boiling filth. The Talmudic words of blasphemy are also cited in the book *Nézach Jisraël, fol.* 10. *col.* 3. in the fifth chapter, and thereafter it is written as follows: ההוא גברא דבק היה בעבודה זרה שהסית והדיח את ישראל ואף על גב שהסית והדיח היה עקר דינו במה שהלעיג על דברי חכמים הוא מינות גמור אשר הוא עוד יותר מעבודה זרה, that is, That man (that is, Christ, as indicated above on *paginâ* 147.) clung to idolatry and led the Israelites astray and turned them away. Yet although he led them astray and turned them away, this was nonetheless the principal cause of his punishment (in the boiling filth): that he mocked the words of the wise, which is a complete heresy and worse than idolatry. On this subject one may also consult the book *Megalléh amukkóth fol.* 23. *col.* 1. at the end of the eighty-first *Ofen*, where, however, the name of Jesus has been omitted out of fear.

In the book *Emek hammelech*, fol. 15, col. 3, in the first chapter, under the title *Schâar tikkúne hatteschúva*, the following is also read: דגיהנם הוא כמו ספוג השואב אליו כל הזהומא וכל הזהומא נופלת למדור התחתון הנקרא אבדון ושם הם דרגין הנקראים צואה רותחת שנאמר עליו צא תאמר לו ואין בו ניצוץ קדושה ובו כל הנפשות הטמאות ארסו וזהמתו של נחש הבאה על חוה אשר עשו עצמם עבודה זרה ופרט אשם ששי שאין בו ניצוץ קדושה לכן כל היורד שם שוב אינו עולה, that is: Hell is like a sponge that draws all filth into itself; but the filth falls into the lowest dwelling, which is called *Aváddon*, that is, Perdition, and there are the steps which are called *Zóa rotháchath*, that is, the boiling excrement, of which it is said (Isa 30:22): "You shall call it filth" (as the author, along with some other Jews, understands it, though it properly means: "Go out, you shall say to it, namely to the image"), and in it there is no spark of holiness. In it are also all unclean souls, the poison and the filth of the serpent that lay with Eve, and those who have made themselves into an idol; in particular אשם ששי, *Ascham schischi*, that is, the sixth guilt-offering (namely the *Talúi*, or the Hanged One, by which Jesus is meant), in which there is no spark of holiness. Therefore, no one who descends there ever comes back up. From this we see that Christ is supposed to sit in the abyss of hell in the boiling excrement, where all souls defiled by the poison and impurity of the serpent, namely of the chief devil Sammael, are said to dwell; which is indeed a horrifying blasphemy. That the crucified Christ is to be understood by *Ascham schischi*, that is, the sixth guilt-offering, was disclosed to me in confidence by a rabbi and demonstrated from the Talmudic tractate *Sevachim*, fol. 54, col. 2, where in the third line from the end, six guilt-offerings are discussed, the sixth of which is called אשם תלוי, *Ascham talui*, that is, the doubtful guilt-offering, which was sacrificed when there was doubt as to whether one had sinned or not. Now since the word *talui* properly means a hanged person, but in a secondary sense means "doubtful," as has already been indicated above in the second chapter, p. 89 and 90, and since Christ is called *Talui* by the Jews, that is, the Hanged One, as has likewise been demonstrated above at p. 88, he is referred to here, and in other places in the book *Emek hammelech*, by the godless rabbi Naphtali, in a cunning manner, as *Ascham schischi*, by which *Talui*, that is, the Hanged One, and thus Christ, is covertly meant; and this is done to the end that Christians who read the book may not understand what is intended by it.

Against this, however, someone might object that the above-cited words of the *Talmud* from *Gittin fol. 57. col. 1.* are not to be understood as referring to Jesus Christ, since Rabbi *Jechiel*, in his *Disputation* which he held with *Nicolaus*, a converted Jew, before a queen in Paris, denied this, and said that the Jesus mentioned in the *Talmud* at this point is not called ישו הנוצרי *Jeshu hannózeri*, that

is, Jesus the Nazarene, but rather ישו גרדא *Jéschu Geréda*, that is, *Jesus Geréda*; and that this *Jesus Geréda* not only despised the words of the Sages (that is, the oral law or the *Talmud*), but also led Israel astray and presented himself as a God, thereby denying the foundation of the faith; whereas, by contrast, Jesus the Nazarene only rejected the oral law or the *Talmud*, but accepted the written law, namely the five books of Moses, and for this reason is called merely a heretic; all of which is to be seen in the aforementioned *Disputation p. 15.* and *16.*, where the words read as follows: :ואמר כן
פתח איוב את פיהו ויוסף לשאול ויאמר זה העם הם פוחזים ומגופים את אלהי הגוים ואתם גלחות מה לכם לחוטם ביניכם:
העם הזה מוכרים בידאתכם לאמור כי אלהיכם מרון בצואה ורותחת ויקרא בספרא דגזלן דכתיב אונקלוס בעי לאגיוהי
אסקיה לבלעם בנגידא פירוש על ידי אוב אמר לו דינא דגברא ההוא במאי א"ל בשכבת זרע רותחת. ויאמר המין על מי נאמד
דינא דגברא ההוא במאי, ויען הרב על בלעם נאמר ועליו שאול כך, ואתה הן דעת למה נידון בשכבת זרע ולא צרע המין.
ויאמר הרב אגיד לך לפי שהתחילו העם לזנות בשיטים בעצת בלעם לפיכך חטא ביהץ נרון סאה בסאה כדכתיב בסאסאה
בשלחה תריבנה במדה שאדם מודד מודדין לו. ויאמר המין ויקרא אחרי כן אסקיה לישו בנגידא א"ל דינא דגברא הוא במאי
על מי אמר כן. ויען הרב על ישו ועליו שאל כך. אמר המין ומה ענה לו שנידון בצואה רותחת ואמר זה בלשק לעו לפני
המלכה להבאיש את ריחנו. ויען הרב מים שנפרדת ממנו זה ט"ו שנה בלשת חואנה עלינו להתגולל בעלילות רשע ולא תצלח
ובאמרי פיך נוקשת והנה אשיבך כדבריך כי הוא וככתב לא אכפור בשביל חרפתך. אמנם לא על אלהי הגוים דברנו ככה רק
על ישו אחר שהלעיג על דברי חכמים ולא האמין לדבריהם כמותך רק לתורה שבכתב, וחדע שכן הוא שהרי אין כתיב ישו
הנוצרי אלא ישו וגידא ועד אם אותו היה לא זו בלבד עשה אלא הסית והדיח את ישראל ועשה עצמו אלוה וכפר בעיקר. אלא
וודאי אחר היה שלא כפר בתורה שבכתב רק בתורה שבעל פה ונקרא מין: that is: Thereupon the enemy (namely the converted *Nicolaus*) opened his mouth and continued to ask, and said: this people (namely the Jewish people) blasphemes and reviles the God of the Gentiles (that is, Christ, whom the Christians regard as a God); why do you clergy permit them to dwell among you? This people speaks against your God and says that he is punished in boiling filth. He (the converted *Nicolaus*) also read from the end of *Nesikin* (that is, from the 5th chapter of the Talmudic tractate *Gittin*, *fol.* 57. *col.* 1.), where it is written: When *Onkelos* wished to convert to the Jewish faith, he summoned *Balaam* (from hell) by means of sorcery and asked him what punishment he had to endure; whereupon he answered him that he was punished by the outpouring of boiling seed. The heretic (namely the converted *Nicolaus*) then asked: of whom are these (following) words spoken, "In what does that man's punishment consist?" The Rabbi answered him: they are spoken of *Balaam*, and it was of him that he (namely *Onkelos*) asked him. But do you know (said Rabbi *Jechiel* to *Nicolaus*) why he is punished by the outpouring of seed? Since he did not know, the Rabbi said to him: I will explain it to you; because the people (Israel) in Shittim had begun to fornicate through the counsel of *Balaam*, he is therefore punished thus, and measure is repaid with measure, as it is written (Isa 27:8): "In measure you contended with him, driving him away." With whatever measure a man measures, it shall be measured back to him. After this the heretic read on (further in the Talmud): He (*Onkelos*) also summoned Jesus up by sorcery, and asked him (namely Rabbi *Jechiel*) of whom these words, "In what does that man's punishment consist?" were spoken; whereupon the Rabbi said: they are spoken of Jesus, of whom the question was thus put. The heretic asked: what then did he answer him, that he is punished in boiling filth? And he said this in the language of the country (namely in the French language) before the queen, in order to make us stink. Thereupon the Rabbi answered him: from the day on which you departed from us, which is now fifteen years ago, you have sought occasion to bring evil upon us through godless intrigues, but it will not succeed for you; rather, you will be caught by your own words. See, I will answer you according to your own words: the

matter stands as you have said; what is written I will not deny, so as to put you to shame. We have spoken of this, however, not with reference to the God of the Gentiles (that is, Jesus, the God of the Christians), but with reference to another *Jesus*, who mocked the words of the Sages and did not believe them, as you do, but acknowledged only the written law. Know also that the matter is so constituted, for it does not say *Jesus* the Nazarene, but *Jesus Gereda*. Moreover, it is not the same one (in whom you believe), for he did not only do this, but also led Israel astray and turned them away, and presented himself as a God, and denied the foundation. It is therefore certainly the case that he (in whom you Christians believe) was a different one, who denied not the written law but only the oral law, and is called a heretic. These are the words of Rabbi *Jechiel*.

To this I reply that what he gave as an answer was nothing other than a cunning evasion, and that through such false pretense he sought only to conceal the godless teaching of the Jews and to turn away the zeal and hatred of Christians from them. The Jews have always had the custom that when one reproaches them with such things as are contrary to the Christian religion, they seek to slip away deceitfully through distortion and false interpretation of the matter, or else deny it in a thoroughly shameless manner, or maliciously keep silent about it, as is demonstrated here and there in my present work "Entdecktes Judenthum" with sufficient examples drawn from Rabbi *Salman Zevi's* "Jüdischer Theriack," Rabbi *Lipmann's* "Nizzáchon," as well as the little book "Schévet Jehúda," and others. As regards the distortion of words, it is read in the book *Lefárjeh fol. 17. col. 4.* that Rabbi *Gamaliel* once held a conversation with a prelate and acted in precisely this deceitful manner, of which the words read as follows: כמך צער היה נצטער אותו צדיק דבי גמליאל עד שהשיב להגמון פירוש שיש פנים לכאן ולכאן (that is:) How greatly did the pious Rabbi *Gamaliel* torment himself until he gave the prelate such an interpretation as an answer, one which can be taken in this and that sense (that is, in a twofold sense), so that the prelate might not understand his true *intention* and meaning.

Concerning the secretiveness of the Jews, the converted Ferdinand Heß writes in the 9th chapter of the second part of his *Juden-Geissel* as follows: It is a practice among them that is kept in such great secrecy and concealed from Christians with such diligence and earnestness that not even many Jews, excepting the most prominent ringleaders, have any knowledge of it; and for that reason there are also few who reveal it to their children, since otherwise they would have to fear that they might perhaps fall away and be converted to the Christian faith. There is also a passage in the book *Zerór hammór, fol.* 63, *col.* 4, near the end of the *Parascha Vajechi Jaacóf*, stating that through the merit of four things, of which secretiveness is one, the Israelites were delivered from Egyptian bondage, and the words read as follows: בזכות ארבעה דברים יצאו ישראל ממצרים שלא שינו שמם ולא שינו את לשונם ולא גילו מסתורים שלהם ולא נפרצו בעריות, that is: Through the merit of four things the Israelites went out of Egypt, because they did not change their names, and did not change their language, and did not reveal their secrets, and did not multiply themselves through fornication. For this reason they will also keep themselves secretive among Christians, so that they may likewise be delivered from the *Exilium*, or misery, in which they find themselves among them.

The aforementioned Rabbi Jechiel also employed such a distortion of the true nature of the matter, and a suppression or concealment of the truth, before the Queen at Paris; for what he put forward concerning Jeschu Gereda was a pure fabrication, of which not the slightest trace is to be found in any Jewish book. But so that his false pretense in this matter may be clearly brought to light, I

will thoroughly expose the Jews' actual teaching on this subject from the oft-mentioned accursed book *Emek hammelech*, where at *fol.* 20. *col.* 4. in the 19th chapter, under the title *Schâar ólam hattóhu*, the words read as follows: סוף כל הנשמות והאילות להטהר ולהתקדש ועל כל חלק וחלק ממנו נפרו הזוהמא ולסוף כלה על הקצה האחרון שאינו יכול להטהר והולך לאבדון שיש שם צואה רותחת והוא מדור הזוהמא התחתון שבכולם שכל הזוהמא מהיכלות הטומאה שעליון נופלים בו מזוהמא הנפשיית אשר בדם ולכן אותו האיש הנידון בצואה רותחת אינו יכול להטהר עוד והוא הקצה האחרון שבו הזוהמא קץ קנא דמסאבותא וזמרת הנחש שבאה על חוה והוא ע"ז של ניצוץ סמאל ממש שרצונו לעשות עצמו אלוה להשתחוות לו ולכן אותו האיש עשה עצמו עבודה זרה זה הוא הקבה האחרון שבנפשו של קין שהיה מקורס באיש נוקב חשם בנו של מצרי שהרג משה לכן גם כן אותו האיש היה משמש השם לעבודה זרה והוא נרמז במלת קין שהוא נוטריקון קרח סביב מטה נגס וג' האיש שסכ"י סוך הלוה פגם במחצלת המחפה על קבר התהום שנתקן בין השום המפורש המונחת על נוקבא דתהומא רבה שלא יצאו השור סמאל ובור היא בת זוגו שיש בה נחשים ועקרבים שאו יבעה האדם בליעל בשדה אחר הוא השדה אשר ברכו ה' במתנותיה והיא חקל תפוחין קדישין והנבער הוא האיש שכ"י סוך שקלקל המתקלא סא"ק ששם מתחיל הקלקול של שם המפורש והחסד והרחמים יתעלה למעלה וגו' ומזה הגיע החרבן ובפרט ססנערת סוזרין הוכרחו להשתמש בו להפילו וסקצתם להחזיק כחו ואמונתו בארץ תק"ס אע"פי שכונתם היתה מוסרחת לטובת הכלל על כל זאת גרמו עונות אותו הדור הענין הזה שהקליפה גברה וכת: כל כך שלא נענש that is: In the end, all souls and trees (by which trees souls are also understood, each of which is compared to a tree having seven branches, as may likewise be seen at *fol.* 20. *col.* 4. of the aforementioned book *Emek hammelech*) will be purified and sanctified, and from each part of them the filth will be removed, which in the end all falls upon the last part, which cannot be purified and goes to the place (of Hell) called *Aváddon*, or Perdition, where the boiling excrement is. And this place is the lowest dwelling of filth, which is the lowest of them all; for all filth falls into it from the palaces of impurity that stand above it, out of the impure souls that are within them. For this reason, that man (by whom Jesus is understood, as will be seen in what follows) who is tormented in the boiling excrement can no longer be purified. He is the last part, which is found in the filthiness of Cain, the nest of impurity, the uncleanness of the serpent that lay with Eve. He is properly the idol of the spark of Samaël (namely, the chief devil, as is to be read below in the 18th chapter of this first part), who wanted to make himself into a GOD so that he would be worshipped. For this reason, that man (namely, JESUS) also made himself into an idol, and he is that last part which was in the soul of Cain, which had previously been in that man (of whom one reads in Lev 24:10, etc.) who blasphemed the Name, the son of the Egyptian whom Moses killed. For this reason he also used the Name (that is, the *Schem hammephorásch*, of which so much is written in the little book *Toledoth Jeschu*) for idolatry. He is also signified by the word קין *Kain*, which by *Notarikon* (of which mention has already been made above at page 100) makes קרח ישו נוצרי *Kórach Jéschu Nózeri*, that is, Korach, Jesus Nazarenus (for the two words מב"ה מטה"נס *mabah tafhagam*, through the alphabet Atbasch, as has already been shown in the 2nd chapter, mean ינצנ *Jéschu Nózeri*, that is, Jesus the Nazarene), etc. This worthless man also (for so the most holy JESUS is called, as has been reported above at page 97, and רשכ"מ *Zaschéamsach* signifies through the said alphabet Atbasch as much as הבליעל *Habbeliäal*) tore the covering that had covered the grave of the abyss, upon which the Schem hammephorásch was written, which had been laid upon the hole of the great abyss (by which is indicated what was reported above at page 175 from the little book *Toledóth Jéschu*, namely that JESUS is said to have learned the Schem hammephorásch from the stone that lay in the abyss but was afterwards dug up by King David and placed in the Holy of Holies of the Temple), so that the ox Samaël, and Bor, that is, the pit, which is his companion, wherein are serpents and scorpions,

might not come out; so that the evildoer (namely, Samaël) might not cause harm in another field which GOD had blessed with His gifts, and which was the field of the holy apples. But the fire (which Samaël set for this reason) was the worthless man, who corrupted the weight (מתקלא *matkela*; what this signifies I do not know, nor have I been able to find out), where the corruption (that is, the misuse) of the Schem hammephorásch had its beginning, and goodness as well as mercy was lifted up (and withdrawn) on high, etc. And from this came the devastation (of the city of Jerusalem), and indeed especially because some members of the high council were compelled to use it (the Schem hammephorásch) in order to cast him down (by which Judas is indicated, who, as is reported in the little book *Toledóth Jéschu* and cited above at page 177, is said to have also learned the Schem hammephorásch in the Temple and thereby brought JESUS to his fall), while others used it for the purpose of establishing his power and belief in him in the land of Edom (that is, in Christendom, which is here taken for Edom through Atbasch תקפ"ו *Takpu*) (by which is aimed at what is recounted below in the seventh chapter of this first part concerning Simon Kepha from the little book *Toledóth Jéschu*, namely that he also learned the Schem hammephorásch in the Temple and went with it to Rome), although their purpose was entirely good. In short, the sins of that generation caused this entire affair, namely that the rind (that is, the devil) gained the upper hand to such a degree, because he (namely, JESUS) was not punished immediately. The like is also found at *fol.* 35. *col.* 4. in the 63rd chapter, under the title *Schäär olam hattóhu* of the aforementioned book *Emek hammélech*. Further, in the same work at *fol.* 127. *col.* 3. in the 10th chapter, under the title *Schäär réscha dißéir änpin*, it is written as follows: ההוטא נשלך במדור התחתן של גיהנום הנקרא צואה רותחת ובהם נידון פ"נכ וסיעתו וכדומה לו המלעיגים על דברי חז"ל that is: The filth is cast into the lowest dwelling of Hell, which is called the boiling excrement, and therein JESUS and his assembly, and others like them, who have mocked and despised the words of our Rabbis of blessed memory (that is, the Talmud, or the oral law), are punished.

And this is also read at *fol. 135. col. 3, 4.* in the 19th chapter under the aforementioned title *Schäär réscha dißéir änpin*, of the aforementioned book *Emek hammélech*, concerning the words of Ps 91:10, "And no plague shall come near your dwelling," as follows: כוונת זה הפסוק שלא יהיה לך תלמיד שאינו הגון הנקרא נגע שמקדיח את תבשילו : כרבים כגון תלמידו של ר' יהושע בן פרחיה שכישף והדיח את ישראל מאביהם שבשמים ולכן הוא נידון בצואה רותחת שהוא המדור התחתון של גיהנם שנופל שם כל הזוהמא מהנפשות היושבות בהמדורים שעליה והוא כמו בית הכסא שם נופל כל המותרות אשר אין בו ניצוץ קדושה ולכן נקרא צואה רותחת בסוד קיא צאה כלי מקום שנאמר עליו צא תאמר לו והוא הפסולת והזוהמא הנופל מן הנפשות הנדבקות על ידי עבירה ומי שיורד שם אין לו ניצוץ קדושה רק זוהמא נחש הקדמוני לכן אתו עולח ואינו ירפא מהגיהנם לדורי דורות ולעולמי עולמים אפילו בשמחות רמים טובים לפי שלא שמר אותם והוא וזאת וחמת נפש קין והוא נפש והזאת אל אחר שנתגללו קין מנצפ"ך טפח"ם ר"ת קין) היא נפש המקלל שרגמו אותו באבנים במדבר שהיה מברך את השם והיא זוהמת הנחש שבאה על חוה ויצא ממנה קין קינא דמסאבותא. והיא חלק הזוהמא של נפש קין שלא יטהר לעולם : that is: The intent of this verse is that you should have no disciple who is not worthy (or honorable), who is called a plague, who has publicly ruined his dish, as did the disciple of *Rabbi Jehóschua* the son of *Perächja* (that is, *Jesus*, as may be seen above at p. 166), who practiced sorcery and led *Israel* astray and turned them away from their Father who is in heaven; for this reason he is punished in the boiling filth, which is the lowest dwelling of hell, into which all impurity falls from the souls that reside in those dwellings above it. He is also (with all due reverence) like a privy, and all superfluity, in which there is no spark of holiness, falls therein; for this reason he is called the boiling filth, according to the mystery

of the words (Isa 28:8): “Vomit and filth, so that there is no place left clean”; of which it is said (Isa 30:22): “You shall say ‘filth’ to it.” This is that which is worthless and the impurity that falls from the souls and clings through sin. Whoever descends there has no spark of holiness, but only the impurity of the ancient serpent; therefore he does not come back up, and goes not out of hell for all eternity, not even on Sabbaths and feast days, because he did not observe them. And this is the impurity of the souls of Cain, the murderer of men, the uncleanness of the other god (that is, of *Sammael*, who is called אל אחר *El acher*, that is, the other god, and who, when he lay with *Eve*, caused such impurity to fall upon her, as may be seen below in the 18th chapter of this first part), whose *gilgul* (that is, the transmigration of the soul from one body into another, of which more is treated at length below in the first chapter of the second part) is קין ישו נצרי *Kain, Jeschu Nózeri*, that is, *Cain, Jesus the Nazarene* (for מנצ”פ טפח”ם *Mabap tafhagam* is, by *Atbasch*, as has already been noted more than once, equivalent to ישו נוצרי *Jéschu Nózeri*), and the three first letters of the three words *Kain, Jeschu, Nözeri* (namely K., J., N.) form the word קין *Kain*. This impurity is also the soul of that blasphemer who was stoned in the wilderness, who had reviled the name of God. It is the impurity of the serpent that lay with *Eve*, from whom *Cain*, the nest of impurity, came forth. It is also that portion of the uncleanness of the souls of *Cain* which shall never be purified for all eternity. So also is it to be found in the book *Megallêh ammykkóth fol. 23. col. 1.* at the end of the eighty-second *Ofan*, that such blasphemy against *Christ* is stated in the *Talmud*; and the words of that book are to be read below in the fourth chapter of the second part.

From all of this we can clearly see that Rabbi Jechiel reported nothing but falsehoods to the queen and the entire assembly before which he disputed with Nicolaus, in that he claimed that the aforementioned Talmudic passage does not treat of Jesus the Nazarene but of another person called Jesus Gereda: for here in the book *Emek hammélech* there is no mention whatsoever of the invented Jesus Gereda, but only of Jesus the Nazarene, and it is found in express words that such abominable blasphemy against our most precious Savior is taught by the Jews. In connection with this, however, it is to be known that Rabbi Naphtali, who wrote the book *Emek hammélech*, at fol. 40. col. 3., in the 69th chapter, under the title *Schâar olam hattóhu*, entreats the discerning reader not to reveal these and similar other matters to strangers, that is, to Christians, when he writes thus: וַאֲנִי נַפְתָּלִי מְחַבֵּר הַסֵּפֶר הַזֶּה בִּקַּשְׁתִּי מֵאֵת כָּל חָכָם הַמְעַיֵּין בְּסִפְרִי זֶה לְהַסְתִּיר דְּבָרִים אֵלּוּ וְכַיּוֹצֵא בָּהֶם שֶׁהֵיוּ לוֹ לְבַדּוֹ וְלֹא לְזָרִים אִתּוֹ׃ נפתלי that is: I, Naphtali, the author or writer of this book, entreat every learned person who will apply his reflections to this my book to keep these and similar matters secret, so that he alone may possess them, and no stranger together with him. If one also had the remaining nine books which the said Rabbi Naphtali, according to his preface to the aforementioned book *Emek hammelech*, fol. 5. col. 1., has written, one would without doubt find therein still far more matters that are contrary to the Christian religion and are denied by the Jews.

It is truly astonishing with what brazen disposition and bold manner the malicious Jews dare to deny even the most well-known things; and I have observed this sufficiently among them, whenever I have on occasion confronted one or another of them with this or that matter. When I once reproached a Jew here in Frankfurt am Main for the fact that the little book *Toledoth Jeschu* contains such palpable lies and terrible blasphemies against our most innocent Savior, that same person had the audacity to answer me that it had not been written by any Jew, but that someone else had composed it out of spite against the Jews, in order to make them hated among Christians, even though he

knew perfectly well that it is a well-known Jewish booklet. And because other people might perhaps receive a similar answer from the Jews, such shameless liars can be refuted and convicted of falsehood by the fact that the greater part of what is contained therein is irrefutably to be seen, as is plain from what was cited from it shortly before, briefly comprised in the book *Emek hammelech*; where it is clearly pointed to that Jesus learned the *Schem hammphorasch*, which was written upon the stone of the abyss, and thereby caused great harm. As also that the high council was compelled to make use of that same name in order to bring Jesus to ruin. Beyond this, the converted *Ferdinand Hess* also reports the following concerning this little book in the 3rd chapter of the first part of his *Juden-Geissel*: I once heard from my mother's sister, who had an only son whom she loved, and told him these things of which I have spoken (namely, of the two lions made of brass, which roared in the Temple whenever someone had learned the *Schem hammphorasch*): alongside this she had a small booklet, comprising about four sheets of paper, which was written, and she called it *Toledos Jeschu*, that is, concerning the birth of Jesus; but after this booklet I spent much toil and labor throughout the days of my life, yet never managed to see it anywhere; for it is kept so secret among the Jews that scarcely one Jew in a hundred may get to see it, and the booklet is said to be full of all the vices which they have falsely written concerning the birth, life, and conduct of Jesus Christ. These are the words of Ferdinand Hess, from which it is evident what the nature of this booklet is and how secretly it is kept among the Jews. Had no Jew made it, they would not regard it.

Regarding the claim that *Jesus* flew through the air and fought with *Judas* therein, as is read in the booklet *Toledoth Jeschu*, this is also mentioned with few words in the old *Nizachon, p.* 239, where it is written: ולמה היה פורח באויר למלט ממות : נפשו עד שבא יודש אישקריוטא ופרח עליו והפילו ארצה : that is, Why then did he (*Jesus*) fly into the air to save his life from death, until *Judas Iscariot* came and flew over him, and cast him down to the earth against his will and intention, whereupon he was hanged? Likewise it stands at p. 86 of the aforementioned old *Nizzachon*: הלא יהודא סיכל את עצתו, that is, Did not *Judas* frustrate his plan? From all of which it may be rationally concluded that, since the contents of the accursed booklet *Toledoth Jeschu* are contained in the book *Emek hammelech* and in the old *Nizzachon*, as Jewish books, the same was most certainly composed by a wanton, vicious Jew at the instigation of the Devil. Not to mention that all converted Jews are able to give account of this accursed booklet, having learned something of its contents during their time in Judaism, as may be seen in *Dieterich's* Jewish Cloak, in the first and second chapters, where he calls it מעשה תלוי *Maase Tuluj* or *Tolui*; and in *Ferdinand Hess's* Jewish Scourge, in the third chapter of the first part. The celebrated *Buxtorf* also purchased a copy of this booklet from a Jew, as is read in his *Bibliotheca Rabbinica p.* 421.

Returning now to the Jews' terrible blasphemies, by which our most precious Savior is so greatly dishonored and reviled, the wicked Jews must know that He is the true Messiah promised in the Old Testament, and not merely a simple human being, but at the same time also the true, only-begotten Son of God, and that consequently they sin so grievously through their abominable blasphemy that, unless they convert, they will without fail be damned for all eternity. That He is the true Messiah, I prove to them from the fact that all the marks thereof are found in Him, and all the prophecies concerning Him have been fulfilled in Him. For, first, the Messiah was to be born in Bethlehem, since it is written in Mic 5:2: "And you, Bethlehem Ephrath, though you are small among the thousands of Judah, out of you shall come forth to me one who is to be ruler over Israel." That

by this ruler the Messiah is to be understood is evident from the Chaldean translation, where the words "out of you shall come forth to me one who is to be ruler over Israel" are rendered as follows: מנך קדמי יפוק משיחא למהוי עביד שולטן על ישראל, that is, "Out of you shall the Messiah come forth before me, to rule over Israel." With this Rabbi *Salomon Jarchi* and Rabbi *Kimchi* also agree in their *Commentarii*, or expositions, since the former explains the said words thus: ממך לי יצא משיח בן דוד, that is, "Out of you shall come forth to me the Messiah, the Son of David"; while the latter expounds them in this manner: ממך לי יצא שופט להיות מושל בישראל והוא מלך המשיח, that is, "Out of you shall come forth to me the judge, to be a ruler over Israel, and this is the King Messiah." Jesus Christ, however, was born in Bethlehem, as is to be seen in Matt 2:1-2 and Luke 2:4 etc. And Rabbi David Gans also acknowledges this in his book *Zemach David*, in the second part, number 761, fol. 14, col. 2, where he writes as follows: ישוע נוצרי נולד בבית לחם יהודה ביום ומחצית ממילת מירושלים משנת ג' אלפים תשס"א ליצירה והיא שנת מ"ב לקיסר אוגוסטוס, that is, "Jesus the Nazarene was born in the year after the creation of the world 3761, which is the forty-second year of the Emperor Augustus, in Bethlehem of Judah, one and a half miles from Jerusalem."

Second, He was to be born of a virgin, according to the prophecy of Isa 7:14: "Behold, a virgin is with child and will bear a son, and she shall call his name Immanuel"; which is also why He is called in Gen 3:15 the seed of the woman, and not the seed of the man. But Jesus was born of a virgin, as may be read in Matt 1:18 etc. and Luke 1:26 etc., and as is demonstrated by the story cited above in the second chapter, p. 122 etc., drawn from *Suidas*, concerning the exchange between the silversmith *Philippus* and the Jew *Theodosius*.

Third, He was to be born at that time when the scepter would be taken from Judah, and the מחקק *Mechokek*, or lawgiver, that is, the *Synedrium*, or the high council, would be abolished, and the entire Jewish government in both civil and ecclesiastical matters would have to come to an end; for it is written in Gen 49:10: The scepter (in Hebrew it is called שבט *Schevet*, a word which also means a rod and a staff) shall not depart from Judah, nor the *Mechokek*, i.e., the lawgiver, from between his feet, until *Schiloh* (i.e., the Messiah) comes, and unto him shall the peoples cleave. Jesus, however, was born at that time after which Jerusalem was soon destroyed and the entire Jewish government was overthrown. But since the malicious Jews interpret the aforementioned passage in a completely different manner today, seeking in it all manner of evasions, and among other things presume to claim that the word *Schévet* here means not a scepter but a rod, and the word *Mechokék* means a staff, and insist that the Hebrew words must be interpreted as follows: the rod shall not depart from Judah, nor the staff from between his feet, until the Messiah comes, by which it is meant that the Jews shall remain so long in *exilio*, or misery, under the rod and staff of other peoples, and be plagued by them, until the Messiah comes who will redeem them from such misery: one can, when they say this, stop their useless mouths with the fact that in all three ancient Chaldean translations, which are called by them *Targum* or *Targúmim*, the word *Schévet* is taken to mean a royal scepter, or civil dominion, and the word *Mechokék* to mean the lawgivers, or scribes; for in the Chaldean translation of *Jonathan* the son of *Uzziel*, they are translated as follows: לָא פָסְקָן מַלְכִין וְשַׁלִיטִין מִדְבֵית יְהוּדָה וְסָפְרִין מַלְפֵי אוֹרָיְתָא מִזַרְעֵיהּ עַד זְמַן דִי יֵיתֵי מַלְכָּא מְשִׁיחָא וּדְדִילֵיהּ הִיא מַלְכוּתָא וְדִילֵיהּ חֵימוֹתָא, that is: the kings and rulers shall not cease from the house of Judah, nor the scribes who teach the law from his seed, until the time when the King Messiah shall come, and on his account the peoples shall melt away. In the Hierosolymitan Chaldean translation the words read as follows: לָא פָסְקָן מַלְכִין מִדְבֵית

יְהוּדָה אַף לָא סָבְרִין מַלְפֵי אוֹרָיְתָא מִבְּנֵי בְנוֹהִי עַד זְמַן דִּי יֵיתֵי מַלְכָּא מְשִׁיחָא וְדִילֵיהּ הִיא מַלְכוּתָא וְלֵיה עֲתִידִין דְּיִשְׁתַּעְבְּדוּן כָּל מַלְכְוָותָא דְאַרְעָא, that is: the kings shall not cease from the house of Judah, nor the learned who teach the law from the sons of his sons, until the time when the King Messiah shall come, to whom the kingdom belongs, and unto him shall all the kingdoms of the earth submit themselves. In the Chaldean translation of *Onkelos*, however, it reads as follows: לָא יַעְדֵּי עָבֵיד שׁוּלְטָן מִדְּבֵית יְהוּדָה וְסָפָרָא מִבְּנֵי בְנוֹהִי עַד עָלְמָא עַד דְּיֵיתֵי מְשִׁיחָא דְּדִילֵיהּ הִיא מַלְכוּתָא וְלֵיהּ יִשְׁתַּמָּעוּן עַמְמַיָּא, that is: the ruler shall never depart from Judah, nor the lawgiver from the sons of his sons, until the Messiah shall come, to whom the kingdom belongs, and unto him shall the peoples be subjected. The Jews dare not contradict these Chaldean translations, for in the book *Schalschéleth hakkabála* it is written at fol. 20, col. 1: הַתַּרְגוּם הִיא קַבָּלָה לְמֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם מִסִּינַי, that is: the *Targum*, or the Chaldean translation, was received (and delivered) from *Moses*, our teacher, upon whom be peace, from Mount *Sinai*. Likewise, in the book *Avodáh hakkódasch*, fol. 86, col. 3, in the 29th chapter, under the title *Chelek hattáchlith*, it is explained with regard to the words of Neh 8:8, "And they read in the book of the law of God," that is, "distinctly," thus read: אמר רב איקא בר אבין אמר רב חננאל אמר רב ויקראו בספר תורת האלהים זו מקרא. מפרש זה תרגום וכו׳ ותרצו שכתוב וחזרו ויסדום. הרי בארו שהתרגום מקובל בידם מימי הנביאים אשר אין ספק שהיו מקובלים בו מסיני אלא ששכחום ואחר כך חזרה עטרה ליושנה ויסדום על ידי אונקלוס הגר ע״ה, that is: Rabbi *Ika* the son of *Abbin* says that *Raf Chananeel* said that *Raf* reported: the words "and they read in the book of the law of God" signify the Bible (or the Scripture), and the word "distinctly" or "plainly" signifies the *Targum*, or the Chaldean translation, &c., and they (namely the rabbis) have interpreted this to mean that the same (*Targumim*, or Chaldean translations) had been forgotten and thereafter set down again. See, they have (in this manner) plainly indicated that they have the *Targum* from the times of the prophets, so that there is no doubt that the same (Chaldean translations) were received from Mount *Sinai* (from *Moses*) but were forgotten; thereafter the crown returned to its former state (that is, after this they were written down again as they had been before), and they were set down through the convert to the Jewish faith, *Onkelos*, upon whom be peace. Now if God Himself taught *Moses* such translations on Mount *Sinai*, as the Jews claim, then they can say nothing against them, but must accept them, and consequently must also give their assent to the threefold translation in this matter.

Fourth, he was to flee into Egypt, as can be seen in Hos 11:1; and Jesus did flee into Egypt, having been brought there by his parents on account of King Herod, who had wanted to kill him, as is found in Matt 2:13-15.

Fifth, he was to be of the lineage of David, for God the Lord made this promise to King David in Ps 89:30, that He would give him seed forever and maintain his throne as long as the heavens endure; by which no one other than the Messiah can be understood, who was to reign with him throughout all eternity. For this reason he is also called a righteous Branch of David in Jer 23:5 and 33:15, and in Isa 11:1 it is said of him that he was to come forth as a rod from the stem of Jesse. But Jesus was of the house and lineage of David, as can be seen in Luke 1:32.

Sixth, he was to be a great prophet, inasmuch as Moses in Deut 18:15

18. v. 15. written of him as follows: "A prophet like me shall the LORD your God raise up for you from among you, from your brothers; him you shall obey." That the Messiah must be a great prophet is also taught by *Rabbi Moshe bar Maimon* in his epistle called *Iggéreth*

Temán, wherein he writes at fol. 27, col. 1, in the Amsterdam quarto edition, to a Jew as follows: אבל אני תמה ממך שאתה מבני תורה ועמדת על ספרי החכמים ואינך יודע אחי שהמשיח נביא גדול מאד וגדול מכל הנביאים מלבד משה רבינו עליו השלום : that is, "I marvel at you, however, my brother, that you have studied the Law and gone through the books of the Wise, and yet do not know that the Messiah will be a very great prophet, and greater than all the prophets, excepting Moses, upon whom be peace." So too does *Rabbi Levi ben Gershom* note in his commentary on the Five Books of Moses, fol. 198, col. 2, in the *Parascha Balak*, that the Messiah will be a great prophet, indeed greater than Moses; with which *Abarbanel* likewise agrees in his commentary on the Prophet Isaiah, on the second verse of the eleventh chapter. And Jesus was such a one, as is read in Luke 7:16, John 4:19, and John 6:14.

Seventh, He was also to be a king and priest, as can be seen in Zech 6:12-13 and Ps 110:2, 4; yet a poor king, as is written in Zech 9:9, which is why the Messiah, the Son of David, is called in the book *Jesód Schirim*, fol. 12, col. 2, איש מסכן וחכם, that is, a poor and wise man. Jesus, however, is called a king in Luke 1:33, Heb 1:8, and Rev 17:14, not in the sense that He was to have been a worldly king, for He Himself said in John 18:36 that His kingdom is not of this world; and therefore, on account of His very lowly and humble worldly station, He is called in Isa 53:3 the most despised and most worthless, and in Isa 47:7 the despised soul. Nevertheless, according to the prophecy of Zech 9:10, He was to rule from one sea to the other, which could not be said of Him if He were supposed to have been a great worldly king and monarch, as the foolish Jews vainly imagine that their supposed Messiah, so long awaited in vain, will be a great potentate and ruler in the world. Rather, His kingdom is a spiritual kingdom over His church. So too is He a high priest, as can be seen in Heb 2:17 and 4:14.

Eighth, He was to have a forerunner in the wilderness, as was prophesied in Mal 3:1, who was to preach in the wilderness and prepare the way before Him. Jesus, however, had John the Baptist as such a forerunner, as can be seen in Matt 3:3 and Luke 3:2-4, and in the spirit and power of Elijah, Luke 1:17.

Ninth, He was to begin preaching the Gospel in Galilee, as is written in Isa 9:1-2. This was fulfilled through Jesus, as is found in Matt 4:12-15, 23, Mark 1:14, Luke 4:14-15, and John 4:43.

Tenth, he was to come into the second Temple, as can be seen in Mal 3:1. But JESUS taught publicly in that very Temple (John 7:14), and also drove out the money-changers and those who sold oxen, sheep, and doves there, as is recorded in Matt 21:12, Luke 19:46, and Mark 11:15.

Eleventh, he was to perform many miracles to confirm his teaching, and was to make the blind see, the deaf hear, the mute speak, and the lame walk, as Isaiah prophesied in his 35th chapter, verses 5 and 6; for which reason he is also called פלא *Pele*, that is, "wonder-worker," in Isa 9:6. All of this, however, JESUS did: when He made the blind see again (Mark 8:22-23; John 9:1, etc.; Matt 20:30, etc.), the deaf hear and the speechless speak (Mark 7:32, etc.; Matt 9:32, etc.; Luke 11:14), and the lame or palsied walk, as is recorded in Matt 4:24 and 9:2 and Mark 2:3-4; and besides these He also healed many other severe illnesses and performed many other great miracles.

Twelfth, his preaching was to be rejected by most of the Jews, even though he had performed so many and so glorious miracles, as is recorded in Isa 49:4 and 53:1. For this reason, according to the words of Isa 53:3, he was to be utterly despised and of no account, and according to Ps 22:6, a mockery of the people and an object of contempt among the nation. But Christ, although he performed very many miracles, was nonetheless despised by most of the Jews and his preaching rejected, so that the people of Nazareth drove him out of the city (Luke 4:16, etc.), the inhabitants of Jerusalem sought to stone him (John 10:30), and he was finally executed outright as a supposed evildoer.

Thirteenth, He was to be a stone of stumbling and a rock of offense to both houses of *Israel*, as was prophesied in Isa 8:14. But JESUS was indeed such a one, at whom many took offense, as is recorded in Luke 2:34, Rom 9:32, and 1 Pet 2:8.

Fourteenth, He was to make His entry into *Jerusalem* and ride upon a donkey, as is seen in Zech 9:9. This, however, was fulfilled in JESUS, as is taught in Matt 21:2, etc., and John 12:14, etc.

Fifteenth, He was to be betrayed by one of His disciples and household companions (Ps 41:10) and sold for thirty pieces of silver (Zech 11:12-13). This, however, befell JESUS through His disciple *Judas*, who betrayed Him, Matt 26:47-50 and John 18:2-3, etc., and who received thirty pieces of silver as his reward for it, Matt 26:15-16.

Sixteenth, He was to be reckoned among the evildoers, as was prophesied in Isa 53:12. This, however, happened to JESUS, as is recorded in Mark 15:27-28 and Luke 22:37.

Seventeenth, He was to be scourged, mocked, and spat upon (Isa 50:6), and to suffer for our sins (Isa 53:3-4), to endure the greatest anguish of soul (Ps 22:2 and Isa 53:11), to be pierced through hands and feet on the cross (Ps 22:17), mocked and given vinegar to drink (Ps 22:8 and 69:22), pierced (Zech 12:10), and lots cast over His garments (Ps 22:19), yet no bone of His was to be broken (Ps 34:21). All of this, however, was fulfilled in JESUS: for He was scourged (Matt 27:26), mocked and spat upon (Matt 26:67 and Mark 14:65), suffered for our sins (Matt 20:28; John 3:16; Rom 4:25; and Gal 3:13), endured the greatest anguish of soul (Matt 26:38-39 and John 12:27), was crucified and thus pierced through hands and feet with nails (Matt 27:31 etc.; Luke 23:33), mocked on the cross (Matt 27:31 etc.; Luke 23:35-36), given vinegar to drink (Matt 27:34; Mark 15:23), pierced in His side (John 19:34), lots cast over His garments (Matt 27:35; Mark 15:24), and no bone of His was broken (John 19:33).

Eighteenth, He was to be buried as a rich man (Isa 53:9), yet not see corruption but rise again (Ps 16:10), ascend into heaven (Ps 68:19), sit at the right hand of God His heavenly Father (Ps 110:1), and be crowned with praise and honor (Ps 8:6), after which Jerusalem was soon to be laid waste (Dan 9:26-27) and the conversion of the Gentiles was to take place (Isa 2:2 and 11:10). And Jesus was indeed buried as a rich man, in that a wealthy man, namely Joseph of Arimathea, had Him laid in his own new tomb, which he had prepared for himself (Matt 27:57; Mark 15:43; Luke 23:50), whereupon He rose again on the third day and thus did not see corruption (Matt 28:1 &c.; Mark 16:1 &c.; Luke 24:1 &c.), and shortly thereafter ascended into heaven (Luke 24:50-51; Acts 1:9), and sits at the right hand of God (Eph 1:20; Heb 1:3, 13; and 1 Pet 3:22), crowned with praise and honor (Heb 2:9), after which, not long after Christ's triumphant ascension into heaven, Jerusalem

was destroyed, but the holy Apostles preached the Gospel in all lands and thereby brought about the conversion of the Gentiles who had been steeped in abominable idolatry.

That the Messiah had to be not merely a simple human being, but at the same time also God, so that as the mediator between God and mankind He could suffer according to His human nature, yet according to the divine nature overcome death, sin, the devil, and hell, and bring about an infinite merit through the suffering of the human nature: this can be demonstrated to them clearly and powerfully, and indeed first from Isa 9:6, where it is written of Him: "A child is born to us, a son is given to us," by which His human nature is indicated, since He was to be born like other human beings. After this follows: "And He is called wonderful (or wonder-working) Counselor, אל גבור *El gibbor*, that is, Mighty God, אבי עד *Avi ad*, that is, Father of Eternity," by which His divine nature is indicated, as has already been demonstrated above on pp. 168 and 169, and therefore need not be repeated here.

Second, from Jer 23:5-6, where it is written: Behold, the time is coming, says the Lord, that I will raise up for David a righteous Branch, and he shall be a King who will govern well and establish justice and righteousness upon the earth; by which is signified not only his human nature, in that he was to be of the lineage of David, but also, alongside this, it is made clear that he would lead a holy, unblemished, and blameless life, in that he is called righteous and it is said of him that he would establish justice and righteousness upon the earth. Upon this there follows further: And this shall be his name, by which he will be called יהוה צדקנו *Jehova Zidkenu*, that is, the Jehova or Lord who is our righteousness; by which name Jehova his divine nature is indicated, for this holy name cannot be given to any creature, but belongs to God alone, as may be seen in Exod 3:15 and 15:3, and Isa 42:8, and Hos 12:5, and Amos 5:8, as well as Ps 83:19.

That it belongs to no creature and is given to none, this is also taught by many rabbis; hence in the book *Avodath* (or *Avodus*) *hakkodesch*, fol. 84, col. 3, in the third chapter, under the title *Chelek hattachlith*, one reads: אין שם יהו"ה ניתן לשום נברא, that is, the name Jehova is not imparted (to creatures). And immediately thereafter, in the fourth column, it again states: שם יהוה אינו ראוי לשום נברא, that is, the name *Jehova* is not common (or is not imparted), and His simplicity has no end. And in the book *Sóhar chádasch*, it is taught at fol. 5, col. 2, in the *Medrásch néelam*: אמר רבי אבהו בוא וראה כמה חשש הקב"ה על כבוד שמו הגדול שהוא יהוה כי הוא שמו ממש אבל שם אלהים משותף הוא על יד הנבראים, that is, Rabbi *Abhu* has said: come and see how greatly the holy blessed God has been concerned for the honor of His great name *Jehova*, for this is properly His name; but the name *Elohim* is also imparted to creatures. Rabbi *David Kimchi* likewise agrees with this, when he writes the following concerning the words of Hos 12:6, "But Jehova is the God of hosts, Jehova is His name": בזה השם אינו משותף עם זולתו, that is, in this name He has fellowship with no one. Rabbi *Joseph Albo* also expresses himself on this matter in his *Sepher Ikkarím* (or *Ikkórim*), under the title *Máamar schení*, in the 28th chapter, fol. 54, col. 1, as follows: שם הנכתב ביו"ד ה"א וי"ו ה"א הוא הנקרא שם המפורש ורוצה לומר השם הנבדל וגו' פירוש שם המפורש הוא שהוא נבדל ומיוחד לו יתברך מזולתו מן השמות וזה כי שאר השמות הם שמות נאמרים עליו יתברך ועל זולתו לפי שהם שמות הונחו לו יתברך אם מצד הפעולות ואם מצד בחינה אחרת זולת חיוב מציאותו יתברך כמו אלהים המורה על היכולת ועל כן יאמר עליו ועל זולתו כי אלהים יאמר על המלאכים והדיינים. וכן אדני המורה האדנות יאמר עליו ועל זולתו. וכן בשאר השמות יש שהם על זה הדרך רוצה לומר שכבר אפשר שיאמרו עליו ועל זולתו אם בשתוף גמור אם בקדימה ואחור. ואולם שם בן ארבע אותיות אי אפשר שיצדק על

זולתו כלל, that is, the name which is written with *Jod, He, Vau, He* (that is, the name *Jehova*) is the one called *Schem hammephorásch*, that is, the separated name, etc. Thus *Schem hammephorásch* signifies a name that is separated from all others and proper to God (and belonging to Him alone) among the names; and this is so because the remaining names are spoken of God and also of others, for they are names given to God either with respect to certain works, or with respect to some other consideration, without the necessary consequence of the divine essence. Such a name is *Elohim*, which denotes power or authority; for this reason it is spoken of Him and of others, since the angels and the judges are also called *Elohim*. Likewise the name *Adonái*, which signifies lordship, is given to Him and to others. So too among the remaining names of God, with which the situation is similar, that is, those of which it is possible that they may be spoken of Him and of others, either through complete fellowship, or first (of Him) and subsequently (of others). But the name of four letters (that is, the name Jehova, which in the Hebrew language is written with four letters, namely Jod, He, Vau, and He) cannot possibly belong to any other in any manner whatsoever, since it is a name given to God with respect to the necessary consequence or implication of His (divine) essence. These are the words of Rabbi Joseph Albo. Rabbi Isaac Abardenel likewise teaches this in his little book מפעלות אלהים *Miphalóth* (or *Miphalos*) *Elohim*, fol. 79, col. 4, at the end, and fol. 80, col. 1, where he states: שם יה"ו ה"א ואו ה"א לא נאמר בשום צד כי אם על הסבה הראשונה, that is, the name Jod, He, Vau, He is spoken in no manner of anyone other than the first cause (that is, God). And this is likewise demonstrated at length in the book *More Nevochim*, in the first part, cap. 61, as well as in the two commentaries on it, namely *Ephodi* and *Schem Tof*.

The origin of this name also demonstrates, namely the word הוה *havah*, which means "to be," that it cannot be attributed to any creature; for by it one is taught not only that God gives all things their being and causes them to exist, as is written in the book *Reschith* (or *Reschis*) *chóchma* under the title *Scháar hajira*, cap. 3. fol. 11. col. 1., where the words read as follows: השם הזה יהוה נקרא הוא יתברך מצד שהויה כל ההויית, that is, GOD is called by this name Jehovah because He has given all things their being; but it also indicates the eternity of GOD. Hence in the aforementioned book *More Nevochim*, fol. 43. col. 2., in the 61st chapter of the first part, in the *Commentario Schem Tof*, one reads: דע כי שם י"י מורה על שהוא היה והוה ויהיה, that is, Know that the name Jehovah teaches that He was, still is, and will be. For this reason Rabbi Bechai also writes in his commentary on the Five Books of Moses, fol. 10. col. 3., in the *Parascha Bereschith*: שם המיוחד יתברך יעיד על קדמותו ומציאותו, that is, The *Schem hamjuchád*, or the proper name (namely Jehovah), bears witness to the eternity and the being of GOD. For this reason He is also called by the rabbis שם ההויה *Schem hahávaja*, that is, the Name of Being; שם העצם *Schem haézem*, that is, the Name of Substance; שם הנכבד *Schem hannichbad*, that is, the Glorious Name; שם הנורא *Schem hannóra*, that is, the Awe-inspiring Name; שם הגדול *Schem haggadól*, that is, the Great Name; שם הנעלם *Schem hannéealam*, that is, the Hidden Name; שם המופלא *Schem hammúfla*, that is, the Wondrous Name; שם המיוחד *Schem hamjuchád*, that is, the Proper or Attributed Name; and שם המעולה *Schem hammeúlle*, that is, the Praised Name; and also *κατ' ἐξοχὴν*, that is, on account of its glory, simply השם *haschém*, that is, The Name. And this name is held in such high and holy regard by the Jews that they are not even permitted to pronounce it, for which reason they also call it שם הנכתב ולא נקרא *Schem hannichtaf veló nikra*, that is, the name which is written but not read. What punishment, however, awaits the one who pronounces it may be seen in the Talmudic tractate *Sanhedrin*, fol. 90. col. 1., where among those who have no share

in eternal life there is also counted the one who does ההוגה את השם באותיותיו, that is, who pronounces the name (*Jehovah*) with its letters. Hence in the commentary of Rabbi *Menáchem of Rekanat* on the Five Books of Moses, fol. 82. col. 2., in the *Parascha Schemóth*, one likewise reads: ההוגה אותו אין לו חלק לעולם הבא, that is, Whoever pronounces it has no share in eternal life.

The reason, however, why it should not be pronounced is to be found in *Schemóth (or Schemós) rabba fol. 98. col. 4.*, in the third *Parascha*, on the words of Exod 3:15, זה שמי לעלם *zeh schemi leólam*, that is, "this is my name forever," where it is written: חסר ואו שלא יהנה אדם את השם באותיותיו, that is, without *Vau* (the word לעלם is written) so that no one may pronounce the name with its letters. So too it stands in Rabbi Solomon Jarchi's commentary thereon: חסר ו"ו לומר העלימהו שלא יקרא ככתבו, that is, without *Vau* (it is written) to indicate that he has kept it concealed, so that it should not be read as it is written. The meaning intended here, however, is that instead of *leólam* one must read *leallem*, which means to conceal and to keep secret, as is to be read in the Talmudic tractate *Kidduschin, fol. 71. col. 1.*, in order thereby to convey that this name must be kept hidden and secret; for which reason it is also called, as was mentioned just a short while ago, *Schem hannéelam*, that is, the hidden name. On this matter the book *Ammudéha schiva fol. 43. col. 1.* may also be consulted under the title *Ammud revii*.

That the Messiah is also called *Jehova*, and that the aforementioned passage Jer 23:6 is interpreted of Him by the Jews, is acknowledged by *Rabbi David Kimchi* in his *Commentary* thereon, where he writes as follows: ויקרא המשיח בזה השם יהוה צדקנו: לפי שבימיו יהוה צדק י"י לנו קיום תמיד: that is, The Messiah is called by this name *Jehova Zidkénu*, that is, The LORD, who is our righteousness, because in His days the righteousness of God will be a continual preservation for us. Concerning this, one also reads in *Rabbi Joseph Albo*'s book *Sépher Ikkarim* (or *Ikkórim*), under the aforementioned title, *Maamar schéni, cap. 28. fol. 54. col. 2.*, as follows: ויקרא הכתוב שם המשיח יהוה צדקנו להיותו אמצעי אל שנשיג הצדק מהשם על ידו: that is, Scripture calls the name of the Messiah *Jehova Zidkénu*, that is, The LORD who is our righteousness, because He is the Mediator, so that we may obtain righteousness from God through Him. Likewise, in the Talmudic tractate *Bâva-bâthra* (or *bâtra*), *fol. 75. col. 2.*, as also in the book *Nezach Jisrael* (or *Jisróel*), *fol. 48. col. 1. cap. 36.*, this is understood of the Messiah, and it is stated that the name JEHOVA is given to Him. He is likewise called JEHOVA in the book *Medrasch Mischle, fol. 67. col. 1.*, where the words read as follows: ראשך זה מלך המשיח שעתיד לעבור בראש ישראל שנאמר ויעמר מלכם לפניהם וי"י בראשם that is, (the words) "Thy head" signify the Messiah, who in the future will go before Israel, as it is said (Mic 2:13): And their King will go before them, and JEHOVA at their head. It is also well worth noting that He is called JEHOVA *Zebaoth* (or, as the Jews pronounce it, *Adonái Zevóos*), that is, the LORD of hosts; for the words of Isa 28:5, "In that time JEHOVA *Zebaoth* will be a beautiful crown," etc., are understood of the Messiah in the Chaldean translation, which reads as follows: בעדנא ההיא יהי משיחא דיי' צבאות לכלילא דחדיא וגו that is, In that same time the Messiah of the LORD Zebaoth will be a crown of joy, etc. Likewise, in the little book *Midrasch* (or *dáas*), *fol. 21. col. 2.*, on the words of Ps 24:7, "Lift up your gates, and be lifted up, you everlasting doors, that the King of glory may come in," it is written: דא משיח הוא כבוד דמלך that is, "That the King of glory may come in" signifies the Messiah. In verse 10, however, the question is asked who this King of glory is, and the answer given is: He is the LORD Zebaoth. Likewise, Isa 8:13-14 reads that the LORD Zebaoth will be a stone of stumbling and a rock of offense to both houses of Israel, a snare and a fall to the inhabitants of

Jerusalem. This, however, is interpreted of the Messiah in the Talmudic tractate *Sanhedrin, fol. 38. col. 1.*, where one reads as follows: אין בן דור בא עד שיכלו שני בתי אבות מישראל ואלו הן ראש גולה שבבבל ונשיא בארץ ישראל שנאמר ויהי למקדש ולאבן נגף וגו' that is, The Son of David (that is, the Messiah) does not come until the two houses of the fathers, namely the head of the captivity in Babylon and the prince in the land of Israel, come to an end, as it is said: And He will be a sanctuary, but a stone of stumbling, etc. Concerning which, *Rabbi Salomon Jarchi* writes in his *Commentary* as follows: זה משיח של ישראל למקדש של ואלה אבנים וגו' that is, The Redeemer of Israel (the Messiah) will be a sanctuary for Israel and a stone of stumbling. It is thus clearly to be seen from all of this that the Messiah is called Jehová and Jehová Zebaoth; from which it follows, since this name belongs to no creature and yet is given to the Messiah, that He must necessarily also be God.

Third, it is proven from Mic 5:2 that the Messiah must have been not only a man but also God, because it is said there that he would come from Bethlehem, by which his human nature is indicated, for he was to be born at Bethlehem from the seed of David, as already mentioned above; and there follows: וּמוֹצָאֹתָיו מִקֶּדֶם מִימֵי עוֹלָם *Umozäothäv mikkédem mimê olam*, that is, "And his goings forth (that is, his excellent and glorious going forth) are before the beginning (namely, of the creation of the world) and before the days of antiquity, or of the world" (for the word עוֹלָם *olám* also means "the world"), by which his divine nature is indicated, for God alone existed before the creation of all things.

That the word "goings forth" signifies an excellent and glorious going forth of the Messiah is evident from the fact that in the Hebrew language, the plural number sometimes signifies the excellence or greatness of a thing. For this reason, the highest wisdom in Prov 1:20 is called חָכְמוֹת *Chóchmôth*, or *Chóchmos*, that is, "wisdoms," instead of חָכְמָה *Cchóchma*, that is, "wisdom"; and in Dan 2:1-2, a particular dream that King Nebuchadnezzar had dreamed is called חֲלֹמוֹת *chalomôth*, or *chalómos*, that is, "dreams," instead of חֲלוֹם *chalóm*, that is, "a dream," as it is read in v. 3; and an elephant in Job 40:15 is called בְּהֵמוֹת *Behemôth*, or *Behémos*, that is, "animals," instead of בְּהֵמָה *Behema*, which means "an animal," on account of its greatness, because it is as large as many other animals combined. Likewise it is read in Ps 88:9 that King David said: שַׁתַּנִי תּוֹעֵבוֹת לָמוֹ *Schattáni toëvôth*, or *toëvos lamo*, that is, "Thou hast made me an abomination unto them" (that is, a great abomination). And in Ezek 28:10 it is said to the king of Tyre: מוֹתֵי עֲרֵלִים תָּמוּת, that is, "Thou shalt die the deaths (that is, a violent death) of the uncircumcised." Likewise it is written of the Messiah in Isa 53:9: וּבְמֹתָיו עָשִׁיר, that is, "And in his deaths (that is, in his violent death) he is with the rich." From all of which it is evident that the plural number indicates the excellence or greatness of a thing.

That the letter, or the *præpositio Mem*, which otherwise commonly means "from," also signifies "before," as I have interpreted it in the words *mikkédem mimê olam*, is attested by Rabbi David Kimchi in his commentary on Isa 43:13, on the words גַּם מִיּוֹם אֲנִי הוּא, that is, "Also, I am before a day existed," where he notes that the *Mem* in the word *mijom* serves as much as "before." And in this sense it is also taken three times in Prov 8:23, as is clearly to be seen from the preceding verse 22 and the following verse 24. That it must be understood in this way in the cited passage Mic 5:2 is emphatically evident from Ps 72:17, where it is said of the Messiah: לפני שמש ינון שמו, that is, "Before the sun, His name is established," by which it is given to understand that before the creation of the world, and thus before the sun existed, the Son of God existed, and that He was

begotten of the Father before the beginning of all things and from eternity; as indeed Rabbi Solomon Jarchi also explains the aforementioned words, "And His going forth is before the beginning," by the words "Before the sun, His name is established." So also in the little book *Pirke Rabbi Eliefer*, in the third chapter, concerning these two sayings, it is written thus: עד שלא נברא העולם שמו של משיח מנין שנאמר לפני שמש ינון שמו ומוב אותי חסד ואמת בונהו להם אפתה עתיד להיות באלפי יהודה ומוצאותיו מקדם מקדם עד שלא נברא העולם, that is: "Before the world was created, the name of the Messiah existed. From where is this proven? Because it is said (Ps 72:17): 'His name is established before the sun.' And another saying (Mic 5:2) declares: 'And you, Bethlehem Ephrata, are you too small to be among the thousands of Judah? And His goings forth are before the beginning, before the beginning, before the world was created.'" From this it is thus clearly to be seen that, according to the teaching of the Jews as well, the word in Mic 5:2, in the word מקדם *mikkedem*, and מעולם, signifies as much as "before," which must also rightly be interpreted in that way in that passage.

That Ps 72:17 says of the Messiah that His name was established before the sun, it follows that one must know that by the name of God, God Himself is frequently understood in Holy Scripture, as can be seen in Ps 20:8 and 76:2 and 79:9, as well as 119:55. Therefore Rabbi *David Kimchi* writes, on the words of Mal 3:16, "And those who think upon His (namely the Lord's) name," as follows: שמו הוא הוא שמו, that is, His name is He Himself, and He Himself is His name; which he also indicates in his commentary on Jer 16:21. Likewise, in the book *Michlal jofi*, on Ps 145:1, on the words "I will exalt You, my God, my King, and praise Your name," it is taught thus: אמר תחלה ארוממך ואחר כך אמר שמך להודיע כי הוא שמו ושמו הוא, that is, He (namely King *David*) says first, "I will exalt You," and afterward he says, "Your name," thereby indicating that He is His name, and His name is He. Now just as by the name of God, God Himself is to be understood, so also in Ps 72:17 must the Messiah Himself be understood by the name of the Messiah, since He, as has been demonstrated in the foregoing, is also God. In addition to this, it is to be noted that the words "His name was established before the sun" are also interpreted of the Messiah in the Talmudic tractate *Sanhedrin fol. 98. col. 2.*, and in the tractate *Nedarim* (or *Nedôrim*) *fol. 39. col. 2.*, as well as in the tractate *Pesachîm* (or *Pesôchim*) *fol. 54. col. 1.*

Since it is now irrefutably clear from the powerful proofs presented that Jesus Christ is the true promised Messiah, and not merely a simple human being but also at the same time God (for which reason He is rightly and justly called God in John 1:1, Acts 20:28, and Rom 9:5), one may therefore judge what abominable blasphemers the godless Jews are, and in how senseless a manner they revile, slander, curse, and defame our most innocent and most holy Redeemer, thereby earning temporal and eternal punishment. This is taught in the book *Cad hakkémach*, fol. 42, col. 1, from the Talmudic tractate *Sóta*, fol. 40, col. 2: ארבע כתות אין מקבלים פני שכינה ואלו הן כת חנפים כת שקרים כת מספרי לשון הרע כת לצים, that is: Four companies will not behold the face of God, and these are the company of hypocrites, the company of liars, the company of those who speak evil of others or slanderers, and the company of mockers. Since they fabricate such devilish lies about Christ, speak so much evil of Him, and slander and mock Him in so terrible a manner, they can see from their own Talmud what dreadful judgment they must therefore expect. Yet another judgment is also pronounced in the Talmud against such wicked slanderers, as one reads in the tractate *Pesachîm*, fol. 118, col. 1, as well as in the tractate *Maccóth* (or *Máccos*), fol. 23, col. 1: כל המספר לשון הרע וכל המקבל לשון הרע וכל המעיד עדות שקר בחברו ראוי להשליכו לכלבים שנ' לכלב תשליכון אותו … וכתיב בתריה לא

תשא שמע שוא, that is: Every one who speaks evil of or slanders another, and every one who receives the slander, and also every one who gives false testimony against his companion (that is, against a fellow human being), is worthy of being thrown to the dogs, as it is said (Exod 22:31): You shall throw it to the dogs; and thereafter it is written (Exod 23:1): You shall not raise a false report.

To conclude this chapter, I wish to show here from the Arabic *Alcoran* what the Turks, who are nonetheless sworn enemies of the Christians, teach concerning Christ and His immaculate mother, the holy Virgin *Mary*, so that one may see from this what a great difference there is between the Turks and the Jews, and which of these two may be considered the greater enemies of the Christian religion. Regarding the birth of Christ, it is written thus in the third chapter, which is called *Surat Al-âli Imrân*: إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ * وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَمِنَ الصَّالِحِينَ * قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ * وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ وَرَسُولاً إِلَى بَنِي إِسْرَائِيلَ That is: (Remember) how the angels said, O Mary! God does indeed announce to you His word from Him, whose name is the Messiah, Jesus the Son of Mary, who shall be held in great esteem in this world and the next, and shall be among those who are admitted near (to God). He shall also speak with people in the cradle, as one who is thirty to fifty-one years old, and shall be one of the righteous. Then she said: my Lord, how should I have a child, seeing that no man has touched me? But He answered: God thus creates what He wills; when He has resolved a matter within Himself and says to it that it shall come to pass, it comes to pass. He will also teach him the Scripture, wisdom, the Law, and the Gospel, and send him to the children of Israel. So also in the 19th chapter, which is called *Surato Márjama*, that is, the chapter of Mary, one reads thus: وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا * فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا * قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ منك ان كنت تقيا * قال انما انا رسول ربك لاهب لك غلاما زكيا * قالت اني يكون لي غلام ولم يمسسني بشر ولم اك بغيا * قال كذلك قال ربك هو علي هين ولنجعله اية للناس ورحمة منا وكان امرا مقضيا * فحملته فانتبذت به مكانا قصيا * فاجاءها المخاض الي جذع النخلة قالت يا ليتني مت قبل هذا وكنت نسيا منسيا * فناديها من تحتها الا تحزني قد جعل ربك تحتك سريا * وهزي اليك بجذع النخلة تساقط عليك رطبا جنيا * فكلي واشربي وقري عينا فاما ترين من البشر احدا * فقولي اني نذرت للرحمن صوما فلن اكلم اليوم انسيا * فاتَت به قومها تحمله قالوا يا مريم لقد جيت شيا فريا * يا اخت هرون ما كان ابوك امرا سوء وما كانت امك بغيا * فاشارت اليه قالوا كيف يكلم من كان في المهد صبيا * قال اني عبد الله اتاني الكتاب وجعلني نبيا * وجعلني مباركا اينما كنت واوصاني بالصلوة والزكوة ما دمت حيا * وبرا بوالدتي ولم يجعلني جبارا شقيا * والسلام علي يوم ولدت ويوم اموت ويوم ابعث حيا * ذلك عيسي ابن مريم قول الحق الذي فيه يمترون * that is: Remember that which is written of Mary, how she went away from her people to a place toward the rising of the sun, and took a covering with her from them, and we sent our Spirit to her, who appeared to her in the form of a perfect man. She said: I take my refuge in God from you, if you are God-fearing. He (the Spirit of God) spoke: I am assuredly a messenger of your Lord, to give you a pious little boy. She answered: how should I have a boy, seeing that no man has touched me and I am no harlot? He said: thus has your Creator spoken; this is easy for me, so that we may set him before the people as a sign (or wonder) and as a grace from us, and this is a resolved matter. Now when she was with child by him, she went away with him to a distant place, and when the birth-pangs came upon her at the trunk of a palm tree, she said: would to God I had died before this, so that I would have been utterly forgotten. But he (the angel) called out to her from below her (and said): be not grieved; your Creator has already made a little stream beneath you, which has been led to you, together with a palm tree; cause the fresh, ripe dates to fall broken down upon you. Eat and drink and be refreshed in your eyes (that is, be

merry and of good cheer), and when you see a person, say: I have vowed a fast to the merciful God, and will speak today with no human being. Now when her people came to her and she had carried him (meaning Jesus), they said: O Mary! you come assuredly with a wondrous thing. O sister of Aaron! your father was no wicked man, and your mother was no harlot. Thereupon she beckoned to him (namely her son, that he should answer them). But they said: how should a child lying in the cradle speak? Then he (namely Jesus) said: I am a servant of God, who has given me the Scripture and made me a prophet, and has also blessed me wherever you may be, who has also enjoined upon me prayer and purity as long as I live, and also to be dutiful toward my mother, and has not made me stubborn and wretched. Peace (or salvation) be upon me on the day I was born, and on the day I shall die, as also on the day I shall be raised again. This is Jesus, the Son of Mary, concerning whom they doubted. Thus far are the words of the Alcoran. From all of the above it is to be seen that Christ the Lord, according to the teaching of the Alcoran, which is the Bible of the Turks, was born of a pure virgin through the working of the Holy Spirit.

Further, in the 66th chapter, which is called *Surat at-tahrim*, the following is written concerning the Virgin Mary: ومريم ابنت عمران التي احصنت فرجها فنفخنا فيه من روحنا وصدقت بكلمات ربها وكتبه وكانت من القانتين فنفخنا فيها من روحنا وصدقت بكلمات ربها that is: And Mary the daughter of Imram, who preserved her virginity, and we have breathed into her from our Spirit. She also believed the words of her Lord. As for Christ, he is called the Word of God and His messenger, concerning which the words in the 4th chapter, *Súrato nisäi*, read as follows: انما المسيع عيسي أبن مريم رسول الله وكلمته that is: Verily the Messiah, Jesus the Son of Mary, is a messenger of God and His Word. And in the 2nd chapter, which is called *Súrat-ol-bakárati*, that is, the chapter of rest, it is written that God spoke of him thus: آتينا عيسيـ ابن مريم البينات وأيدناه بروح القدس that is: We have given Jesus, the Son of Mary, clear proofs, and strengthened him through the Holy Spirit. And in the 5th chapter, which is called *Súrat ol majidat*, that is, the chapter of the table, the following is read: اذ قال الله يا عيسي أبن مريم اذكر نعمتي عليك وعلي والدتك ان أيدتك بروح القدس تكلم الناس في المهد وكهلا وان علمتك الكتاب والحكمة والنورية والأنجيل وان تخلق من الطين كهيئة الطير باذني فتنفخ فيها فتكون طيرا باذني وان تخرج الموتي باذني وان كففت بني اسرايل عنك ان جيتهم بالبينات فقال الذين كفروا منهم ان هذا الا سحر مبين that is: Then (when God will gather His prophets and apostles) He will say to *Jesus*, the Son of *Mary*: Remember my grace, which I have shown to you and to your mother; how I strengthened you through the Holy Spirit, when you spoke with the people in the cradle, just as a man of thirty to fifty-one years; and how I taught you the Scripture, the wisdom, the Law, and the Gospel; and how you formed the shape of a bird from clay, with my permission, and breathed upon it, and through my permission a bird came forth from it; and how, through my consent, you caused the dead to go forth (from their graves); and how I drove the children of *Israel* away from you, when you came to them with clear proofs and testimonies, and the ungodly among them said: this (which *Jesus* does) is nothing other than manifest sorcery.

Further, in the fifty-seventh chapter, which is called *Surat al-hadid*, that is, the chapter of iron, the following is written: ولقد أرسلنا نوحا وابراهيم وجعلنا في ذريتهما النبوة والكتاب فمنهم مهتد وكثير منهم فاسقون ثم قفينا علي آثارهم برسلينا وقفينا بعيسي ابن مريم وآتيناه الأنجيل وجعلنا في قلوب الذين اتبعوه رأفة ورحمة * that is: We have sent Noah and Abraham, and have given to the offspring of them both prophecy and scripture. Some of them were guided onto the right path, but many of them strayed from it and were ungodly. Thereafter we caused our messengers (or envoys) to follow in their footsteps, and caused Jesus the

son of Mary to come after them, and gave him the Gospel, and placed kindness and mercy in the hearts of those who followed him. And in the sixth chapter, which is called *Surat al-anam*, that is, the chapter of cattle, Jesus is likewise counted among the pious, where the words read as follows: ووهبنا له اسحق ويعقوب وكلا هدينا ونوحا هدينا من قبل ومن ذريته داوود وسليمان وايوب ويوسف وموسي وهرون وكذلك نجزي المحسنين * وزكرياء ويحيي وعيسي والياس كل من الصالحين * that is: We also gave him (Abraham) Isaac and Jacob, and guided them all onto the right path. We also guided Noah aright beforehand, and from his lineage David, and Solomon, and Job, and Joseph, and Moses, together with Aaron, (and thus we reward those who do good,) and Zechariah, and John, and Jesus, as well as Elijah, all of whom were pious.

So writes also *Mahomed* in the third chapter of his *Alcoran*, that the teaching of *Jesus Christ* is to be believed, and that He is to be held in just as high regard as *Moses* and others, and indeed in these words: قل امنا بالله وما انزل علينا وما انزل علي ابراهيم واسمعيل واسحق ويعقوب والاسباط وما اوتي موسي وعيسي والنبيون من ربهم لا نفرق بين احد منهم * that is: Say, we believe in GOD, and in what has been given down to us from above; and in what was given down from above to *Abraham*, and *Ishmael*, and *Isaac*, and *Jacob*, and the (twelve) tribes; also in what *Moses*, and *Jesus*, and the prophets have received from their Creator, and we make no distinction between any one of them.

Furthermore, the Turks believe that *Christ* was not crucified, but was taken up into Heaven by GOD, for in the fourth chapter of the *Alcoran*, which, as already mentioned above, is called *Surato nisai*, that is, the chapter concerning women, it is written thus: طبع الله عليها بكفرهم فلا يومنون الا قليلا * وبكفرهم وقولهم علي مريم بهتانا عظيما * وقولهم انا قتلنا المسيح عيسي ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وان الذين اختلفوا فيه لفي شك منه ما لهم به من علم الا اتباع الظن وما قتلوه يقينا بل رفعه الله اليه وكان الله عزيزا حكيما that is: GOD has sealed them (namely their hearts), (that is, hardened them) in their unbelief, and only few of them believe, inasmuch as they are mired in unbelief, and speak great slander against *Mariam*, and say: We have killed the Messiah, *JESUS* the son of Mary, the messenger of GOD; but they did not kill Him, nor crucify Him, but rather another, who appeared to them to resemble Him. Those, however, who do not agree with this and stand in doubt, have no knowledge thereof, but follow their own opinion. They most certainly did not kill Him; rather, GOD took Him unto Himself, for GOD is mighty and wise.

This is the little that I wished to set down here from the Quran, although much more could have been drawn from it. It is, however, sufficiently evident from this that, although the Turks will not acknowledge Christ as the Son of God, they nonetheless hold Him in high esteem, also making honorable mention of His mother, the holy Virgin Mary, and that they are far to be preferred over the wicked Jews, who know nothing but to utter blasphemies, shameful and abusive words against our most precious Savior and His most innocent mother.

Chapter V.

In which the question is examined whether, by that Jesus of whom mention is made in the *Talmud* in certain places, our Savior Jesus Christ is understood by the Jews, or whether he was a different person who also bore the name Jesus.

When the godless Jews are confronted with the fact that our Savior JESUS is so greatly blasphemed and reviled in their *Talmud*, they are accustomed to take their refuge and excuse in saying that the Jesus mentioned therein is not the same one whom the Christians regard as the true *Messiah*, but rather a different person; by this, however, they seek only to appease the Christians and to deflect all hatred from themselves, leading them astray with their smooth and flattering words. But so that the true nature of the matter may come to light, I will here indicate what is found in the Jewish books by which their customary refuge and empty pretense appears to be confirmed; and there comes into consideration what is read on pages 20 and 21 of Rabbi Jechiel's *Disputation*, which he held before a queen in Paris, in a well-attended assembly, with the convert *Nicolaus*, where the following is written: ועוד לפי האמת לא היה זה אלהיהם : כי זה היה בימי יהושע בן פרחיה ובימי ינאי המלך ושמעון בן שטח דמו של רבי יהודה בן טבאי שמעיה ואבטליון ממני הלל הזקן ראש הנשיאים אבא שאול ורבן גמליאל הזקן ואמרינן בפרק קמא דשבת הילל ושמעון גמליאל נהגו נשיאותן לפני הבית מאה שנה ושמעון בן שטח היה לפני בן שליש מאות שנה וע"ב שנה באלף החמישי. נמצא שיש יד. מאות שנה וע"ב מישו זה. ולפי חשבון הגוים אין מלידת ישו רק אלף שנים ומאתים ומ' שנה: וכן מוגה בחשבון איקריניון (ר"ל יונימי) נמצא שזה התלמיד קודם לשלהם יותר ממאתים שנה. וגם שלהם היה בימי הורדוס המלכה וזה היה בימי ינאי המלך. וההוא דגומר הדין דתניא ולבסוף נסקל לא אלהיהם הוה. ובכל התלמוד לא נזכר והיינו נמי ההוא דקאמר בחלק תגע לא יקרב באהליך לומר לך שלא יהיה לך בן או תלמיד שמקדיח תבשילו ברבים כגון ישו הנוצרי היינו ההוא דרבי יהושע בן פרחיה ויבול להיות שגם שלהם היה נקרא שמו ישו. כי ההוא דרכי יהושע. ויאמנו הגלחים מי יאמין בדבריך וגו' : that is (after the heretic *Nicolaus* had ceased blaspheming against us and our *Talmud*, the Rabbi began again to assert) that this matter (what transpired between Jesus and Rabbi Jehoshua, the son of Perachja, as may be seen on page 19 of the *Disputation*, and as was also indicated on pages 116 and 117) does not concern their (the Christians') God; for that one (of whom the *Talmud* speaks in the *Tractate Sanhedrin*, fol. 107, col. 2, and in the *Tractate Sota*, fol. 47, col. 1, reporting that Rabbi Jehoshua, the son of Perachja, expelled him) lived in the times of Rabbi Perachja and King Jannai, as well as of Simeon the son of Schetach, who was the teacher of Judah Tabbai, and of Shemaiah and Abtalion. We also read in the first chapter of the Talmudic *Tractate Shabbath* (or *Shabbas*, fol. 15, col. 1) that Hillel and Simeon Gamaliel ruled as princes one hundred years before the Temple (meaning before its destruction). But Simeon the son of Schetach was three hundred years before that, and lived seventy-two years into the fifth millennium; and one hundred and seventy-two years before the destruction the four thousand years came to an end: behold, then, three hundred and seventy-two years into the fifth millennium, and it follows from this that from the times of that same Jesus until now, one thousand and four hundred years have elapsed. According to the reckoning of the Gentiles (meaning the Christians), however, only one thousand two hundred and forty years have passed since the birth of Jesus; for so they count according to the reckoning of *Hieronymus*, and it follows from this that that same disciple lived more than two hundred years before their Jesus. Moreover, theirs lived in the times of Queen Helena, but that one in the times of King Jannai. Likewise, the one mentioned in the chapter called *Nigmar haddin* (that is, in the Talmudic *Tractate Sanhedrin*, in the sixth chapter, fol. 43, col. 1) as having been stoned was equally

not their God, and is not mentioned at all in the Talmud. In the same way, the one who was the disciple of Rabbi Jehoshua the son of Perachja, of whom it is said in the chapter *Chelek* (that is, in the aforementioned Talmudic *Tractate Sanhedrin*, in the eleventh chapter, fol. 103, col. 1): "And no plague shall come near your tent" (Ps 91:10), this indicates that you should have no son or disciple who burns his food publicly, as Jesus the Nazarene did. And it may well be that theirs also was called Jesus, just as the disciple of Rabbi Jehoshua the son of Perachja was. At this the clergy (in the aforementioned assembly) said to him: who will believe your words, etc. What the aforementioned Rabbi Jechiel further brought forward against Nicolaus on this matter has been cited above on pages 198 and 199.

Rabbi Lippmann likewise denies, in his *Sepher Nizzáchon*, *numerô* 347, that the Jesus mentioned in the Talmud is our Savior Christ, since he reports that a converted Jew who had been confronted with the blasphemies against Christ received the following answer: ואשר אמר ישו בגימטריא הבל : הריק אמרתי לו הנוצרים לא קראו לאלהיהם ישו כי בלשונם נקרא יזוש ובלשוננו נקרא ישוע. ענה ואמר אמת ומקצתם קורין לו ישוע וכן שמו לפי שהושיע להם מן הגיהנם. אז השבתי חבריך מעידים שאינך יודע מאומה כי ישועה ומנוחה פעולה אחת המה. וכשם שאינך יכול מנוח בסגול ובלא ח״א שיהא פעולה מנוחה כך אינך יכול ישוע בסגול ובלא ה״א שיהא פעולה ישועה. ובדברי הימים נכתב ישועה בלא ה״א ונכתב בסגול אלא שהוא שם העצם כשאר שמות ותשובה זו שייכת לומר להם על כל הגנות שנאמר בתלמוד על ישו ואמור להם שאין זה יזוש ; גם הוכחנו בפני פריז להם ששני ישו היו שהרי ישו שמאמינים בו היה בימי הילני המלכה שקורין לה הלינא כמו שפרשתי בדניאל בסימן שלב. היא היתה בימי הילל כמו ששנינו בנזיר ומייתי לה בפ״ק דשבת, וישו הנזכר בתלמוד היה בימי ר׳ יהושע בן פרחייה כדאיתא בפרק חלק ובמסכת סוטה. והילל היה במה דורות אחר ר׳ יהושע בן פרחיה כדאיתא בפרקת אבות ; That is to say: he (namely the converted Jew) said that ישו *Jeschu* (that is, Jesus) signifies, by *Gemátria*, as much as הבל וריק *Hével varík*, that is, a vanity and a nullity; to which I answered him that the Christians do not call their God *Jeschu*, for in their language He is called *JEsus*, but in our language ישוע *Jeschúa*. He, however, replied in turn and said: it is true, yet some among you call Him ישוע *Jeschúa*, and this is His name, because He delivered them (mankind) from Hell. To this I answered him: your words bear witness that you know nothing at all, for the words ישועה *jeschúah* and מנוחה *menucháh* are of the same character; and just as you cannot say מנוח *menuách* with the *Vocali Sægol* and without *He* or *ha* and have it mean straightforwardly as much as מנוחה *menúchah*, so likewise you cannot say ישו *Jeschúa* with the *Vocali Sægol* and without the letter *He* and have it mean straightforwardly as much as ישועה *jeschúah*. Now in the First Book of Chronicles (1 Chr 24:11) ישוע *Jeschúa* is written without the letter *He* and with the *Vocali Sægol*, because it is a *Nomen proprium*, or proper name, as other names are. This answer must be given to them (the Christians) concerning all the reproaches that are reported of Jesus in the Talmud, and one must say to them that the said person is not (their) Jesus. The sages of Paris likewise demonstrated to them that there were two men named Jesus, for behold, the Jesus in whom they believe lived in the time of Queen *heleua*, as I have explained in my commentary on Daniel, *numerô* 332. She, however, lived in the time of Hillel, as we learn in the Talmudic tractate *Nasir* and as is cited in the first chapter of the tractate *Schabbath*. But the Jesus who is mentioned in the Talmud lived in the time of Rabbi Jehoschua, the son of Perachja, as may be seen in the eleventh chapter of the tractate *Sanhedrin* and in the tractate *Succa*; and Hillel lived many generations after Rabbi Jehoschua the son of Perachja, as is to be found in the tractate *Avoth* (or *Ovos*). These are the words of Rabbi Lippmann.

In this manner, Rabbi Salman Zevi also took great pains, in his little book which he called the *Jewish Theriac* and wrote against the converted Friedrich Samuel Brenz's shed *Jewish Serpent-Skin*, to prove that the Jesus whom the Talmud mentions is not our Jesus. In the 1st chapter, num. 7, he writes in German-Hebrew as follows:

I have applied great effort and diligence, and have gone through the greater part of the Talmud, and have found ten certain testimonies that the *Jesus* of whom our Talmud makes mention in several places cannot be the same *Jesus* in whom the Christians believe, and that there must have been yet another person before him who was called *Jesus* and was put to death by the Jews; this I will diligently demonstrate to you: if you can prove the contrary to me, I will gladly admit that I have been mistaken.

First, all nations acknowledge, and all chronicles attest, that the Second Temple stood for 420 years and some months, until the Romans Titus and Vespasianus destroyed it. So it is written in the little book *Seder Olam*, and especially in the Talmud, and in all books, that Rabbi Jehoscha, son of Perachja, was the teacher of Jesus of Nazareth. This Rabbi Jehoscha, son of Perachja, and Simeon, son of Schetach, lived in the year 3521 after the creation of the world, according to the reckoning of the Jews, and 233 years after the Temple was built. This one was the Rabbi or teacher of Jesus of whom it is written in the Talmud. But Jesus of Nazareth, in whom the Christians believe, was born, according to their Gospel, in the times of King Herod: in those same times Hillel and Shammai lived, fully 130 years after the aforementioned Jehoscha, son of Perachja, who was the teacher of that Jesus who appears in the Talmud. This I will prove to you by means of the genealogies and lines of descent.

See in the *Pirke Avoth* (or פרקי אבות), in the first chapter, it states: Simeon the Just was one of the members of the great Synagogue or assembly that had traveled with Ezra from Babylon to Jerusalem; they composed our prayers. This Simeon the Just lived in the times of Alexander the Macedonian, as Josephus writes in the Josephus of the Romans. This Simeon, Josephus and Alexander the Macedonian called Jaddus, and he was held in high esteem, as all chronicles write. That was one generation or lineage.

The second generation, or the second line of descent, was Antigonus of Succo. In his times the accursed Zaddukim, whom the nations, and also the Christians in the Gospel, call Sadducees, began.

The third generation, or the third birth, was Jose, the son of Joëser, one from Zerida, and also Jochanan from Jerusalem. After them came Joschia (or Jehóscha), the son of Peráchja: he was the teacher of Jesus, of whom the Talmud writes. That is the fourth generation, or the fourth birth: that was 207 years before the destruction of the second Temple.

The fifth birth was Juda, the son of Tabai, and Simeon, the son of Schetach.

The sixth birth was Schemája and Abtálion.

The seventh birth was Hillel and Schammai. These lived in the final times of King Herod: in those same times, Jesus the Nazarene was born in Bethlehem in Judea, on which point Christians and Jews are in agreement. Thus it is found that two generations or births elapsed between Jehóscha, the son of Peráchja, who was the teacher of Jesus, up to Hillel and Schammai, at the time of Herod.

Only in that same period was the Christians' Jesus born, and under Pontius Pilate put to death in Jerusalem; and according to this reckoning, there are more than 130 years from Rabbi Jehoschuah ben Perachjah, the teacher of Jesus, to the birth of Jesus, the Messiah of the Christians: so Jesus the Nazarene would have had to be more than 130 years old when he was condemned, whereas everyone knows that he was no older than 33 years. This is now a strong proof that the Jesus of whom the Talmud writes was a different Jesus.

In the second place, the Talmud says in the tractate Sanhedrin, fol. 44, where it speaks of the seducer and instigator, that there was one who was called Jesus, whom they stoned and afterward hanged: yet Jesus the Nazarene, according to the words of the Gospel, was hanged alive.

Third, it is stated in the aforementioned passage that for forty days, one after another, a public proclamation was made: Jesus would be stoned; whoever knows of his innocence, or anything good, or a truthful testimony on his behalf, by which he might be declared free (and acquitted), should come forward and present it. But Jesus, in whom the Christians believe, was arrested in haste without delay, and on the following day, according to the Gospel of Matt, Mark, and Luke, was put to death.

The fourth testimony: the *Talmud* writes in the aforementioned passage in *Sanhedrin* that Jesus had five disciples. Yet Jesus of Nazareth had twelve disciples.

The fifth testimony: there, it names the five disciples by name; the first was called *Mátthai*, the second *Nákai*, the third *Nézer*, the fourth *Bónai*, the fifth *Tôda*. But the disciples of Jesus of Nazareth had no such names; rather, they were called John, Peter, Paul, Luke, Martin, Judas, etc.

The sixth testimony: the aforementioned *Talmud* writes that all five of the said disciples were executed in Jerusalem on the accusation of the Jews. But the disciples of Jesus of Nazareth were executed here and there by pagan kings, as is to be found in the Acts of the Apostles.

The Seventh Testimony. There the *Talmud* also writes that *Jesus* was judged according to the law, that he was stoned and afterward hanged. But *Jesus* of Nazareth was, under the authority of *Pontius Pilate*, the city prefect appointed by the Romans in Jerusalem, crucified alive contrary to the law and to all Jewish custom. This is directly contrary to the law, for we have no more than four kinds of death prescribed in the law by which judgment was carried out, namely stoning, burning, execution by the sword, and hanging. But because we were at that time under the power of the Romans, the Romans nailed him alive to the cross according to their custom, which was very common among them, as *Josephus* writes, saying that he once found, on a journey, several of his acquaintances hanging on the cross who were still alive, and whom he had released. Therefore the *Jesus* about whom the *Gemara* writes cannot be the Messiah of the Christians.

Eighth, it is written in the oft-named *Talmud*, in the tractate *Sanhedrin fol. 67. col. 1.*, that *Jesus* was captured and judged at Lud, in a city that bore that name. But *Jesus* of Nazareth was captured and judged in Jerusalem, as both Christians and Jews acknowledge.

Ninth, it is stated that *Jesus'* father was called *Papus*, the son of *Judah*. But the betrothed of Mary was called *Joseph*, as is written in the Gospel.

Tenth, it stands written in the Talmudic tractate *Sota fol. 47. col. 1.* that JESUS set up a brick as an idol, bowed down before it, and served it; yet we find nowhere that JESUS, the Christians' Messiah,

practiced idolatry, or called upon any other than the Father. Thus there are ten differences between that JESUS of whom the *Talmud* writes and the Christians' Messiah; and it is impossible for me to find that this person is the JESUS in whom the Christians believe. And if there were nothing else but the first testimony, by which it is proven that the *Jehoshua* of *Perachja's* son and *Simeon* of *Schetach's* son lived in the time of the Hasmoneans, whom the Christians call the Maccabees, that alone would be sufficient. At that same time also lived *Ezra* and his company, who composed our prayers, not long after the redemption from Babylon, in the time of *Simeon* the Just, as *Josephus* and all truthful writers attest. Thus the *Jesus* of whom the *Gemara* writes lived in those times, a full hundred and thirty years before JESUS the Nazarene, the Christians' Messiah, who was not born until the time of *Herod* and of *Hillel* and *Shammai*, not long before the destruction. In this matter I say once more, for my own part, that our *Talmud* spoke of a different JESUS. Thus we find nothing of his history; only what *Josephus* wrote in the book he composed for the Romans, where he makes mention of John the Baptist. But the reason why our forebears wrote nothing at all about Jesus the Christians' Messiah is that no Jew stands to gain anything by it; on the other hand, someone might easily have written something that could be interpreted unfavorably against us, as unfortunately happens to us daily. For our forebears and the Talmudists saw that the Christian religion was growing stronger from day to day, and so they restrained themselves as much as they were able.

Rabbi *Gedalja* also writes in his book *Schalscheleth hakkabala* (or *Schalscheles hakkabboto*), fol. 24, col. 1, that our Savior Jesus was not a disciple of Rabbi *Jehoschua*, the son of *Perachja*, where his words read as follows: יהושע בן פרחיה ושמעון בן שטח קבלו מיהודה טבאי ואבטליון ואנשי כנסת הגדולה . . . . ואלטש תר"כא לבריאה שהיא שנת ד"ג לבנין הבית זה יהושע אינו אותו שהיה לתלמיד הומה כמו שחשבו : That is: *Jehoschua* the son of *Perachja*, and *Simeon* the son of *Schetach*, received their teaching from *Jehuda Tabai* and *Natai* the Arbelite, in the year 3621 after the creation of the world (and learned it), which was the two hundred and thirteenth year after the building of the Temple. This *Jehoschua* did not teach the Law to that disciple who is meant (understand: Jesus Christ), as some people have held, but rather there was another who lived in the time of the disciples of *Hillel* and *Shammai*, about seventy years before the destruction of the Temple, in whose days those new events came to pass. קצת האנשים אבל היה אחר בימי תלמיד הלל ושמאי כמו ע" שנים קודם חרבן הבית שבימיו היו חודשים הא

This is what I have found in the Rabbinic books on this matter, and it all has such an appearance that one could easily be persuaded by it that great injustice is done to the Jews when one charges them with blaspheming our Savior in their Talmud. Indeed, the aforementioned Queen of France was so taken in by the above-cited defense of Rabbi *Jechiel* that she (as can be seen on page 22 of the mentioned *Disputation* of Rabbi *Jechiel*) addressed her clergy, when they refused to accept his defense, in the following manner, as Rabbi *Jechiel* renders it in Hebrew: מה לכם להבאיש ריחכם הנראה לכבודכם אמר שעל אלהים לא פערו פיהם ולא אמרו עליו כן שיהא מרין בניגוד דחיותיכם? . . . . ואתם מבקשים להוציא חרפתכם מפיו הלא בטובתכם הוא להוציא ספקכם כן : That is: Why do you wish to make your own odor stink? See, he says to your honor that they did not open their mouths against your God, and did not say of Him that He is punished in the boiling filth, and you seek to bring your shame out of his mouth: is it not a disgrace to you that you speak in such a manner? But there have also been certain scholars, such as *Wilhelmus Schickardus*, *Galatinus*, and *Paulus Ricius*, who firmly convinced themselves

that our Savior is not mentioned at all in the *Talmud*; however, they were certainly very much mistaken in this. In order that the contrary may now be demonstrated with irrefutable grounds, we wish to examine in turn that which was presented above from the aforementioned *Rabbi Jechiel's Disputation*, from *Rabbi Lippmann's Sepher Nizzachon*, and from *Rabbi Salman Zevi's* Jewish Theriac, which appears to serve the Jews' cause, and to set against it what is found in the Jewish books to the contrary.

Concerning *Rabbi Jechiel's proof*: he seeks to establish thereby that our *Jesus* cannot be the one who, as shown by the *Talmudic Tractate Sanhedrin fol. 107. col. 2.* and *Sota fol. 47. col. 1.*, went to Egypt, of which mention has been made above, since that *Jesus* who went to Egypt lived in the times of *Rabbi Jehoscha*, the son of *Perachja*, and of King *Jannaeus*, as well as of *Rabbi Simeon*, the son of *Schetach*; whereas the Christians' *Jesus*, however, lived in the times of Queen *Helena*, and was thus 232 years earlier than the former, since from the time of the latter until the time when *Rabbi Jechiel* held the *Disputation* with the convert *Nicolas*, 1,472 years had elapsed, but from the time of the former until that point, according to Christian reckoning, only 1,240 years had passed. To this I reply that *Rabbi Jechiel* has acted deceptively in this matter, in that he stated that the one lived 232 years before the other, when in fact, according to *Rabbi Salman Zevi's* reckoning, as has been shown on *pp. 254* and 235, no more than 130 years are supposed to have elapsed between the two, and *Rabbi Jehoscha*, the son of *Perachja*, lived only 207 years before the destruction of the Second Temple. Furthermore, the Jews do not accept our system of chronology, as will be demonstrated below from *Aben Esra* and *Isaac Arabenel*: how then can *Rabbi Jechiel* appeal here to our chronology? But just as he, as noted above on *p. 199*, acted craftily in this matter and, against his better knowledge, claimed that the *Jesus* who is supposed to be tormented in hell in boiling filth is not *Jesus* of Nazareth but rather *Jesus Gereda*, according to Jewish teaching, when in fact there never existed anyone by the name of *Jesus Gereda*: so too has he here placed the time in which *Rabbi Jehoscha*, the son of *Perachja*, lived far too late, and appealed to the Christian chronology, even though he knew full well that *Rabbi Jehoscha* did not live so long before, and that our chronology is held to be false among the Jews.

In order that one may clearly see that our Jesus, according to Jewish teaching, is the very same person who traveled to Egypt with the aforementioned Rabbi Jehoscha, the son of Perachja, and was his disciple, I will demonstrate this thoroughly from their own books. One must consider what Rabbi Isaac writes in his book *Chisuk emuna*, p. 415, numero 46, concerning the words of John 7:15, "And the Jews marveled, saying, How does this man know letters, having never learned?" where those words read as follows: גם זה הדבר אינו אמת כי ישוע הנוצרי היה תלמידו של יהושע בן פרחיה ועימו ברח לאלכסנדריא של מצרים בימי ינאי המלך כאשר העידו עליו בחכמי דורו וראו אותו יחור כאשר ראוהו בעיניהם : that is, This (namely, that Jesus is supposed not to have learned the scriptures) is also not true, for Jesus the Nazarene was the disciple of Rabbi Jehoscha, the son of Perachja, and fled with him to Alexandria in Egypt on account of King Jannaeus, as the sages of that generation testified concerning him and saw him with their own eyes. Isaac Abarbenel also writes in his book *Masene jeschua*, fol. 67, col. 1, in the tenth *Maian*, in the eighth *Tamar*, as follows on this matter: וספק אחר יש לבני עמנו בדבר הזה במה שאמרו שישוע הנוצרי מת ס"ב שנה קודם חורבן הבית כי מצינו בתלמוד שהיה תלמידו של יהושע בן פרחיה שהיה מחזור הג' מאנשי כנסת הגדולה ואנטיגנוס איש סוכו דורו הראשון ואחריו יוסף בן יועזר ויוסף בן יוחנן ואחריו נתאי הארבלי ויהושע בן פרחיה והוא חיה בימי אלכסנדר בן הורקנוס בן שמעון בן מתתיהו הנקרא ינאי המלך ומפני שהנהגה עם

הפרושים והרגם רבים מהם ברח יהושע בן פרחיה לאלכסנדריא של מצרים ועמו ישוע תלמידו ואחר שבו משם לירושלם ובשנת ל״ט לבנין הבית נתלו שהיה קודם חורבן קנ״א שנה ויחכמו אותו דורו העידו עליו אנחנו ורעינו ואיך נאמין אנחנו חלפו מפי אנשים אשר לא ידעוהו ולא היו שמה ושאפשר לומר שבאמונה ההיא נעשתה לצורך כדי להוכיח שבעון הריגת ישוע הנוצרי נחרב הבית אמת שהוייתנו סמוך לחורבן הבית ואנחנו לא עון מן האמת ומקבלת אבותינו שלא היו נוגעים בדבר ומסרו הדברים כמו שאירעו בלי תוספת וחסרון וזה כולו יורה שהערת ההיא בלתי אמת : that is, Our people also have another doubt in this matter, in that they (the Christians) say that Jesus died 42 years before the destruction of the Temple; for we find in the Talmud that he was the disciple of Rabbi Jehoscha, the son of Perachja, who lived in the third age. Among the men of the great Synagogue or Assembly, Antigonus of Succo had lived in the first age; after him came Joseph the son of Joëser, and Jose the son of Jochanan; after these came Nathai the Arbelit, and Jehoscha the son of Perachja; and this was in the time of Alexander, the son of Hyrcanus, the son of Simeon, the son of Mattathias, who is called King Jannaeus. Now because that same King Jannaeus had a quarrel with the Pharisees and had many of them put to death, Rabbi Jehoscha the son of Perachja fled with his disciple Jesus to Alexandria in Egypt; they afterwards returned to Jerusalem, and that same Jesus was hanged in the year 269 after the building of the Temple, which was 151 years before its destruction. The sages who lived at that time, as well as his friends and relatives, gave testimony to this effect: how then should we believe the contrary from the mouths of people (meaning the Christians) who did not know him and were not present there? In order that one might say that this belief was deliberately fabricated to prove that the Temple was destroyed on account of the sin of putting Jesus the Nazarene to death, they (namely the Christians) say that he was hanged shortly before the destruction of the Temple. We, however, will not depart from the truth and from the tradition, that is, the oral teaching of our fathers, who did not falsify the matter but recounted everything as it occurred, adding nothing and taking nothing away. All of this shows that this opinion (of the Christians, who say that he was crucified only 42 years before the destruction of the Temple) is not true. These are the words of Abarbenel, from which it is well worth noting that he writes that the Jews learned from their fathers that Jesus Christ was in Egypt with his teacher Rabbi Jehoscha the son of Perachja, and that the Christians are wrong when they say that Jesus was hanged only 42 years before the destruction of the Temple. Concerning the foregoing, the same author further writes as follows: אבל בעבור שיש לומר שהיה אותו תלמיד ישוע אחר לכן לא עשינו עקר גבוי גזה הספק וקבלנו דעתם כמות שהיא that is, But since it can be said that that disciple of Rabbi Jehoscha the son of Perachja was a different Jesus, we have therefore not made a principal matter of this doubt, and have in this respect accepted their (the Christians') opinion as it stands. Abarbenel does not, however, intend by this to indicate that he has accepted the Christians' opinion as true, for in the foregoing he had indeed rejected it as false and untrue; otherwise he would have contradicted himself. Rather, he wished only to indicate by this that, even granting the Christians' assertion to be true, the calculation of Daniel's seventy weeks does not agree with it.

With the aforementioned *Abarbenel*, *Rabbi Aben Esra* also agrees, who in his commentary on Dan 11:14 writes as follows: ובימיו היו הפריצים מישראל ואלה הן בימי דאדם שהוא אלהי הנוצרים ואל תסמוך על דבריהם שהיה בימי הורדוס והורדוס כי חכמים הצדיקים אמרו שהיה בימי שמעון בן שטח והוא האמת: *that is:* And in those same times, apostates from Israel will arise; these existed at the time of that man (understand: *Jesus Christ*) who is the God of the uncircumcised; but give no credence to their words that he

lived in the time of Herod, for our righteous (or truthful) sages have said that he lived in the time of Simeon, the son of Shetach, and this is the truth.

Rabbi Abraham Sachutus also agrees with this, writing in his book *Juchasin fol. 16. col. 2. and fol. 17. col. 1.* as follows: וקבלתם אמת: שאותו איש היה תלמידו (של רבי יהושע בן פרחיה) וזאת היא הכת וכו' והאמת שנולד אותו האיש בשנת ד' למלכות ינאי השני הוא אלכסנדר הוא שנת רס"ג לבנין הבית ושנת נ"א לחשמונים שהיא שנת ג' אלפים תש"עא ליצירה: אף על פי שהם אומרים שנולד מזמן הורדוס עבד החשמונים שנת ח"שס ליצירה ושנחלה ל"ה שנים קודם החרבן בן ל"ב שנים כוונתם לבזותנו ולומר כי מיד במהרה קודם מ' שנה נחרב הבית בעון מה שעשינו לו: וזה אינו כן כי פ"ט שנים קדם זה היה לידתו מזמן הלידה שהם אומרים: והאמת שנולד שנת תר"עא וכשנת ר"צט לבנין הבית נתפש והוא בן ל"ו שנים בשנת שלש לאריסטובולוס בן ינאי ובעבור זה כתבו חכמי ישראל בויכוח שהיה להם כי בחלמד אינו כתוב אותו שהם אומרים וגם בדברי הימים שלהם יש מחלוקת בביאתם באיזה שנה נולד וכבר ידוע ענינו וכו' That is to say: Our (forefathers') tradition or teaching is true, that this man (Jesus) was a disciple of Rabbi Jehoshua, the son of Perachja; and this is the sect, etc. It is true that this man (Jesus) was born in the fourth year of the reign of Jannai the Second, who is also called Alexander, which is the two hundred and sixty-third year of the building of the Temple, and the fifty-first year of the Hasmoneans, but the three thousand six hundred and seventy-first year after the creation of the world. Although they (the Christians) say that he was born at the time of Herod, the servant of the Hasmoneans, in the year (three thousand) seven hundred and sixty after the creation of the world, and that he was hanged thirty-five years before the destruction, in the thirty-second year of his age. Their intention thereby is to hold us in contempt, and to be able to say that the Temple was destroyed on account of the sin which we committed against him, immediately forty years thereafter. But this is not the case, for he was born eighty-nine years earlier than they say; and it is certain that he was born in the year 671 (of the fourth thousand of years), and was taken captive in the year 299 after the building of the Temple, when he was 36 years old, in the third year of Aristobulus, the son of Jannai. For this reason the sages of Israel wrote in their disputation, which they held with them (namely the Christians), that the one of whom they (the Christians) make mention is not described in the Talmud. Likewise, in their Chronicles there is a disagreement among them as to in which year he was born; but the nature of the matter is already well known, etc.

Rabbi Naphtali Hirz likewise teaches in his book *Emek hammelech, fol. 135. col. 3.* that Rabbi Jehoscha, the son of Perachja, was our Savior's teacher, and that all who were in the high council possessed the arts of sorcery, and were on that account held in favor with God and men, and he continues as follows: ולא כמו האיש חבליעל שכישף והסית והדיח את ישראל מאביהם שבשמים וגל זה קיבל מרבו רבי יהושע בן פרחיה שהיה גם כן אחד מן הסנהדרין ועל זה נאמר ונגע לא יקרב באהלך של תורה. וכוונה זה הפסוק שלא יהיה לך תלמיד שאינו הגון הנקרא נגע שסקדיח את תבשילו ברבים כגון תלמידו של רבי יהושע בן פרחיה שכישף והסית והדיח את ישראל מאביהם שבשמים ולכן הוא נידן בצואה רותחת שהוא המדור התחתון של גיהנם וגו' That is: And not like that *Isch habbeliaal*, that is, worthless man (by which, as noted above, Jesus is meant in a blasphemous manner), who practiced sorcery and led Israel astray and turned them away from their Father in heaven. All of this he learned from his teacher, Rabbi Jehoscha the son of Perachja, who was also one of the high council. Concerning this man (Jesus), the words of Ps 91:10, "And no plague shall come near your dwelling," are also cited, whereby the dwelling of the Law is understood. The purpose of this verse, however, is that you should have no disciple who is not capable or legitimate, and such a one is called a plague, who burns his food publicly, like the disciple of Rabbi Jehoscha the son of Perachja, who practiced sorcery and led Israel astray and

turned them away from their Father in heaven; for this reason he is punished in boiling filth, which is the lowest dwelling of hell. That our Savior is meant here, however, is shown by the words that follow shortly thereafter at *columna 4.*, where He is referred to in a veiled manner through *Atbasch* מ׳כ׳ח׳ צ׳פ׳ת׳ם *mabaf tafhagam*, that is, ישו נוצרי *Jeschu Nozeri*, or *Jesus Nazarenus*.

Likewise, it is reported in the book *Maggen Abraham* by *Rabbi Abraham Perizol*, in the 59th chapter, that our *Jesus* was a disciple of the oft-mentioned *Rabbi Jehoscha*, as can be seen from what is to be cited at length from that chapter in the following and in this chapter. It is also stated in the little book *Toledoth Jeschu* that Christ lived in the time of *Rabbi Simeon*, the son of *Schetachi*, as is noted above in the second chapter, paginâ 107, and in the third chapter, p. 179. In the book *Zemach David* by *Rabbi David Ganz*, it is likewise reported in the first part, *fol. 21, col. 1*, under the year 580, that Rabbi Jehoscha fled to Egypt on account of King Jannai; and it follows thereupon: ובימיו אירע מעשה של ישו הנוצרי כי הוא היה תלמידו של יהושע בן פרחיה That is: And in his time the affair with Jesus the Nazarene came to pass, for he was a disciple of Rabbi Jehoscha, the son of Perachja. Likewise, in the book *Cosri*, under the title *Maamar Schelischi numero* 65, it is read that Joseph the son of Joezer came after Antigono of Succo, and it follows: ואחריו יהושע בן פרחיה דבנו מפורסם וישו הנוצרי הזה מתלמידו That is: After him (Joseph the son of Joezer) came Jehoscha, the son of Perachja, whose matter or history is well known, and Jesus the Nazarener was his disciple. From this manifold counter-proof, it is to be judged reasonably that Rabbi Jechiel reported to the Queen of France in a brazen and shameless manner an untruth, when he said that what transpired between Rabbi Jehoscha and Jesus, according to the indication of the Talmud, does not concern our Savior, and that the Talmud makes no mention of Him; since so many rabbis, held in very high esteem among the Jews, unanimously teach the contrary.

Therefore, Rabbi Jechiel offers in his above-cited evasions the claim that what is read in the Talmudic tractate *Sanhedrin fol. 43. col. 1.* concerning the stoning of Jesus does not concern our Jesus either, even though in the little book *Toledoth Jeschu*, as may be read above on page 179, it is expressly stated that He was first stoned to death, and only afterward hanged. This is also taught in the old *Nizzahon*, on the words of Gen 1:26, "Let us make man," where the following is written mockingly: אומרים המינים נעשה שנים במשמע והן אב ובן תדחהו והשב לו באמרו הדבר כדבריך כן הוא אמר לבן בני הסייעני נעשה אדם אני ואתה ומרד הבן ולא רצה לעזור לאביו והאב עשה האדם לבדו בלי עזרת הבן דכתיב ויברא אלהים את האדם ולא כתוב ויבראו ויקצוף על בנו ויאמר אם יבא היום ויצטרך לעזרתי לא אעזור לך כשם שלא עזרתני. וכשבא יומו ונתקלו ונתלה אז צעק בקול מר אלי אלי למה עזבתני רחוק מישועתי וגו׳ ובקש לו לעזרה אז אמר לו האב כשבקשתיך לעזרני לעשות אדם מרדת בי ולא באת לעזרת ה׳ וחמש ע לי ימיני ועשיהין וזר לא אעזורך, that is: The heretics say that the word *Naase*, that is, "let us make," signifies two, namely the Father and the Son; but refute them with this, and answer: it is true, as you say: the Father spoke to the Son, "My son, help me, and let us both make man"; but the Son was disobedient and would not help his father; therefore the Father made man alone, without the help of the Son, as it is written (Gen 1:27): "And God created man," and not "and they created him."

Therefore the Father became angry with the Son and said: when the day comes that you will have need of my help, I will not help you either, just as you did not help me. When that day then came, and he was stoned and hanged, he cried out at that time with a bitter voice (from Ps 22:2): "My God, why have you forsaken me? Why are you far from my salvation," etc., and he sought help from

Him. But the Father answered him: when I had desired of you that you should help me to make man, you were disobedient to me and did not come to the Lord's aid; but my right hand sustained me, and I made him without you, so help yourself as well, for I will not help you. These are the mocking words of the old *Nizzáchon*. Beyond this, Rabbi Jechiel also denies that our Savior Jesus is meant in the aforementioned Talmudic tractate *Sanhedrin* fol. 103, col. 1, where, concerning the passage Ps 91:10, "And no plague shall come near your dwelling," it is said that this indicates that you should have no son or disciple who publicly burns his food, as Jesus the Nazarene, the disciple of Rabbi Jehoshua, son of *Peráchja*, did; even though Rabbi Naphtali, in his words cited just previously from the book *Emek hammélech*, teaches the exact opposite.

Regarding that which has been adduced from *Rabbi Lippmann's Sepher Nizzáchon, numero 347*, the said *Rabbi Lippmann* had no other intention therein than to instruct the Jews as to what they should answer the Christians when they are challenged by them. What he puts forward, that one cannot write יֵשׁוּעַ *Jeschúa* with the vowel *Sægol*, and that our Savior is called not *Jeschúa* but *JEsus*, contains no wit or sense whatsoever. The name יֵשׁוּעַ *Jeschúa* is a *Nomen proprium*, or proper name, and is written not with a *Sægol*, as *Rabbi Lippmann* falsely asserts, but with a *Zére*, as can be seen in 1 Chr 2:15 and Ezra 3:2. As for his claim that our Jesus lived in the time of Queen *Helenæ*, while the one of whom the Talmud speaks lived in the time of *Rabbi Jehoscha*, the son of *Peráchja*, in this he contradicts himself; for in the said book at *numero 332*, where he has disclosed his true opinion, he writes the following concerning the words of Dan 9:24, "Seventy weeks are determined upon your people, etc.": ידוע וגם מפורש בפרק חלק שהמשיח נולד שנתי ד' לינאי המלך דנקרא אלכסנדרוס רינב לבניין הבית זג' אלפים ליצירה ובו ומלך י"א:ש' ושם ואשתו הילידי שקורין לה אלינא י' שנים ובה פונבן ־ מונבז הנקיא הורקנוס ל"ח שנים שהרגו הורדוס בשנת ל"ח של אוגוסטוס מלך רומי והיה בימי אליינא ונחלה בימי ארקילוס המלך בן בנו של הורדוס ובימי יוליוש קיסר וזהו כמעט ק' שנים אחרי כן הלא זה סותר מתוכו כי הילני קודם הורדוס היתה כדפרשתי: *that is: It is known and clear from the chapter Chelek (that is, from the eleventh chapter of the Talmudic tractate Sanhedrin) that the Nazarene (that is, Jesus Christ) lived in the time of Rabbi Jehoscha, the son of Perachja, and was born in the fourth year of King Jannai, who is called Alexander, 252 years after the building of the Temple, and 3000 years after the creation (of the world); after which time he (Jannaeus) reigned seven years, and his consort Helena ten years, but his son Munbas, who is also called Hyrcanus (whom Herod put to death in the thirty-eighth year of the Roman Emperor Augustus), reigned thirty years; and the said one lived in the time of Helena. He is said, however, to have been hanged in the time of King Archelaus, the grandson of Herod, and in the time of Julius Caesar, which would have had to have occurred nearly a hundred years after this. But this contradicts itself, for Helena lived before King Herod, as I have explained.* Beyond this, *Rabbi Lippmann's* deceitful assertion is sufficiently refuted by what was adduced above against *Rabbi Jechiel*.

Regarding the ten proofs of Rabbi *Salman Zevi*, by which he wishes to maintain that our Jesus is not the one mentioned in the Talmud, they are all of absolutely no consequence. As for the first proof, by which he seeks to confirm that our Jesus cannot be the one mentioned in the Talmud, because ours was born, according to the Gospel, in the time of Herod, whereas that other one lived in the time of Rabbi *Jehoscha, the son of Perachja*, and thus some 130 years before our Jesus: it is well known that the Jews do not accept the New Testament as credible in this matter, but rather regard it as false, as is as clear as sunlight from what was cited shortly before on pp. 240 and 241 from *Abarbanel's* book

Majene jeschua and from *Aben Esra*, and as will be set forth in detail from what shortly follows from the book *Maggen Abraham*. How then could Rabbi *Salman Zevi* have placed more credence in the New Testament in this matter than in his own rabbis? This cannot be the case; on the contrary, it is entirely certain that with all the proofs he has adduced he sought nothing other than to instruct the Jews as to what answer they should give to Christians when they might find themselves in a disputation with them. He has therefore not expressed his own genuine and earnest opinion in this, just as he has done in many other places in his aged little book, the Jewish Theriac, in which he has shamelessly denied many things whose opposite is more than sufficiently well known, as his false maneuvers are exposed here and there throughout this book. Moreover, it has been sufficiently demonstrated in the foregoing from many rabbis that, according to Jewish teaching, our Savior is said to have been a disciple of Rabbi *Jehoschu ben Perachja* and to have lived long before the time of King Herod, which Rabbi *Abraham ben David* also teaches in his little book called *Kabbaláth* (or *Kabbolas*) *haraáfad*, fol. 82, col. 2, under the title *Sichron divre Rómi*, where he writes of Emperor Constantine as follows: והוא חקק תורת הנוצרים ושב לעבודתם ולתורתם לאחרונ' מאות שנה לאמונתם לחשבוננו אבל לחשבוננו ליתר מארבע מאות ועשרים שנה, that is: he wrote the law of the Christians and, three hundred years after the beginning of their faith according to their reckoning, but more than four hundred and twenty years according to our reckoning, adopted their worship and religion. From this it can be seen that our Jesus is said to have lived more than 120 years earlier than the history of the New Testament indicates, which corresponds to the time of the aforementioned Rabbi *Perachja*.

Concerning the second proof, which is written about in the *Talmud*: since that *JESUS* whom the *Talmud* mentions was first stoned and afterward hanged, whereas ours, according to the Gospel, was hanged alive, it is therefore claimed, according to the testimony of the little book *Toledoth Jeschu*, that our Savior was stoned to death and only afterward hanged, as has already been answered with respect to this very same objection of *Rabbi Jechiel* in the preceding section.

As for the third, fourth, fifth, sixth, and seventh proofs, by which he seeks to maintain that our *JESUS* cannot be the one intended, on the grounds that the history of the New Testament contradicts this: it is well known to everyone that the Jews place no stock in the New Testament, so how should they believe what is written therein more than their own traditions and rabbinical teachings? Especially since *Abarbanel* and *Aben Ezra* have earnestly warned them not to believe us, as can be seen from their words cited above at p. 240 and 241. Who then would believe that *Rabbi Salman Zevi* was genuinely in earnest in expecting that these proofs would be regarded by the Jews as conclusive and compelling?

The eighth proof is likewise of no importance, because the *JESUS* mentioned in the *Talmudic tractate Sanhedrin fol. 67. col. 1.* was stoned and hanged at *Lud*, a city that bore that name, whereas ours was arrested and tried at Jerusalem, so that they must necessarily have been two different persons. In the cited Talmudic passage it is reported that someone who had practiced idolatry and had not repented was brought before the court, tried, and stoned; and the following comes after it: וכן עשו לבן סטדא בלוד ותלאוהו בערב הפסח בן סטדא בן פנדירא הוא אמר רב חסדא בעל סטדא בעל פפוס בן יהודה אלא אימא אמו סטדא אמו מרים מגדלא נשיא הואי כדאמרי בפומפדיתא סטת דא מבעלה : That is: Thus they did to the son of *Stada* in *Lud*, and hanged him on the eve of Passover. The son of *Stada* is the son of *Pandira*. *Raf Chasda* has said that the husband was called *Stada*, but he who lay with her was

called *Pandira*, while the husband was *Papus*, the son of *Jehuda*. One must say, however, that his mother was called *Stada* and was that *Mary* who braided women's hair, as people are accustomed to say in *Pumpedita*: she strayed from her husband. These are the words of the *Talmud*. Now our Savior *JESUS* is called by the Jews the son of *Stada*, as well as the son of *Pandira*, and it is said of his mother that she strayed from her husband, on account of which she is called *Stada*, as was demonstrated above in the second chapter at pages 106 and 133; from which it follows irrefutably that he is the one meant thereby. As for the fact that the *Talmud* states he was stoned at *Lud* and afterward hanged, I hold that either the word *Lud* was deliberately inserted in place of *Jerusalem* in order to obscure the matter, so that it should not be known that it was directed against our Savior, or else it may perhaps be that there was a place in *Jerusalem* that also bore that name.

The ninth proof is that the Talmudic *JESUS*'s father was called *Papus*, the son of *Jehuda*, while *Mary*'s betrothed, according to the Gospel, was called *Joseph*; this too is of no account, for as already noted, the Jews do not believe the Gospel and therefore cannot cite it in earnest. Moreover, Rabbi Abraham *Perizol* writes in the 59th chapter of his book *Maggon Abraham* as follows: באותו זמן היו מכנים ליוסף פפוס That is, at that time *Joseph* was surnamed *Papus*. If this is true, then both names refer to one and the same person, and it does not follow that two different individuals are meant thereby.

The tenth proof is of the same kind, for the claim that our *JESUS*, according to Jewish teaching, erected a baked stone and bowed down before it has already been demonstrated above at pages 153 and 186. How could Rabbi Salman *Zevi* have said that the Jewish books contain nothing about the history of *JESUS*, when the accursed blasphemous little book *Maase Talui* (or *Tolui*), otherwise called *Toledoth Jeschu*, is so well known among the Jews that all converted Jews have at all times known enough to say about it, even before it was seen among Christians? To say nothing of other books besides, in which blasphemous things about Christ are written. Should Rabbi Salman then have heard nothing of this, or not have read books of that kind? Certainly, this is by no means to be believed.

Regarding what Rabbi Gedaliah writes in his cited book *Shalshelet ha-Kabbalah*, namely that our Jesus is not the same person who is said to have been a disciple of Rabbi Jehoshua, the son of Perachiah, I believe that he meant this in earnest, and that he was certainly of the opinion that it was a different person. However, this is a matter that is very rarely found among the Jews, and he, along with his book, is held in very little, or indeed no, regard by his fellow believers, both for this and for other reasons, because he wrote certain things that are favorable to Christians, as I myself have often heard from Jews, who informed me on this point that he is called, after the first two letters of the title of his book *Shalshelet ha-Kabbalah*, namely the letters Shin or Sch, and He or H, שקרן ש"ק *Schakran haggadol*, that is, the great liar.

But whatever he may have written, it is all too certain that by the Jesus mentioned in the *Talmud*, our Savior is to be understood; which is plainly evident from the fact that our Savior and the one mentioned in the *Talmud* are described in many respects in exactly the same way. For, first of all, the Jesus mentioned in the *Talmud* is called ישו *Jeschu*, without the letter Ayin, and not ישוע *Jeshua*, as is read twice in the Talmudic tractate *Sanhedrin fol. 43, col. 1*; it is also found in the tractate *Pesachim fol. 25, col. 1* in the *Tosephoth*, which name is otherwise given to no other person in any

Hebrew book. Our Savior, however, is called ישו *Jeschu* and not *Jeshua* ישוע by way of contempt, as was indicated above on page 64.

Second, the Talmudic Jesus is called ישו הנוצרי *jescha hannózari*, that is, Jesus the Nazarene, as can be seen in the tractate *Sanhédrin fol. 103. col. 1.* and *fol. 128. col. 4.*, and in the tractate *Avóda sara fol. 17. col. 1.* twice, as well as in the tractate *Schabbath fol. 104. col. 2.* in the text and in the *Tosephoth*. He is likewise called הנוצרי *Hannózari*, that is, the Nazarene, in the tractate *Sota fol. 47. col. 1.* Our Savior, however, is called not only *Jeschu hannózari* and *Hannózari* by the Jews, as has been noted in many places in the foregoing, but also in the New Testament Jesus of Nazareth (Matt 26:71, Mark 1:24, Mark 10:47, and Mark 16:6), and the Nazarene (Matt 2:23).

Third, the Talmudic Jesus is called בן סטדא *Ben Stada*, that is, the son of Stada, and בן פנדורא *Ben Pandira*, that is, the son of Pandira, as can be seen in *Tractate Sanhedrin fol. 67, col. 1* and *Shabbath fol. 104, col. 2*. Our Savior, however, is called this by the Jews, as was shown above in the second chapter, *p. 133*. The name *Ben Pandira* is also found in *Tractate Avoda Zara fol. 85, col. 1*, in the commentary of *Rabbi Asher*, where it is recorded that the nephew of *Rabbi Ishmael* was bitten by a serpent, and it follows thereupon: ובא יעקב איש כפר סכניא לרפאותו בשמו של ישו בן פנדירא ולא הניחו רבי ישמעאל: that is, Then came Jacob, who was from the village of Sechanja, to heal him in the name of *Jesus*, the son of *Pandira*, but *Rabbi Ishmael* did not permit him to do so. Now the holy Apostles performed great miracles in the name of *Jesus*, as may be read in Mark 16:17, Luke 10:17, Acts 3:6-7, and Rom 15:18-19; and this Jacob was an Apostle, of whom *Rabbi Akiva* speaks thus in the Talmudic *Tractate Avoda Zara fol. 17, col. 1*: פעם אחת הייתי מהלך בשוק העליון של ציפורי ומצאתי אחד מתלמידי ישו הנוצרי ויעקב איש כפר סכניא שמו וגו': that is, I once went to the upper market in *Zipporen*, and there found one of the disciples of *Jesus* the *Nazarene*, who was called *Jacob*, the man from the village of Sechanja. By whom else, then, could the name *Ben Pandira* be understood, if not by our *Jesus*?

Fourth, the mother of the Talmudic Jesus is called Maria, as is read in the tractate *Schábbath* (or *Schábbas*) *fol. 104. col. 2.* and *Chagíga fol. 4. col. 2.*; and in the latter passage it is stated that Maria was to have been fetched by the Angel of Death, concerning which the *Tosephóth* (or *Tó-sephos*) contain the following written passage: האי עובדא דמרים מגדלא נשיא בבית שני הוה דהיתה אמו של פלוני כדאיתא בשבת : that is, this affair with Maria, who braided the hair of women, took place at the time of the Second Temple, and this Maria was the mother of N. N., as is to be found in the tractate *Schábbath* (*fol. 104. col. 2.*). Now, the mother of our Savior was named Maria.

Fifth, it is written of the Talmudic Jesus that he was a *Mamser*, or son of a whore, as is to be found in the tractate *Schábbath fol. 104. col. 3.* in the commentary of Rabbi Solomon Jarchi. Our Savior, however, is called thus by the wicked Jews, as has been demonstrated above in the second chapter, pages 106 and 107.

Sixth, it is read of the Talmudic Jesus that he learned sorcery in Egypt, brought sorcery out of it, and thereafter also practiced it, as is to be read in the tractate *Schábbath fol. 104. col. 2.* and *Sanhédrin fol. 43. col. 1.* and *fol. 107. col. 2.* The Jews, however, write blasphemously of our Savior that he performed his miracles through sorcery, as may be seen in the second chapter, pp. 138 and 139; and of our Savior, that he did such a thing, as has been reported in the third chapter, pp. 151 and 185.

Seventh, it is reported of the Talmudic *Jesus* that he erected a baked stone, bowed before it, rendered idolatrous worship to it, and led people away from GOD and seduced them, as is stated in *Tractate Shabbath fol.* 104. *col.* 2. and *Sota fol.* 47. *col.* 1. The godless Jews, however, claim that our Savior committed such idolatry with a baked stone and led people away from GOD, as has been demonstrated above in the third chapter, p. 151, 153, and 186.

Eighth, it is said that the Talmudic *Jesus* was first stoned to death and afterward hanged, as is taught in *Tractate Sanhedrin fol.* 67. *col.* 1. In the little book *Toledoth Jeschu*, however, it is reported of our *Jesus* that he was first stoned to death and only afterward hanged, as was indicated above, p. 179.

Ninth, it is written of the Talmudic *Jesus* that he was hanged on the eve of Passover, as is taught in *Tractate Sanhedrin fol.* 43. *col.* 1. Our Savior, however, was crucified on the eve of Passover, as is to be found in the New Testament at Matt 26:1 &c., Luke 22:1 &c., and John 13:1. Finally, tenthly, it is said of the Talmudic *Jesus* that he is tormented in hell in boiling filth, as is reported in *Tractate Gittin fol.* 57. *col.* 1. The wicked Jews, however, claim that our Savior is thus punished in hell, as has been demonstrated above in the fourth chapter, p. 201. Who, upon considering all of this, would maintain that anyone other than our *Jesus* is meant in the Talmud?

So that one may have even more reason to believe that everything found in the Talmud concerning *Jesus* is said of our Savior, I will here present what Rabbi Abraham Perizol writes at length in his aforementioned book, *Maggen Abraham*, in chapter 59, where his words read as follows: והנה אלה האמתות נתאמתו במכתב משתבש לשנים בפ׳ מה שנראה ממאמרי רז״ל המפוזרים בתלמוד על מה שהוא מסכים עם מאמריהם כאן צריכן ונראה כי זה שעובדי׳ האתים אשד נקראים נוצרים בלשוננו הוא ישו הנוצרי שהזכירו ז״ל בתלמוד והוא היה שמו ישוע כמו שכתב הרמב״ם ז״ל בהלכות חנוכה ובהלכות מלכים ואע״פ שבכל התלמוד לא נמצא אלא ישו שמא בכוונת׳ חיסרו העין והם קורין אותו יש״ו כי כן דרך הלועגים להוסיף שין בסוף משמם. והישמעאלים נשתבש עליהם זה השם וקורין אותו עיסא על שם ישו שנשתבו אמריו היונים המתיחסים לבני עשו. ובחיבוריהם מצאתי שקורין אותו יסוס ופ׳ נקרא בלשונם צרידי׳ כפי שהוא ממדינת נצרת כי כן הוא בתרגום ירושלמי של המתרדשים והמחדשים והעובדי׳ אותו ומתגרים אותו קרישטו ועל שמו נקראים קריסטיאנוש והוא לשון משוח באן באבן גליון כתוב שהיה שמו ישוע די׳ ענר׳נו ובתלמוד מצינו בפרק בג׳ פרקים שאנשי משמר לא היו מתענין בשבת וכן אמרו בפרק לפני אדיהן לדברי רבי ישמעאל יום נוצרי לעולם אסור. כי היה אומר לשמור ולחוג עם הנוצרים ג׳ ימים לפני אדיהן וג׳ לאחריהן יום האחד עצמו. על כן היה אומר לכם דעתו לצאת ולתת עמהם לעולם. ויתברר כי זאת האומה נקראת נוצרים על שם יש״ו הנוצרי. וכן באבן גליון כתוב כי יש יום שקראו נוצרים בהר אפרים וזו׳ הנרז על כן הם נוצרים. כי שמו יש״ו הנוצרי כמו שכתוב בתלמוד, והם נקראים נוצרים על שנתמשכו אחריו. ובפרק קמא דיין אמרו כי יש״ו נתלה בערב הפסח וכן הוא באבן גליון כי בערב הפסח נתלה אלא שנתחשב ביניהם קצת כי לילה אחד קודם תלייתו אכל עם תלמידיו וברך על הלחם ויין כמנהג ישראל ואמר להם הוא בשר ויין הוא דמו ועל דברים אלו נמשכה אצלם עבודת העוגה ויין נסכם. אלא שנפלה מחלוקת ביניהם. היוונים עושים העוגה וזמץ, והרומיים והנמשכים אחריהם עד סוף המערב ששם היתה אמונת האפיפיור ותחת ממשלתו עושים אותה מצה ועל מחלוקת זו הם שונאים אלו אלו. אלו כי כל אחד מהם מחזיק כושר לחלוק עליו. ודכרי היוונים נראים יותר לפי אמונתם כי לפני ערב הפסח אין ישראל אוכלים עדיין מצה אלא חמץ. וכבר כתבתי כי עושים כן כדי שלא ילמלו היהודים שאנו מקריבין המנחה מצה ולא חמץ. גם בענין טבילתם הם חולקים זה עם זה שהיוונים טובלים וגם הרומיים אינם טובלים כי אם ראשם. גם בפי צדוק היוונים לפי אמונתם כי יש״ו כשהטבילו יוחנן בירדן כל גופו הטביל כמו שכתר באין גליון. וכ״א לו בפרק נמר בארץ כי הכח יצא לפניו מ׳ יום יש״ו יצא להסקל מי שיודע לו זכות יבא וילמד. ולמה יש ימי מכריהם שהם מתענים קודם הפסח מכל היוצא מבעלי חיים שעל פני הארץ כגון בשר גבינה וביצים ועגינם הוא משעה ש׳ ביום כי תלייתו היתה באותו שעה ונקראים צלו היימיס קוד׳שמא ונשתמש פדם כיר׳ל כמו מ׳. וכן נשתמש להם כי לא היו אלא ס׳ יום והם מתענים כ״ט כמו שלאחד הספת עושים יום אחד יום הנזכר. כמו שעושין ישראל ק׳

הם מקדימים להתענות קודם אמונה ז' שבועות. וזהו שבוש אפילו לשטתם שאומרים כי יש"ו נתענה מ' יום ורעב לאכול ויאמר השטן אבן בן אלהים אתה אמור לאבנים אלו שישוכו לחם. והם אמרו כי הם מקדימים להתענות קודם מ' יום ו' ימים כנגד ו' ימי איד שיש כמ' יום והוא ימי אחד שאין מתענים בו ואינם יוצאים מדי שבוע. כי יש"ו רעופים התעסה. ושם בפ'ו הנזכר אול' כי יש"ו נידון להריגה על שכישף והסית והדיח את ישראל. וכ"א בפרק חלק ובפרק עגלה ערופה. וכן באגן גליון כתוב כי יש"ו היה טוענים עליו שהיה עושה בכוח בעל זכוב ודוו סדרכי הכישוף. וכן כתוב באגן גליון כי נפלה מחלוקת בין היהודים בירושלים וקצתם אומרים כי יש"ו שוטה היה ואותו שד וקצתם אומרים אין שוטה ומעשיו יוכיחו והיה יש"ו הולך בבית המקדש בשער שלמה-אמרו לו היהודים עד מתי תעשוק נפשנו אמור לנו בפרסום אם אתה משיח או לא. והשיב יש"ו ואמר להם מה שאני אומר לכם לא תאמינו המעשים שאני עושה בשם אבי יעידו עלי אבל אתם אינכם מאמינים, ואין אתם מאמינים לפי שאין אתם מצאני שאי שומעים קולי ואני מכיר אותם וילכו אחרי ואני אתן להם חיים נצחיים ולא תאבדנה לעולם ולא יטרפו אותם מדי חנו זהאב אחד אנחנו עד כאן דברי יש"ו. וכששמעו דבריו אלו רגו לרגום אותו כאבנים ואמר להם למה תסקלוני וכמה מעשים טובים הראיתי לכם מאבי, השיבוהו על מעשיך הטובים אין אנו פוקלים אותך רק על חילול השם כי אתה אדם ותעשה עצמך אלוה. השיב יש"ו הלא כתוב בתורתכם אני אמרתי אלהים אתם. ואם הם אשר נאמר להם דבר השם קראם אלהים מי שקידשו האב ושלחו בעולם אתם אומרים שהוא מחלל השם כשאמר שהוא בן אלהים. עד כאן כתוב באון גליון, וון כתוב כי כשנכנס יש"ו לירושלים יצאו לו הרבה מישראל קטנים וקטנות ובגדיהו הוו אפורים כל חושיעה הושיעה נא ופן כשנכנס ביד ישראל היה אומר לו הכהן גדול אמור אם אתה הוא בן אלהים והוא השיב אותם צומר ובאמת אני אומר לכם כי בן אדם יושב לימין האל ויבא בענני שמים ואז קרע הכהן גדול בגדיו וכן כתוב שם כי היו אומרים אל הפקיד של קיסר שהיה שמו פילאטו שהה היה חייב מיתה לפי התורה שאומר שהוא בן אלהים ועל זה דנאוהו למיתה. הנה הם מסכימים לדברי ז"ל כי בדין מסרת ומרוח דנוהו שהיה מסית לישראל ולהאמין בו. ואף על פי שנפל בהשבוש אצלם כי לפי דפי' ז"ל לא עשה עצמו אלוה אלא שזקף לפניה והשתחוה לה והטעה הרבה מישראל בעבודת מרקוליס כמו שנזכר בפרק חלק ובפרק עגלה ערופה זכאון גליון לא נזכר מזה כלום אלא שהיה אומר על עצמו שהיה בן אלהים מכל מקום מפני המורה לע"ז דנאוהו ישראל להריגה אפילו לפי דבריהם ובפרק הניזוקין אמרו שטיטוס העלה ליש"ו באוב ושאלו מענין ישראל ואמר לו טובתם דרוש רעתם לא תדרוש כל הנוגע בהם נוגע בבת עינו. וכן נמצא כתוב להם שאמר יש"ו כי מי שיכעיס חבירו מחויב יהא משפט ומי שיאמר אליו ריקה חייב הוא לעשות הדין, ומי שיקרא אליו שוטה חייב הוא לגיהנם וכן שאלו במה הוא דינו והשיב מה שהשיב כי באמת לא היה כוונתו שיעבדוהו באותה עוגה ושיכניסוהו בה ויאכלוהו הכומרים ואף לפי טעותם הוא נידון בצואה רותחת. ומה יראה כי החכמים דברו מזה שעובדים אותו הגוצרים. ובפרק נגמר הדין אמרו כי ה' תלמידים היו ליש"ו והתנצרו וכולם נהרגו והם מתי לו י"ב אבל חלקו אותם כי מד' מהם עשו אוונגליישט מפני שכל אחד מהם כתב און גליון מסיפור תורתיו מעת לידתו עד תלייתו והשאר קראום אפושיטולוש כלומר שלוחים והם שנזכרו בתלמוד שהם מתי נקאי נצר בוני ותודה כולם נהרגו על ידי יש"ו כמו שנזמר שם וכן נמצא כתוב להם כי תלמידיו נהרגו וכן הוא מסכים עם קצת שבושים שלהם כי גם מדברי תלמידיו באון גליונם אין הסכמה בכל הדברים ויש הכחשה ביניהם ושינוי אם מפני שכחה אם בכוונה ליפות הדברים והם אומרים כי נולד בבית לחם אפרתה ומתפקרים בזה במה שנאמר ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא מושל בישראל, ואמת זה כי זה הפסוק נאמר על מלך המשיח אבל אין אומר שנולד בבית לחם אלא שהוא מזרעו של אותו שנולד בבית לחם והוא דוד בן ישי בית הלחמי וזהו שנאמר ומוצאותיו מקדם וציצאתו מקדם היא מימים קדומים. ואם על יש"ו נאמר איך יאמר שהוא היה מושל על ישראל אדרבה הם משלו בו וכל הפ' אינה מסכמת על ענין יש"ו. עוד נתפקרו באגדה א' שהיא במדרש קינות שמלך המשיח נולד ביום החורבן בבית לחם והיה שמו מנחם ובאו חוחין ועלעולין ונשאהו וכל זה הוא סותר דבריהם כי יש"ו קודם החרבן נולד ולא היה שמו מנחם ולא נשאחו רוחין ועלעולין אבל נמסר ביד ישראל. אבל בדברי חז"ל לא נתפרש מקום לידתו אבל ממה שקראוהו יש"ו הגצרי ולא יש"ו הבית לחמי וכן כתוב יש"ו די נור"ינו שבמקום נצרת נולד כמו שכתוב בתרגום ירושלמי. עוד אומרים כי מפני פחד ברחה אמו למצרים ומתפקריב בזה ממה שכתוב ממצרים קראתי לבני ואע"פ שהפסוק הזה על ישראל נאמר כמו שמידה תחילת הפסוק שנאמר כי נער ישראל ואהבהו. וכן כתוב בתורה שלח את בני ויעבדני. אבל יש רמז בדברי ז"ל כי היה במצרים ושם למד לעשות פעולותיו שהיו טוענים ישראל שהיה עושה בכוח בעל זבוב כמו שנאמר באון גליון וחרמו שנמצא לחכמים בזה הוא שאמרו בפרק הבונה. אמר להם ר' אליעזר לחכמים והלא בן סטדא הוציא כשפים ממצרים בשריטה שעל בשרו אמרו לו שוטה היה. הנה

זה מסכים למאמר האון גליון בג׳ דברים. הא׳ בביאתו למצרים והסכים זה למה שאמרו בפ״ח כי יש״ו הלך למצרים עם יהושע בן פרחיה רבו. והב׳ במה שטענו עליו שעל ידי כישוף בכח בעל זבוב היה פועל. הג׳ שהיה שוטה וחחוז שד. וזה בן סטדא שאמרו עליו גראה שהוא יש״ו המוזכר בתלמוד זכאון גליון ששם אמרו וכן בפרק ארבע מיתות כית ה״ן בן סטדא היא מרים מגדלא נשים ואף על פי שיש מרים מגדלא נשים אחרת בתלמוד בפרק א׳ מחגיגה, אבל אינה זאת שהיא אמו של יש״ו הנקראת סטדא.

That one may have still more reason to believe that everything found in the Talmud concerning *Jesus* is said of our Savior, I will here present what Rabbi Abraham Perizol writes at length in his aforementioned book, *Maggen Abraham*, in chapter 59, where his words read as follows: והנה אלה האמתות נתאמתו במכתב משתבש לשנים בפ׳ מה שנראה ממאמרי רז״ל המפוזרים בתלמוד על מה שהוא מסכים עם מאמריהם כאן צריכן ונראה כי זה שעובדי׳ האתים אשד נקראים נוצרים בלשוננו הוא ישו הנוצרי שהזכירו ז״ל בתלמוד והוא היה שמו ישוע כמו שכתב הרמב״ם ז״ל בהלכות חנוכה ובהלכות מלכים ואע״פ שבכל התלמוד לא נמצא אלא ישו שמא בכוונת׳ חיסרו העין והם קורין אותו יש״ו כי כן דרך הלועגים להוסיף שין בסוף משמם. והישמעאלים נשתבש עליהם זה השם וקורין אותו עיסא על שם ישו שנשתבו אמריו היונים המתיחסים לבני עשו. ובחיבוריהם מצאתי שקורין אותו יסוס ופ׳ נקרא בלשונם צרידי׳ כפי שהוא ממדינת נצרת כי כן הוא בתרגום ירושלמי של המתרדשים והמחדשים והעובדי׳ אותו ומתגרים אותו קרישטו ועל שמו נקראים קריסטיאנוש והוא לשון משוח באן באבן גליון כתוב שהיה שמו ישוע די׳ ענר׳נו ובתלמוד מצינו בפרק בג׳ פרקים שאנשי משמר לא היו מתענין בשבת וכן אמרו בפרק לפני אדיהן לדברי רבי ישמעאל יום נוצרי לעולם אסור. כי היה אומר לשמור ולחוג עם הנוצרים ג׳ ימים לפני אדיהן וג׳ לאחריהן יום האחד עצמו. על כן היה אומר לכם דעתו לצאת ולתת עמהם לעולם. ויתברר כי זאת האומה נקראת נוצרים על שם יש״ו הנוצרי. וכן באבן גליון כתוב כי יש יום שקראו נוצרים בהר אפרים וזו׳ הנרז על כן הם נוצרים. כי שמו יש״ו הנוצרי כמו שכתוב בתלמוד, והם נקראים נוצרים על שנתמשכו אחריו. ובפרק קמא דיין אמרו כי יש״ו נתלה בערב הפסח וכן הוא באבן גליון כי בערב הפסח נתלה אלא שנתחשב ביניהם קצת כי לילה אחד קודם תלייתו אכל עם תלמידיו וברך על הלחם ויין כמנהג ישראל ואמר להם הוא בשר ויין הוא דמו ועל דברים אלו נמשכה אצלם עבודת העוגה ויין נסכם. אלא שנפלה מחלוקת ביניהם. היוונים עושים העוגה וזמץ, והרומיים והנמשכים אחריהם עד סוף המערב ששם היתה אמונת האפיפיור ותחת ממשלתו עושים אותה מצה ועל מחלוקת זו הם שונאים אלו אלו. אלו כי כל אחד מהם מחזיק כושר לחלוק עליו. ודכרי היוונים נראים יותר לפי אמונתם כי לפני ערב הפסח אין ישראל אוכלים עדיין מצה אלא חמץ. וכבר כתבתי כי עושים כן כדי שלא ילמלו היהודים שאנו מקריבין המנחה מצה ולא חמץ. גם בענין טבילתם הם חולקים זה עם זה שהיוונים טובלים וגם הרומיים אינם טובלים כי אם ראשם. גם בפי צדוק היוונים לפי אמונתם כי יש״ו כשהטבילו יוחנן בירדן כל גופו הטביל כמו שכתר באין גליון. וכ״א לו בפרק נמר בארץ כי הכח יצא לפניו מ׳ יום יש״ו יצא להסקל מי שיודע לו זכות יבא וילמד. ולמה יש ימי מכריהם שהם מתענים קודם הפסח מכל היוצא מבעלי חיים שעל פני הארץ כגון בשר גבינה וביצים וענינם הוא משעה ש׳ ביום כי תלייתו היתה באותו שעה ונקראים צלו היימיס קוד׳שמא ונשתמש פדם כיר׳ל כמו מ׳. וכן נשתמש להם כי לא היו אלא ס׳ יום והם מתענים כ״ט כמו שלאחד הספת עושים יום אחד יום הנזכר. כמו שעושין ישראל ק׳ הם מקדימים להתענות קודם אמונה ז׳ שבועות. וזהו שבוש אפילו לשטתם שאומרים כי יש״ו נתענה מ׳ יום ורעב לאכול ויאמר השטן אבן בן אלהים אתה אמור לאבנים אלו שישוכו לחם. והם אמרו כי הם מקדימים להתענות קודם מ׳ יום ו׳ ימים כנגד ו׳ ימי איד שיש כמ׳ יום והוא ימי אחד שאין מתענים בו ואינם יוצאים מדי שבוע. כי יש״ו רעופים התעסה. ושם בפ׳ו הנזכר אול׳ כי יש״ו נידון להריגה על שכישף והסית והדיח את ישראל. וכ״א בפרק חלק ובפרק עגלה ערופה. וכן באגן גליון כתוב כי יש״ו היה טוענים עליו שהיה עושה בכוח בעל זכוב ודוו סדרכי הכישוף. וכן כתוב באגן גליון כי נפלה מחלוקת בין היהודים בירושלים וקצתם אומרים כי יש״ו שוטה היה ואותו שד וקצתם אומרים אין שוטה ומעשיו יוכיחו והיה יש״ו הולך בבית המקדש בשער שלמה-אמרו לו היהודים עד מתי תעשוק נפשנו אמור לנו בפרסום אם אתה משיח או לא. והשיב יש״ו ואמר להם מה שאני אומר לכם לא תאמינו המעשים שאני עושה בשם אבי יעידו עלי אבל אתם אינכם מאמינים, ואין אתם מאמינים לפי שאין אתם מצאני שאי שומעים קולי ואני מכיר אותם וילכו אחרי ואני אתן להם חיים נצחיים ולא תאבדנה לעולם ולא יטרפו אותם מדי חנו זהאב אחד אנחנו עד כאן דברי יש״ו. וכששמעו דבריו אלו רגו לרגום אותו כאבנים ואמר להם למה תסקלוני וכמה מעשים טובים הראיתי לכם מאבי, השיבוהו על מעשיך הטובים

אין אנו פוקלים אותך רק על חילול השם כי אתה אדם ותעשה עצמך אלוה. השיב יש"ו הלא כתוב בתורתכם אני אמרתי אלהים אתם. ואם הם אשר נאמר להם דבר השם קראם אלהים מי שקידשו האב ושלחו בעולם אתם אומרים שהוא מחלל השם כשאמר שהוא בן אלהים. עד כאן כתוב באון גליון, וון כתוב כי כשנכנס יש"ו לירושלים יצאו לו הרבה מישראל קטנים וקטנות ובגדיהו הוו אפורים כל חושיעה הושיעה נא ופן כשנכנס ביד ישראל היה אומר לו הכהן גדול אמור אם אתה הוא בן אלהים והוא השיב אותם צומר ובאמת אני אומר לכם כי בן אדם יושב לימין האל ויבא בענני שמים ואז קרע הכהן גדול בגדיו וכן כתוב שם כי היו אומרים אל הפקיד של קיסר שהיה שמו פילאטו שהה היה חייב מיתה לפי התורה שאומר שהוא בן אלהים ועל זה דנאוהו למיתה. הנה הם מסכימים לדברי ז"ל כי בדין מסרת ומ

For this passage appears at the end of the Talmud, in the days of Rav Bibi bar Abaye, who was among the last of the Amoraim. And in the chapter "Ha-Mapelet" they said that in the days of Rav Yochanan, Rav Bibi bar Abaye was alive, and this was during the time of the Second Temple, in the days of the earliest Tannaim. It is possible that there were two women of the same name whose occupation was the same, for "Magdala Neshaya" means a braider of women's hair. In this matter, too, their scribes fell into error, for they say that a female relative of Jesus was named Mary Magdalene: they made "Magdala" into "Magdalena," and the confusion shifted from the relative to the mother, because both shared the common name of being called Mary. And the sages of blessed memory likewise said that the seducer's name was Pappos ben Yehudah. And although the Talmud states that Pappos ben Yehudah lived in the time of Akiva, close to the time of the destruction, perhaps he was a different person, or perhaps he lived to an advanced age. And they say in the Gospel that her betrothed was named Joseph, and perhaps it is all one and the same person, for in that era they used to call Joseph by the name Pappos. And whether his father's name was Yehudah or Jacob, as is written in the Gospel, or some other name, errors have fallen among them in this matter, for they do not agree regarding the days of his father, to the point that the later ones were compelled to emend the text to say that the father of Joseph was the brother-in-law of his brother's wife. Some of them attributed the son to the brother-in-law, and some to the deceased brother. And they said that great distress came upon those who sought to trace the lineage of Jesus, because King Herod prevented the people from recording their genealogies. And if this is true, it is because he was a slave, as they said in the first chapter of Yevamot, and it was a great disgrace to him when Israel traced their descent to their fathers while he himself had no Israelite lineage. And there in the Gemara it says that she became pregnant by Stada, and therefore they call the disciples "Stara," meaning this side, away from her husband. And they also say that Mary of Magdalene was a harlot who repented, and they deny that this is said of the mother of Jesus; but it is a distortion of the words of the sages of blessed memory, who make this claim about her. And the agreement between us would be that Mary Magdala Neshaya was carnally known through harlotry, and the dispute is whether she is the mother of Jesus or his relative. And they say that the mother of Jesus was never carnally known by any man, and that she was a virgin before the birth and remained a virgin after the birth. And it is a matter of wonder that Maimonides of blessed memory wrote that he was a gentile. And it is well known from the Talmudic laws that a gentile who lies with a daughter of Israel, even willingly, and even if she is married, the child is legitimate. And this woman was violated, for it was the custom in Israel that a betrothed man would be secluded with his betrothed, as is also mentioned in the first chapter of Ketubot. Therefore Joseph the bridegroom could not make a claim of virginity, for he was permitted to be secluded with her every night when they departed from the house of assembly. And one night Pandera came and she thought he was her betrothed, and she became pregnant by

him. And Pandera was a carpenter. None of this is mentioned at all in the Gospel, for they denied that she was carnally known by any man; but in some of their books it is written that Jesus was a carpenter. And this Ben Stara, who is Ben Pandera, appears from their words of blessed memory to be Jesus the Nazarene, for they said in tractate Avodah Zarah, in approximately the second chapter, the incident of Ben Dama, the nephew of Rabbi Ishmael, because one may not engage in commerce with the heretics, nor be healed by them, even to preserve one's life for a brief moment, for heresy is different in that it draws one in. And this Jacob of Kefar Sekhanya was one of the disciples of Jesus, for so they said there in the first chapter, regarding the hire of a harlot: what is the law concerning making from it a privy for the High Priest? For Jacob of Kefar Sekhanya said: "From the hire of a harlot she gathered them, and to the hire of a harlot they shall return" (Mic 1:7), from a place of filth it came, and to a place of filth it shall return. And this Jesus in whose name Jacob of Kefar Sekhanya spoke is Jesus ben Pandera, for so they said in the Jerusalem Talmud: the incident of Yehoshua ben Dama who was bitten by a serpent, and Jacob of Kefar Sekhanya came to heal him in the name of Jesus ben Pandera. And likewise there is another incident in the Jerusalem Talmud where the heretic whispered an incantation in the name of Jesus ben Pandera. And this accords with what is written in the Gospel, that he told them that in his name they would cast out and repel harmful spirits, and they would take up serpents in their hands, and if they drank a deadly poisonous venom it would not harm them, and they would lay their hands upon the sick and they would be healed. And it appears that this Jacob of Kefar Sekhanya did not see Jesus himself, but acted on the basis of his faith. From all of this it is evident that Ben Stara, who is Ben Pandera, is Jesus the Nazarene, of whom the sages of blessed memory spoke in full agreement with the Gospel.

"That is: See, these religions (namely the Christian and the Turkish, which are mentioned in the preceding chapter) have, according to what one can see from the words of our Rabbis of blessed memory, scattered throughout the Talmud (and found here and there), and from what agrees with their statements in the Gospel, fallen from one error into another; and from this it is to be seen that he whom the Romans (who are called Christians in our language) venerate and worship is Jesus the Nazarene, of whom our Rabbis of blessed memory have made mention in the Talmud; and that same one was called ישו *Jeschuá*, as Rabbi *Mosche bar Majemon* of blessed memory wrote (in his book *Jad chasaká*) in the tractate on repentance, as well as in the tractate on kings; although throughout the entire Talmud only ישו *Jéschu* is found. Perhaps they deliberately omitted the letter *Ajin*, because he did not save himself. But it may also be that the heretics (meaning the Christians) omitted the *Ajin*, because they call him *Jesus*, for in foreign languages it is the custom to append the letter S at the end of names. Among the Ishmaelites (that is, the Turks), however, this name has been corrupted and altered, for they call him (in the Arabic language) *Jes*, instead of *Jéschu*, to whom the Romans adhere, who are counted among the children of Esau. In their writings, however, I have found that they call him *Jesua*; but in our language he is called *Nozeri* (that is, Nazarene), because he was from the city of *Nazareth*; for so it stands in the *Hierosolymitan Targum*, written concerning those who sanctify and purify themselves and serve him. He is also called by them Christus, which means an anointed one, and they are called Christians after his name; but in the Gospel it is written that he was called *Jesus* of *Nazareth*. We also find in the Talmud, in the fourth chapter of the tractate *Taanith* (or *Táanis*, fol. 27, col. 2), that those who were cautious did not fast on the first day of the week (that is, on Sunday). Likewise it is also said in the chapter *Lifne Edehen* (that is, in the

first chapter of the Talmudic tractate *Avóda sára*, fol. 2, col. 1, in the *Tosephóth* or *Tósephos*) that, according to Rabbi Ishmael's statement, the Christian day (that is, Sunday) is always forbidden, because he forbade trading with the Gentiles for three days before their festivals and three days after them, as well as on the festival day itself; therefore, in his opinion, it has always been forbidden to associate with them and to conduct commerce. It is thus clear that this people is called *Nózerim*, that is, Nazarenes or Christians, from the name of *Jesus* the Nazarene; and in such a manner it is written in the Gospel that *Jeremiah* said of them (Jer 31:6): For there will be a day (that is, a time) when the Nozerim (that is, the watchmen) will cry out on Mount Ephraim. See, they thus confess that he is called Jesus the Nazarene, as is written in the Talmud, while they themselves are called Nozerim (that is, Nazarenes or Christians) because they adhere to him and follow him. It is also said in the chapter *Nigmar haddin* (that is, in the sixth chapter of the Talmudic tractate *Sanhedrin*, fol. 43, col. 1) that Jesus was hanged on the eve of Passover, and so it also stands in the Gospel that he was hanged on the eve of Passover; however, some things among them have been presented erroneously and confusedly. Since he ate with his disciples the night before he was hanged, and pronounced the blessing over the bread and wine according to the custom of the Israelites, and said to them that the bread was his body and the wine his blood, the service of the cake (meaning the bread, or the host in the Holy Supper) and of their sacrificial wine has its origin from this; yet a dispute has arisen among them over this. The Greeks make their cake leavened, but the Romans and others who follow them, to the ends of the West, who stand under the Pope's religion and authority, make it unleavened; and on account of this division they hate one another, for each of them regards the other party as a heretic. The opinion of the Greeks is, according to their faith, to be preferred over the others, for before the eve of Passover the Israelites customarily ate not unleavened but leavened bread; and I have already written that they do this so as not to follow our customs, since we offer unleavened and not leavened bread at the evening sacrifice. Beyond this, they also do not agree with one another in their baptism, since the Greeks baptize the whole body, but the Romans only the head; the Greeks are also right in this, according to their faith, for Jesus, whom John baptized in the Jordan, was baptized on his whole body, as is reported in the Gospel. Our Rabbis of blessed memory also say, in the aforementioned chapter *Nigmar haddin* (that is, in the sixth chapter of the tractate *Sanhedrin*, fol. 43, col. 1), that someone went out forty days before him and cried out: Jesus will be stoned; whoever knows of his innocence, let him come and declare it; and an indication of this is found in their practice, for they fast before the Passover feast and abstain from everything that comes from living creatures that are on the earth, such as meat, cheese, and eggs, etc.; and their fast begins from the ninth hour of the day, for in that same hour he was hanged, and those days are called *Caresme*, that is, the fast; but the matter has been confused by them, since by this they mean to say as much as forty days. In exactly the same way they are also in error in this, in that they fast forty-nine days, whereas it was only forty days, just as they then make the said day into a feast day after Easter. Just as the Israelites are accustomed to do, they fast seven weeks beforehand before the Passover feast; but this is likewise an error according to their custom, in that they say that Jesus fasted forty days and thereafter was hungry to eat, and that Satan spoke to him: if you are the Son of God, command these stones to become bread. They also say in addition that they customarily fast six days before the forty days, in consideration of the six days of the feast, which amounts to as much as forty days. But there is one day on which they do not fast, and so they do not

escape their error, for Jesus had fasted forty days in succession. Beyond this, our Rabbis of blessed memory also say, in the aforementioned sixth chapter (of the tractate *Sanhedrin*, fol. 43, col. 1), that Jesus was condemned to death because he practiced sorcery and led Israel astray and turned them away from God, which is also mentioned in the chapter *Chelek* (that is, in the eleventh chapter of the tractate *Sanhedrin*, fol. 107, col. 2) and in the chapter *Egla arufa* (that is, in the ninth chapter of the tractate *Sota*, fol. 47, col. 1); and so it also stands written in the Gospel (Matt 12:24) that Jesus was accused of having performed his deeds by the power of *Beelzebub*, which is a kind of sorcery. Likewise it stands written in the Gospel (John 10) that a division arose among the Jews in Jerusalem, and some said that Jesus was mad and possessed by the devil, while others said that he was not a mad man, as his works showed; as also, when Jesus walked in the temple in the hall or porch of *Solomon*, the Jews said to him: how long do you hold our souls in suspense? Tell us plainly whether you are the Messiah or not? But *Jesus* answered them: what I tell you, you do not believe; the works which I do in the name of my Father bear witness of me, but you do not believe; and therefore you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me, and I will give them eternal life; they shall never perish, and no one shall snatch them out of my hand; and I and the Father are one. Thus far are the words of *Jesus*. When they had heard his words and wanted to stone him, he said to them: for which of my works do you stone me? How many good works have I shown you from my Father? To this they answered: we do not stone you for your good works, but because you blaspheme God, for you are a man and make yourself God. *Jesus* answered in turn: does it not stand written in your law (Ps 82:6): I have said, you are gods? If he calls them gods to whom the word of God was spoken, do you then say to him whom the Father has sanctified and sent into the world that he blasphemes God, because he said that he is the Son of God? Thus far are the words of the Gospel. It is also written that when *Jesus* entered Jerusalem, many of Israel, small boys and girls, went out, honored him, and said to him: Hosanna. As also, when he fell into the hands of the Israelites, the high priest said to him: say whether you are the Son of God; but he answered them: truly I say to you that the Son of Man will sit at the right hand of God and come in the clouds of heaven; whereupon the high priest tore his garments. It is also written there that they said to the emperor's governor, who was called *Pilate*, that this man was, according to the law, guilty of death, because he said that he was the Son of God; therefore they also condemned him to death. See, in this they agree with what our sages of blessed memory have said, that he was condemned as a seducer and one who turned people away from God, because he led Israel to believe in him; although in this matter an error has occurred among them, for according to the statement of our sages, he did not present himself as a God, but rather he erected a baked stone and bowed before it, and led many of Israel astray into the service of *Marcolis*, as is mentioned in the chapter *Chelek* (that is, in the tractate *Sanhedrin*, fol. 107, col. 2) and in the chapter *Egla arúfa* (that is, in the tractate *Sóta*, fol. 47, col. 1); but in the Gospel nothing at all of this is mentioned, but only the suggestion that he said he was the Son of God. Nevertheless, the Israelites, even by their own account, condemned him to death on account of seduction into idolatry. In the chapter *Nesíkin* (that is, in the fifth chapter of the tractate *Gittin*, fol. 57, col. 1) it is also said that *Titus* (he meant to say *Onkélos*) brought Jesus up through sorcery (from hell) and asked him about the condition of Israel, and he (Jesus) said to him: seek their good, but do not seek their misfortune, for whoever touches them touches the apple of his eye. It is also found written

among them that Jesus said: whoever angers his companion is guilty before the court; whoever says to him *réka* is guilty before the council; but whoever calls him a fool is guilty of hell. He also asked him with what punishment he would be punished; and he answered him what he answered (namely, that he would be punished in boiling filth, as has already been indicated in several places above); for certainly his intention or meaning was not that they (namely the Christians) should serve him in that cake (the bread or the host) and bring him into it, and that the priests should also eat him, in which manner he is also, according to their error, punished in the boiling filth. From this it is thus to be seen that the sages spoke of him whom the Christians serve. Beyond this, it is said in the chapter *Nigmar haddin* (that is, in the sixth chapter of the tractate *Sanhédrin*, fol. 43, col. 1) that Jesus the Nazarene had five disciples, and all were put to death; on the other hand, they count twelve to him, but they divide them, for out of four of them they make Evangelists, because each of them wrote a Gospel concerning the account of his teachings, from the time of his birth until the time when he was hanged; the rest, however, they call Apostles, that is to say, as much as messengers. Those, however, who are mentioned in the Talmud, who are מתאי (Mattai), נקאי (Nákai), נצר (Nézer), בוני (Bónai), and תודה (Tóda), were all put to death on account of Jesus, as is reported there; and so it is also found written among them that his disciples were put to death; this thus agrees with some of the errors they have, for even in their Gospel a complete agreement is not to be found in all things concerning what pertains to his disciples, but rather a conviction of untruth and an alteration is to be seen therein, whether from forgetfulness or from deliberate intent to put a fair face on things. They also claim that he was born in Bethlehem Ephrata, and they erroneously interpret what is said in Mic 5:2: And you, Bethlehem Ephrata, are you too small to be among the thousands of Judah? Out of you shall come forth for me a ruler over Israel. It is indeed true that this passage was said of the King Messiah, but it is not stated that he shall be born in Bethlehem, but rather that he shall be of the seed of him who was born in Bethlehem, namely David the son of Jesse the Bethlehemite; and that is what is said (further in the said verse): And his goings forth are from of old, since his origin is from of old and from ancient days. But if one wanted to say it of Jesus, how could one say that he ruled over Israel, when on the contrary they ruled over him? Nor does the entire *Parashah* or section of the text apply to Jesus. Furthermore, they commit an error with a *Haggadah* (or *Haggódo*) which stands in the Midrash (or the allegorical commentary) on the Lamentations of Jeremiah, that the King Messiah was born in Bethlehem on the day of the destruction (of Jerusalem) and was called Menachem (that is, Comforter), and that winds and storm-winds came and took him away. But this is contrary to what they assert, for Jesus was born before the destruction and was not called Menachem; nor did winds and storm-winds take him away, but rather he was delivered into the hands of Israel. But in what our sages of blessed memory report, the place of his birth is not indicated; yet because they called him Jesus the Nazarene and not Jesus the Bethlehemite, and because it also stands written (in the Gospel) that he is called Jesus of Nazareth, it is to be concluded from this that he was born in Nazareth, as is written in the Hierosolymitan Targum. Furthermore, they say that his mother fled to Egypt out of fear, and they erroneously interpret what is written in Hos 11:1: Out of Egypt I called my son; whereas this verse was said of Israel, as the beginning of it indicates, for it is stated: When Israel was a child, I loved him. And so it also stands written in the law (Exod 4:23): Let my son go, that he may serve me. But there is an indication in the words of our sages of blessed memory that he was in Egypt and learned there how to perform his works, on account of which

the Israelites accused him of having done them by the power of *Beelzebub*, as is reported in the Gospel. The indication, however, which is found from our sages concerning this, is the following: because they said in the chapter *Habbóne* (that is, in the 12th chapter of the tractate *Schábbath*, fol. 104, col. 1): Rabbi Eliezer said to the sages: did not the son of *Stada* bring sorcery out of Egypt in an incision in his flesh? To this they answered him: he was mad. See, this agrees with what is reported in the Gospel in three points. The first is that he was in Egypt, and this agrees with what is said in the chapter *Chélek* (that is, in the eleventh chapter of the tractate *Sanhedrin*, fol. 107, col. 2) that Jesus went to Egypt with his teacher, Rabbi *Jehoscha*, the son of *Perachja*. The second is that they reproached him for having performed his deeds through sorcery, through the power of *Beelzebub*. The third, however, is that he was mad and possessed by the devil. It is thus to be seen from this that the son of *Stada* of whom they spoke is that Jesus who is mentioned in the Talmud and the Gospel, as has been cited. It is also said in the chapter *Arba mithôth beth din* (or *arba misos bés din*, that is, in the seventh chapter of *Sanhedrin*, fol. 67, col. 1) that the *Stada*, the braider of women's hair, is *Mary*; although there was also another *Mary* who braided the hair of women, as is to be seen in the Talmud in the tractate *Chagiga* (fol. 4, col. 2), who is not the same one who was the mother of Jesus and is called *Stada*, for that one (who is mentioned in the tractate *Chagiga*) lived at the end of the Talmud, in the times of Raf *Bibi*, the son of *Abaje*, who was the last among the Talmudic doctors or teachers of the *Gemara*. It is also said in the chapter *Hammarpéleth* (or *Hammapéles*, which is the third chapter of the tractate *Nidda*) that Raf *Bibi*, the son of *Abaje*, lived in the times of Rabbi *Jochanan*. This one, however, lived around the end of the second Temple, in the times of the first doctors of the Mishnah; and it may be that there were two women who had the same name and performed the same work, for *Megáddela nascháia* means as much as one who braids the hair of women. In this matter, however, there is also an error in their historical accounts, for they say that the kinswoman of *Jesus* was called Mary Magdalene, and they made Magdalena out of Megaddela, so that her common name, which she had from her work, was confused with the kinswoman, because with respect to their *nomen proprium* or proper name they resembled one another, and both were called Mary. Our sages of blessed memory also said that the one who lay with her was called Papus the son of Jehuda; although it stands in the Talmud that Papus the son of Jehuda lived in the time of Rabbi Akiva, near the time of the destruction; but perhaps it was another person, or he lived that long. They, however, say in the Gospel that her intimate was called Joseph; yet perhaps it is all one, for at that time one called Joseph by the surname Papus. But whether his father was called Jehuda or Jacob, as is written in the Gospel, or had another name, errors also arise among them in this regard, for they do not agree with one another concerning the days of his father, so that the later ones were compelled to posit that Joseph's father had taken his deceased brother's wife; and some described the son after the deceased father's brother, while others described him after the deceased brother. They also claim that those who wrote the genealogy of *Jesus* were in great distress, because King Herod prevented the people from writing their genealogies. If this is true, then it happened because he was a servant, as is said in the first chapter of the Talmudic tractate *Bava bathra* (or *Bovo basro*); and this was a great disgrace to him, in that while the Israelites were registered in their lineages according to their fathers, he had no Israelite genealogy. It is also said there (in the aforementioned tractate *Sanhedrin*, fol. 67, col. 1) by our sages of blessed memory that she became pregnant by *Pandira*; therefore they called Mary *Stada*, as if to say: this one has

strayed from her husband. They also say that Mary Magdalene was a harlot and did penance, but they deny that this should be said of the mother of *Jesus*. This, however, confirms the statement of our sages of blessed memory, who accuse her of this. In this, however, we agree with one another, that *Mary Magdalene* was lain with through harlotry; the denial, however, consists in whether she was the mother of *Jesus* or his kinswoman. They claim that she (the mother of *Jesus*) was never lain with, and that she was a virgin before she was pregnant, and also remained a virgin after giving birth. Concerning this *Pandira*, Rabbi *Mosche bar Majemon* of blessed memory writes that he was a Gentile; and it is known from Talmudic law that when a Gentile lies with an Israelite daughter either by force and compulsion or with her consent, even if she were already married, the child is legitimate; but she was compelled. For it was the custom in Israel to leave the bridegroom alone with his bride, as is mentioned in the first chapter of the Talmudic tractate *Kethuvóth* (or *Kesuvos*); therefore he also could not bring a complaint on account of the virginity. Now this *Joseph* had the custom that every night, when he went out from the synagogue or school, he was alone with her; but on one occasion *Pandira* came, and since she thought it was her bridegroom, she became pregnant by him; and *Pandira* was a carpenter. Of all this nothing at all is mentioned in the Gospel, for they deny that she was lain with by anyone; but in some of their books it is written that *Jesus* was a carpenter. It is thus to be seen from what our sages of blessed memory have said that *Jesus* the Nazarene is the son of *Stada* and the son of *Pandira*, for they tell a story in the second chapter of the tractate *Avòda sára* (fol. 27, col. 2) about the son of *Dama*, the sister's son of Rabbi *Ishmael*, that one should have nothing to do with heretics, nor allow oneself to be healed by them, even in matters that concern only temporal life; for with heresy it is a different matter, because it draws one in. That same *Jacob*, however, who was from the village of *Sechanja* and was a heretic, was one of the disciples of *Jesus*; for so they (our sages) say in the first chapter (of the aforementioned tractate *Avòda sára*, fol. 17, col. 1): What is to be made of the harlot's hire? A *secret* or private chamber for the high priest; because *Jacob*, who was from the village of *Sechánja* (and a disciple of Jesus the Nazarene), said: it was gathered from a place of filth, and shall return to a place of filth; it came from an unclean place, and shall return to an unclean place. That same *Jesus*, however, in whose name *Jacob* who was from the village of *Sechánja* said this, is *Jesus* the son of *Pandira*, for in the *Hierosolymitan Talmud* it is written thus: It came to pass that *Jehóscha*, the son of *Dama*, was bitten by a serpent, and *Jacob*, who was from the village of *Sechánja*, came to heal him in the name of Jesus, the son of *Pandira*; and this agrees with what is written in the Gospel, that he said to them that they would cast out devils in his name, and take up serpents in their hands; that if anyone drank poison, it should not harm him; and that if they laid their hands on the sick, they should be healed. It appears, however, that this *Jacob* from the village of *Sechánja* had not seen Jesus, but he had faith in him. From all of this it is to be seen that *Jesus* the Nazarene, of whom our sages of blessed memory have spoken in agreement with the Gospel, is the son of *Stada*, who is the son of *Pandira*. Thus far are the words of Rabbi *Abraham Perizol*, from which it is clearly to be seen that by the Jesus mentioned in the Talmud our Savior is to be understood, since he interprets all passages of the Talmud in which Jesus is treated as referring to our Savior *Christ*. Therefore, let the godless Jews, together with the frivolous, deceitful, and hypocritical Rabbi *Jechiel*, Rabbi *Salman Zevi*, Rabbi *Lipmann*, and other such villains, object to this whatever they will; no credence is to be

given to them, for beneath their smooth words nothing but poison is concealed, and they seek by every means to cover up and keep secret their impious machinations."

Chapter VI.

In which it is shown in what manner GOD the Holy Spirit is blasphemed by the godless Jews, and against them it is proven that He is GOD.

Just as GOD the Father and GOD the Son are, by virtue of what has been shown in the preceding chapters, blasphemed and reviled in a terrible manner by the wicked Jews through the instigation of the wretched Devil, so also GOD the Holy Spirit is not left unassailed, but is called the unclean spirit, and indeed for the reason that we hold Him to be the third Person of the most holy Trinity; hence in the old *Nizzachon p.* 12, concerning the words of Gen 18:2, **And behold, three men stood before him**, the following is written: המינים אומרים ראה ג" והתפלל לאחד הם האב והבן ורוח הטומאה ר"ל ורוח הקדוש ראה שלשתן אחד והתפלל לו, that is: The heretics (namely the Christians) say he saw three and worshipped one, and these are the Father and the Son and the unclean spirit, whom they call the Holy Spirit; he saw all three of them in one form and worshipped him. And there follows on p. 13: ואם יחזיקו בטעותם שאב ובן ורוח הטומאה ר"ל רוח הקדוש היו למה נתן לפניהם לאכול וכי יש אלוה אוכל ושותה, that is: But if they wish to persist in their error that it was the Father and the Son, as well as the unclean spirit, whom they call the Holy Spirit, (one may ask them) why then did he set food before them: does God then eat and drink as well? Furthermore, in the aforementioned book at p. 59, concerning the words of Josh 22:22, **The mighty God, the LORD, the mighty God, the LORD knoweth**, the following is written: כאן אומרים הגלחים ג' שמות הללו רמז הם על האב ובן ורוח הטומאה, that is: Here the tonsured ones (priests) say that these three names (*El*, that is, the mighty God; *Elohim*, that is, God; *Jehova*, that is, the LORD) carry a meaning referring to the Father, the Son, and the unclean spirit. Furthermore, the following is read in the same place at p. 142: כתיב להן בספר לוקש בעון גיליון מי שחטא לאב ימצא מחילה, לבן ימצא מחילה, לרוח הטומאה לא ימצא מחילה לא בעולם הזה ולא בעולם הבא. ואם שלשתן אחד למה לא ימצא מחילה לרוח הטומאה, that is: It is written among them in the Gospel of Luke: whoever sins against the Father will find forgiveness; whoever sins against the Son will also find forgiveness; but whoever sins against the unclean spirit will find no forgiveness, neither in this world nor in the world to come. But if all three of them are one, why should the one who sins against the unclean spirit find no forgiveness. Likewise, in the same place at p. 152, concerning the words of Ps 2:7, "Thou art my Son, this day have I begotten thee," the following appears: אתה אומר שוכן נוצד מטי' חריא, that is: You (Christian) say that the Son was formed in the womb of *Charja* (that is, to speak with all due respect, of filth; and the mother of Christ is thus mockingly called instead of Mary, as has already been noted above in the second chapter); so inform me whether the Father and the unclean spirit were also in the womb together with the Son: is this not a terrible blasphemy?

Since now the third person of the most holy Trinity is being treated here, who is called in the Holy Scripture of the Old Testament רוח הקדש *Ruach hakkodesch*, that is, the Holy Spirit, and רוח אלהים *Ruach Elohim*, that is, the Spirit of God, and רוח יהוה *Ruach Jehova*, that is, the Spirit of Jehovah or the Lord, as well as רוח אל *Ruach El*, that is, the Spirit of the mighty God; and since the hardened and perverse Jews deny His divinity, I will here set forth what they understand by the Holy Spirit. It is to be known that they teach that the Holy Spirit is a kind of prophecy, wherefore in *Rabbi*

Menachem of Recanati's commentary on the Five Books of Moses, *fol.* 83, *col.* 3, in the *Parashah* *Vaéra*, the following is written: וארא נקרא הא' חלק: חלקים לג' ומתחלק מן העטרה נמשכה הנבואה דע כי נבואה ואותו השיגו הנביאים ע"ה החלק ב' נקרא רוח הקדש ואותו השיגו דוד ושלמה ודניאל ויתר החסידים הוא למטה מן הנבואה. החלק הג' נקרא בת קול הוא למטה מרוח הקדש ואותו השיגו חכמי ישראל אחר שפסקה רוח הנבואה ולא היה נשמע כי אם למובחרים בחכמה ובחסידות. ובו צופים בנסתרות שנאמר והאנשים אשר היו עמי לא ראו וגו'. That is: Know that prophecy is drawn from the Crown and is divided into three parts. The first part is called *Nefua*, that is, prophecy, and the prophets, upon whom be peace, attained it. The second part is called *Ruach hakkodesch*, that is, the Holy Spirit, which was attained by David, Solomon, Daniel, and the remaining pious ones, and it is below prophecy (and somewhat lesser). The third part is called *Bath* (or *Bas*) *Kol*, that is, the Daughter of the Voice, and it is below the Holy Spirit; the Sages of Israel became partakers of it after the spirit of prophecy had ceased, and it was heard by none except those who were crowned with wisdom and piety, through which they also saw hidden things, as it is said (Dan 10:7): And the men who were with me did not see it. In *Rabbi Isaac Karo*'s commentary on the Five Books of Moses, which book is called *Toledóth* (or *Tóledos*) *Jizchak*, it stands at *fol.* 85, *col.* 2, in the *Parashah Bammidbar*, as follows: דע שבארון שלשה כסויים כנגד הנבואה שהיא שלשה: that is, Know that the Ark (of the Covenant) had three coverings, in correspondence to prophecy, which has three degrees or steps, namely the Holy Spirit, the mirror that does not shine, and the mirror that shines. *Rabbi Isaac Abarbanel*, however, writes about this in his commentary on the first chapter of the prophet Haggai, *fol.* 278, *col.* 1, in the following manner: רוח הקודש יהיה כפי דעת הרב המורה אותו הכח האלהי שגלה ה' אל דוד ואל שלמה לדבר דברי שירות ותשבחות ודברי חכמה עליונה וכפי דעת המקובלים הוא מין ממיני הנבואה: that is, By the Holy Spirit is understood, according to the opinion of *Rabbi Moses bar Maimon* in his book *Moréh nevochim*, that divine power which was imparted to David and to Solomon to speak songs, hymns of praise, and words of the highest wisdom; and according to the opinion of the Kabbalists, it is one of the kinds of prophecy. For this reason, the words of Gen 45:27, "Then the spirit of Jacob their father revived," are rendered in the Chaldean translation of *Onkelos* as follows: ושרת רוח קודשא על יעקב אבוהון, that is, And the Holy Spirit dwelt upon Jacob their father. In the translation of *Jonathan* the son of *Uziel*, however, it stands thus: ושרת רוח נבואה דאסתלקת מניה בעידן וזבינו יוסף ותבת עלוי יעקב אבוהון, that is, And the spirit of prophecy, which had departed from Jacob their father at the time when Joseph was sold, returned and dwelt upon him.

The obstinate Jews are greatly mistaken in supposing that the Holy Spirit is nothing other than a kind of prophetic gift; for since divine attributes and works are ascribed to Him in Holy Scripture, it necessarily follows that He must also be God. Regarding the divine attributes, it can be seen from Gen 1:2 that He is eternal, since it is said there: "And the Spirit of God hovered upon the waters"; for since creation is attributed to Him, He must necessarily have existed before it, and thus be eternal. He is also omnipresent, wherefore King David says in Ps 139:7-10: "Where shall I go from Your Spirit?" etc. He is also omniscient, for which reason it is said of Him in Isa 40:13-14: "Who has instructed the Spirit of the Lord (or directed Him), and what counselor has taught Him? With whom did He take counsel, who gave Him understanding and taught Him the path of justice, and taught Him knowledge, and showed Him the way of understanding?" Beyond this, He is also almighty, wherefore it is read in Mic 2:7: "Do you think the Spirit of the Lord is shortened?" meaning that

He should not have the power to do what He wills, as can be seen by comparison with Num 11:23 and Isa 50:2.

Regarding the divine works, it stands in Ps 33:6 that He created the host of heaven, where one reads: "The heavens were made by the word of the Lord, and all their host by the breath of His mouth." Therefore, in the small *Jalkut Rubeni*, numero 1, under the title בריאה *Beria*, from the *Midrash* of *Rabbi Nechunja ben hakkáne*, it is written thus: מדברו הזך של הק"בה נבראו שמים וארץ ומרוח קדשו נבראו כל צבא מעלה מן הרוח שנפח אל הוציא מרות קדשו לחלוח לאין קצבה, that is: Through the pure word of the holy and blessed God, heaven and earth were created. Through the breath that God breathed out, He brought forth moisture without end through His Holy Spirit. Thus we read in Ps 104:30 that King David says to God: "You send forth Your Spirit, and they are created" (namely all things, as can be seen from what precedes). So also Job says in his 33rd chapter, v. 4: "The Spirit of God has made me, and the breath of the Almighty has given me life." And in his 26th chapter, v. 13, he speaks of God: "By His Spirit He has adorned the heavens." From all of this it can be seen that creation is attributed to Him. The prophet Isaiah also reports in his 48th chapter, v. 16, that He sent Him, saying: "And now the Lord God and His Spirit have sent me." He also governs the righteous; therefore David prays in Ps 143:10: "Teach me to do according to Your good pleasure, for You are my God; let Your good Spirit lead me on level ground." He also protects the faithful, as can be seen from Hag 2:6 compared with Zech 4:6; and He led the Israelites, as is found in Isa 43:14, where it is said of Him: "As the cattle that go down into the field (or into the valley), so the Spirit of the Lord led them gently." Concerning these words, *Rabbi Aben Esra* writes in his *Commentary* thereon as follows: ואחר צאתם מים חולית השם במדבר כבהמה שהיא יורדת בבקעה לאט כן רוח השם נחה את ישראל, that is: After they had gone out from the sea, God let them go into the wilderness, just as cattle that descend gradually into a valley; in such a manner the Spirit of God led the Israelites. So also in the Chapters of *Rabbi Eliezer*, in the 39th chapter, it is written that Joseph was led by the Holy Spirit, and the words read as follows: רבי פנחס אומר שרתה רוח הקדש על יוסף מנעוריו ועד יום מותו והיתה מנהגת אותו בכל דבר חכמה כרועה שהוא מנהג את צאנו שנ' רועה ישראל האזינה נוהג כצאן יוסף, that is: Rabbi Pinchas says: The Holy Spirit dwelt upon Joseph from his childhood until the day of his death, and led him in all matters of wisdom, just as a shepherd who leads his sheep, as it is said (Ps 80:2): "Hear, O Shepherd of Israel, You who lead Joseph like sheep." It is also to be noted here that the Holy Spirit is called the Shepherd of Israel by Rabbi Eliezer; but the Shepherd of Israel is God the Lord, as can be read in Ps 23:1, Jer 31:10, and Mic 7:14. So it also stands in Isa 63:10 that the Israelites embittered the Holy Spirit, which is said of God in Ps 88:40.

Furthermore, it can be clearly demonstrated from the Jews' own books that the Holy Spirit is God; for He is called by them שכינה *Schechina*, which word signifies the Divine Indwelling and God Himself. Therefore, in the book *Pärdes rimmónim*, in the preface, in the first *column*, as also in the book *Tikkúne hasóhar fol.* 6. *col.* 2., where the Law is treated, it is written thus: כל אלין דלא משתדלין בה לשמה דאיהו קדישא דאיהו שכינה לא שריה עליהן that is: Upon all those who do not diligently apply themselves to it (namely, the Law), and do not study it earnestly and observe it, for its own sake (that is, in honor of the Law), the Holy Spirit does not dwell or rest, He who is the *Schechina*. And in the little book of Rabbi Elijah, which is called *Tischbi*, it stands under the *Radice*, or root word שכן *Schachán*, thus: קראו רז"ל לרוח הקדש שכינה על שם שהוא שכן על הנביאים that is: Our Rabbis, of blessed memory, have called the Holy Spirit *Schechina*, because He rests upon the prophets. It is also taught

in the book *Nevéh schalom fol.* 97. *col.* 2., in the eighth chapter of the fourth *Maámar*, that He is called *Schechiná*.

That by the word *Schechina*, however, God is to be understood, is taught in the book *Avodáth hakkódosch*, in the first part, which is called *Chelék hajichud*, in the fifth chapter, *fol.* 11. *col.* 1., where the words read as follows: חס ושלום שיהיה הדבר הנקרא שכינה או כבוד דבר נברא חוץ מהשם הנכבד יתברך וגו' ודברי רז"ל ודברים רבים יורו על שם השכינה שהוא האל ית' that is: Far be it that what is called *Schechīna*, or *Káfod*, that is, the Glory, should be something created, apart from the glorious and blessed God, *&c.* For in the words of our Rabbis, of blessed memory, there are many things which demonstrate that the name *Schechīna* signifies the blessed God Himself.

So also is the Holy Spirit called, in the chapters of *Rabbi Eliezer*, in the thirty-third chapter, the Lord of the World and *Jehova*, who can raise the dead, where the following is written: רבי פנחס אומר לאחר כ' שנה שנהרגו כולם בבבל שורה רוח הקדש על יחזקאל והוציאו לבקעת דורא והראהו עצמות יבשות הרבה מאוד אמר לו בן אדם מה אתה רואה אמר לו אני רואה כאן עצמות יבשות אמר לו יש בי כח להחיות אותן היה לו לומר רבונו של עולם יש בך כח לעשות יותר מאלו אלא אמר יי' אלהים אתה ידעת כאילו לא האמין לפיכך לא נקברו עצמותיו בארץ טהורה שנ' ואתה על אדמה טמאה תקבר: (*Rabbi Pinehas says: twenty years after they (the Israelites, as mentioned in the preceding, by King Nebuchadnezzar) had all been killed, the Holy Spirit rested upon Ezekiel and led him out into the valley of Dura (which is mentioned in Dan 3:1) and showed him very many dry bones (as is to be read in Ezek 37:1-2, etc.); whereupon He (namely the Holy Spirit) asked him: You son of man, what do you see? To which he answered Him: I see dry bones here. Now when He (the Holy Spirit) had said concerning this, I have the power to make them alive, he (Ezekiel) ought to have said: O You Lord of the World, You have the power to do more than this; but he spoke to Him: YOU, Jehova GOD, it is known to You; (and thereby gave to be understood as much as) if he had not believed it; for this reason his bones were also not buried in a pure land, as it is said: And you shall be buried in an unclean land.*)

Because the Holy Spirit is called not only *Jehova* (which name belongs to GOD alone, as has been demonstrated above in the fourth chapter, pp. 213, 214, and 215) but also GOD and the Lord of the world, and because it is said of Him that He can not only raise the dead but also do all things besides, it follows necessarily that He is no particular category of prophecy, as the foolish Jews imagine; concerning which, God willing, I shall treat far more extensively in another book, and far more proofs shall be adduced. The malicious Jews can, however, sufficiently perceive from this what blasphemers they are when they wickedly call GOD the Holy Spirit the unclean spirit, for which they will one day render a heavy account before the judgment seat of GOD, and therefore, if they do not perform genuine repentance, must endure their deserved punishment in the fires of hell.

Chapter VII.

In which it is shown how the Jews wickedly despise and revile the Holy Scripture of the New Testament, as well as the holy Evangelists and Apostles.

We read in the prophet Jeremiah, in the 31st chapter, in the 31st, 32nd, and 33rd verses: “Behold, the time is coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their fathers when I took them by the

hand to lead them out of Egypt, which covenant they did not keep, and I was compelled to constrain them, says the Lord: I will put my law in their hearts and write it in their minds, and they shall be my people, and I will be their God." From these words it is plainly to be seen that God the Lord, in place of that covenant which He made through Moses on Mount Sinai with the children of Israel after their exodus from Egypt through the proclamation of the Law, promised to establish a new and far more glorious covenant and to give another Law, which, as is to be seen in Isa 12:3 and Mic 4:2, as well as Ps 110:2, had to come forth from Mount Zion and the city of Jerusalem. This prophecy was fulfilled through our most precious Savior Jesus Christ, the true Messiah, as is to be read in the Epistle to the Romans in the 8th chapter, who abolished the old Mosaic Law insofar as its ceremonial and judicial ordinances are concerned, and taught the law of the new covenant, namely the covenant of grace, and also had the same set down in writing through His holy evangelists and apostles, so that men might learn the way to salvation through its reading and hearing, and be instructed in the mysteries of God.

The blinded Jews themselves must indeed confess that the Messiah is to give a new law; hence in their prayer book, which they call the thick *Tephilla*, *fol.* 8. *col.* 3. 4., under the title *Józer leschábbath schel Chanykka*, they pray as follows: אֱלֹהֵיכֶם יָבִיא מְשִׁיחוֹ אֵזוֹר צֶדֶק וּמִשְׁפָּט גְּבִיד. הָרֵשַׁע יְמִית בְּשֶׁבֶט פִּי. אֹיֵב יֵאָטֵד וְגוֹ׳ דָּת חֲדָשָׁה יְחַדֵּשׁ וְגוֹ׳, that is: May your GOD cause His Messiah to come, who will be clothed with the girdle of righteousness and of judgment. He will slay the wicked, and with the scepter of His mouth will destroy the enemy, etc., and will give a new law, etc. The like is also to be read in the aforementioned prayer book, *fol.* 40. *col.* 4., under the title *Jozer leparaschath hachodesch*, where they petition God that in the month of March, in which they hope to be redeemed, new things may come to pass: לברוא ארץ חדשה להנתן דת חדשה לכרות ברית חדשה וכו׳, that is: That a new earth be created, a new law be given, and a new covenant be made, etc. So also in the *Jalkut Schimoni* on the prophet Isaiah, *fol.* 46. *col.* 1. *numero* 16., it is written on this matter as follows: עתיד הק״בה להיות יושב בגן עדן ודדש וכל הצדיקים יושבים לפניו וכל פמליא של מעלה עומדים על תליהם חמה ומזלות מימינו של הק״בה ולבנה וכוכבים משמאלו והק״בה יושב ודורש תורה חדשה שעתיד ליתן על ידי משיח, that is: The holy and blessed GOD will sit in Paradise and preach, and all the righteous will sit before Him, the entire heavenly host will also stand at His feet, the sun and the planets will be at His right hand, and the moon together with the stars at His left side, but GOD will sit and preach the new law which He will give through the Messiah. The very same is also found, though somewhat altered, in the little book *Othioth* (or *Osios*) of Rabbi Akiva, *fol.* 15. *col.* 4., and it reads as follows: עתיד הק״בה להיות יושב בגן עדן ודורש וכל הצדיקים יושבים לפניו וכל פמליא של מעלה עומדים על רגליהם מימינו של הק״בה חמה עם מזלות ולבנה וכל הכוכבים משמאלו והק״בה דורש להם טעמי תורה חדשה שעתיד הק״בה ליתן להם על ידי משיח, that is: The holy and blessed GOD will sit in Paradise and preach, and all the righteous will sit before Him, the entire heavenly host will also stand at His feet. At the right hand of GOD will be the sun and the planets, but the moon and the stars at His left side; then the holy and blessed GOD will preach the reasons, or grounds, of the new law which He intends to give them through the Messiah. So also in Rabbi Isaac Abarbanel's commentary on verse 23 of chapter 2 of Joel, the following is read: ואסנתם אתם בני ציון בשוט מכל שאר האומות גילו ושמחו בה׳ אלהיכם כי בו תהיה השמחה שלמה בזמן גאולתכם כי הוא יתן לכם את המורה לצדקה והוא מלך המשיח שיורה את הדרך אשר ילכו בה ואת המעשים אשר יעשון, that is: You especially, children of Zion, rejoice and be glad in the LORD your GOD, more than all other peoples, for at the time of your redemption joy will be made perfect in Him; for He will give you

the teacher of righteousness, who is the King Messiah, who will teach the way in which one must walk, and the works which are to be done. It therefore follows from these words of Abarbanel that, although the Jews possess the law of Moses, they nonetheless do not walk the right path and do not know what they ought to do, and that they must first learn this from the Messiah.

Furthermore, in the book *Emek hammelech fol.* 126. *col.* 1., in the 9th chapter, under the title *Schaar rescha difer ánpin*, concerning the words of Isa 12:3, **"You shall draw water with joy from the wells of salvation"**, the following is written: אין מים אלא תורה שנאמר הוי כל צמא לכו למים ואין מעיני הישועה אלא תורתו של משיח הם הרזין שכסה אותם עתיק יומיא וגזר עליהם שלא יתגלו עד ביאת הגואל הוא יחזיר העטרה ליושנה ואותן הרזין נקראים מעיני הישועה כי הוא יושיע אותנו מסבות חושך העורון והמסכים המבדילים אשר עלינו בהון באורייתא ובאותן השמות יושיע ויושיע את ישראל that is: Water signifies nothing other than the Law, as it is said (Isa 55:1): **"Ho, everyone who is thirsty, come to the water"**; and the wells of salvation signify nothing other than the Law of the Messiah. These same wells are the mysteries which the Ancient One (of whom one reads in Deut 7:13) has hidden and sealed, so that they shall not be revealed until the time of the Redeemer (namely the Messiah), who will restore the crown to its former state. These same mysteries are called wells of salvation, because he will deliver us from the plagues of darkness, of blindness, and from the separating veils that are over us. Through the mysteries of the Law, and through those same names, he will help and redeem Israel. In the Chaldean translation, however, the words cited from Isa 12:3 are rendered thus: ותקבלון אולפן חדת בחדוא מבחירי צדיקיא that is: And you shall receive a new teaching with joy from the chosen ones among the righteous, which can fittingly be understood as referring to the holy Evangelists and Apostles, who taught the new Law of the Messiah and spread it throughout the world.

Although the Messiah has long since come and consequently has given His law, which was prophesied, and which can be nothing other than the New Testament that His holy Evangelists and Apostles have left us in writing, and although it is known even to the Jews that no law can be compared to the law of the Messiah, as is expressly stated in the book *Medrasch Koheleth* (or *Koheles*) *fol.* 365. *col.* 3.: תורת שאדם למד בעולם הזה הבל היא לפני תורתו של משיח, that is: The law which a person learns in this world (that is, in this present age) is a vanity in comparison to the law of the Messiah. Yet they will not accept this excellent and consoling law, in which the way to salvation is shown in so glorious a manner, but rather despise and mock it; and the word of the cross is foolishness to them, since it will lead those who are lost to perdition, as is stated in 1 Cor 1:18 concerning unbelievers. They call it, first of all, תורת ישו *Toráth* (or *Tóras*) *Jéschu* or *Jischu*, that is, the law of Jesus, and this is found in the *Sépher Ikkarím* (or *Ikkórim*) of *Rabbi Joseph Albo*, *fol.* 92. *col.* 1., in the 25th chapter, under the title *Máamar huschelischi*, where it is written as follows: הרי בתורת ישו אין בה משפטים בין אדם לחברו וכל הנוצרים מתנהגים במשפטיהם על פי מה שסדרו חכמיהם אם במצות הקיסר או במצות האפיפיור, that is: Behold, in the law of Jesus there are no judicial laws by which to pronounce judgment between persons who are in dispute with one another, and the Christians are accustomed to judge in their courts according to what their wise men have ordained, either by command of the Emperor or by decree of the Pope. It is likewise called by this name in the old *Nizzáchon*, p. 79., where, concerning the above-mentioned words of Isa 2:3, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," the following is read: אומרים המינים כי על זאת שיבאו האומות לשוב לתורת ישו נבואה זו נאמרה, that is: The heretics (namely, the Christians) say that this prophecy was spoken concerning the conversion of the nations to the law of Jesus. As for why our most beloved

Savior Jesus is mockingly called Jeschu or Jischu by the godless Jews, this has been shown above in the second chapter, p. 54. &c.

Second, they call it תורת אדום *Toráth* (or *Tóras*) *Edom*, that is, the Edomite Law. This is found in Rabbi Aben Esrae's commentary on the words of Obad 1:1, "Who is this that comes from Edom?" in the Venetian printed edition in folio, from the year 285 according to the Jewish calendar, that is, from the year 1525 according to our calendar, where it is written: ודע כי מלכות רומא וקונסטנטינא נקראו אדומיום בעבור שנכנסו בתורת אדום והיא התורה נקראה על שם אדום שהאדומיים האמינו בתחלה בתורת האיש הידוע: that is, This (word *Edom*) signifies the Roman and Constantinopolitan Empire; they (the Christians), however, are called Edomites because they have adopted the Edomite Law. This Law, moreover, is called by the name of Edom because the Edomites were the first who believed in the Law of the well-known man (namely, Jesus).

Third, it is called דת התלוי *Dach hattalúi* (or *Das hatrólui*), that is, the Law of the Hanged One. This is found in the old *Nizzáchon*, p. 79, where, after the Christians are confronted with Matt 5:17, that Jesus did not come to dissolve the Law but to fulfill it, it is written as follows: אתם עוברים על דת התלוי כי אינכם שומרים את השבת: that is, You (*Christians*) transgress the Law of the Hanged One, because you do not observe the Sabbath.

Fourth, it is called תורת הערלים *toráth* (or *tóras*) *haarélim*, that is, the Law of the Uncircumcised. This is what Rabbi Aben Ezra calls it in his commentary on the second verse of the twelfth chapter of Daniel, where he interprets the words "And the king shall do according to his will" as referring to the Emperor Constantine the Great, and writes as follows: זה קוסטנטין שהיה מלך גדול על בבל ופרס ומצרים ואפריקא ורומיניאה ורומי ומערב הוא שבנה קוסטנטינא ברמות רומי ונקראת על שמו. בעת שהאמין בדת החברים לא היו בכל העולם מאמינים בו רק שלש מאות ועשרים גם הערלים כן זה המלך חדש וקיים תורת הערלים והכריח כל אנשי מלכותו להשיבם אל תורתו : that is, This is Constantine, who was a great king over Babylon, Persia, Egypt, Africa, Romania, Rome, and the West. This is he who built Constantinople after the likeness of the city of Rome, and it is named after him. At the time when he believed in the law of the Associates (that is, of the Christians, as this is explained in the Talmudic tractate *Sanhedrin* fol. 65, col. 2 by Rabbi Solomon), there were no more than three hundred and twenty, and indeed all of them uncircumcised, who believed in him (namely, Jesus). But this king renewed and confirmed the Law of the Uncircumcised, and compelled all the subjects of his realm, so that they were brought to his law (or his religion).

Fifth, it is called תורת הפסולה *Tóra happesúla*, that is, the unlawful, or unholy, or worthless Law; and it is called thus in the aforementioned old *Nizzáchon*, p. 44, where, concerning the words of Lev 26:10, "And you shall eat of the old store, and when the new comes, you shall put away the old," the following is written: מכאן פוקרין המינים על תורתם הפסולה שהיא חדשה ויוציאו אותה מפני הישנה: that is, From this the heretics bring forward a false teaching and interpret these words as referring to their unholy or worthless Law, claiming that it is new and is to be preferred over the old.

Sixth, it is called ספר פסול *Sépfer pasúl*, or *pósul*, that is, the unholy or worthless Book; and this appears in the aforementioned old *Nizzáchon*, p. 240, where the homeland of Christ is mentioned and it is said: וגם בסוף ספר פסול אמר ישו אשר במדינת נצרת: that is, And thus it is said at the end of the unholy or worthless Book concerning Jesus, that he was in the land of Nazareth. From this it

is also as clear as day that what the converted Jew Dieterich Schwabe states about the Jews in his little book, which he called the Jewish Cloak, in the seventh chapter of the first part, is true, where he writes: The books of the Holy Scripture of the New Testament are called by them ספרים פסולים *Sephārim pesulīm* (or *Sephōrim pesulīm*), that is, books that are worthless.

Seventh, it is called ספר טעות *Sepher tiúth* (or *tiús*), that is, a Book of Error. This name is likewise found in the aforementioned old *Nizzāchon*, in which at p. 25 the following is written: כתוב בספר טעותם שישו היה אומר לתלמידו בשביל החוטאים באתי ולא בשביל הצדיקים, that is, In the book of their error it is written that Jesus said to his disciples: I have come for the sake of sinners, and not for the sake of the righteous. And at p. 60, the frivolous *Auctor* writes: ובספר טעותם כתוב כי גבריאל בישר למרים שולד אלוה, that is, So too it is written in their Book of Error that (the angel) *Gabriel* announced to *Mary* that she was to give birth to God. The like is also to be found at p. 71, 72, and 116 in the same book.

Concerning the word *Evangelium*: it is a Greek word, and means ευαγγέλιον *Evangélion* (which derives from έυ *eu*, that is, "good," and άγγέλλω *angéllo*, that is, "I proclaim"), a good and joyful message, because it contains the glad tidings that the true Messiah and Savior has come into the world to save sinners. And although it is, as may be read in Rom 1:16, a power of God that saves all who believe in it, the hardened Jews nonetheless, out of malice and in the utmost contempt of it, call it by two words, און גליון *Avon gillájon*, that is, "vanity" or "sin of the book." In the Hebrew *Lexicon*, or dictionary, which is called *Máarich maarachóth* (or *maaróchos*), it is explained as meaning as much as שבוש או טעות או זיוף שנעשה תוך כתב מה: that is, a confusion, or an error, or a falsification, which occurs in a writing or a book. Rabbi Nathan (or *Nóson*) states in his *Aruch*, or *Lexicon*, that it means as much as נכתב און על הגליון שהוא נייר, that is, a vanity or sin written upon the book or paper. On this matter one may also consult the prayer book printed at Amsterdam in the year of Christ 1681 with a commentary, which the Jews call the Polish *Siddúrim*, fol. 42, col. 2, in a prayer that begins שננו לשונם *Schanenù leschonám*, under the title *Aháva lopharascháth Vajésh*, where in the prayer and the commentary upon it such blasphemy is likewise to be found. Rabbi Elias, however, writes in his *Tischbi* under the word גליון *Gillájon* on this matter as follows: הנוצרים קורין לתורתם חדשה שלום אוונגליון והוא בלשון יון בשורה טובה ורבותינו ז"ל הפכו שמי' און גליון דהוא לא נקי, that is: The Christians call their new law *Evangelium*, that is, in the Greek language, a good message; but our Rabbis, of blessed memory, have inverted its name and made *Avon gillajon* out of it, which is not right.

But they also call it עון גליון *Avon gillajon*, that is, a sin of the book, or a book in which sinful things are written. This is what it is called in the old *Sepher Nizzächon*, p. 186, where it is written: כתוב בעון גליון שלהם שהם קורין אותו אאון נילין שהם סופרים תלדות ישו שיצא ממלכים, that is, In their (namely the Christians') *Avon gillajon*, which they call the Gospel, it is written, where the genealogy of JESUS is recounted, that He was descended from kings. And on p. 15, in the aforementioned old *Nizzächon*, over the words of Gen 18:2, "And behold, three men stood before him," the following is read: אומרים בעון גליון ד"ל באוון גליון ג' ראה ולאחד התפלל, that is, In the *Avon gillajon*, I mean to say, the Gospel, it is said that he saw three and worshipped one. Likewise Rabbi Lipmann calls it this in his *Sepher Nizzächon*, no. 347, p. 192, where he writes: והלא כתיב לכם בעון גיליון שוטה לא באתי להפך התורה אלא למלאותה, that is, Does it not stand written in your *Avon gillajon* that JESUS did not come to overturn the Law, but to fulfill it? And it is likewise called this by Rabbi Abraham Sachut in his *Sepher Juchasin*, fol. 148.

This godless contempt for the glorious and consoling Gospel, which is entirely common among all Jews, they have learned from their great book of lies and blasphemy, the *Talmud*, where in the tractate *Shabbath* (or *Shabbas*) *fol. 116. col. 1.*, after mention is made that one should not rescue the books of heretics from fire, the following is read: ורבי מאיר קרי ליה און גליון רבי יוחנן קרי ליה עון גיליון that is, Rabbi *Meir* calls it (namely the Gospel or New Testament) *Aven gillajon*; but Rabbi *Jochanan* calls it *Avon gillajon*. And Rabbi *Salomon* writes in his commentary on this passage as follows: ורבי מאיר קרי לספרי המינין און ציליון לפי שהם קורין אותן אוונגילא That is, Rabbi *Meir* calls the books of the heretics *Aven gillajon*, because they call them *Evangelia*.

Regarding the holy disciples and apostles of Christ, and other saints, these are also greatly despised and dragged through the mire. The Apostle James is called מין *Min*, that is, a heretic, in the Talmudic tractate *Avoda sara fol. 27. col. 2.*, as has already been noted above in the fifth chapter, *p. 262.* And likewise, in the tractate *Chagiga fol. 5. col. 2.*, in the commentary of *Rabbi Solomon*, all the disciples of Christ are called heretics, where the words read as follows: מניא תלמידי ישו שאינן מודים לדברי חכמים that is, the disciples of *Jesus* are heretics, because they do not acknowledge the words of the sages. In the same way they are also titled in the tractate *bava bathra* (or *Bovo basro*) *fol.* 25. *col.* 1., where the aforementioned *Rabbi Solomon* writes concerning the word מינים *Minim*, that is, heretics, as follows: תלמידי ישו שהיו מלמדים להשתחות לחמה that is, the disciples of *Jesus* teach that one should pray toward the rising of the sun. The Apostle *Peter* is shamefully called פטר חמור *Peter Chamor*, that is, the firstborn of a donkey (of which one may read in Exod 34:20), or a donkey that breaks open the womb, through an *allusion* or reference to the name *Peter* or *Petrus*; of which the following is read in the old *Nizzachon p.* 235: כתיב להט שישו אמר לפטר חמור פטר יש בינינו שימסור אותי בזה הלילה ואני אהיה תפוש ויעשו בי דנים: אמר לו פטר כיון שאתה יודע עתידות א"כ אלהים אתה ולמה לא הגדת לי עד עתה. אמר לו ישו אל תאמר לשום אדם שאני אלוה כי מאז שיצאתי סחורה ומלמדי מריתי נגד בוראי ונגד תורתו: that is, it stands written among them that *Jesus* said to *Peter Chamor*: *Peter*, there is one among us who will betray me this night, and I will be captured and judged. Thereupon *Peter* spoke to him: since future things are known to you, you are GOD; but why have you not told me this until now? To this *Jesus* said to him: tell no man that I am GOD, for from that same time when I abandoned the law of my people, I have been rebellious against my Creator and His law. Here one can see how the wretched devil, through the Jews, perverts the Holy Scripture and attributes to it unheard-of, palpable lies, in order to make *Jesus* hateful; for not the slightest trace of any of this is to be found in the entire New Testament. Furthermore, the following stands there at *p.* 240: כתוב בספר שמעון בן כיפא הוא פיטר שאמר ישו לפיטר חמור השטן מתעסק ומבקש להמיתך וגו': that is, it stands written in the book of *Simeon* the son of *Kepha*, who is called *Peter*, that *Jesus* said to *Peter Chamor*: the Satan seeks with all diligence to kill you, *etc.* Further, the following is read there at p. 164: ואם תאמר מפני האותות שעשה ישו לעיני העם נאמר כי הוא אלהות: והלא עשה גם כן משה אותות מרובים: וכן אליהו עלה בסער השמימה לעין כל מה שלא עשה ישו. כי בעלייתו לא ראה אדם אלא שהם אומרים כי חוויא ומדלנא ופטר חמור (כאן הם מזכירים את שם הקדוש פיטר בלשון גנאי וקוראין אותו חמור) ראו והעידו עליו שעלה: that is, and if you wish to say that *Jesus* is GOD on account of the miracles which He performed before the people (then I say in reply): did *Moses* not also perform many miracles? And likewise *Elijah* ascended to heaven in a whirlwind in the sight of all, which *Jesus* did not do, for at His ascension no man saw Him; except that they (the Christians) say that the Charja Magdalena (here again appears the shameful word Charja in place of Maria, which has already been mentioned above in the second chapter, p. 141, and which means filth) and Peter

Chamor (here they call, namely the Christians, the name of the holy Peter shamefully, and call him a donkey) saw it and bore witness thereto. In the same manner, a converted Jew who was named Petrus is also called Peter Chamor פיטיר חמור in *Rabbi Lipmann's Sepher Nizzáchon*, *numero* 348. p. 193. The holy Apostle Paul is called, in the old *Nizzáchon p.* 225., instead of קדוש *Kadósch*, which means holy, by a perversion of this word קדש *Kadesch*, that is, a fornicator or scoundrel, where the words read as follows: ועוד ראיה לדבר שאין הבשר יודע כלום מזה שאמר פאולוש קדש שלהם באוזן גיליון: אשר הנפש מזהרת כל שעה להחטיא את הגוף: that is, the matter that the flesh knows nothing can also be proven from this, that Paul their Kadesch, that is, fornicator or scoundrel, says in the Gospel that the soul incites the body to sin at every hour. Likewise, the departed saints are called, instead of קדושים *kedoschím*, that is, saints, contemptuously קדשים *kedeschím*, that is, fornicators or scoundrels, as may be read in the aforementioned old *Nizzáchon p.* 128., where it is written as follows: מה שאומרים שמטילים חאנה ובקשה לפני הקדשים פגרים מתים כדי שיתפללו עליהם לפני האלהים: תשובה הלא כתיב לא המתים יהללו יה: that is, that the heretics say they offer their prayer and petition to the Kedeschim, that is, fornicators or scoundrels, and *Pegarim methím* (or *Pegórim methím*), that is, dead carcasses, so that these may pray to GOD on their behalf: O answer them, for it stands written (Ps 115:17): the dead will not praise the LORD. And at p. 130 of the said book it stands as follows: המינים שואלים אותנו ואומרים מדוע אינכם מבקשין פני גדול כמו שאנו עושין שחם מבקשין לפני לקדשים: תשיב להם שוטים כל מה שאתם מבקשים ועושים להקציף הקב"ה הוא וגו': that is, the heretics (that is, Christians) ask us and say: why do you not seek the face of a great one (to intercede for you), as we do? For they petition the kedeschim, that is, fornicators or scoundrels. Answer them: you fools, everything you ask and do serves only to provoke the holy and blessed GOD to anger, *&c.*

Furthermore, in the aforementioned book, p. 141, concerning the words of Ps 146:3, "Put not your trust in the willing; they are men who cannot help," it is written in the following manner: פירוש הקדשים שהתנדבו את עצמם למות על יראת ישו אל תבטחו בהם שיתפללו בעדכם כי אין תפילה לאחר מיתה בבן אדם שאין לו _ גם אל תשענו בו שיהא בן אדם לו תשועה *that is: The meaning of these words is, put not your trust in the Kedeschim, that is, whoremongers or scoundrels, who voluntarily gave themselves over to death on account of the religion of Jesus, that they might pray for you; for after death, no prayer avails for a man who cannot help. Put not your trust either in Jesus, who is a man.* In this manner they are also called in the Talmudic tractate *Sanhedrin fol. 63. col. 2.* in the *Tokepkóth*, where it reads as follows: בזמן הזה כולן נשבעין בקדשים שלהם ואין תופסין בהם אלהות: *that is: In this time they (the Christians) all swear by their Kedeschim or whoremongers, and do not regard them as gods.* And in the second part of the Prague *Machsor fol. 31. col. 1.*, under the title *Józer lepharascháth hachódesch*, in the prayer which begins מה טובו אהליך or *osch hachódesch*, the Jews pray: ובו תפיל קדשים *that is: Let the Kedeschim or whoremongers fall therein (understand: in the month of Nisan or March);* the word *Kedeschim*, however, is explained in the commentary upon it by האומות וגלוליהם, *that is: The nations and their idols or false gods.* The saints are likewise called *Kedeschím* in the little book *Schévet Jehúda fol. 84. col. 1.* Just as the holy male persons are called *Kedeschim*, so too they call the holy female persons קדשות, *Kedeschóth* or *Kedeschos*, that is, whores. We see from this, therefore, that the converted *Hieronymus de sancta fide*, in his second book, fifth chapter, wrote the plain truth when he reports that the Jews call the holy apostles and martyrs of Christ whoremongers, and the holy female persons whores.

Therefore, it is also easy to believe that they call the disciples of Christ, who in Hebrew are called תלמידים *Talmídim*, that is, disciples, by the most contemptuous name תשמידים *Taschmídim*, which derives from the root word *Schamád* and means to destroy, to devastate, and to exterminate, signifying as much as "the destroyed ones": as indeed the converted Jews, such as *Antonius Margarita* in his work on the entire Jewish faith, concerning the prayer *Ulemalschinim al tehi tikva*, p. 242, and *Johann Adrian* in his epistle, p. 29, and *Dieterich Schwabe* in his Jewish Cloak, at the end of the 6th chapter of the first part, as well as *Friederich Samuel Brentz* in his Jewish Serpent's Skin, in the second chapter, unanimously attest.

One need not be surprised that they give such mocking names to the holy Apostles, who were born Jews and had accepted the teaching of Jesus Christ, for they are commanded to do so. Thus it is written in *Sepher chasidim, numero 191*: יהודי שהמיר והלך לעבוד עבודת אלילים סובגין לו שם שנא' כמהם יהיו עשיהם : במוהם יש לבזות לו כגון אם שמו אברהם אברהם נקרא אפרם וכן כיוצא בזה, that is: When a Jew changes his religion and goes off to practice idolatry, one gives him a (contemptuous) surname, as it is said (Ps 115:8 and 135:18): Those who make such things (namely the idols) are like unto them. One must give such (apostates) surnames after them (namely after the idols, which are called גלולים *Gillulim*, that is, with all due reverence, dung-gods; אלילים *Elilim*, that is, gods worth nothing; etc.). For example, if his name is *Abraham* (which signifies a high father of a multitude of people), one shall call him *Afram* (that is, a dust, for עפר *afar* means dust), or give him another name fashioned in the same manner. From this we thus learn the reason why *Peter* is called *Perer chamor*, *Paul* is called *kadésch* instead of *kadósch*, and the converted *Friedrich Samuel Brentz* is called *Sammael* (which is the name of the chief devil) instead of *Samuel* by *Rabbi Salman Zevi* in his Jewish Theriac; and why the holy *Kedeschim* and *Kedeschóth* are used instead of *kedoschím* and *Kedoschóth*, and the disciples of *Christ* are called *Taschmidim* instead of *Talmidim*. The aforementioned *Friedrich Samuel Brentz* also reports in his Snakeskin, in the second chapter, that instead of סופר *Sopher*, which means a scribe, they call a district, city, or chancery scribe כופר *Kofer*, that is, a denier of God or a heretic; and I can bear witness that he has reported the truth in this matter, for I have found this myself in their handwritten letters that were delivered to me to read.

The holy John the Baptist must also serve as a target, and he is called רשע *raschá*, or *róscho*, that is, a godless man, in the old *Nizzáchon p. 58*, where it is written: המינים שואלים מה רמז הוא שמשה לא הכניס את ישׂראל לארץ כנען עד שבא יהושע העבירם את הירדן ואומרים שזה רמז על התורה שנתן משה לא הועילה להכניסם לגן עדן עד שבא ישו ששמו יהושע העבירם בירדן כלומר שנטבלו ביד יוחנן רשע: that is, the heretics ask what it signifies that Moses did not bring the Israelites into the land of Canaan until Joshua came and led them across the Jordan; and they say that this is an allusion to the Law which Moses gave, but which was not useful or adequate to bring them into Paradise, until Jesus, who is called Joshua, led them across the Jordan, that is, until baptism was performed by the godless Johannes. It is to be noted here that he is not called יוחנן הקדוש *Jochanan hakadóscha*, that is, the holy Johannes, but rather יוחנן רשע *Jochanan raschá* or *róscho*, which words appear in Isa 26:10 and mean as much as "should the godless man obtain grace," and this is set down for his greater disgrace through the inversion of his name.

The Jewish historian *Josephus*, however, gives a different testimony concerning him in the 18th book of the ancient Jewish history, in the seventh chapter, where he writes of him as follows: There

was a common report among the Jews that Herod's army had been destroyed by the righteous judgment of God on account of John, who is called the Baptist. For Herod the Tetrarch had caused this pious man to be put to death, who had exhorted the Jews to all manner of virtues, and especially to the fear of God and righteousness, had led them to baptism, and had said that their baptism would only then be pleasing to GOD when they not merely abstained from one or two sins, but first purified the heart through righteousness, and thereafter also the body. These are the words of *Josephus*. How then could the godless villain who wrote the old *Nizzachon* have called the pious John a godless man?

The holy Apostles are also frivolously called בני פריצים *Bene parizim*, that is, transgressors who are said to have broken through the laws and statutes and acted against them, and the words of Dan 11:14, "And the transgressors of your people shall rise up," are interpreted as referring to them. Therefore Rabbi *Aben Esra* writes concerning these words as follows: ובימים ההם יקומו פריצים מישראל ואלה היו בימי האדם שהוא אלהי הערלים, that is: "And in those days transgressors from Israel shall rise up; but these were in the days of that man (namely Jesus) who is the God of the uncircumcised." In *Abarbanel*'s book *Majene jeschua*, at fol. 73, col. 2, in the eleventh *Majan*, in the fifth *Tamar*, it is likewise written: כיון בו על תלמידי ישו אשר שתו בשמים פיהם להעמיד חזון ונבואות שקר ונכשלו כולם ומתו בחרב ובתליה, that is: "He (the prophet Daniel) had his intention directed here at the disciples of Jesus, who opened their mouths against heaven to confirm a false vision and prophecy; but they all fell and perished by the sword and the rope."

Because the hardened Jews falsely claim that the New Testament is not the Word of God, but was invented and composed by ignorant men, we also wish to examine what is written about this in their own books. In the book *Chissuk emuna*, on *p. 14*, where mention is made of the books of the *New Testament*, the following is read: כתיבתם כפי הסדר המסודר מאנשים בוערים חרשי משחית אשר מהם כל אחד את דרכו השחית : that is, These were written, according to the order in which they are arranged, by ignorant people and smiths of destruction, each of whom has corrupted his own way. And on *p. 25*, the following is read in the same place: ההצעה היא להודיע שהא"ג אינו תורת ישו כאשר אמרו הנוצרים וכ"ש שאינו תורת אלהים כדבריהם אלא הוא שחיחא מאנשים ריקים ופוחזים שלא היו בקיאין בספרי קדש בכונת הפסוקים ולפיכך דבריהם אינם מסכימים זה עם זה בהרבה ענינים ואינם מתפרשין ומתפשרין גם כי עם דברי הנביאים that is: The preface is directed toward making it known that the *Gospel* is not the law of *Jesus*, as the Christians assert; still less is it the law of God, as they claim; rather, it is a corrupted work originating from loose and frivolous men who were not versed in Holy Scripture and did not understand the meaning of the verses; for this reason their words do not agree with one another in many points, and cannot in many places be explained and elucidated by what the prophets have said. Likewise, on p. 357 and 358 of the same work, instruction is given to the Jews as to what they should say to the Christians on this matter, where the words read as follows: אם תרצו לדעת אם האמת אתכם אם לאו צריכים אתם לעיין באותן המקומות אשר כותבי הא"ג מביאים ראיה לדבריהם ממאמרי הנביאים ע"ה אם מאמרי הנבואה מודים על ראייתם אם לאו וכאשר תעיינו בעיון שכלי אי תראו ותבינו מהמאמרים הקודמים והמאוחרים שמאמרי הנבואה אשר הביאום כותבי הא"ג לראיית אמתתם אינם מורים על ראייתם כלל וכלל והם להם לא לעזר ולא להועיל כי הנביאים ע"ה באותן המאמרים אשר הנוצרים מביאים ראיה מהן לאמונתם לא כוונו למדתם הנעבדת ולא עלה על לבם לעולם מה שהם מודים מלכם: וכן לפעמים כותבי הא"ג מביאים ראיה ומביאים המאמרים הנבואיים בחילוף ושנוי גדול ומהפכים דברי אלהים חיים לדעתם ולאמונתם ולפעמים מוסיפים לראיה להם על דברי הנביאים ולפעמים גורעים ממאמרי הנבואה דברים שהם כנגדם ולפעמים כותבים דבר לראיה לאמונתם באמרם שהוא דבר נבואי והדבר ההוא אינו נמצא בספרי נבואות וכלל. וכן

לפעמים אפילו בדברי ספרים ר״ל בדברים שאין לראייה לאמונתם הם טועים בכתבם מאמרים נבואיים בחילוף מה שנכתבו בספרי הנבואה וכל זה ממה שיורה שתורתם אינה אלהית אבל היא הנחיית מאנשים ריקים ופוחזים טופלי שקר אשר לו היו בקיאים כלל בדברי התורה והנביאים וכל שכן בידיעת כוונת מאמרים: that is, If you (Christians) wish to know whether you are right or wrong, you must carefully examine those passages which those who wrote the *Gospel* adduce from the words of the prophets, upon whom be peace, as proof of their assertions, and consider whether the words of prophecy are suited to their proof or not. When you now attend to this through rational reflection, you will see and understand from what precedes and follows that the words of prophecy which those who wrote the *Gospel* cite as proof of their faith do not in the least teach what they wish to prove, and are therefore of no help or benefit to them; for the prophets, upon whom be peace, in those very words which the Christians cite as proof of their faith, had no intention of supporting their irrational opinion, and what these men have invented out of their own hearts never once entered the prophets' minds. Thus the writers of the Gospel sometimes adduce a proof and cite the prophetic utterances with great alteration and distortion, and pervert the words of the living God according to their own opinion and their faith; sometimes they add something to the words of the prophets so that it may serve them as proof; sometimes they remove from the prophetic utterances things that are contrary to them; and sometimes they write something as proof of their faith, claiming it to be a prophetic word, when in fact it is nowhere to be found in the prophetic books. They also err at times in matters consisting of mere narrations, that is, in things that do not serve as proof of their faith, and present these differently from how they are written in the prophetic books; and all of this shows that their law is not divine, but was made by loose, frivolous, and mendacious men who were not at all versed in the Law and the Prophets, still less in the knowledge of the meaning of the words. Something very similar is likewise found in the same work on p. 388 and 389.

In the old *Nizzachon*, on pages 256 and 257, the following is also written: אומרים המינים על אורך גלותנו שאינו אלא לפי שאינכם מאמינים בתורתו ישו ; כך תשיב להם והלא ישמעאלים שאינם מאמינים בתורתכם ובאמונתכם ואין להם שום גלות, ועוד למה היה לנו גלות קודם שנולד ישו : ואת תורתנו שניתנה לנו על ידי משה בקולות וברקים לעין כל חי לא נניח לעזוב עבור תורתכם שניתנה לכם בסתר ובחשאי בלא ידיעת בשום אדם רק אותה של ישו לבדה : ואנחנו נוכל לומר אנשים חטאים בידו אותה מלכם לפרוק מהם עול מלכות שמים ועול מצות ולשתות יין נסך ולנאוף וכל הנאות הגוף האסורים בתורתנו מותרים להם בתורתכם : that is: The heretics say, regarding our so long-enduring exile or misery, that it comes about because we do not believe in the law of JESUS. Answer them thus: The Ishmaelites, who do not believe in your law and give no assent to your religion, are in no exile or misery whatsoever. Why, moreover, were we already in misery before JESUS was born? We will therefore not abandon our law, which was given to us through Moses with thunder and lightning, before all that lives, on account of your law, which was given to you secretly and in concealment, so that no person knew of it except the Christian people alone. We can also say that sinful people invented it out of their own minds, so that they might cast off the yoke of the commandments of the heavenly kingdom, as well as the yoke of the commandments, in order to eat pork and to drink *jen nesech*, that is, sacrificial wine (or pagan wine), and also to commit adultery; for all the bodily pleasures that are forbidden in our law are permitted in your law.

Here I must also set down what follows upon the blasphemy cited above in the fourth chapter, p. 190, from the accursed little book *Toledóth* or *Tóledos Jeschu*, and the words from p. 21 to the end of this little book read as follows: ויהי אחרי הדברים האלה ויגדל מריבה בין הנצרים ובין היהודים ובין

היחידים להבדיל: כי כאשר ראה הנוצרי את יהודי הרג אותו והצרה היתה הולכת וחזקת עד שלשים שנה ויתאספו הנצרים לאלפים ולרבבות וימנעו את ישראל מלעלות לרגל והיתה צרה גדולה בישראל ביום שנעשה בו העגל ולא היו יודעים מה לעשות אך אמונתם בהחזקת והולכת ויצאו שנים עשר רשעים בני פריצים ויחוללכו בשנים עשר מלכיות ויתנבאו בתוך הכהנה נבואות שקר ויטעו ישראל אחריהם והם היו אנשי שם ויחזקו את אמונת ישו כי אמרו שהם שלוחי התלוי ויתלקטו אחריהם עם רב מבני ישראל. ויראו החכמים את הדבר הרע הזה וירע להם מאוד כי נבלה נעשתה בישראל ויאמר איש אל רעהו אוי לנו כי חטאנו שבימינו נהיתה הרעה זאת בישראל אשר לא שמעו אבותנו וזכותינו ויצר להם מאוד וישבו ויבכו וישאו עיניהם אל השמים ויאמרו אנא ה' אלהי השמים תן לנו עצה מה לעשות כי אנחנו לא נדע מה לעשות ועליך עינינו כי נשפך דם נקי בקרב עמך ישראל על אדות הממזר בן הנדה עד מתי יהיה זה לנו למוקש שתחזק יד הנצרים עלינו ויהידום אותנו כמה זכמות ואנחנו נשארים מעט ובעוון מוקש עמך בית ישראל נעשה זאת ואתה למען שמך תן לנו עצה מה לעשות להיות נבדלים מעדת רשעים הגנוזים ויהי ככלותם לדבר ויקם זקן אחד מן הזקנים ושמו שמעון כיפא והיה משתמש בכת קול ויאמר להם שמעון אחי ועמי אם טוב בעיניכם דברי אבדל את הרשעים אלו מעדת בני ישראל ולא יהיה להם חלק ונחלה בקרב ישראל אך אם תקבלו עליכם את העון: ויענו כולם ויאמרו נקבל עלינו העון אך כאשר דברת עשה. וילך שמעון בן כיפא בתוך ההיכל ויכתוב את השם הגדול ויקרע בשרו וישם הכתב בתוכו ויצא מן המקדש ויוציא את הכתב וילמוד את השם וילך אל עיר מטרופולין של הנוצרים ויצעק בקול גדול ויאמר כל מי שיאמין בישו יבא אלי כי אני שלוחו ויבאו אליו לרוב כחול שעל שפת הים ויאמרו לו תן לנו אות שאתה שלוחו ויאמר להם מה אות אתם מבקשים. סמני ויאמרו האותות אשר עשה ישו בחייו עשה לנו גם אתה ויאמר הביאו לי מצורע ויביאו לו וישם ידיו עליו ותחה נרפא ויאמר להם עוד הביאו לי מת אחד ויביאו לפניו וישם ידו עליו ויחי ויעמוד על רגליו ויראו הרשעים האלו ויפלו לפניו ארצה ויאמרו לו באמת אתה שלוחו של ישו כי הוא עשה לנו כך בחייו ויאמר להם שמעון כיפא אני שלוחו של ישו והוא צוה עלי ללכת אליכם והשבעו לי אם תעשו ככל אשר אני מצוה אתכם ויענו כולם ויאמרו כל אשר תצונו נעשה ויאמר להם שמעון קיפא דעו כי התלוי היה שונא של ישראל ותורתם כמו שניבא ישעיה חדישיכם ומועדיכם שנאה נפשי ועוד דעו לכם שאינו חפץ בישראל כמו שניבא הושע כי אתם לא עמי ואף שיש בידו לעקור אותם מן העולם ברגע אחד מכל מקום אינו רוצה לכלותם אך היא רוצה להגיה אותם כדי שיהיה חליתו וסקילתו לזכרון לדורו דורות ענוי הגדול שהיה סובל כל הייסורים כדי לפדות אתכם מן הגיהנם ועתה הוא מזהירכם ומצוה לכם שלא תעשו עוד רעה לשום יהודי ואם יאמר יהודי לנוצרי לך עמי פרסה ילך עמי שני פרסאות ואפ יבנו יהודי על לחי השמאל יטה לו גם לחי הימין כדי שיאכלו שכרם בעולם הזה ובעולם הבא הכא יהיו נדונים בגיהנם ואס תעשו כך תזכו לשבת עמו במחיצתו והנה הוא מצוה עליכם שלא תחוג את חג המצות אך תחוגו את יום מיתתו. ובמקום חג השבועות תחוגו ארבעים יום משנסקל ועלה לרקיע אחר כך. ובמקום חג הסוכות תחוגו את יום לידתו וביום שמיני ללידתו תחוגו אשר נימול בו. ויענו כולם ויאמרו כל אשר דברת נעשה אך אם השאר אצלנו ויאמר להם אנכי אשב ביניכם אם תעשו לי כאשר צוה עלי לבלתי לאכול שום מאכל רק לחם צר ומים לחץ ועליכם לבנות לי מגדל בתוך העיר ואשב בו עד יום מותי ואמרו כדברך כן נעשה ויבנו לו מגדל ויתנו לו המגדל לדירה ויתנו לו חוק דבר יום ביומו עד יום מותו לחם ומים וישב בתוכו ויעבוד את אלהי אבותינו אברהם יצחק ויעקב ויעש פיוטים לרוב מאוד וישלחם בכל גבול ישראל למען יהיה לו לזכרון בכל דור ודור וכל פיוטים אשר עשה שלח לרבותיו. וישב שמעון בתוך המגדל שש שנים וימת ויצאו לקבור אותו במגדל ויעשו כן אחר כך בנו עליו בנין מכוער ועדיין מגדל זה ברומי וקורין אותו פטר והוא שם של אבן שישב שם על האבן עד יום מותו. ואחר כך ר' שמעון כיפא קם איש אחד ושמו אליה והיה חכם וילך בשירות לבו ויבא אל רומי ויאמר אליהם דעו כי שמעון כיפא הטעה אתכם כי ישו צוה עלי לאמור לך אמור להם שאל יעל על לב שאני מואס בתורה אך כל מי שירצה למול ימול וכל מי שאינו רוצה לימול יטבול במים סרוחים ואם לא יטבל לא יהיה לו סכנה בעולם וציוה שלא תחוגו את יום השביעי רק ביום ראשון שבו נבראו שמים וארץ ועשה להם חוקים לא טובים הרבה מאד. ויאמרו לו תן לנו אות אמת שישו שלחך ויאמר להם מה אות אשר תבקשו ועוד הדבר בפי ויפל אבן אחד גדול מהחומה ורץ אל גלגלתו פן יאבדו אויביך ה' ואוהביך כצאת השמש בגבורתו: that is: Now it came to pass after these things that the strife between the Christians and the Jews (between whom a distinction is to be made) greatly increased; for whenever a Christian caught sight of a Jew, he killed him, and the misery grew ever greater for thirty years. The Christians also gathered in their thousands and tens of thousands, and prevented the Israelites from going up

to the feast (to Jerusalem), so that there was great lamentation in Israel, just as there had been on that day when the calf (of which mention is made in Exod 32) was made, and they did not know what they should do. Their (the Christians') religion also increased continually, and twelve godless apostates (understand: the twelve Apostles) went out and betook themselves into twelve kingdoms, and prophesied false prophecies in the midst of the multitude of the people, and led the Israelites astray so that they followed after them; for they were men of great repute, and they confirmed the faith in Jesus, saying that they had been sent by the Hanged One, and a great multitude from among the children of Israel followed after them. When the Sages saw this evil matter, it displeased them greatly that such a folly had been committed in Israel, and one said to another: Woe unto us! for we have sinned, in that in our days this evil has come upon Israel, the like of which neither we nor our fathers have heard. It grieved them so greatly that they sat down and wept, and lifted up their eyes toward heaven, and said: O Lord, heavenly God! give us counsel as to what we should do, for we do not know what we should do; our eyes are turned toward You, for innocent blood is being shed in the midst of Your people Israel on account of the bastard son of the unclean woman. How long shall this be a snare unto us, that the hand of the Christians has power over us and they kill so many of us, so that only a few of us remain? This is done on account of the sins of Your people, the house of Israel, in which it is entangled. But give us, for Your name's sake, counsel as to what we should do, that we may be separated from the assembly of the godless Christians. When they had finished speaking, an old man arose from among the elders, whose name was Simon Kepha, who made use of the *Bath* or *Bas Kol*, that is, the daughter of the voice (which is supposed to be a kind of prophecy, as was indicated above in the sixth chapter, p. 265), and said to them: my brothers and my people, if my words seem good to you, I will separate these godless ones from the congregation of Israel, and they shall have no portion nor inheritance among Israel; but on the condition that you take the sin (which I thereby commit) upon yourselves. Thereupon they all answered and said: we will take the sin upon ourselves; only do as you have said. After this, Simon, the son of Kepha, went into the Temple and wrote down the great Name (that is, the *Schem hammphorasch*), cut open his flesh, and placed the writing therein, and went out of the Temple, took out the writing, learned the Name, and then betook himself to the capital city of the Christians (to Rome), cried out with a loud voice, and said: let everyone who believes in Jesus come to me, for I am his Apostle or messenger. Then they came to him in great multitude, like the sand that is on the shore of the sea, and said to him: give us a sign that you are his messenger. He then asked them: what kind of sign do you require of me? But they answered: the same signs which Jesus performed during his lifetime, do you also for us. Thereupon he said to them: bring me a leper; and they brought him one, and he laid his hand upon him, and behold, he was healed. Further he said to them: bring me a dead man; and when they had brought one before him, he laid his hand upon him, and he came back to life and stood upon his feet. When those same godless ones had seen this, they fell down before him upon the ground and said to him: you are truly sent by Jesus, for he did such things for us during his lifetime. But Simon Kepha then said to them: I am sent by Jesus, and he has commanded me to come to you; so swear to me that you will do everything that I command you. Then they all answered and said: we will do everything that you command us. Thereupon Simon Kepha said to them: know that the Hanged One (that is, Jesus) hated the Israelites and their Law, as Isaiah prophesied (Isa 1:14): "Your new moons and your annual feasts my soul hates." Know also that he has no pleasure in Israel, as Hosea

prophesied (Hos 1:9): “For you are not my people.” And although he has the power to root them out from the world in a single moment, he nevertheless does not wish to destroy them, but to let them go on, so that from generation to generation men may remember that he was hanged and stoned, and may think upon the great pain and torments which he endured to redeem you from hell; therefore he now lets you be warned, and commands you that you do no more evil to any Jew. And if a Jew says to a Christian: go with me one mile, he shall go two miles with him; and if a Jew strikes him on the left cheek, he shall also offer him the right cheek, so that they (the Jews) may receive their reward in this world, but in the world to come may be punished in hell. If you do this, you will be worthy to sit with him in his dwelling. Behold, he also commands you that you shall not celebrate the feast of unleavened bread, but shall solemnly observe the day of his death. And in place of the feast of Pentecost, you shall celebrate the fortieth day, reckoning from the time when he was stoned until he ascended into heaven. But in place of the feast of Tabernacles, you shall celebrate the day of his birth; and on the eighth day after his birth, you shall hold the feast of his circumcision. Then they all answered and said: everything that you have spoken we will do, if only you remain with us. Thereupon he said to them: I will remain among you, if you do for me that which he (namely Jesus) has commanded me, namely that I shall eat no other food than bread of affliction and drink water of distress; and you shall build me a tower in the midst of the city, in which I will remain until my death. Then they said: as you have spoken, so will we do; and they built him a tower and gave him the same as a dwelling, and provided him daily with his appointed portion of bread and water, and he dwelt therein until he died. But during the time that he resided there, he had served the God of our fathers, Abraham, Isaac, and Jacob, and had composed a very great many poetic pieces, which he sent into all the borders of Israel, so that this might serve as a memorial to him in all generations and times. All the poetic pieces that he had composed he also sent to his rabbis. And Simon dwelt six years in that same tower, and when he was about to die, he commanded that he should be buried in the tower, which they also did. After this, a בניין מכוער *Binjan mecuar*, that is, a shameful building (understand: a church), was built over him, and that same tower still stands in Rome and is called Peter, which is the name of the stone upon which he sat until the day of his death (for *Petra* in the Latin, and *Kepha* in the Chaldean and Syriac languages, means a stone). But after Rabbi Simon Kepha had died, a man arose whose name was Elias, and who was clever; he went according to the inclination of his own heart, came to Rome, and said to them (the Romans): know that Simon Kepha has deceived you, for Jesus commanded me and said: go and say to them, let no one entertain the thought that I despise the Law; whoever wishes to be circumcised, let him be circumcised; but whoever does not wish to be circumcised, let him be baptized with the stinking water (this is how the baptismal water is mockingly called here); but if he is not baptized, he has no danger on that account to fear in the world. He also commanded that you shall not celebrate the seventh day, but the first day, on which heaven and earth were created. He also gave them very many evil laws; and they said to him: give us a true sign that Jesus has sent you; but he asked them: what kind of sign do you require? While he had not yet finished speaking, a great stone fell down from an abomination (that is, a temple or church) and shattered his skull. Thus, O Lord, must all Your enemies perish; but those who love You shall be as the sun when it rises in its might. These are the words and the conclusion of the little book *Toledoth Jeschu*, which was inspired by the devil.

We can see, then, from what has been reported in the foregoing, how in a godless manner the hardened and malicious Jews despise and mock the New Testament, and in what fashion they slander and disparage the holy Evangelists and Apostles in a defamatory way, and thereby presume most audaciously to assert and declare that these were foolish and incompetent men who did not understand the holy Scripture of the Old Testament at all, who cited it here and there incorrectly and perversely, and who paid no attention to what precedes or follows; likewise that they do not agree with one another at all: and that, beyond this, they added something to it or took something away according to their own pleasure, and even produced proof from the Prophets which cannot be found therein. But since God the Lord promised through the Prophet *Joel*, in chapter 2, verse 28, that in the last times He would pour out His Holy Spirit upon all flesh, when He speaks thus: "And after this" (that is, in the last days, as can be seen in Acts 2:17) "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your elders shall have dreams, and your young men shall see visions"; and since by "the last times" the times of the Messiah are to be understood, as Rabbi *David Kimchi* teaches in his commentary on Isa 2:2, where he writes as follows: כל מקום שנאמר באחרית הימים הוא ימות המשיח. That is: Wherever mention is made of the last days, the days of the Messiah are to be understood. With which Rabbi *Aben Ezra*, in his commentary thereon, also agrees, when he says: והנה אמר באחרית הימים הם ימי המשיח שהם אחרית ימי עולם: that is, "Behold, he" (the Prophet Isaiah) "says: In the last times, which signify the times of the Messiah, which are the last times of the world." The said prophecy was also fulfilled in a special manner in the holy Evangelists and Apostles (who above all others must have been adorned with particular gifts, so that through the saving proclamation of the holy Gospel they might bring to the right path of true salvation those poor people who had gone entirely astray in the way of sin and were stripped of all comfort for the soul), with a rich outpouring of the Holy Spirit and the distribution of His glorious gifts, as can be read in Acts 2:4, where it is written: "And they" (namely the Apostles) "were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." In addition, it is taught in the Second Epistle of Peter, chapter 1, verse 21, that those who proclaimed the Gospel did so through the Holy Spirit. How then could such highly enlightened men, with any foundation in truth, be regarded as foolish, incompetent, corrupters of the holy Scripture of the Old Testament, and liars, seeing that they were governed by the Holy Spirit, who, as can be read in John 16:13, leads into all truth?

That the Jews find certain proofs drawn from the prophets in the New Testament to be absurd is to be attributed to their lack of understanding, or rather to their stubbornness, and not to any error that the holy Evangelists and Apostles are supposed to have committed; for these holy men did not always look to the precise words of the Old Testament, but rather to its meaning and purpose. Nor is it always necessary to pay attention to what precedes and follows in the prophets, since in them one sometimes passes in a wholly unexpected manner from one subject to another, as *Abarbenel* acknowledges in his commentary on *Cap.* 2, v. 3 of the prophet *Nahum*, *fol.* 269, *col.* 1, where he writes as follows: לא יקשה עליך איך יבא ענין ישראל בתוך נבואת נינוה כי פעמים דברת ראו הנביאים בראותם חזון אחד אב שדא דבר אחד (that is: Do not let it seem difficult, or strange, to you how the subject of *Israel* comes in the midst of the prophecy concerning *Nineveh*; for when the prophets see a vision, it often happens that by occasion another matter presents itself to them). How then can a Jew demand

that one should always pay attention to what precedes or follows, when the subject does not hang together and a single topic is not being treated throughout?

Beyond that, it also means nothing when the holy Evangelists and Apostles appear in certain places not to agree with one another, for even in the Old Testament many things occur which seem to contradict each other. For example, in Gen 2:2 it is written that God completed His work on the seventh day; whereas in Exod 20:11 one reads that the Lord made heaven and earth in six days. And in Gen 6:6 it is said that God repented that He had made mankind; whereas in 1 Sam 15:29 it stands that He repents of nothing. And in Gen 6:19 it is reported that God commanded Noah to bring a pair of every kind of animal into the ark; whereas in Gen 7:2 it is read that he was to take seven of every kind of clean cattle, but of the unclean only a pair. And in Gen 8:13 it is found that on the first day of the first month the waters of the flood had dried up on the earth; whereas in the fourteenth verse immediately following it stands that the earth became dry on the twenty-seventh day of the second month. A great many such discrepancies of this kind could still be brought forward from the Old Testament. But just as the Jews will never concede that Moses and others who wrote the books of the Old Testament were foolish and ignorant people who erred, because such things are found therein, but will rather say that their rabbis have reconciled, or harmonized with one another, those things that appear to contradict each other: so too must they not judge the New Testament in so rash and foolish a manner, but must know that by our theologians, or divines, that which likewise occurs in the New Testament in such a way as if it ran contrary to itself has also been reconciled and all doubt removed.

The accusations of the Jews are nothing but wanton slanders, just as what was mentioned above on page 284 from the old *Nizzachon* is a malicious lie, namely that all bodily pleasures which are forbidden in their law are permitted in our law. Equally diabolical an untruth is also what stands in the old *Nizzachon* on page 247 in these words: כתיב להם בעון-גיליון אמר ישו אל האפוסטולוס שלו אני ישו נולד מן חרייא האשה גם בן יוסף הרוצה להאמין יאמין "That is: It is written in their *Avon gillajon* (the Gospel) that *Jesus* said to his Apostles: I, *Jesus*, am born of *Chärja* (Mary) the woman; I am also the son of Joseph; let whoever wishes to believe it believe it." And on page 248, the following is read in the same place: כתוב להם בעון גיליון שישו קרא לעצמו גמל כי כאשר אמר אוי לכם הפרושים והצדוקים החנפים שאתם מסננים את הזבוב ובולעים את הגמל ואני that is, "In their *Avon gillájon* it is written that *Jesus* called himself a camel, in that he spoke thus: Woe unto you Pharisees and Sadducees, you hypocrites, who strain out the gnats and swallow a camel; but I am the camel." Equally crude fabricated untruths are also to be found there on pages 235 and 236.

Regarding what has been reported from the little book *Toledoth Jeschu*, namely that the Apostle *Petrus* wrote down the *Schem hammephorasch* in the Temple, inserted it into his flesh, and then, upon leaving the Temple again, removed it, learned it, and traveled with it to Rome, where he supposedly did this and that and presented himself as an apostle of Jesus, yet is said to have remained a devout Jew until his death: this too is a falsehood inspired by the hellish dragon. For from the time he was called to be an apostle, he was a zealous follower of Christ, for whose sake he also, as can be seen in John 18:10, cut off the ear of the high priest's servant. And although he soon afterward denied Him out of weakness, he nevertheless showed heartfelt remorse and repentance for those sins he had committed, as can be read in Matt 26:75 and Mark 14:72. How then could he have made

his way to Rome in the manner alleged and lived there as a Jew? And even if it were the case that he is supposed to have remained a devout Jew, why is he then in the old *Nizzáchon*, to his utmost disgrace, so often called *Péter chámor*, that is, the firstborn of a donkey, instead of *Petrus*? For it is only the name of an apostate Jew that is supposed to be distorted in such a mocking fashion, as was shown above on p. 280 from the *Sepher Chasidim*.

Since the Jews, as mentioned above, hold the Gospel and the entire New Testament in such great contempt, far more weight must be placed on the Turks in this regard than on them, even though the Turks are avowed enemies of Christians; for the Turks hold the Gospel to be a holy book given by God from Heaven. This is attested in their Alcoran, in the third chapter, which is called *Súrat oláli Imrána*, where it is written at the beginning as follows: الله لا اله الا هو الحي القيوم * نزل عليك الكتاب بالحق مصدقا لما بين يديه وانزل التورية والانجيل من قبل هدي للناس وانزل الفرقان * that is: There is no God but the living and eternal God. He has caused the Scripture to come down upon you (from Heaven) in truth, confirming that which was before it; and He gave the Law (of Moses) as well as the Gospel beforehand to mankind for guidance (and instruction). So too has He sent down the Alcoran. And in the fifth chapter, which is called *Surat al-maidahi*, that is, the chapter of the Table, God is introduced speaking thus: وقفينا علي اثارهم بعيسي ابن مريم مصدقا لما بين يديه من التورية واتيناه الانجيل فيه هدي ونور * that is: And We caused Jesus, the Son of Mary, to follow in their footsteps, who confirmed that which was before him; and We gave him the Gospel, in which there is guidance (or instruction) and light. Furthermore, it is written in the last-mentioned chapter: قل يا اهل الكتاب لستم علي شيء حتي تقيموا التورية والانجيل وما انزل اليكم من ربكم * that is: Say, O people of the Scripture! (that is, you to whom the Holy Scripture has been given:) you will be nothing until you uphold the Law (of Moses) and the Gospel, and that which has been sent down to you from your Lord from Heaven. Further material on this subject is also to be found in what was presented above on pp. 222 and 225.

Chapter VIII.

What the Jews teach concerning their Talmud, and what is to be made of it.

Since in the preceding chapter it was shown in what manner the godless Jews wickedly despise and slander the New Testament, and regard the holy Evangelists and Apostles as mute and ignorant men who are supposed to have falsely cited the holy Scripture of the Old Testament in order to prove this or that point: I have therefore deemed it necessary to write, immediately following, this chapter concerning their Talmud (namely the Babylonian Talmud; for the *Hierosolymitanische* is used very little by the Jews and is a small work compared to the Babylonian one), which they foolishly presume to put forward as the Word of God, even though many horrible blasphemies, insipid fables, and coarse palpable lies, ridiculous and irrational citations and interpretations of holy Scripture, and many things that run directly contrary to the Word of God are found therein; and furthermore, some of the Talmudic teachers were godless and dissolute persons who led a wicked and scandalous life: so that from this one may perceive the great blindness and obduracy of this people, which so greatly despises the pure and holy teaching of the New Testament, and yet in contrast acknowledges the senseless and false teaching of the Talmud as the Word of God.

Proceeding to the matter itself, it should be known that the Jews teach that they have two kinds of law: namely, a Written one, which consists of the five books of Moses and was set down in writing

by Moses, and which is therefore called by them תורה שבכתב *Tora schebbichrâf*; and then an Oral one, which is the Talmud, and is called תורה שבעל פה *Tôrâ Schebbeal-peh*: concerning both of these laws, the following is read in the Talmudic *Tractate Shabbath* (or *Shabbas*) *fol.* 31. *col.* 1.: תנו רבנן מעשה בנכרי אחד שבא לפני שמאי אמר לו כמה תורות יש לכם אמר לו שתים תורה שבכתב ותורה שבעל פה אמר לו שבכתב אני מאמינך ושבעל פה איני מאמינך גיירני ע"מ שתלמדני תורה שבכתב גער בו והוציאו בנזיפה בא לפני הלל גייריה יומא קמא אמר לו א"ב ג"ד למחר אפיך ליה אמר ליה והא אתמול לא אמרת לי הכי אמר ליה לאו עלי דידי קא סמכת דעל פה נמי סמוך עלי (that is: Our rabbis teach that it came to pass that a gentile came before *Shámmai* and asked him how many laws do you have? Whereupon he answered him: we have two, the Written and the Oral. The gentile then let it be known to him that, as regards the Written one, he believed him; but as regards the Oral one, he did not believe him: make me a companion of the Jews, so that you may teach me the written law. He (that is, *Shámmai*) however rebuked him and sent him away with a reprimand. When he came before *Hillel*, the latter accepted him as a companion of the Jews, and on the first day taught him *Aleph, Beth, Gimel, Daleth* (that is, A, B, C, D); but on the following day he reversed it; whereupon the newly accepted one said to him: you did not say it to me that way yesterday. He (*Hillel*) however answered him: do you not trust me in what I tell you? Then trust me likewise with regard to the oral law.)

The entire *Talmud* consists of two parts, namely the משנה *Mischna* and the גמרא *Gemará* (or *Gemóro*). The *Mischna* is the text of the *Talmud*, while the *Gemará* is the commentary upon it. The *Mischna* was first composed in writing during the time of Emperor Antoninus Pius, and thus three hundred and fifty years after the birth of Christ, by Rabbi Jehuda Hannasí, that is, the Prince, who, on account of his pious and holy manner of life, is called רבינו הקדוש *Rabbénu hakkadósch*, that is, our holy Rabbi. He compiled it from all manner of notes that had been written down and gathered together from every place, arranged it in order, and divided it into six סדרים *Sedarím* (or *Sedórim*), that is, Orders. These six *Sedarím* were in turn divided into sixty מסכתות *Massichtóth* (or *Massichtos*), that is, individual *Tractates*. This entire book is called *Mischna*, or משניות *Mischnajóth* (or *Mischnájos*), because it is supposed to be a repeated law; for *Mischna* derives from שנה *Schana*, which means to repeat. Or, as Rabbi Bechai reports in his commentary on the Five Books of Moses, in the *Paruscha Jislá*, fol. 115, col. 4: לפי שהיא שנה לתורה שבכתב ורובה לשון הקדש צח כתורה שבכתב (that is, because it is *Torá Schenía*, that is, because it is the second law, written after the written law, and for the most part in pure Hebrew, like the written law); and no blasphemies or other improper things are to be found therein. Concerning these *Mischnajóth*, Rabbi David Gans writes in his chronicle *Zémach David*, at the year 978 of the fourth millennium, in the first part, fol. 30, col. 2, as follows: רַבִּי יְהוּדָה הַנָּשִׂיא הַנִּזְכָּר לְעֵיל כִּי רָאָה אֹרֶךְ הַגָּלוּת וְשֶׁהַתַּלְמִידִים וְהַלְּבָבוֹת הָיוּ מִתְמַעֲטִים וְאַזַּלַת יַד הַחָכְמָה וְהַקַּבָּלָה וְהוֹלֵךְ עַד מְאֹד תּוֹרָה שֶׁבְּעַל פֶּה. הִנֵּה אַף עַל פִּי שֶׁדְּבָרִים שֶׁעַל פֶּה אִי אַתָּה רַשַּׁאי לְאָמְרָן בִּכְתָב כְּדִיתָא בְּפֶרֶק הַנִּזְקִין מִכָּל מָקוֹם סָמַךְ רַבִּי עַל הָעֵת לַעֲשׂוֹת לַיהוָה הֵפֵרוּ תּוֹרָתֶךָ וְאִסֵּף וְקִבֵּץ כָּל הַהֲלָכוֹת וְהַדִּינִים וְדִבְרֵי הַחֲכָמִים שֶׁכָּתְבוּ כָּל אֶחָד לְעַצְמוֹ מִמָּה שֶׁלָּמְדוּ בֵּית דִּין בְּכָל דּוֹר וָדוֹר מִימֵי הַזְּקֵנִים וְהַנְּבִיאִים וְאַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה וְחַכְמֵי הַמִּשְׁנָה עַד זְמַנּוֹ וְכָתְבָם בְּשִׁשָּׁה סְדָרִים וְהֵם זֶרָעִים. מוֹעֵד. נָשִׁים. נְזִיקִין. קָדָשִׁים. טָהָרוֹת: That is: Rabbi Jehuda the Prince, mentioned above, seeing that the exile or misery was lasting long, that the disciples as well as hearts were diminishing, that wisdom and the Kabbalah (or oral tradition and teaching) were perishing, and that the oral law was also greatly declining, this Rabbi (although it is not permitted, as may be read in the fifth chapter of the Talmudic tractate *Gittin*, fol. 60, col. 2) undertook to set down in writing those things which had been learned orally, and, notwithstanding this prohibition, held to that which is written (Ps 119:126):

"It is time for the Lord to act; they have made void Your law." And he gathered and collected all the Halachōth (or decisions), judicial ordinances, and sayings of the sages, which each one had recorded for himself, and which the courts had taught in every generation (or age) from the times of the elders and the prophets and the men of the great synagogue, as well as the sages of the Mishna, down to his own time, and wrote them down in six Sedarim or Orders, which are: Zeraim, concerning seeds and the fruits of the earth; Moéd, concerning the feast days; Nesikin, concerning damages; Naschim, concerning women; Kodaschim, concerning the holy things; and Tohorōth or Tōhoros, concerning purities. This is also recorded, though with some variation, in the book *Júchasin*, fol. 160, col. 1, which Rabbi Abraham Sachuth composed. This book of the Mischnajoth was accepted by all Jews immediately after it was completed, as the aforementioned Rabbi David Gans reports in his book *Zemach David*, in the first part, at the year 979 of the fourth millennium of years since the creation of the world.

Regarding the Gemara (or Gemoro), it contains the *Disputationes* of the Jewish doctors concerning the aforementioned Mishnayoth, which were held over them in the Promised Land as well as in Babylonia, together with their *Decisiones*, or decisions, that were issued on account of them; among which are contained many foolish fables, shameless gross lies, false interpretations, and perversions of the Word of God, as well as those blasphemies which were cited above from the Talmud in the first, second, third, fourth, and fifth chapters. This same work was not brought to completion until the year of Christ 500, after Raf Aschi had begun to set it down in writing 133 years prior, concerning which the aforementioned book *Zemach David*, in the first part, at the year number 127 of the fifth thousand years after the Creation, *fol. 33. col. 4.*, reads as follows: הוא התחיל לכתוב כל התלמוד על הסדר וקבץ כל הדברים הקדומים מימות רבי עד זמנו ולמד כל שנה ב' מסכתות והשלים כל התלמוד בשלשים שנה וכן עשה פעם שנית that is: He (Raf Aschi) began to write the entire *Talmud* in an orderly arrangement, and collected all the ancient materials from the time of the Rabbi up to his own time, and taught two *Masichtos* or two tractates every year, and brought the entire *Talmud* to completion within thirty years; and thus he did it a second time. Thereafter follows in the said book, at the year number 487 of the fifth thousand years after the Creation, *fol. 33. col. 2.*: רב אשי נפטר בשנת תש"לח לשטרות שהיא שנת קס"ו לאלף חמישי הוא התחיל לכתוב פירוש המשנה הוא התלמוד בשנת קכ"ז ולא הספיק לסיימו עד שתלמידיו סיימוהו ע"ג שנים אחרי מותו that is: Raf Aschi died in the year 738 of the *Contracts* or agreements (which reckoning begins from the time when King Alexander the Great intended to destroy the city of Jerusalem, but was dissuaded from doing so by the High Priest Simeon through moving entreaties and petitions); that is, in the year 486 of the fifth thousand years after the Creation; and he had begun to write the commentary on the *Mishna*, that is, the *Talmud* (meaning the *Gemara*, which is also sometimes called the *Talmud* by the Jews on its own, even though it is only a part thereof) in the year 127, but was unable to bring it to completion, until his disciples finished it seventy-three years after his death. And at the year number 260 of the said fifth thousand years, *fol. 34. col. 1.*, the following is further written on this matter in the said book: תלמוד בבלי נחתם בשנת תת"יב לשטרות והיא שנת ד' אלפים ור"ס לבי"ע בימי רבי יוסי ע"ג שנים אחרי מות רב אשי ונתפשט בכל ישראל וקיימו וקבלו אותו עליהם והסכימו עליו כל ישראל ועליו אין להוסיף וממנו אין לגרוע נמצא מעתה חתימת המשנה עד שעת חתימת התלמוד יש ש"יא שנה that is: The Babylonian *Talmud* was brought to completion in the year 812 of the *Contracts*, that is in the year 4260 after the Creation of the world, in the time of Rabbi Jose, seventy-three years after the death of Raf Aschi, and was disseminated throughout all Israel; and all Israelites

confirmed it and received it with unanimous agreement, to which nothing further is to be added and from which nothing is to be taken away. It is thus found that from the time in which the *Mishna* was brought to completion until the time of the completion of the *Talmud*, three hundred and eleven years had elapsed.

That there are six Sedarim, or orders, in the Talmud is demonstrated in the Talmudic tractate *Shabbath* (or *Shabbas*) fol. 31, col. 1, in a most ingeniously subtle manner, from the words of Isa 33:6: "And it shall be: *emunath*, faith; *ittecha*, of your times; *chosen*, strength; *yeshuoth*, of salvations; *chochmath*, wisdom; *vadaath*, and knowledge, etc." in the following way: אמונת זה סדר זרעים עתך זה סדר מועד חוסן זה סדר נשים ישועות זה סדר נזיקין חכמת זה סדר קדשים ודעת זה סדר טהרות ואפילו הכי יראת יי' היא אוצרו: That is, the word *emunath*, that is, faith, signifies the Order of *Zeraim*, or of Seeds. The word *ittecha*, that is, of your times, signifies the Order of *Moed*, or of the Festival Days. The word *chosen*, that is, strength, signifies the Order of *Nashim*, or of Women. The word *yeshuoth*, that is, of salvations, signifies the Order of *Nezikin*, or of Damages. The word *chochmath*, that is, wisdom, signifies the Order of *Kodashim*, or of Holy Things. And the word *daath*, that is, knowledge, signifies the Order of *Tohoroth*, or of Purifications. Is this not a splendid proof? Not even the most learned and subtle Christian would have been clever enough to draw such a hidden meaning from the words of Isaiah and bring it to light. Likewise, in the *Yalkut Chadash* fol. 173, col. 1, numero 117, under the heading *Torah*, it is demonstrated from Pss 19:8-10 in precisely the same insipid manner that the said six orders exist.

In precisely the same senseless manner, the highly enlightened rabbis also prove from the Holy Scripture of the Old Testament that there is not only a written law but also an oral law. Thus, in the commentary of Rabbi *Menáchem* of *Rekanat* on the Five Books of Moses, *fol.* 77, *col.* 1, in the Parashah *Vajíschma Jethro*, from the book *Habbáhir*, on the words of Prov 6:23, "For the commandment is a lamp, and the law is a light," the following is written: ,נר זו מצוה דתורה שבעל פה אור זו תורה שבכתב, that is: the word "lamp" signifies the commandment, but signifies the oral law; the word "light," however, indicates the written law. And at *fol.* 119, *col.* 2, in the Parashah *ki tissa*, the following is read there on the words of Isa 28:9, "Whom shall he then teach knowledge, and to whom shall he make the heard thing understood?": את מי יורה דעה דא תורה שבכתב ואת מי יבין שמועה דא תורה שבעל פה, that is: the words "Whom shall he then teach knowledge?" signify the written law, but the words "And to whom shall he make the heard thing understood?" indicate the oral law. In the same manner, in the small *Jalkut Rubéni*, under the title *Tóra numero* 18, on the words of Gen 49:15, "And he saw the rest, and the land, that it was pleasant," the following is written: וירא מנוחה כי טוב זו תורה שבכתב ואת הארץ כי נעמה זו תורה שבעל פה, that is: the words "And he saw the rest" signify the written law, and the words "And the land, that it was pleasant" indicate the oral law. And in the *Jalkut Shimóni* on the Lamentations of Jeremiah, at *fol.* 165, *col.* 2, on the words of Isa 5:24, "For they have despised the law of the LORD of hosts, and scorned the word of the Holy One of Israel," the following is read: כי מאסו את תורת ה' צבאות זו התורה שבכתב ואת אמרת קדוש ישראל נאצו זו תורה שבעל פה, that is: the words "For they have despised the law of the LORD of hosts" signify the written law, and the words "And scorned the word of the Holy One of Israel" signify the oral law.

In the preface of the book *Menoráth* (or *Menôras*) *hammâór*, over the words of Deut 8:3, "That He might make you know that man does not live by bread alone, but by everything that proceeds

from the mouth of the Lord," the following is written: בספרי פרשת עקב תשמעון דרשו כי לא על הלחם לבדו זה מקרא. כי על כל מוצא פי יי' אלו הלכות ואגדות. ושם נאמר רצונך להכיר את מי שאמר והיה העולם למוד אגדה שמתוך כך אתה מכירו ותדבק בדרכיו; that is: In the book *Siphre*, in the *Parascha Ekef tishmeûn* (which begins at Deut 7:12), these words are expounded as follows: (The words) "that he does not live by bread alone" signify the Bible. (And the words) "but by everything that proceeds from the mouth of the Lord" signify the *Halachóth*, or legal decisions, and the *Aggadóth*, that is, the entertaining narratives (and fables that stand in the *Talmud*). There it is also said: If you wish to know Him who said that the world should exist (that is, GOD), then learn the *Aggáda*, or merry narratives, for through them you learn to know Him and will cleave to His ways. Furthermore, immediately following the foregoing passage, over the words of Deut 32:13-14, "He made him ride over the heights of the earth, and he ate the produce of the fields, and He made him suck honey from the rock and oil from the flinty stone: butter from the cows and milk from the sheep, with the fat of lambs, with the fat of the kidneys of wheat. And you drank the pure blood of the grape," the following is read: וגם בספרי פרשת האזינו ירכיבהו על במותי ארץ זו תורה שנאמר ה' קנני ראשית דרכו וגו'. ויאכל תנובות שדי זו מקרא. ויניקהו דבש מסלע זו משנה. ושמן מחלמיש צור זו תלמוד. חמאת בקר וחלב צאן על חלב כרים אלו קל וחומר וגזירה שוה היקין ותשובות. עם חלב כליות חטה אלו הלכות שהם גופי מקרא. ודם ענב תשתה חמר אלו הגדות שמושכין לבו של אדם כיין; that is: It also stands written in the book *Siphre*, in the *Parascha Haazínu*, as follows: (the words) "He made him ride over the heights of the earth" signify the Law (namely, the five books of Moses), as it is said (Prov 8:22): "The Lord possessed me at the beginning of His ways, etc." (The words) "And he ate the produce of the fields" signify the Bible. (The words) "And He made him suck honey from the rock" signify the Mishnah. (The words) "And oil from the flinty stone" signify the Talmud (that is, the Gemara). (The words) "Butter from the cows and milk from the sheep, with the fat of lambs" signify the *argumenta à minori ad majus, vel à majori ad minus, & à pari*, that is, the proofs from the lesser to the greater, or from the greater to the lesser and from the equal, as well as the legal rulings and the responses. (The words) "With the fat of the kidneys of wheat" signify the *Halachóth*, or *Decisiones*, and legal decisions, which are the principal substance of the Bible. (The words) "And you drank the pure blood of the grape" signify the *Haggadóth*, or merry narratives, which draw a person's heart to them as wine does. That the *Haggadóth* also belong to the Law of Moses is likewise to be found in the little book *Othióth Rabbi Akkiva*, at the end of the letter Samech.

In the Talmudic tractate *Berachoth* (or *Berochos*), the following is also found at *fol. 5. col. 1.*: מאי דכתיב ואתנה לך את לוחות האבן והתורה והמצוה זו משנה אשר כתבתי אלו עשרת הדברות תורה זה מקרא והמצוה זו משנה אשר כתבתי אלו נביאים וכתובים להורותם זה גמרא מלמד שכולם נתנו למשה מסיני that is: What is the meaning of that which is written (Exod 24:12): "That I will give you the tablets of stone, and the law, and the commandments, which I have written, that you shall teach them"? The tablets signify the Ten Commandments; the law points to the Bible; the commandments signify the Mishnah; (the words) "which I have written" bear a meaning pointing to the Prophets and the Hagiographa (that is, the holy written books, namely the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon, the Book of Ruth, the Lamentations of Jeremiah, the Book of Job, Daniel, Ezra, Nehemiah, and the two Books of Chronicles, all of which are called *Kethuvim*, or Hagiographa); the words "that you shall teach them" signify the Gemara; and this teaches us that all these books were given to Moses on Mount Sinai.

Since now the Talmud is called the oral law, I must also explain here the reason why it was not given in written form just as well as the Law of Moses, and concerning this, the following is written in the *Rabboth* (or *Rabbos*) in the forty-seventh *Parascha*, in *Shemoth* (or *Shemos*) *rabba*, fol. 131. col. 2., on the words of Exod 34:27, "Write these words, for after the tenor of these words I have made a covenant with you and with Israel":

בשעה שנגלה הקב"ה בסיני ליתן תורה לישראל אמר לה להם למשה על הסדר מקרא ומשנה תלמוד ואגדה שנ' וידבר אלהים את כל הדברים האלה אפילו מה שהתלמיד שואל לרב אמר הקב"ה למשה באותה שעה. מאחר שלמדה מפי הקב"ה אמר לו למדה לישראל. אמר לפניו רבונו של עולם אכתוב אותה להם אמר לו איני מבקש ליתנה להם בכתב מפני שגלוי לפני שעכו"ם עתידים לשלוט בהם וליטול אותה מהם והיו ביזים בעכו"ם אלא המקרא אני נותן להם במכתב והמשנה והתלמוד והאגדה אני נותן להם על פה שאם יבאו אומות העולם וישתעבדו בהם יהיו מובדלים מהם. אמר לנביא אם אכתוב לו רובי תורתי כמו זר נחשבו ומה אני עושה להם אני נותן להם את המקרא בכתב והמשנה והתלמוד והאגדה בעל פה. כתב לך זה מקרא. כי על פי הדברים האלה זו המשנה והתלמוד שהם מכדילים בין ישראל לבין העכו"ם

that is: At the time when the holy blessed God had revealed Himself on Mount Sinai to give the law to the Israelites, He communicated it to Moses in the order of the Bible, the *Mishna*, the Talmud (that is, the *Gemara*, which, as already noted, is sometimes called the Talmud by itself), and the *Aggada* (that is, the entertaining narratives and fables), just as it is written (Exod 20:1): "And God spoke all these words"; even that which a disciple asks his master, God communicated to Moses at that same time. After Moses had learned it from the mouth of God, and God had commanded him to teach it to the Israelites, Moses said to Him: "O Lord of the world, I will write it down for them." But God answered him: "I do not wish to give it to them in written form, because I know full well that the idolaters will rule over them and take it away from them, and they will also be despised among the idolaters. The Bible I will give them in writing, but the *Mishna*, the Talmud, and the *Aggada* they shall receive from Me orally, so that when the nations of the world come and make them subject to them, they may be distinguished from them." He said to the prophet: "If I commit My greater part of the law to writing for him (namely, for the people of Israel), they will be regarded as strangers. What then shall I do with them: I will give them the Bible in writing, but the *Mishna*, the Talmud, and the *Aggada* orally." The words "Write these words" signify the Bible, and the words "for after the tenor of these words" signify the *Mishna* and the Talmud, which make a distinction between Israel and the idolaters. Something quite similar is also to be found in the *Jalkut Schimoni* on the Five Books of Moses, number 405, though in fewer words, and further material on this subject can also be found in the book called *Sepher maor hakkaton*, fol. 48. col. 3. 4., in the *Parascha Vajakhel*.

It is, however, a thoroughly absurd matter that the Jews wish to prove from this that an oral law exists, because it is written in Exod 34:27: "Write these words"; *datin al pi haddevarim haëlle caratti ittechâ berith* (or *beris*), that is, as the Jews interpret it, "According to the mouth of these words I have made a covenant with you," from which they wish to force the conclusion that an oral law must be understood here, since *al pi* means "according to the mouth" or "through the mouth." I answer them, however, that *al pi* does indeed mean "according to the mouth" or "through the mouth" where mention is made of something that has a mouth, literally or figuratively: thus it stands in Gen 45:21, *Al pi Pharo*, that is, "According to the mouth (that is, the command) of Pharaoh"; and in Num 4:27, *Al pi Aharon*, that is, "According to the mouth of Aaron"; and in Deut 17:6, *Al*

pi schenaim edim, that is, "According to the mouth of two witnesses": and there are many such passages in Scripture. Where, however, the discussion concerns something that has no mouth, *al pi* means simply "according to," as it is taken in Lev 27:18, where *Al pi haschanim hannotharoth* is read, which means "According to the remaining years," and not "According to the mouth of the remaining years," for the years have no mouth. In this sense *al pi* is also used in Lev 27:8 and Num 26:56 and Deut 17:10 and Prov 22:6, as well as in Amos 6:5. Since words have no mouth, the interpretation of the Jews is not only false but also utterly foolish.

To return to the reason why the *Talmud* was also not given in written form: in the *Sepher Juchasin fol.* 160, *col.* 1, the following is read concerning this: לא נכתבה התורה שבעל פה להיות כי ארוכה מארץ מדה לכן כתב הקב"ה זכרון המצות בקצור בתורה שבכתב ופירושהן בעל פה. ועוד טעם אחר אמרו בפרקי רבי אליעזר מפני שראה הקב"ה שעתידין האומות להעתיק התורה שנכתב לכן מסר למשה סימנים בעל פה: that is, the Oral Law was not written down because its measure is longer than the earth; therefore the holy and blessed GOD described the reminder of the commandments briefly (and in few words), but gave the interpretation of them orally. In the Chapters of *Rabbi Eliezer* yet another reason is mentioned, namely, that GOD saw that the nations of the world would translate the written Law (into their languages), and therefore He gave *Moses* oral signs. *Rabbi Isaac* also writes about this in his book *Ammude Haggola fol.* 39 as follows: אל תחשוב כי עיקר התורה בכתב כי אררכה עיקרה אותה שבעל פה ועל תורה שבעל פה נכרת ברית דכתיב כי על פי הדברים האלה כרתי אתך ברית והן איברי של הקב"ה כי היה גלוי לפניו שהיו ישראל עתידין להיות גולין בין האומות ויעתיקו הגוים ספריהם לפיכך לא רצה שיכתב: that is, do not think that the written Law is the foundation or the principal work; on the contrary, the Oral Law is the foundation, and the covenant (with GOD) was made on account of the oral, as it is written (Exod 34:27): "For according to the mouth of these words I have made a covenant with you"; and these are the treasure of the holy and blessed God, for it was known to Him that the Israelites would go into exile among the nations and that the Gentiles would translate their books, and therefore He did not wish that it should be written down. Concerning this, the book *Maór katon fol.* 48, *col.* 3, 4 in the Parascha *Vajakhel* may also be consulted.

The obstinate Jews are greatly mistaken with their oral law, in their claim that it was given by GOD alongside the written law on Mount Sinai, for this runs directly contrary to the Law of Moses, in which it is written as follows in Exod 24:3-4: "And Moses came and told the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said: all the words which the LORD has spoken we will do. And Moses wrote down all the words of the LORD." From these words it is as clear as the sun that Moses, when he came down from Mount Sinai, presented to the people of Israel the entire Law which he had received from God there, and thereafter wrote down all the words that God had spoken with him. Now if he recorded everything that he had heard, how then can there be an oral law that was not supposed to have been written down? The *Talmud* is therefore nothing other than a work invented by the rabbis and consisting entirely of human ordinances, in which express violation has been committed against the commandment of Deut 4:2: "You shall not add anything to what I command you, nor shall you take anything away from it."

Even during the time of the Old Testament, whenever a dispute arose or certain abuses crept in, the controversy was settled and the abuse addressed solely from the written Law. For when Jehoshaphat restored the decayed religion, which had been defiled with superstition, he commanded the princes,

priests, and Levites to go throughout the whole land of Judah and around all the cities, to teach the people from the book of the Law, which they carried with them. Likewise, when during the reign of King Ahaz many godless things were in full swing and soothsayers and interpreters of signs were consulted for counsel, though one ought to have held fast to God, the prophet Isaiah, as is to be read in his eighth chapter, vv. 19-20, directed them to the Law of Moses. Similarly, when during the godless reign of King Manasseh and his son Amon the book of the Law was no longer heeded and was entirely lost, the pious King *Josiah*, who had entered into the reign after his father *Amon*, in order to bring the fallen and strayed people back onto the right path, had the book of the Law publicly read aloud, the very book which the high priest *Hilkiah* had found in the temple, as is to be read in 2 Kgs 22:8, whereof 2 Kgs 23:2-3 thus stands written: And the king went up into the house of the Lord, and all the men of *Judah*, and all the inhabitants of *Jerusalem* with him, priests and prophets, and all the people both small and great. And one read before their ears all the words of the book of the covenant, which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, that they should walk after the Lord, and keep His commandments, testimonies, and statutes, with all their heart and with all their soul, that they might confirm the words of this covenant, which were written in this book; and all the people entered into the covenant. Here it is plainly to be seen that this covenant was made in such a manner that only that which stood written in the book of the Law was to be observed and kept. Now, if only the written Law was to be heeded, I rightly ask: where, then, had the oral Law, so highly praised at all times by the rabbis, remained at that point, that no thought whatsoever was given to it? Certainly, if one had previously existed, the pious King *Josiah* would also have made mention of it; but since this did not happen, it is undeniable that at that time, and before it, none existed, and that the Jewish church held solely to the written Law and knew of no other.

It is also read in the eleventh verse of the cited *22nd chapter* of the second book of Kings that King *Josiah* tore his garments when he heard the words of the book of the law, which happened because he perceived the terrible and grievous sins that had been committed, which he had not properly understood before. Now if the written law was entirely forgotten and lost during the time of the godless kings *Manasseh* and *Amon*, so that afterward, during the reign of King *Josiah*, only a single copy of it was found again in the temple, as is recorded in 2 Kgs 22:11, then what must have become of the oral law, if there ever was one, which was supposed to have been preserved only in memory? It must surely have been forgotten far sooner than the written law. But if it was forgotten, who then restored it? And since it would have had to be revealed anew, let a Jew tell me to whom such a revelation was made. If it was not disclosed to anyone at that time, I would very much like to know where they got it from.

But we also read in the *8th chapter* of the book of *Joshua*, vv. 34-35, that Joshua had all the words of the law, the blessing and the curse, proclaimed just as they were written in the book of the law, and that there was not a single word that Moses had commanded which he did not have proclaimed before the entire congregation of Israel; from which it may reasonably be concluded that at that time as well there was no oral law, since it is stated here that Joshua had all the words of the law proclaimed just as they were written in the book of the law, and it follows from this that not a single word that Moses had commanded was left unproclaimed; by which it is made clear that the written

law was entirely complete, since everything that was proclaimed was contained therein. What need, then, would anyone have had for an oral one?

Furthermore, it is read in Deut 31:9-12 that Moses, after he had written the law, gave it to the priests and commanded that it should be proclaimed every seven years, at the Feast of Tabernacles, before all Israel, so that they might learn and keep it, fear their God, and do all the words of this law: from which it follows that they were to be instructed solely from such written law; and that it was sufficiently complete to instruct them in true fear of God: and no mention is made therein of any oral law. Beyond this, it is read in Deut 30:10: "For the Lord will turn and rejoice over you for your good, as He rejoiced over your fathers, because you obey the voice of your God, to keep His commandments and statutes which are written in the book of this law." And in 2 Kgs 17:36-37 it is written that it was said to the children of Israel: "The Lord, who brought you out of the land of Egypt with great power and an outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall sacrifice. And the ordinances, statutes, laws, and commandments which He has written for you, these you shall keep." Now if God rejoiced over those who kept His commandments and statutes written in the law of Moses, and commanded that only the written commandments should be observed, then surely no oral law can have been given by Him: for if He had given one, and indeed one which, according to the teaching of the Jews, would be held in higher regard than the written one, He would certainly also have commanded that it be kept. In addition, it is also well worth noting that the written law of Moses was sufficiently complete and clear for the Israelite people, to which nothing was to be added, as can be seen in Deut 4:1-2, 8 and 12:32: therefore it is read in Ps 19:8: "The law of the Lord is perfect." And in v. 9 it is taught there: "The commandments of the Lord are pure and enlighten the eyes." If this is indeed the case, then no oral law was necessary.

For this reason, those Jews who are called קראים *Karraim*, that is, *Karaites*, from קרא *Kara*, which means Scripture, because they recognize the written Law alone as God's Word, are to be regarded as far better and more rational than the other sort of Jews, who are called רבנים *Rabbanim*, or *Rabbanites*, because they accept not only the written Law but also the *Talmud* and the *Rabbinic* teachings as God's Word. For the *Karaites*, of whom there are none in Germany but many to be found in Turkey, reject all *Rabbinic* ordinances and teachings, as is fitting, and mock them. They are, however, regarded by the *Rabbanites* as heretics on this account, hated in the most extreme manner, and not tolerated at all in their company. An example of this occurred here in Frankfurt am Main in the past year 1696, when an Oriental *Karaite*, with whom I myself spoke, came into the Jewish quarter in a wretched state; the Jews had contributed something to him out of pity, believing him to be a *Rabbanite*. But as soon as they had learned from him that he was a *Karaite*, he was forced to leave the quarter amid the greatest humiliation, and not one of them would have looked at him again.

The *Rabbis* also teach that God the Lord made a covenant with the *Israelites* solely on account of the oral law; for this reason it is written in the Talmudic tractate *Gittin fol. 60. col. 2.* as follows: אמר רבי יוחנן לא כרת הק"בה ברית עם ישראל אלא בשביל דברים שבעל פה שנאמר כי על פי הדברים האלה כרתי אתך ברית ואת ישראל: That is, Rabbi *Jochanan* said that the holy blessed God made the covenant with Israel for no other reason than on account of the oral words (that is, on account of the oral law), as it is said (Exod 34:27): For according to the mouth (that is, according to the content) of these words I have

made a covenant with you and with *Israel*. This can also be read in the book *Cad hakkemach fol. 77. col. 3.* and in the book *Ammude haggola fol. 39.* However, He is said to have had to compel them to accept the law, for in the Talmudic tractate *Avoda sara fol. 2. col. 2.*, concerning the words of Exod 19:17, "And they (the *Israelites*) stood at the foot of the mountain," it is written as follows: אמר רב דימי בר חמא מלמד שכפה הקדוש ברוך הוא הר כגיגית על ישראל ואמר להם אם אתם מקבלין את התורה מוטב ואם לאו שם תהא קבורתכם: That is, Raf *Dimi*, son of *Chama*, said: this passage teaches that the holy blessed God covered the mountain over Israel like a tub, and said to them: if you accept the law, it is well; but if not, your grave shall be beneath it. This is also read in the Talmudic tractate *Schabbath fol. 88. col. 1.* and in the *Jalkut Schimoni* on the five books of Moses, *numero 283. fol. 89. col. 1.*, as well as on Isaiah, *numero 416. fol. 50. col. 4.* And in *Jonathan*'s Chaldean translation, the aforementioned seventeenth verse of Exod 19 is rendered as follows: ואפק משה ית עמא לקדמות שכינתא דיי' מן משריתא ומן יד תלש מארי עלמא ית טורא ואקפה באוירה הוה זיג הי כאספקלריא ואתעתדו תחותי טורא: that is, And Moses led the people out of the camp to meet the majesty of the Lord; and immediately the Lord of the world tore the mountain out and lifted it up into the air, and it (the mountain) shone like a mirror; but they stood beneath the mountain.

Rabbi Bechai writes in his commentary on the Five Books of Moses, in the *Parascha Vajischma Jethro, fol. 87. col. 1. 2.*, on the words of Exod 19:8, **"All that the LORD has spoken, we will do"**: that God had to compel the Israelites to accept the oral law, but not the written law, in the manner described, where his words read as follows: הינו וקבלו עליהם עול התורה והמצות ועשו כן ברצונם ומה שדרשו רבותינו ז"ל כפה עליהם הר כגיגית ואמר להם אם אתם מקבלים את התורה מוטב ואם לאו שם תהא קבורתכם על התורה שבעל פה היה שיש בה אזהרות ועונשים וכמה סייגים וגדרים אבל התורה שבכתב קבלו הודו מרענם בחפץ גדול בשמחה וטוב לבב ולא הוצרכו כפה אלא בתורה שבעל פה: that is, they made their confession and took upon themselves the yoke of the law and the commandments, and did so willingly. But the fact that our rabbis, of blessed memory, report that He (namely God) covered the mountain over them like a tub and said to them: "If you accept the law, it is well; but if not, your grave shall be beneath it"; this occurred on account of the oral law, which contains warnings and punishments within it, and has many hedges and fences around it (that is, many burdensome commandments which surround the commandments found in the written law like fences, so that one does not transgress them); but as for the written law, all knowingly confessed it with great eagerness, with joy, and with good courage, and had no need of any covering (or of any compulsion, for כפה, *Cafa*, also means to compel).

Regarding the place where Moses is said to have received the Law, the highly rational rabbis teach that this occurred in heaven, but that Moses had a difficult time getting up there. Concerning this, the following is written in the great *Jalkut Rubeni*, in the *Parascha Mischpa-(tim)*, *fol. 107. col. 2. 3.*, from the book *Pirke hechaloth*, and in the book *Pesikta rabbetha fol. 39. col. 2. 3. 4.*: בשעה שעלה משה למרום בא ענן ורבץ כנגדו ולא היה מדעיה יודע אם לרכוב עליו אם לאחוז בו מיד פתח הענן פי ונכנס משה בתוכו והיה מהלך ברקיע כאדם שמהלך בארץ שכן כתוב בתורתו ויבא משה בתוך הענן פגע בן קמואל שעורך המלאך הממונה על י"ב אלף מלאכי חבלה שהם עומדים על שערי רקיע גער בו משה ואמר לו מח לך בן עמרם לבוא למקום מלאכי אש אמר לו משה אני לא בעצמי באתי אלא ברשותו של הק"בה לקבל התורה ולהורידה לישראל כיון שלא הניחו לילך המחו משה פצע א' לאבדו מן העולם והיה משה מהלך ברקיע עד שפגע בו הדרניאל המלאך אמר עליו על הדרניאל המלאך שהוא גבוה מחכמי ס' רבוא פרסאות וכל דבור ודבור שיוצא מפיו י"ב אלפים ברקים של אש יוצאים בדבור אחד וכיון שראה למשה גער בו אמר לו מה לך בן עמרם במקום קדושים עליונים כיון ששמע משה הקול נבהל משה מפניו וזלגו עיניו דמעות ובקש ליפול מן הענן מיד נתגלגלו רחמיו של הקב"ה ואמר להדרניאל מיום שבראתי אתכם בעלי מריבה

אתם בתחלה כשבקשתי למברות את האדם עשיתם קטיגוריא לפני ואמרתם לי מה אנוש כי תזכרנו וגוי אנו בכם ושרפתי אתכם כיתות כתות באצבע קטנה ועכשיו בריכים אתם עם נאמן ביתי שהעליתיו אתו הנה לקבל התורה להוריד לבני בחיי שאלמלא הם שאר ישראל מקבלים אין לכם דירה ברקיע כיון ששמע הדרניאל כך מיד חרד עמדו לפני הקב״ה ואמר לפניו רב״ש גלוי וידוע לפניך שלא ידעתי שבא ברשותך הנא עכשיו אהיה לו שלוחו ואלך לפניו כתלמיד לפני רבו מיד רץ וכפף הדרניאל את עצמו והלך לפני משה כתלמיד לפני רבו עד שהגיע אצל אשו של סנדלפון ואמר ליה הדרניאל למשה לך שוב שאיני יכול לעכב עצמי מפני אשו של סנדלפון שלא ישרפני כיון שראה משה סנדלפון מיד נבהל ונחפז ליפול מן הענן וזלגו עיניו דמעות ובקש רחמים לפני הק״בה וענהו מהב חיבתן של ישראל ירד הק״בה בעצמו מכסא הכבוד ועמד לפני משה עד שעבר מלפני אשו של סנדלפון ועל אותו שעה כתיב ויעבור ה׳ על פניו ויקרא וגו׳ כיון שעבר משה מסנדלפון פגע בו ריגזון נהר של אש הנחלים שלן שורפים מלאכי השרת ובו טובלים כלם ויתרו מתחת כסא הכבוד מזיעות החיות וכו׳ מיד הק״בה העבירו ופגע בו גלג״וד המכונה חי״אל ופו׳ וכיון שואואג משה נרתע מיד נטלו דהק״בח והעבירו למטה ונגע כו׳ גדוד גדול של מלאכי אימה שהם סובבים לכסא הכבוד שהם גבורים ועצומים מכל המלאכים ובקשו לשרפו מהבל פיהם מיד פרש הק״בה עליו זיו כבודו ואמר למשה השב להם תשובה אמר להם מה כתיב בתורה אנכי ה׳ אלהיך אשר הוצאתיך מארץ מצרים שמא שעבדתם למצרים ויצאתם בנו וודק שאתם צריכים לתורה מה כתיב לא יהיה לך אלהים אחרים שמא עין זר ביניכם שאתם צריכים לתורה כתיב לא תשא שמא משיא ומתן יש ביניכם שאתם צריכים לעשות שבועה כתיב זכור את יום השבת לקדשו שמא פעולה יש בכם שאתם צריכים בשבת למנוח כתיב כבד את אביך ואת אמך שמא אב ואם יש לכם שאתם צריכים לכבתם כתיב לא תרצח כלום שפיכות דמים יש ביניכם שאתם צריכים לתורה כתיב לא תנאף כלם נשים נישו ביניכם שאתם צריכים לתורה כתיב לא תגנוב כלום יש ממונות ברקיע שאתם צריכים להחמיר כתיב לא תענה שמא עדות שקר יש ביניכם שאתם צריכים לתורה כתיב לא תחמוד שמא בתים ושדות וכרמים יש ביניכם שאתם צריכים לתותו מיד חזרו כל מלאכי השרת והודו לדבריו של הק״בה ואמרו ה׳ אדוננו מה אדיר שמך בכל הארץ אשר תונה הודך על השמים ולמדנו הק״בה בכי התורה בפ׳ יום ובשעה לירד נתנו אימתן של מלאכי וגדודי מלאכי אימה מלאכי דעה כלאבי ומלאכי מרת רתת מיד אוחז חלחלה ועכשיו בשעה אחת מיד קרא הק״בה ליפ״פית שר התורה ומסר לו התורה ותורה ערוכה בכל ושמורה וכל מלאכי השרת נעשו אוהביו וכל אחד מסר לו דבר רפואה וסד שמות שהם יתומים מכל פרשה ופרשה וכל שימושיהן וכ״ח עלית למרום שבית שבי לקחת מתנות באף מלאך המות מסר לו דבר שכר כתיב ויתן את הקטורת ויכפר על העם • וזה השמוש הנכבד שמסרו לו המלאכים על ידי יפ״י״ה שר התורה ועל ידי מטטרון שר הפנים ומסרה משה לאלעזר והלעזר לפינחס כנו שהוא כהנא רבא ויקירא. That is: At the time when Moses was to ascend on high (that is, into heaven), a cloud came and lay down before him; but Moses our teacher, upon whom be peace, did not know whether he should ride upon it or hold fast to it. Immediately the cloud opened its mouth, and Moses stepped inside it and walked through the firmament just as a man walks upon the earth; for thus it is written in the Law (Exod 24:18): And Moses went into the midst of the cloud. But when the gatekeeper Kemuel, the angel who is set over twelve thousand angels of destruction that stand at the gates of the firmament, encountered him, he addressed him with harsh words and said to him: What business do you, son of Amram, have going to the place of the angels of fire? Moses answered him: I have not come of my own accord, but with the permission of the Holy and Blessed God, to receive the Law and to bring it down to the Israelites. But when he would not let him pass, Moses struck him so that he received a wound, thereby destroying him from the world; and Moses continued through the firmament until the angel Hadarniel encountered him. Of this angel Hadarniel it is said that he is sixty times ten thousand (or six hundred thousand) miles taller than his companion, and that with every single word that goes forth from his mouth, twelve thousand fiery lightning bolts flash. Now when he had seen Moses, he addressed him with rough words and said to him: What business do you, son of Amram, have at the place of the higher holy ones? When Moses heard the voice, he was terrified before him, and tears flowed from his eyes, and he was about to fall down from the cloud. But the Holy and Blessed God had compassion

on him and said to Hadarniel: From the day that I created you, you have been quarrelsome. When I first wished to create man, you brought a complaint before Me and said to Me: What is man, that You are mindful of him? For that reason I was angered at you and burned you in heaps with My little finger; and now you quarrel with him who is faithful in My house, whom I have caused to come here to receive the Law and to bring it down to My chosen children, for if it were not for the Law that the Israelites receive, you would have no dwelling in the firmament. When Hadarniel heard this, he immediately presented himself before the Holy and Blessed God and said to Him: Lord of the world, it is known and manifest before You that I did not know he had come here with Your permission; now I will be his messenger and go before him, just as a disciple goes before his master. Thereupon Hadarniel ran straightway and bowed himself and went before Moses, just as a disciple goes before his master, until he came to the fire of the angel Sandalfon; and there he said to Moses: Go back, for I cannot remain on account of the fire of Sandalfon, lest he burn me. When Moses caught sight of Sandalfon, he was immediately terrified and trembled, so that he was about to fall from the cloud, and tears flowed from his eyes; and when he had prayed to God for mercy, He heard him, on account of the great love He bears toward Israel, and descended Himself from the throne of glory and stood before Moses until he had passed by the fire of Sandalfon; and of that very hour it is written (Exod 34:6): And the Lord passed before his face and called. Now when Moses had passed by Sandalfon, he came to the Rigjon, the river of fire, whose coals burn the ministering angels and in which they all bathe, which flows from beneath the throne of glory from the sweat of the living creatures, etc.; but God led him straight past it. After that, Galzur encountered him, who is surnamed Rasiel, etc., and Moses trembled when he caught sight of him. And when God had taken him and led him past, a great host of the angels of terror encountered him, who surround the throne of glory and are the strongest and mightiest of all the angels, and they wished to burn him with the hot breath of their mouths (because he sought to fetch the Law, which they had wished to keep for themselves in heaven, and against which they set themselves); but God immediately spread the radiance of His glory over him and said to him: Give them an answer (since they want the Law). Then he said to them: It is written (in the Law): I am the Lord your God, who brought you out of the land of Egypt (Exod 20:2): have you then served in Egypt and gone out free, that you have need of the Law? It is written: You shall have no other gods (Exod 20:3): have you then any idolatry among you, that you stand in need of the Law? It is written: You shall not take the name of the Lord your God in vain (Exod 20:7): have you then any commerce among you, that you have need to swear an oath? It is written: Remember the Sabbath day, to keep it holy (Exod 20:8): is there then any labor among you, that you must rest on the Sabbath? It is written: Honor your father and your mother (Exod 20:12): have you then a father and a mother, that you are bound to honor them? It is written: You shall not kill (Exod 20:13): is there then any bloodshed among you, that you have need of the Law, etc.? It is written: You shall not commit adultery (Exod 20:14): are there then wives among you, that you stand in need of the Law? It is written: You shall not steal (Exod 20:15): are there then any goods in the firmament, that you have need of the Law? It is written: You shall not bear false witness (Exod 20:16): is there then false testimony among you, that you must necessarily have the Law? It is written: You shall not covet (Exod 20:17): are there then houses, fields, and vineyards among you, that you must necessarily have the Law? Thereupon all the ministering angels drew back from the opinion they had formed and gave their assent to the words of the Holy and Blessed

God and said: O Lord our Ruler, how excellent is Your name in all the earth, You who have set Your majesty above the heavens (Ps 8:2); and God taught Moses the entire Law in forty days. But when he was descending again and saw how terrible the angels were, and beheld the angels of fear, the angels of sweat, the angels of trembling, and the angels of shaking, a fear immediately came upon him and he forgot it all again within an hour. But God straightway called Jefifja, the angel of the Law, who gave him (namely Moses) the Law, well ordered and preserved in every respect; and all the ministering angels became his friends, and each one gave him something of medicinal matters, as well as the secret of the names that come forth from each and every *Parascha* (or division of the Law), together with all their usages (how one should employ and make use of them); and thus it is said (Ps 68:19): You have ascended on high, You have led captivity captive, You have received gifts. The angel of death also communicated something to him, for it is written (Num 16:47, or according to some editions, Num 17:12): And he offered the incense and made atonement for the people. That same distinguished usage (that is, the burning of incense with the names that, as mentioned, come from the Law), which the angels had given him through Jefifja, the angel of the Law, and through Metatron, the Prince of the Presence, he had passed on to Eliezer, and Eliezer to his son Phinehas, who was a great and excellent priest. These are the words from the great *Jalkut Rubeni*, and this fable also appears in the Talmudic tractate *Shabbath, fol. 88. col. 2. and fol. 89. col. 1.*, and in the *Maase Book* in the third chapter, though with fewer words. Hence in *Midrash Mishle fol. 73. col. 1.* one reads: מי עלה שמים וירד, that is: Who has ascended into heaven and come down again? (which words stand at Prov 30:4): This is Moses (who did such a thing). And in the *Sepher Minhagim* one reads at *fol. 4. col. 2.* the following: המנהג הזה דבספריא ודרש מן המעמד יום שני וחמישי דעני אלה רבנין ורז חס דתולסמנהו וזאל לוס דהוא גגנו ותא דיה חדות השכינה וואי מם חיק רהענגן וזהרן וזיי זויר דו יסראול התבנן גיוונשט דס עלו זוהי חי חיו פח חומנס וחיר הראב קוון. That is: On Monday and Thursday one prays more than on other days, for Moses our teacher ascended into heaven on Thursday and received the tablets, and the sin that Israel made the calf was forgiven him; but on Monday he came back down again. That Moses is said to have learned the entire Law in forty days and then forgotten it again, and thereafter to have learned it once more, is also recorded in the great *Jalkut Rubeni, fol. 107. col. 1.*, in the *Parascha Mischpatim*, where it is reported that Rabbi Ishmael said: סח לי מטטרון שר הפנים בשעה שעלה משה למרום וכו׳ למד משה התורה כשבעים פנים של ע׳ לשון וכן נביאים וכתובים ובארבעים יום למד משה הכל וכשהיה אחת שכינה שלח לו הקב״ה יפיפיה שר התורה ולמדה עמו עד שנתנה לו במתנה: that is: Metatron, the Prince of the Presence, told me that at the time when Moses ascended on high, etc., he learned the Law in seventy modes of the seventy languages, and likewise the Prophets and the Hagiographa (by which the remaining books of the Holy Scripture of the Old Testament are understood), and grasped everything in forty days, but forgot it again within an hour; and God sent Jefifja, the Prince of the Law, to him, with whom he learned it again, so that it was given to him as a gift.

The impertinent rabbis also raise the question of how Moses, during those forty days that he spent with God in heaven, knew when it was day or night. On this matter, the following is written in Rabbi Bechai's commentary on the Five Books of Moses, fol. 116, col. 1, in the Parashah *Tissa*: ויהי שם עם יי׳ ארבעים יום וארבעים לילה מנין היה משה יודע אימתי יום ואימתי לילה כשהיה הק״בה מלמדו תורה שבבתב היה יודע שהוא יום וכשלמדו תורה שבעל פה היה יודע שהוא לילה שבוהו הלילה שוין לפני הק״בה שנאמר ונהורא עמיה שרי ובתוב גם חשך לא יחשיך וגו׳ ועוד דרשו בשהיה רואה הבוכבים המזלות בורעים ומשתחוים לפני הק״בה היה יודע שהוא יום וכשהיה רואה גלגל חמה בורע ומשתחוה לפני הק״בה היה יודע שהוא לילה שנ׳ וצבא השמים לך משתחוים:

that is, in the Midrash (the following stands over the words of Exod 34:28): And he was there with the LORD forty days and forty nights. From where did Moses know when it was day and when it was night? When the Holy One, blessed be He, taught him the Written Law, he knew that it was day; but when He instructed him in the Oral Law, he knew that it was night. For day and night are equal before God, as it is said (Dan 2:22): And the light dwells with Him. So it is also written (Ps 139:12): The darkness does not darken before You either. Furthermore, it is read in the Midrash: when he saw that the stars and the planets had bowed and worshipped before God, he knew that it was day; but when he saw that the orb of the sun had bowed and worshipped before God, he knew that it was night, as it is said (Neh 9:6): And the host of heaven worships You. This is also found in the *Yalkut Shimoni* on the Psalms, numero 672, fol. 96, col. 2, and on the Five Books of Moses, numero 406, fol. 111, col. 1; in which latter place, however, the following is additionally included: כשהיה רואה למלאכים מקלסין אותו בקדוש היה יודע שהוא יום ובשעה שהיה רואה אותן מקלסין בברוך היה יודע שהוא לילה. דבר אחר כשהיה רואה אותן ששוחקין מן להזכיר לישראל דהיה יודע שהוא יום וכשהיה יורד להם היה יודע שהוא לילה: that is, when he saw that the angels praised God with the word "Holy," he knew that it was day; but when he saw that they praised Him with the word "Blessed," he knew that it was night. In another manner (this also came to pass): when he saw that they (namely, the angels) were grinding the manna in order to send it down to the Israelites, he knew that it was day; but when the manna had come down, he knew that it was night. All of this is also to be found in the *Midrash Tillim*, fol. 18, col. 3, on Ps 19.

Regarding Mount Sinai, upon which the Law was given to Moses, Rabbi Eliezer teaches in his chapters, in the forty-first chapter, that this mountain ascended into heaven, where his words read as follows: ירידה השישית שירד לפני סיני שנאמר וירד יי׳ על הר סיני ופי המדבר נפתח ועלה עליון ופתח השמים ועלה ההר למרום ונתלה על ישראל כמו סוכה ומקומו נתלש מהר סיני וכסא הכבוד הונח על ההר that is: The sixth time that God came down from heaven was when He descended upon Mount Sinai, as it is said (Exod 19:20): "And the Lord came down upon Mount Sinai." On the sixth day of the month of May, God had revealed Himself to Israel upon Mount Sinai, and the mountain was torn from its place, and after the heavens had opened, the peak of the mountain entered into heaven, and a darkness (or a dark and thick cloud) covered the mountain, but God sat upon His throne, and His feet stood upon the darkness, as it is said (2 Sam 22:10): "He bowed the heavens and came down, and darkness was under His feet." On the other hand, it is reported in the book *Pesikta sotarta*, in the Parashah *Vaëthchannán, fol.* 67, *col.* 4, that heaven came down upon Mount Sinai, where, concerning the words of Deut 4:36, "From heaven He made you hear His voice, that He might instruct you, and upon earth, etc.," the following is written: מלמד שהרכין הקב"ה שמי השמים העליונים על הר סיני ודבר עם ישראל משמים: וכן הוא אומר ויט שמים וירד: that is: This teaches us that the holy and blessed God caused the highest heaven to come down upon Mount Sinai, and spoke with Israel from heaven. Thus it is also said (2 Sam 22:10): "He bowed the heavens and came down."

Regarding the nature of the Jewish oral law, the Talmud, it is apparent almost everywhere therein how much the Talmudic doctors and teachers disagreed among themselves, in that one would hold a thing to be clean while another held it unclean, one permitted while another forbade, one considered it right while another considered it wrong. The cause of such contention is said to derive from the fact that Moses, as may be read in Num 20:11, struck the rock with his staff so that the water flowed out. Concerning this, the following is read in the book *Les arjeh*, fol. 100, col. 4: אלמלא

לא חכה משה רבינו עליו השלום את הסלע לא היה מחלוקת בישראל והיה הכל הלכה פסוקה: that is: Had Moses our teacher, upon whom be peace, not struck the rock, there would be no contention in Israel, and everything would have a clear and settled ruling. And at fol. 101, col. 1, the following is written there concerning the words of Jer 23:29, **"Is not my word like a hammer that shatters rock?"**: ד״ל שעכשו נדב׳ חותה הם הכל ניצוצות שבאים במו פטיש שיש הרבה פירושים לתורה זה גרם סלע ד״ל הכאה הסלע גרם שנתרבו מחלוקות ופירושים על התורה, that is, **"This signifies that the words of the law are now all sparks that come, as it were, from a hammer; but that the law has many interpretations is the fault of the rock, that is, the striking of the rock is responsible for the fact that the disagreements and interpretations concerning the law have been so greatly multiplied."** After this, the following continues there: ועקר מריבה הנה מר״ע הה הכה הסלע ובעבור הכאת הסלע נעשה מחלוקת בישראל בפירוש התורה זה מתיר וזה אוסר זה טהור וזה טמא, that is, **"On account of the water of strife, Moses our teacher (upon whom be peace) struck the rock, and on account of this striking of the rock, a contention arose in Israel concerning the interpretation of the law, so that one permits a thing while another forbids it; one holds something to be unclean while another holds it to be clean."** And in the *Jalkut chadasch*, under the title *Torah*, fol. 169, col. 4, numero 33, the following is written on this subject from the book *Tikkune Sohar*: אלו לא הכה משה את הסלע היו לומדים את התורה בלי עמל בלא קושיות ובלא מחלוקת אבל משום דכתיב ויך את הסלע ולא ירדו דק טיפין טיפין לכך לומדי התורה הם בפטיש יפוצץ סלע ואין הלכה פסוקה דק טיפין טיפין, that is, **"Had Moses not struck the rock, one would have learned the law without toil, without objections, and without contention; but because it is written (Num 20:11): 'And he struck the rock,' and the water ran down only drop by drop, those who study the law are therefore like a hammer that shatters a rock, and there is no clear and settled ruling, but it proceeds only drop by drop."** The same is also to be found in the book *Megalle amykkoth* (or *amykkos*), fol. 20, col. 2, in the seventy-fourth *Ofan*. Concerning such contentions, the following is likewise read in the Talmudic tractate *Sora*, fol. 47, col. 2, and in the tractate *Sanhedrin*, fol. 88, col. 2: משרבו תלמידי שמאי והילל שלא שימשו כל צרכן רבו מחלוקות בישראל ונעשית תורה לשתי תורות, that is, **"After the disciples of Shammai and Hillel multiplied, who did not serve as they necessarily ought to have done, the contentions in Israel increased, and the law was made, as it were, into a twofold law."** But in the Talmudic tractate *Cholin*, fol. 7, col. 1, these disagreements are attributed to pride, where it is read: משרבו זחיחי לבב רבו מחלוקת, that is, **"From the time that the proud multiplied, the contentions increased."**

Notwithstanding the fact that such disputes run directly contrary to one another, and thus one party must necessarily be in the wrong, the rabbis nevertheless teach that they are all the Word of God, as can be seen in the Talmudic tractate *Erúvin, fol. 13. col. 2.*, where it is written: אמר רבי אבא אמר שמואל שלש שנים נחלקו בית שמאי ובית הלל הללו אומרים הלכה כמותנו והללו אומרים הלכה כמותינו יצתה בת קול ואמרה אלו ואלו דברי אלהים חיים הן והלכה כבית הלל:

That is: *Rabbi Abba* says that *Samuel* said: For three years the house of *Shammai* and the house of *Hillel* were in dispute with one another, and when the one side had said that the ruling follows us, and the other side made it known that the ruling follows us, a voice came down from heaven and spoke: both (what *Shammai* and *Hillel* teach) are the Word of God, but the ruling follows the house of *Hillel*. Concerning this, the following is also to be found in the *Rabboth* (or *Rabbos*), in *Bamidbar Rabba*, in the fourteenth *Parascha, fol. 210. col. 4.*, from the Talmudic tractate *Chagiga, fol. 3. col. 2.*: בעלי אסופות אלו תלמידי חכמים שיושבין אסופות אסופות ועוסקין בתורה: הללו מטמאין והללו מטהרין

הללו אוסרין והללו מתירין הללו פוסלין והללו מכשירין: שמא יאמר אדם היאך אני למד תורה מעתה ת"ל נתנו מרעה אחד אל אחד נתנן פרנס אחד אמרן מפי אדון כל המעשים ברוך הוא שנ' וידבר אלהים את כל הדברים האלה אף אתה עשה אזנך כאפרכסת וקנה לך לב שומע את דברי המטמאים ואת דברי המטהרים את דברי האוסרין ואת דברי המתירים את דברי הפוסלין ואת דברי המכשירין: That is: The men of the assemblies are the disciples of the wise, who stand assembled and study the Law: these declare a thing unclean, those declare it clean; these forbid it, those permit it; these hold it to be unlawful, those hold it to be lawful. But someone might say: since these hold a thing to be unclean while those hold it to be clean, these forbid it while those permit it, these declare it unlawful while those declare it lawful, how then am I to learn the Law? The text means to say this: these teachings are given by one Shepherd; one God gave them, one Sustainer or Ruler spoke them; they come from the mouth of the Lord of all works, the blessed God, as it is said (Exod 20:1): And God spoke all these words. So let your ears be like a funnel, and acquire for yourself a heart that is able to hear the words of those who declare a thing unclean and of those who declare it clean, the words of those who forbid and the words of those who permit, the words of those who declare something unlawful and the words of those who declare it lawful. So too it is written in the book *Ammudé haSchifa, fol. 42. col. 1.*, under the title *Ammud harevi'i*, as follows: אף על פי שזה אוסר וזה מתיר אלו ואלו דברי אלהים חיים ויכולים שניהם להתקיים לעתיד that is: Although this one forbids something and that one permits the same thing, both are nevertheless the Word of God, and both can be confirmed in due time.

Indeed, they go so far as to claim that Moses received all the disputes found in the Talmud from God on Mount Sinai, as is reported in the *Jalkut chádasch* under the title *Luchóth* (or *Lúchos*), number 74, fol. 114, col. 1, from the book *Megillé amykkóth* (or *amykkos*), fol. 20, col. 1, in the seventy-fourth *Ofan*, where the words read as follows: משה קבל תורה מסיני אפילו מחלוקת שמאי והלל גרמו קמלת מ"שה במחרוקת שמאי והלל הבל שמעו מסיני that is, Moses received the Law from (Mount) Sinai, including even the dispute between *Schámmai* and *Hillel*, which is indicated by the word משה *Mósche* (that is, Moses, namely through the letters M., Sch., and H., for when read backwards and forwards by *Notárikon* it yields *Machalóketh Schámmai, Hillel, haccól schámëü miSsinái*, that is, the dispute of Schámmai and Hillel: all of this one has heard from Mount Sinai).

Further, they teach that the Law existed before the creation, and that Adam and some of his descendants knew it before it was given on Mount Sinai. That it existed before the creation of the world is taught by Rabbi Eliezer in his Chapters, in the 3rd chapter, with these words: שבעה דברים נבראו עד שלא נברא העולם ואלו הן והתורה הגיהנם וגן עדן וכסא הכבוד ובית המקדש והתשובה ושמו של משיח תורה מנין שנאמר יי' קנני ראשית דרכו קדם מפעליו מאז קדם דל קודם שלא נברא העולם. גיהנם מנין שנ' כי ערוך מאתמול תפתה מאתמול עד שלא נברא העולם. גן עדן מנין שנא' ויטע יי' אלהים גן בעדן מקדם עד שלא נברא העולם. כסא הכבוד מנין שנ' נכון כסאך מאז מאז עד שלא נברא העולם. בית המקדש מנין שנ' כסא כבוד מרום מראשון מראשון עד שלא נברא העולם. תשובה מנין שנ' בטרם הרים ילדו ותשב אנוש עד דכא עד שלא נברא העולם. שמו של משיח מנין שנ' לפני שמש ינון שמו וכתיב אחד אומר ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ומצאותיו מקדם שבעה דברים נבראו עד שלא נברא העולם that is: Seven things were created before the world was created; and these are: the Law, Hell, Paradise, the Throne of Glory, the Temple, Repentance, and the Name of the Messiah. From where is the Law proven? Because it is said (Prov 8:22): "The Lord possessed me at the beginning of His ways, before His works, from that time" (when nothing yet existed), and the little word "before" signifies: before the world was created. From where is Hell proven? Because it is said (Isa 30:33): "For Tophet" (which signifies the hellish fire) "was prepared yesterday," and the word *meithemol*,

that is, “yesterday,” signifies as much as: before the world was created. From where is Paradise proven? Because it is said (Gen 2:8): “And God the Lord planted a garden in Eden, *mikkedem*,” that is, “from eternity” (as Rabbi Eliezer wishes to understand it here, and as the word *mikkedem* is also taken in Hab 1:12, where it actually means “toward the east”), and the word *mikkedem* signifies: before the world was created. From where is the Throne of Glory proven? Because it is said (Ps 93:2): “From that time your throne stands firm,” and “from that time” signifies: before the world was created. From where is the Temple proven? Because it is said (Jer 17:12): “A throne of glory, an eminence from the beginning,” and the words “from the beginning” signify as much as: before the world was created. From where is Repentance proven? Because it is said (Ps 90:2-3): “Before the mountains were born” (that is, created) “etc., *taschef enosch*,” that is (as it is here incorrectly understood): “You cause man to do repentance,” and the word “before” signifies: before the world was created. From where is the Name of the Messiah proven? Because it is said (Ps 72:17): “His name was begotten before the sun.” And another passage (Mic 5:2) states: “And you, Bethlehem Ephrata, are you too small to be among the thousands of Judah? And his goings forth are from the beginning, from eternity,” before the world was created. This same thing is also read in the Talmudic tractate *Pesachim fol. 54. col. 1.* and in the tractate *Nedarim fol. 39. col. 2.,* though with some variation.

How long it had existed before the creation of the world is taught by the Talmud in the tractate *Shabbath* (or *Shabbas*, fol. 88, col. 2), where it is reported that the angels addressed God the Lord, when He had wished to give the Law to Moses in heaven, in the following manner: מה לילוד אשה בינינו אמרו להן לקבל תורה בא . אמרו לפניו חמודה גנוזה שגנזה לך מתשע מאות ושבעים וארבעה דורות קודם שנברא העולם אתה מבקש ליתנה לבשר ודם מה אנוש כי תזכרנו that is: What does one born of a woman have to do among us? But when God had answered them that he had come to receive the Law, they said to Him: Do You wish to give to flesh and blood that beloved and preserved (Law) which, nine hundred and seventy-four ages before the six days of creation, before the world was created, had been preserved with You: what is man, that You are mindful of him?

That Adam knew the entire Law is written in the book *Les arje fol. 96. col. 4.* as follows: מוחמת האור הגדול שנברא עם אדם הראשון היה לו שכל מהיר והיה מבין כל התורה כולה ולא היה צריך לחורה שבעל פה that is: On account of the great light which was created together with the first man, he possessed a clear understanding, and comprehended the entire Law, and had no need of the oral Law. And in the book *Mikrae kodesch*, in the fourteenth chapter of the first part, *fol. 42. col. 1.*, Rabbi *Samiga* teaches as follows: הסתכל היטב וראה שמכל המאמרים שהזכרתי יש לך ראיה גמורה שאדם הראשון קודם חטאו היה מקיים כל התודה כולה ואין צריך להאריך בביאורם . ואין ספק שהמצוה שגטצטוה בה אדם הראשון שכה היו נכללים כל המצוות דאי שהיא אנכי ולא יהיה לך that is: Consider carefully and observe that from all the statements which I have mentioned you have complete proof that the first man, before he committed his sin, observed and kept the entire Law, and it is not necessary to dwell at length on the explanation thereof. Likewise there is no doubt that in that which was commanded to the first man, namely: “I am the LORD your God, etc. You shall have no other gods before Me,” all the commandments were most certainly comprehended.

From Adam, however, *Seth* is said to have learned the Law; from *Seth*, *Enoch*; from *Enoch*, *Shem*; and from *Shem*, *Abraham*: concerning which the following is read in the book *Avodath* (or *Avodas*)

hakkodesch, in the 3rd part, chapter 20, *fol. 80. col. 4.*: מצאתי במדרש אמר רבי יוחנן בן נורי נטל הקב"ה את שם בנה ונפרישו לכהן עליון . לשרתו חשוד . שכינתו עמו וקרא שמו מלכיצדק כהן עליון מלך שלם והיה יפה אחין לומר תורה היכני במדרשו עד שבא אברהם ולמד תורה במדרשו של שם ונתעסק הקב"ה בציבותם שפקדן כל האחרים . בא אברהם והתפלל לפני הקב"ה שישרה שכינתו תמיד בביתו של שם והודה לו שנאמר אתה כהן לעולם על דברתי מלכי צדק . אמר רבי יוחנן והלא יפת היה הגדול למה נטל שם הכהונה . בשביל שהיה מתעסק תמיד בתורה . ופרש מדרכי העולם . ומאין היה לו תורה אלא אדם הראשון ידע התורה . והגיהה בקבלה לשח בנו . ואחר כך באה לידי חנוך עד שבאה לשם והיה מתעסק בה . א"ל ר' יוסי אם התורה היתה במדרשו של שם למה הוצרך הקב"ה לצוות לבני נח אותם שבע מצוות שנוצטו . שהרי התורה נכתבה קודם לכן . אלא אמר ר' יצחק בשעה שהמבול בא לעולם נכוסו לתיבה מרוב צערם נשתכחו התורם ממנו אלא אמר הק"ה אם אומר להם שישמרו את תורתי - יפרקו כל העול מהם כאמרים שאמרו ודעת דרכיך לא חפצנו אלא אתן להם דבנים מועטים וישמרון אותם עד שיבא מי שישמור כולה וזה היה אברהם שנ' עקב אשר שמע אברהם בקולי וגו' וכיון שלבד משם התורה קבל על עצמו שישמור את כלה that is: I have found in the *Midrash* that Rabbi *Jochanan*, the son of *Nuri*, said: the holy and blessed God took *Shem*, the son of *Noah*, and set him apart as priest of the Most High, that he should serve Him; He also caused His Majesty to dwell with him, and called his name *Melchizedek*, a priest of the Most High and king of *Salem*. His brother *Japheth*, however, learned the Law from him in his school, until Abraham came and learned the Law in the school of Shem, whereupon God dealt with Abraham alone, so that all others were forgotten. Thereafter Abraham came forward and besought God that He would cause His Majesty to dwell continually in the house of Shem, which He also promised him, as it is said (Ps 110:4): "You are a priest forever, after the manner of Melchizedek." Rabbi *Jochanan* said: was not *Japheth* the eldest? Why then did *Shem* receive the priesthood? Because he studied in the Law at all times and separated himself from the ways of the world. But where did he obtain the Law? The first man, *Adam*, knew the Law and transmitted it to *Seth*, his son, by a *tradition*, or oral teaching; thereafter it came to *Enoch*, until *Shem* received it and studied therein. Rabbi *José* said to him: if the Law was in the school of *Shem*, why then did God find it necessary to command those seven commandments which were enjoined upon the children of *Noah*, seeing that the Law had already been written beforehand? To this Rabbi *Isaac* replied: at the time when the Flood came upon the world and they entered the ark, they forgot the Law on account of their great distress. And God also said: if I command them to keep My Law, they will cast off the entire yoke from themselves, as others did who said (Job 21:14): "We have no desire for the knowledge of Your ways"; therefore I will give them few words (that is, commandments), that they may keep these until he comes who will keep it entirely, and this was Abraham, as it is said (Gen 26:5): "Because Abraham obeyed My voice, etc." And after he likewise learned the Law from *Shem*, he took it upon himself to keep it entirely.

In the book *Schalscheleth hakkabbála*, *fol. 1. col. 1.*, the following is also written on this matter: אין ספק שלהיות אדם הראשון יציר כפיו של הק"בה היה שלם בכל החכמות הטבעיות ואלהיות הנכללות בתורת משה אשר נבראת קודם העולם כמו שדרשו חזל על פסוק ואהיה אצלו אמון וגו' ולכן נפל לומר שהיה בקי ורואה וצופה בכל מה שעתיד. וגם אין ספק שהדרך טבע כל האבות שנכשים ששלמם בניהם כמותם יותר כפי האפשרות כי האב המלמד שינם מקנאים בבנו ותלמידו . אם כן אדם מסר כל חכמתו אל שת בנו ושת לחנוך וחנוך .עשרהשל נשתלשל לנו לאברהם וליצחק ולעקב וכו' עד מתן תורה שבו השם יתברך מסרה בגלוי אל מר"עה ולכל ישראל ומהם נשתלשלה אל דור ודור עד היום הזה, that is: It is not to be doubted that, since the first man was a creature of the hands of God, he must have been perfect in all natural and divine wisdoms that are contained in the Law of Moses, which was created before the world, just as our Sages, of blessed memory, have taught concerning

the verse (Prov 8:30): "Then I was beside him as a nursling," etc. We may therefore say that he was on the level of our teacher Moses, upon whom be peace, as well as of Solomon, in all possible things. Nor is it to be doubted that all fathers by nature desire that their children become as perfect as they themselves are, and even more so, to the fullest extent possible; for a father and a teacher does not envy his son and his disciple. This being so, Adam taught all his wisdom to his son Seth, who was born in his image and his likeness; and from him it passed to Noah, and to Abraham, and to their generations, etc., until the Law was given (on Mount Sinai), for at that time the blessed God gave it openly to our teacher Moses, upon whom be peace, and to all Israel, and from him it was transmitted from one generation to the next, down to this very day.

In Rabbi Menachem of Recanati's commentary on the five books of Moses, at fol. 33, col. 1, in the *Parashah Bereshit*, on the words of Gen 4:8, "And Cain spoke with his brother Abel," the following is taught: אמרו קצת בעלי הקבלה כי אמירת קין עם הבל היתה בפרשת ציצית, that is, some of the Kabbalists say that Cain spoke with Abel about the *Parashah* (or section of the Law of Moses) in which the *zizis*, or *zizis*, that is, fringes or hems, are treated (namely, the words of Num 15:38-41). The dispute between Cain and Abel is thus said to have arisen on account of the *zizis*. In the book called *Ammudeha Shiva*, however, there stands at fol. 48, col. 2, under the title *Ammud Harevii*, another cause of that same dispute, described in these words: קין והבל אמרו רז״ל היו מחלקין את העולם ביניהם הבל לקח מטלטלין וקין קרקעות ואחר כך באו למחלוקת הבל אמר שלוף המדים שעליך שהם חלקי חלק מטלטלין וקין אמר פרה באוירא שאין לך חלק בארץ ועל זה באו לידי מחלוקת עד דכתיב (בראשית ד) ויקם קין ויהרג את הבל, that is, our Rabbis, of blessed memory, have said that Cain and Abel divided this world between themselves, and that Abel received the movable goods while Cain received the immovable goods. Thereafter they fell into a quarrel, and Abel said (to Cain): take off the clothes you are wearing on your body, for they belong to me and are a part of the movables, or movable goods; but Cain said to Abel: fly through the air, for you have no share whatsoever in the earth. Thereupon Cain rose up and killed Abel. In the *Targum Yerushalmi*, however, on the words of Gen 4:8, "And Cain spoke with his brother Abel," yet another cause of this quarrel that arose is given, where it is reported that Cain, out of anger that God had not regarded his offering, said to Abel that there is no Last Judgment and no Judge, and likewise no eternal life; but Abel maintained the contrary, by which they came into such conflict with one another that Cain struck Abel dead.

But to return to *Abraham*: in the *Jalkut Shimoni* on the Psalms, the opposite is taught, namely that he had no master who taught him the Law, but rather that his kidneys instructed him in it. There, at *numero 667, fol. 95, col. 2*, on the words of Ps 26:7, "I praise the LORD, who has counseled me," the following is written: רבי שמואל בר נחמני פותר קרא באברהם אב לא למדו רב לא היה לו ומי למדו חכמה תני רש״בי אמר מלמד שזמן לו הק״בה שני כליות היו נובעות חכמה ודעת that is: Rabbi Samuel, the son of Nachmani, interprets this passage as referring to *Abraham*. His father did not teach him, nor did he have any teacher; who then taught him wisdom? We learn that Rabbi Simeon, the son of Jochai, said: this teaches us that God prepared two kidneys for him, which caused wisdom and knowledge to flow forth from them. This is also taught in *Bereshit Rabbah* in the ninety-fifth *Parashah, fol. 87, col. 1*, in these words: בכל מקום שהיה יעקב יושב היה עוסק בתורה כשם שהיו אבותיו ועד עכשיו לא נתנה תורה וכתיב באברהם וישמור משמרתי ומהיכן למד אברהם את התורה רבן שמעון אומר נעשו שתי כליותיו כשתי כדית של מים היו נובעות תורה ומנין שכן הוא שנ׳ אף לילות יסרוני כליותי that is: In every place where Jacob dwelt, he studied the Law, just as his fathers had done. Yet until that time the Law had not yet been given,

and yet it is written of *Abraham* (Gen 26:5): “And he kept my commandments.” From where, then, did Abraham learn the Law? Rabbi Simeon says that his two kidneys were made like two water-vessels, and caused the Law to flow forth from them. But from where is it proven that this is so? Because it is said (Ps 16:7): “My kidneys instruct me in the night.”

Furthermore, concerning Abraham, the following is read in the Talmudic tractate *Kiddúschim fol. 82. col. 1.*: מצינו שעשה אברהם אבינו את כל התורה כולה עד שלא נתנה שנ’ עקב אשר שמע אברהם בקולי וישמור משמרתי מצותי חקותי ותורתי that is: We find that Abraham kept the entire Law before it was given, as it is said (Gen 26:5): “Because Abraham obeyed my voice and kept my ordinance” (that is, what I commanded him to keep), “my commandments, my statutes, and my laws.” And in the tractate *Jóma*, it is reported of him at *fol. 28. col. 2.* that he observed and kept not only the written but also the oral Law, where the words read as follows: אמר רב ואיתימא רב אשי קיים אברהם אבינו אפילו עירובי תבשילין שנאמר תורותי אחת תורה שבכתב ואחת תורה שבעל פה that is: *Raf* said, and if you will, *Raf Aschi* said: Our father Abraham kept even the commandment concerning the mixing of foods, for it is said (in the aforementioned passage, Gen 26:5): “My laws,” by which both the written and the oral Law are understood. The very same is also read in *Bereschíth rábba, fol. 17. col. 4.*, in the sixty-fourth *Paraschá*, though with a slight variation. Concerning the law of the mixing of foods, about which information is given in Chapter 16 of Buxtorff’s expanded *Judenschul*, the following is also written in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 21. col. 3.*, in the *Paraschá Lech lechá*: אברהם אבינו ע”ה רצה לקיים ענין התורה והעבודה וכמו שדרשו רבותינו ז”ל קיים אברהם אבינו אפילו עירובי עבשילין that is: Our father Abraham, upon whom be peace, kept the Law and the service of God, and indeed even the mixing of foods. However, since it is read in Abarbanel’s little book *Rosch amaná, fol. 6. col. 1.*: אמרו שלמה תקן עירובין that is: They (namely, our sages) say that Solomon instituted or established the mixing of foods, I would very much like to know how it can be reconciled that Abraham observed this practice, and yet Solomon was the first to have devised and established it.

Regarding the patriarch Isaac, Rabbi Bechai teaches in his aforementioned commentary on the Five Books of Moses, *fol. 29. col. 3.*, in the *Parascha Vajéra*, that Isaac was set to learning the Law in the third year of his age, where he speaks thus: מה שאיחר אברהם לעשות משתה יצחק עד יום הגמל אותו יתכן לפרש שביום גמלו הטיו לתלמוד תורה ואין לתמוה שהרי בן ג’ שנים הכיר אברהם את בוראו על כן לא רצה לעשות הסעודה לא ביום המילה והניח הדבר עד יום הגמלו אותו כדי שישמח בבנו בשמחת התורה שכתוב בה פקודי י”י ישרים משמחי לב ובענין זה נאמר דעה וזאת כי יבין שמועה גמולי מחלב: that is, that Abraham’s postponement of the feast on account of Isaac until the day on which he was weaned must be interpreted to mean that from the day on which he weaned him, he delivered him over to the learning of the Law; and one need not wonder at this, for behold, when Abraham was only three years old, he recognized his Creator, and for this reason Abraham wished to hold the feast neither on the day of Isaac’s birth nor on the day of his circumcision, but let the matter stand until he was weaned, so that he might rejoice over his son through the joy of the Law, of which it is written (Ps 19:9): “The commandments of the Lord are right, and rejoice the heart”; and just as it is written (Isa 28:9): “Whom shall he then teach knowledge, and to whom shall he make the thing heard to be understood? Those who are weaned from milk.” That Abraham recognized his Creator in the third year of his age is also stated in the Talmudic tractate *Nedarim*, *fol.* 32. *col.* 1., and in *Bereschith Rabba*, in the ninety-fifth *Parascha*, *fol.* 87. *col.* 1. And among the foolish Jews this is an entirely settled matter, that he was so intelligent in his third year. Indeed, it is read of *Ben Sira* in the little book *Ben Sira*, *fol.* 2. *col.* 2. and *fol.* 3.

col. 1. 2., that he not only spoke while still in his mother's womb, but also, as soon as he was born, was very intelligent and spoke rationally about many things.

There is no cause for wonder at this, since Rabbi Salomon Jarchi writes in his commentary on Gen 25:20 that Rebecca, when Isaac married her, was only three years old, where he states: כשבא אברהם מהר המוריה נתבשר שנולדה רבקה ויצחק היה בן ל"ז שנים שהרי או בפרק מתה שרה ומשנולד יצחק עד עקדה שנה ל"ז היו ובם צ' היתה כשנולד יצחק ובת ק"כז כשמתה שנ' ויהיו חיי שרה וגו' הרי ליצחק ל"ז שנים ובו בפרק נולדה רבקה המתין לה עד שתהא ראויה לביאה שלש שנים ונשאה that is: when Abraham came from Mount Moriah, he received the joyful news that Rebecca had been born, and Isaac was at that time thirty-seven years old, and Sara died at that very same time. And from the time that Isaac was born until Sara died, thirty-seven years had passed, and Sara was ninety years old when Isaac was born, and one hundred and twenty-seven years old when she died, as it is said (Gen 23:1): Sara was one hundred and twenty-seven years old. Behold, thirty-seven years, which was Isaac's age. At that very same time Rebecca was born, and after he had waited three years for her, until she became fit for marital cohabitation, he took her as his wife. Rebecca must therefore, according to this account, have already been of understanding in her third year. That a daughter who is three years old is fit for sexual intercourse is taught in the book *Emek hammelech* fol. 103, col. 4, cap. 95, under the title *Schaär Kirjath arba*, in these words: אמרו חז"ל אין האשה ראויה לביאה עד שתהא בת שלש שנים ויום אחד that is: our Sages, of blessed memory, say that a woman is not fit for marital cohabitation until she is three years and one day old, which is also confirmed in the Talmud in the tractate *Avoda sara* fol. 37, col. 1. And in the tractate *Sanhedrin* it is read at fol. 55, col. 2: בת שלש שנים ויום אחד מתקדשת בביאה that is: a daughter who is three years and one day old is betrothed through sexual intercourse.

But returning to the subject of the patriarchs' study of the Law, it is reported of Jacob in the *Jalkut Shimoni* on the first book of Moses, *numero 110, fol. 32, col. 3*: ויעקב איש תם יושב אהלים שני אהלים בית מדרשו של שם ובית מדרשו של עבר, that is: And Jacob was an upright man and dwelt in tents (as may be seen in Gen 25:27); he dwelt in two tents, in the school of Shem and in the school of Eber. Upon this follows: יעקב הלך בדרך החיים שהיה יושב אהלים ועוסק בתורה כל ימיו, that is: Jacob walked the path of life, inasmuch as he dwelt in the tents and studied the Law as long as he lived. And in Rabbi *Bechai*'s commentary on the five books of Moses, in the Parashah *Vajechi, fol. 58, col. 3*, on the words of Gen 48:22, "With my sword," after he has explained them, it is written as follows: או יהיה בחרבי בזכות התורה שהיו האבות דעצה בשכלם וקיימו אותה עד שלא נתנה: וכן דרשו ביעקב עם לבן גרתי שקיים כרשתו תרי"ג מצות, that is: Or the words "with a sword" signify as much as "through the merit of the Law," for behold, the fathers knew it from their own understanding and observed it before it was given. And thus the words (Gen 32:4), "I have sojourned with Laban as a stranger," are interpreted of Jacob to mean that under his dominion he observed the six hundred and thirteen commandments. In the lesser *Jalkut Reuven*, under the title *Sachuch*, *num. 15*, the following is also read: מפני מה זכה יעקב לחיים שלא בצער ושלא ביצר הרע כזמה שעתיד הק"בה ליתן לצדיקים לעתיד לבוא מפני שהיה בבית המדרש מקטנותו ועד זקנותו בקיא במקרא במשנה הלכות ואגדות שנאמר ויעקב איש תם יושב אהלים, that is: Why did Jacob become worthy of living without pain (and sorrow) and without *jetzer hara*, that is, evil disposition and nature, just as the blessed God will grant to the righteous in the time to come: because from his youth until his old age he was in the school, and was well versed in the Bible and in the Mishnah (that is, in the Talmud), and well versed in the Halachoth (or *Halachas*), that is, decisions, as well as in the *Aggadoth* (or *Aggados*), that is, entertaining narratives. Likewise it is written in the *Jalkut*

Chadash, fol. 90, col. 3, num. 140, under the title *Yitzhak*, concerning Jacob: רבי שמואל בר נחמן אמר כל ספר תהלים חזקיה אמר שנ' ואתה קדוש יושב תהלות ישראל, that is: Rabbi *Samuel bar Nachman* has said that he recited the entire book of Psalms, as it is stated (Ps 22:4): But thou art holy, O thou that dwellest amid the praises of Israel.

How does all of this agree with what the aforementioned Rabbi *Bechái* teaches in his mentioned commentary on the *Parascha Vajischlach Jethro*, fol. 92, col. 1? There he was of an entirely different opinion when he says: בא נח כשנברא אדם הראשון נצטוה על ו' מצות כדי שיתקים העולם בשש קצוות. וכשבא נח נצטוה על השביעית זו אבר מן החי אברהם על השמינית זו המילה יעקב על התשיעית זוהי גיד הנשה כשבאו ישראל נתן להם י' הדברות שהן כללות תרי"ג מצות ועל זה אמר הכתוב בקרבנות הנשיאים כף אחת עשרה זהב מלאה קט"רת מלאה תרי"ג גי' הקו"ף מתחלפת בדל"ת: After the first man was created, six commandments were enjoined upon him, so that the world might subsist in its six extremities. When Noah came, the seventh commandment was enjoined upon him, namely that he should not eat a limb from a living animal. Abraham received the eighth, namely circumcision, and Jacob the ninth, namely concerning the displaced sinew (Gen 32:32, that one should not eat it). But after the Israelites came, the ten commandments were given to them, which contain the six hundred and thirteen commandments within themselves. Therefore Scripture says (Num 7) concerning the offerings of the twelve princes: one bowl worth ten shekels of gold, full of קטורת *Ketóreth*, that is, incense, where the word *Ketóreth* yields six hundred and thirteen by *Gematria*, since the letter *Koph* is exchanged with the *Daleth* through the alphabet *Atbasch*. The same is also found in the book *Cad hakkémach*, fol. 21, col. 3. If, then, Jacob had only 9 commandments, how could he have observed the six hundred and thirteen, which are supposed to have first been given on Mount Sinai? Furthermore, it also stands in the Talmudic tractate *Avóda sára*, fol. 9, col. 1: תנא דבי אליהו ששת אלפים שנה והאעולם שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח: that is, those of the house of *Elia* teach: the world will stand for six thousand years; two thousand will be the days of the wilderness, two thousand the days of the Law, and two thousand the days of the *Messiah*. And Rabbi *Solomon Jarchi* writes in his commentary thereon: ששת אלפים גזר על העולם להתקיים כמנין ימי השבוע וביום השביעי שבת ותשבנה אלפים נח לעולם שני אלפים ראשונים נגד עליו להיות תוהו כלא תורה: ושני אלפים תורה כלא ימות המשיח: ושני אלפים ימות המשיח: That is: six thousand years are appointed for the world to endure, according to the number of the days of the week; but on the seventh day is the Sabbath, and the world will rest in the seventh thousand. Over the first two thousand it is appointed that they should be empty or desolate, and without the Law; and two thousand should be the time of the Law, without the days of the Messiah; but the last two thousand years should be the days of the Messiah. This is also read in the Talmudic tractate *Sanhedrin*, fol. 97, col. 1. If, then, the first two thousand years of the world were supposed to be without the Law, how could it have been known and observed from Adam and others onward?

Since this matter concerns the Law, I must also point out how the irrational rabbis claim that children learn the Law while still in their mother's womb, but that as soon as they are born, they are supposed to forget it again. This is written in the *Jalkut Shimoni* on the first book of Moses, *fol.* 10. *col.* 4. *numero* 38, as follows: עד שהולד במעי אמו מלמדין אותו כל התורה כולה: שנאמר ויורני ויאמר לי יתמך דברי לבך וגו' וכיון שיצא לאויר העולם בא מלאך וסטרו על פיו ומשכח כל התורה שנאמר לפתח חטאת רובץ: That is: So long as the child is in its mother's womb, it is taught the entire Law, as it is said (Prov 4:4): "And he taught me, and said to me: let your heart receive my words." But when it comes out into the air of the world, an angel comes and strikes it upon its mouth, and causes it to forget the entire Law

again, as it is said (Gen 4:7): “Sin lies at the door.” This fable is taken from the great book of lies, the Talmud, in which, in the tractate *Nidda, fol.* 30. *col.* 2., it is described how the child lies in its mother’s womb, and the following passage comes after that: ונר דלוק לו על ראשו וצופה ומביט מסוף העולם ועד סופו שנ׳ בהלו נרו עלי ראשי לאורו אלך חשך ואל תתמה שהרי אדם ישן כאן ורואה חלום באספמיא ואין לך ימים שאדם שרוי בטובה יותר מאותן הימים שנ׳ מי יתנני כירחי קדם כימי אלוה ישמרני ואיזה ימים שיש בהם ירחים ואין בהם שנים הוי אומר אלו ירחי לידה ומלמדין אותו כל התורה שנ׳ ויורני ויאמר לי יתמוך דברי לבך שמר מצותי וחיה ואומר בסוד אלוה עלי אהלי מאי ואומר וכי תימא נביא הוא דקאמר תא שמע בסוד אלוה עלי אהלי וכיון שבא לאויר העולם בא מלאך וסטרו על פיו ומשכחו כל התורה כולה שנ׳ לפתח חטאת רובץ ואינו יוצא משם עד שמשביעין אותו שנ׳ כי לך תכרע כל ברך תשבע כל לשון כי לך תכרע כל ברך זה יום המיתה שנ׳ לפניו יכרעו כל יודעי עפר תשבע כל לשון זה יום הלידה שנ׳ נקי כפים ובר לבב אשר לא נשא לשוא נפשו ולא נשבע למרמה: ומה היא השבועה שמשביעין אותו הוי צדיק ואל תהי רשע ואפילו כל העולם כולו אומרים לך צדיק אתה היה בעיניך כרשע הוי יודע שהקב״ה טהור ומשרתו טהורים ונשמה שנתן בך טהורה היא אם אתה משמרה בטהרה מוטב ואם לאו הריני: ונר דלוק על ראשו: that is: And upon his head a light burns for him, and he gazes and sees from one end of the world to the other, as it is said (Job 29:3): “When His lamp shone upon my head, and by His light I walked through darkness.” But you must not wonder at this, for a man sleeps here and sees a dream in Spain. There are also no days in which it goes better for a person than in those same days (when he is in his mother’s womb), as it is said (Job 29:2): “Oh, that I were as in months past, in the days when God watched over me!” What kind of days are those, then, in which there are months but no years? Say: those are the months of birth. It (namely, the child) is also taught the entire Law, as it is said (Prov 4:4): “And he taught me, and said to me: let your heart receive my words, keep my commandments, and live.” And he (Job) says (Job 29:4): “When the secret of God was upon my tent.” What does this mean, that (Job) says this? If you would say that he was a prophet and spoke it thus, then come and hear: (I answer this, for it is indeed written that he said:) “When the secret of God was upon my tent.” But after the child comes into the air of the world (and is born), an angel comes and strikes it upon its mouth, and causes it to forget the entire Law, as it is said (Gen 4:7): “Sin lies at the door.” It does not go forth, however, until it has been made to swear, as it is said (Isa 45:23): “For to you (though it should read: to me) shall every knee bow, and every tongue swear.” (The words) “For to you shall every knee bow” signify the day of death, as it is said (Ps 22:30): “Before me (though it should read: before Him) shall bow all who go down to the dust.” (And the words:) “And every tongue swear” signify the day of birth, as it is said (Ps 24:4): “He who has clean hands and a pure heart, who has not lifted up his soul to vanity, and has not sworn deceitfully.” What kind of oath is it, then, with which it is made to swear? (One says to it:) Be righteous (or pious) and not wicked, and even if the whole world were to say to you, “You are righteous,” still regard yourself as though you were wicked; and know that the holy and blessed God is pure, and His servants are pure, and the soul that He has placed within you is pure. If you preserve it in purity, it is well; but if not, behold, I will take it from you again.

In Rabbi Aharon Shmuel’s book *Nischmárth ádam*, the following is also read concerning this matter at fol. 26, col. 1, in the 6th chapter: ונוכל עוד לומר על דרך מאר״זל שבבטן אמו לומד האדם כל התורה כולה וכשיצא לאור העולם בא מלאך וסטרו על פיו ומשכח ממנו כל התורה כולה ואחר כך כשיגדל ובעל אבידה מחזר על אבידתו וגע לחפש אחר האבידה לאור הנר השכלי אז ימצא חכמה ודעת מה שסובב ממנו ועל כן אמר הכתוב אשרי אדם מצא חכמה וגו׳ בל׳ מציאה עד״ש אם תבקשנה ככסף וכמטמונים תחפשנה אז תבין יראת ה׳ ודעת אלהים תמצא ונודע שהעיון בתורה היא דעת אלהים וזהו שאמרנו על פסוק כי חיים הם למוצאיהם ולכל בשרו מרפא והכוונה כי מציאת התורה שאבדה ממנו

משכבר יצא לאור העולם הוא חיים בעולם הבא חיים נצחיים ולכל בשרו מרפא שנתרפא ממכתו שסטרו המלאך על פיו ושכח התורה ועל ידי זה נרפא ממכתו כי חזר לכמות שהיה That is: We can also speak further, according to what our Rabbis, of blessed memory, have said, namely that a person learns the entire Law in his mother's womb, but when he comes out into the air of the world, an angel comes and strikes him upon his mouth, causing him to forget the entire Law. Afterwards, however, when he grows up and, like one who has lost something, goes in search of what he has lost and endeavors to seek the lost thing by the light of the lantern of reason, he then finds the wisdom and knowledge which he had lost. For this reason Scripture says (Prov 3:13): "Blessed is the man who finds wisdom," etc., and uses the word "find," in accordance with what is written (Prov 2:4-5): "If you seek her (namely, wisdom) like silver, and search for her like treasures, then you will understand the fear of the Lord, and find the knowledge of God." Now it is well known that the contemplation of the Law is the knowledge of God, and this is what we say concerning the words (Prov 4:22): "For they (namely, the words of God) are life to those who find them, and a medicine to all his flesh," the meaning and sense of which is this: that the finding of the Law, which he lost when he came out into the air of the world, is life, and in the world to come eternal life, and likewise a medicine to all his flesh, in that he is healed of the blow which the angel struck upon his mouth, through which he forgot the Law, and thereby is healed of his wound, for he returns to what he was before. On this matter one may also consult the book *Avodáth hakkódesch*, fol. 42, col. 1, in the 23rd chapter, under the title *Chelek haavóda*, as well as the book *Ben däath* (or *dáas*), fol. 10, col. 1, on the eighth Psalm.

The Jews furthermore teach that the written Law cannot be understood without the oral Law, but must be explained by means of it, and they hold their *Talmud* in far higher esteem than the Bible, imagining also that everything their rabbis have taught and still teach is necessarily to be believed and followed. That the written Law cannot be understood without the oral Law is written in the book *Cad hakkémach*, fol. 77, col. 3, as follows: חמשה סדרים אלו הם תורה שבעל פה כי עקר התורה היא תורה שבעל פה שאין תורה שבכתב יכולה להתבאר כי אם על ידי תורה שבעל פה: that is, The six *Sedarim*, or orders (of the Talmud), are the oral Law, for the foundation or chief work of the Law is the oral Law, since the written Law cannot be explained except through the oral Law. And in the book *Misbeäch hassahaf* by Rabbi *Schlómo ben Mórdechai*, the following is read in the fifth chapter: אי אפשר לעמוד על עיקר תורתנו הקדושה שהיא תורה שבכתב כי אם על ידי תורה שבעל פה: that is, It is impossible for us to stand upon the foundation of our holy Law, which is the written Law, otherwise than through the oral Law, which is its interpretation. Rabbi *Joseph Gekatilia* also writes in his book *Scháare órah*, fol. 11, col. 2, concerning this as follows: תורה שבכתב על ידי תורה שבעל פה נדרשת וגו' ושתי התורות מתדבקות כשני עפרים תאומי צביה ומפריד ביניהם עליו נאמר ונרגן מפריד אלוף והונה כמי שאין לו אלוה כלל: that is, The written Law is explained through the oral Law, *etc.*, and these two Laws cleave to one another like two young twin roes; and whoever separates them from one another, of such a one it is said (from Prov 16:28): A whisperer separates the teacher, and such a person is as one who has no God at all.

That the Talmud is held in higher esteem by the Jews than the Bible, I prove from the fact that in the Talmudic tractate *Báva mezia*, fol. 33, col. 1, the following is written: תנו רבנן העוסקין במקרא מדה ואינה מדה במשנה מדה ונוטלין עליה שכר גמרא אין לך מדה גדולה מזו: that is, Our rabbis teach: those who study the Bible do something that is a virtue, or also not a virtue; those who study the Mishnah do something that is a virtue, and receive a reward for it; but those who study the Gemara do something that is the greatest virtue. This is also found in the fifteenth chapter of *Massecheth Sopherim*, fol. 13, col. 2,

and in *Massecheth dérech érez súta*, fol. 20, col. 4, as well as in the book *Cad hakkémach*, fol. 77, col. 3. And in the aforementioned *Massecheth Sopherim*, in the said fifteenth chapter, fol. 13, col. 2, one reads further: משל המקרא כמים המשנה כיין והששה סדרים כקונדיטון. אי אפשר לעולם בלא מים ואי אפשר לעולם בלא יין ואי אפשר לעולם בלא קונדיטון ואיש עשיר מתכלכל בשלשתן כך אי אפשר לעולם בלא מקרא ובלא משנה ובלא הששה סדרים לעולם: that is, The Bible is like water, the Mishnah like wine, and the six orders (that is, the Gemara, which is so called here) like spiced wine. The world cannot exist without water, the world cannot exist without wine, the world cannot exist without spiced wine, and a rich man is sustained by all three. Likewise, the world can never exist without the Bible, without the Mishnah, and without the six orders (that is, as mentioned, the Gemara). Upon this, the following is added there: ועוד נמשלה התורה כמלה המשנה כפילפלין והששה סדרים כבשמים ואי אפשר לעולם בלא מלח ואי אפשר לעולם בלא פילפלין וא"א לעולם בלא בשמים ואיש עשיר מתכלכל בשלשתן כך אי אפשר לעולם בלא למקרא ואי אפשר לעולם בלא משנה ואי אפשר לעולם בלא הששה סדרים: that is: Furthermore, the (written) Law is like salt, and the Mishnah like pepper, and the Gemara like spice: the world cannot exist without salt, the world cannot exist without pepper, the world cannot exist without spice, and a rich man is sustained by all three; likewise, the world cannot exist without the Bible, without the Mishnah, and without the Gemara. So too is it stated in the aforementioned book *Cad hakkémach*, fol. 77, col. 3: כל מי שבידו מקרא ומשנה ואין בידו תלמוד אסור להתערב עמו שנאמר ועם שונים אל תתערב: that is, Whoever has the Bible and the Mishnah in hand but does not engage with the Talmud (that is, the Gemara), with such a person one should not associate, as it is said (Prov 24:21): Do not associate with those who change. In the book *Schâare Zédek*, however, it is said at fol. 9, col. 3: מי שקורא מקרא בלא משנה ותלמוד דומה כמי שאין לו אלוה: that is, One who reads the Bible without the Mishnah and the Talmud (that is, the Gemara) is like one who has no God. And in the Talmudic tractate *Erúvin*, fol. 21, col. 2, as well as in the tractate *Gittin*, in Rabbi Solomon Jarchi's commentary, fol. 57, col. 1: בני הזהר בדברי סופרים יותר מדברי תורה: that is, My son, pay more heed to the words of the scribes (that is, of the rabbis, who wrote down the oral law) than to the words of the Law (of Moses). In the same manner, one reads in the book *Caphtor uphérach*, fol. 121, col. 1: רבא אמר תדע לך שדברי סופרים חביבים מדברי נביאים: that is, The Rabbi said: the words of the scribes are more pleasing than the words of the prophets. In *Médrasch mischle*, however, it is taught in a godless manner at fol. 1, col. 3: אפילו שיחת חולין שלהן שקולה כנגד כל התורה: that is, Even their (namely, the sages') ordinary conversation is to be considered equal to the entire Law.

No one who has devoted himself to the study of the Talmud should turn back and study the Bible, as is indicated in the Talmudic tractate *Chagiga* fol. 10. col. 1. with these words: וליכא דא פלגא וליכא ואין שלום אמר רב כיון שיוצא אדם מדבר הלכה לדבר מקרא שוב אין לו שלום: that is, he who goes out and comes in has no peace (or no good fortune, as is written in Zech 8:10). The Rav has said: When a man goes from the Halacha (that is, the Talmudic statutes and teachings) to the Bible, he has no more good fortune. From all of this it is sufficiently evident how highly the hardened Jews esteem their Talmud and the statutes of their rabbis, and how little they regard the Bible.

The Jews are also obligated to give credence to everything the rabbis teach and to live accordingly, for in Rabbi Bechai's aforementioned commentary on the Five Books of Moses, in the Parashah *Vehajacekef, fol. 201. col. 4.*, it is taught thus: דברי חכמים דברי אלהים חיים הן That is: The words of the wise are the words of the living God. Likewise, Rabbi Solomon Jarchi comments on the words of Deut 17:11, "According to the law which they shall teach thee, and according to the judgment

which they shall tell thee, thou shalt do; thou shalt not decline from the word which they shall show thee, to the right hand, nor to the left," in the following manner: אפילו אומר לך על ימין שהוא שמאל ועל שמאל שהוא ימין וכל שכן שאומר לך על ימין ימין ועל שמאל שמאל That is: Even if he (namely the judge, who among the Jews must be a rabbi) tells you that the right hand is the left and the left is the right (you must still do what he tells you), and how much more so when he tells you that the right is the right and the left is the left. The very same thing is also taught by Rabbi Bechai in his commentary on the aforementioned words of Deut 17:11, *fol. 207. col. 2.*, in the Parashah *Schophetim*, where he additionally states: אף על פי שאינו בחכמא כשאר השופטים שהיו לפניו צריך אתה לשמוע לו That is: Even if he is not as wise as other judges who came before him, you are nonetheless obligated to obey him.

No one is permitted to contradict his rabbi or oppose him, as can be seen in the Talmudic tractate *Sanhedrin fol. 110. col. 1.*, where it is written: אמר רב חסדא כל החולק על רבו כחולק על השכינה שנאמר בהצותם על יי׳. אמר רב אמר בר חנינא כל העושה מריבה עם רבו כעושה עם שכינה שנאמר המה מי מריבה אשר רבו בני ישראל על יי׳. אמר רבי חנינא בר פפא כל המתרעם על רבו כאלו מתרעם על שכינה שנאמר לא עלינו הלונותיכם כי אם על יי׳: That is: Rav Chasda has said, whoever contradicts his rabbi or teacher does just as much as if he were contradicting the Divine Majesty, as it is said (Num 26:9): when they rose up against the Lord. Rav has said, reporting what the son of Channina said: whoever quarrels with his rabbi does just as much as if he were quarreling with the Divine Majesty, as it is said (Num 20:13): This is the water of strife, over which the children of Israel strove with the Lord. *Rabbi Channina*, the son of *Papa*, has said: whoever murmurs against his rabbi does just as much as if he were murmuring against God, as it is said (Exod 16:8): Your murmuring is not against us, but against the Lord. This is also found in the *Jalkut Schimoni* on the Five Books of Moses, *numero* 258, *fol.* 74, *col.* 2, and in the book *Menorath hammaor*, *fol.* 20, *col.* 1, under the title *Ner scheni, perek scheni, kelal schevii, chelek scheni*. In the last-mentioned book, however, the *Menorath hammaor*, the following words precede it: אף על פי שהחולק עם כל אדם גורם כל הרעות שבעולם החולק עם רבו הוא עון פלילי ודבק עולם ונחשב לו כאלו חולק עם השכינה: that is, Although the one who quarrels with any person whatsoever causes all the evil in the world, yet the one who quarrels with his rabbi commits a transgression that must be brought before the judges, and destroys the world, and it is reckoned to him as though he were quarreling with God.

What punishment those deserve who transgress the sayings of the Rabbis is taught by the Talmud in the tractate *Erúvin*, *fol.* 21, *col.* 2, in these words: העובר על דברי סופרים חייב מיתה, that is, Whoever transgresses the words of the scribes is guilty of death. By these words of the scribes, however, Rabbi *Salomon Jarchi* understands, in his commentary thereon, everything that the Rabbis newly devised and commanded, and he calls them there: דברי סופרים חדשים שנתחדשו בכל דור ודור לגזור גזר וסייג, that is, The new words of the scribes, which have been newly introduced in every generation, in order to make a fence and hedge around the Law. So too is it read in Rabbi *Bechai*'s commentary on the five books of Moses, in the *Parascha Tásría*, *fol.* 105, *col.* 2: עובר על דברי חכמים חייב מיתה שנאמר כה אמר יי׳ אלהי ישראל ארור האיש אשר לא ישמע את דברי הברית הזאת, that is, Whoever transgresses the words of the sages is worthy of death, as it is said (Jer 11:3): Thus speaks the Lord, the God of Israel, cursed be he who does not obey the words of this covenant. This is also to be found in the tractate *Avóda sára*, *fol.* 27, *col.* 2, in the *Tosephóth*. And in the book *Schylchán áruch*, in Part II, *Jóre Déa*, number 334, §. 43, *fol.* 306, *col.* 1, it is taught: על כ״ד דברים מנדין את האדם ואלו הם א׳ המבזה את החכם אפילו לאחר מותו. ב׳ המבזה שליח בית דין. ג׳ הקורא לחבירו עבד. ד׳ המזלזל בדבר אחד מדברי סופרים ואין

צריך לומר מדברי תורה וגו׳, that is, For twenty-four things (or causes) a person is placed under the ban, and they are as follows. First, one who despises a sage, even if it occurs after that person's death. Second, one who despises a person sent by the court. Third, one who calls his fellow a slave. Fourth, one who scorns a single word of what the scribes have said (and it is not necessary to mention the words of the Law), etc. From this it is therefore evident how highly the Rabbis' teachings and interpretations are to be esteemed, and how carefully they are to be observed.

Since the teaching of the Rabbis is held in such high esteem, it is easy to conclude that they must also be greatly honored and feared. On this subject, the book *Menoráth hammaór, fol. 68. col. 1.*, in the first chapter, under the title *Ner revii, kelál revii, chélek schéni*, teaches as follows: אַף עַל פִּי שֶׁחַיָּב אָדָם לְכַבֵּד לְתַלְמִידֵי חֲכָמִים וְלִירָא מֵהֶם גָּדוֹל הוּא חִיּוּבוֹ בְּשֶׁיְּכַבֵּד אֶת רַבּוֹתָיו וְיִירָא מֵהֶם הִשְׁוּו רַבּוֹתֵינוּ מוֹרָא רַבּוֹ שֶׁל אָדָם כְּמוֹרָא שָׁמַיִם כְּמוֹ שֶׁשָּׁנִינוּ בְּפֶרֶק שְׁנֵי מַאֲבוֹת ר׳ אֱלִיעֶזֶר אוֹמֵר יְהִי כְּבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ וּכְבוֹד חֲבֵרְךָ כְּמוֹרָא רַבְּךָ וּמוֹרָא רַבְּךָ כְּמוֹרָא שָׁמַיִם that is: Although a person is obligated to honor the disciples of the sages (that is, the wise and learned men; and in former times not only those who were disciples of the sages were so called, but also those who had attained the name of sages and were the most learned were, out of humility, called disciples of the sages) and to fear them, he is nonetheless especially obligated to honor his Rabbis or teachers and to stand in fear of them; and our Rabbis have equated the fear of a person's Rabbi with the fear of God, as we learn in the second chapter of the tractate *Avóth* (or *óvos*), where Rabbi Eliezer is said to have stated: Let the honor of your disciple be as dear to you as your own honor, and the honor of your companion as the fear of your Rabbi, but the fear of your Rabbi as the fear of God. And in the book *Nevé schalóm*, under the second chapter of the fifth *Maamar, fol. 63. col. 1.*, one reads: יָדוּעַ שֶׁהָאָב הוּא הַמּוֹלִיד וְהַמְצַיֵּר הַחֵלֶק הַנִּכְבָּד וְהַחֲשׁוּב וְהַמְּשֻׁבָּח הוּא הָרָאוּי לִיקָרֵא אָב אֲמִתִּי מֵאוֹתוֹ שֶׁלֹּא יוֹלִיד רַק הַחֵלֶק הֶחָסֵר וְלָכֵן רָאוּי שֶׁיִּתְכַּבְּדוּ הַחֲכָמִים הַמּוֹלִידִים אוֹתָם הָעַצְמוּת שֶׁהוּא הַצּוּרָה הַשִּׂכְלִית כִּי הֵם הָאָבוֹת בֶּאֱמֶת כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ ז״ל מוֹרָא רַבְּךָ כְּמוֹרָא שָׁמַיִם וְאָמְרוּ עַל רַבִּי מֵאִיר שֶׁהָיָה דּוֹרֵשׁ כָּל אֶתִּין שֶׁבַּתּוֹרָה וּכְשֶׁהִגִּיעַ לַפָּסוּק אֶת יְיָ אֱלֹהֶיךָ תִּירָא גָּרַע לַאֲחוֹרָיו עַד שֶׁדָּרַשׁ וְאָמַר אֶת יְיָ תִּירָא לְרַבּוֹת תַּלְמִידֵי חֲכָמִים that is: It is well known that the father who begets and forms the most excellent and praiseworthy part of a person is more worthy to be called a true father than the one who begets only the deficient part. It is therefore fitting that the sages be honored, since they beget the true essence, namely the rational form or nature; for they are the fathers in truth, as our Rabbis, of blessed memory, say: the fear of your teacher is equal to the fear of God. It is also said of Rabbi Meir that he expounded all the *Eth* (which is for the most part a marker of the accusative) that occur in the Law, and that when he came to the verse (Deut 6:13) *Eth Jehova Elohécha tira*, that is,"You shall fear the Lord your God," he went back and gave his exposition of it, saying: you shall fear the Lord, and the disciples of the sages are likewise included (in this commandment).

On this topic, *Rabbi Moses bar Maimon* also writes in his book *Jad chasaka*, in the first part, in the *Tractate Talmud Torah*, that is, On the Study of the Law, in the fifth chapter, *numero* 1, as follows: כשם שאדם מצווה בכבוד אביו וביראתו כך הוא חייב בכבוד רבו וביראתו יתר מאביו שאביו מביאו לחיי העולם הזה ורבו שלימדו חכמה מביאו לחיי העולם הבא. ראה אבידת אביו ואבידת רבו של רבו קודמת לשל אביו. אביו ורבו נשואים במשא מניח את של רבו ואחר כך של אביו. אביו ורבו שבויים בשביה פודה את רבו ואחר כך פודה את אביו. ואם היה אביו תלמיד חכם פודה את אביו תחלה וכן אם היה אביו תלמיד חכם אף על פי שאינו שקול כנגד רבו משיב אבידתו ואחר כך משיב אבידת רבו. ואין לך כבוד גדול מכבוד הרב ולא מורא ממורא הרב. אמרו חכמים מורא רבך כמורא שמים that is: Just as a man is commanded to honor and fear his father, so too is he obligated to honor and fear his teacher more than his father; for his father brought him into the life of this world, but his

teacher, who taught him wisdom, brings him to the life to come (that is, eternal life). If a man has seen something that his father has lost, and also something that his teacher has lost, that which his teacher has lost takes precedence over that which his father has lost (in that he should restore it to him). If his father and his teacher are both laden with a burden, he first helps his teacher to unload it, and afterward his father. If his father and his teacher are sitting in captivity, he first ransoms his teacher, and afterward ransoms his father. But if his father is a disciple of a wise man (that is, a scholar or learned man), he ransoms his father first. Likewise, if his father is a disciple of a wise man (that is, a scholar), even if he is not equal to his teacher, he nonetheless returns his lost property to him first, and afterward restores his teacher's lost property as well. There is no greater honor than that which is owed to the teacher, nor any greater fear than that with which the teacher is to be feared. The sages say: the fear of your teacher shall be equal to the fear of God. The same is also found in the book *Shulchan Aruch*, in the part *Yoreh Deah*, *fol.* 214, *col.* 1, *numero* 242, and in the last-mentioned passage of the first chapter of the book *Menorath Hamaor*, *fol.* 68, *col.* 1. And in the second column, in the second chapter of the same work, it is taught that one must rise before a teacher in his honor, where the words read as follows: תלמיד לרבו מובהק חייב לקום מפניו משראהו כמלוא עיניו כדגרסינן פרק קמא דקדושין דף ל"ג תנא אי זו היא קימה שיש בה הִדור הוי אומר זה ארבע אמות. אמר אביי לא אמרן אלא ברבו שאינו מובהק אבל ברבו מובהק כמלוא עיניו that is: A disciple is obligated to rise before his teacher, who is an eminent man, as soon as he sees him, as far as he can see him, as we read in the first chapter of the tractate *Kiddushin* (fol. 36, col. 1). We learn: what kind of rising is it in which an act of honor is present? Say: when it occurs at a distance of four cubits from him. *Abaye* says: we say this only of a teacher who is not an eminent man; but as for a teacher who is an eminent man, one must rise before him as far as one can see him. Immediately thereafter follows: כל תלמיד חכם שאינו עומד מפני רבו נקרא רשע ואינו מאריך ימים ואינו משתכח תלמודו משתכח שנ' טוב לא יהיה לרשע ולא יאריך ימים כצל אשר איננו ירא מלפני אלהים: ימרא זו איני יודע מה היא כשהוא אומר ויראת מאלהיך הוי אומר מורא זו קימה that is: Every wise disciple who does not rise before his teacher is called wicked, and does not live long, and forgets what he has learned, as it is said (Eccl 8:13): It will not go well with the wicked, and he will not lengthen his days like a shadow, because he does not fear before God. I do not understand what kind of fear is meant when it is said (Lev 19:14): You shall fear your God. Say that by such fear, rising is meant. Finally, it is noted there: על בן יהא מזהר כל אדם לקום מפני רבו ולשמשו והוא חשוב לו כעובד לשכינה that is: Therefore, every person should be warned (or diligent) to rise before his teacher and to serve him, and this will be reckoned to him as though he were serving the Divine Majesty. And in the Talmudic tractate *Makkot* (or *Makkos*), it is read at fol. 24, col. 1, that King Jehoshaphat observed this practice, where it is written: ואת יראי יי' יכבד זה יהושפט מלך יהודה שבשעה שהיה רואה תלמיד חכם היה עומד מכסאו ומחבקו ומנשקו וקורא לו אבי אבי מרי מרי that is (what do the words of Ps 15:4 mean): Who honors those who fear the Lord? These words refer to Jehoshaphat, the king of Judah, who, whenever he saw a wise man, rose from his throne, embraced him, kissed him, and called him my father, my lord.

Concerning the honor that one ought to show to one's teacher, the following is further taught in the *Pirke avóth* (or *Ovos*), in the 6th chapter, fol. 31, col. 2, in the *Talmud* printed at Amsterdam: ולומד מחבירו פרק אחד או הלכה אחת או פסוק אחד או אפילו אות אחת צריך לנהוג בו כבוד שכן מצינו בדוד מלך ישראל שלא למד מאחיתופל אלא שני דברים בלבד עשאו רבו אלופו ומיודעו שנאמר ואתה אנוש כערכי אלופי ומיודעי. והלא דברים קל וחומר ומה דוד מלך ישראל שלא למד מאחיתופל אלא שני דברים בלבד עשאו רבו אלופו ומיודעו. הלומד מחבירו פרק

אחד או הלכה אחת או פסוק אחד או אפילו אות אחת על אחת כמה וכמה שצריך לנהוג בו כבוד : That is: Whoever learns from his companion a chapter, or a *Halacha* (that is, an ordinance), or a verse, or even a single letter, must honor that person; for so we find it with David, the king of Israel, who learned only two things from Ahithophel, and yet acknowledged him as his teacher, his guide, and his acquaintance, as it is said (Ps 55:14): "But you are a man according to my estimation" (that is, my equal, whom I esteem as my peer), "my guide and my acquaintance." Can one not draw from this an argument or conclusion from the lesser to the greater: if David, the king of Israel, who learned only two things from Ahithophel, acknowledged him as his teacher, guide, and acquaintance, should not then the one who learns from his companion a chapter, or a *Halacha* or ordinance, or a verse, or even a single letter, be all the more obligated to show that person honor? As for which two things King David is said to have learned from Ahithophel, this is indicated in the *Commentario* thereon with the following words: לפי שמצאו אחיתופל לדוד שהיה יושב ועוסק יחידי בתורה אמר לו למה אתה עוסק בתורה יחידי והלא כבר נאמר חרב על הבדים ונואלו. שוב פעם אחרת מצאו שהיה נכנס לבית מדרשו בקומה זקופה אמר לו והלא כבר נאמר שצריך לו לאדם ליכנס שם במורא כדי שתהא אימה שמים עליו. ויש אומרים שהיה נכנס לבית המדרש יחידי ואמר לו בבית אלהים נהלך ברגש כתיב שחייב אדם ליכנס שם בקיבוץ עם לפי שנ' ברוב עם הדרת מלך : That is: Since Ahithophel found David sitting and studying the Law alone, he said to him: "Why do you study the Law alone? Has it not already been said" (Jer 50:36): "The sword shall come upon the liars" (or soothsayers), "so that they become fools"? On another occasion he found him again entering his school with an upright or straight posture, and said to him: "Has it not already been said that a man must enter there with fear, so that the fear of God may be upon him?" Others, however, report that he went into the school alone, and that Ahithophel said to him: "It is written" (Ps 55:15): "We will walk into the house of God in a throng"; for a man is obligated to enter there together with the assembly of the people, as it is said (Prov 14:28): "In the multitude of the people is the king's glory."

The Talmud also forbids anyone from teaching in the presence of his master, as is indicated in the *Tractate Eruvin fol.* 63. *col.* 1. with these words: כל המורה הלכה בפני רבו חייב מיתה, that is, whoever teaches a Talmudic ordinance in the presence of his master is guilty of death. And shortly thereafter it follows: כל המורה הלכה בפני רבו ראוי להכישו נהש, that is, whoever teaches a Talmudic ordinance before his master is worthy of being bitten by a snake. Furthermore, it forbids in the *Tractate Sanhedrin fol.* 131. *col.* 4. calling one's master by his name, where the following is read: מי שקורא לרבו בשמו הוי אפיקורוס ואין לו חלק לעולם הבא, that is, whoever calls his master by his name is an Epicurean and has no share in eternal life.

The rabbis are also regarded as veritable kings, concerning which the following stands in the *Tractate Gittin fol.* 62. *col.* 1.: רב הונא ורב חסדא הווי יתבי חליף ואזיל גניבא אמר ליה חד לחבריה ניקום מקמיה דבר אוריין הוא אמר לו ומקמי פלגאה ניקום אדהכי אתא איהו לגביהון אמר להו שלמא עלייכו מלכי שלמא עלייכו מלכי אמרו ליה מנא לך דרבנן איקרו מלכים אמר להו דכתיב בי מלכים ימלוכו, that is, *Raf Hona* and *Raf Chasda* were once sitting together when *Geniva* came and was about to pass by; one said to the other, we should rise before him, since he has studied the Law well. The other, however, said to him, should we rise before a quarrelsome man? In the meantime, the same (*Geniva*) came to them and said to them, peace be upon you, my kings; peace be upon you, my kings; and when they asked him, from where do you prove that the rabbis are called kings, he gave them the answer that it is written (Prov 8:15), "Through me kings reign." What a splendid proof that the filthy rabbis are kings!

One is also supposed to derive a special benefit from being present at a meal with a rabbi, and *Tractate Berachoth* (or *Berochos*) *fol.* 64. *col.* 1. indicates this with the following words: אמר רבי אבין הלוי כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה כאילו נהנה מזיו השכינה שנאמר ויבא אהרן וכל זקני ישראל לאכול לחם עם חותן משה לפני האלהים וכי לפני אלהים אכלו והלא לפני משה אכלו אלא לומר לך כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה כאילו נהנה מזיו שכינה, that is: Rabbi *Abbin* the Levite has said: whoever enjoys anything at a meal at which a sage is present receives as much benefit as if he were enjoying the radiance of the Divine Majesty, as it is said (Exod 18:12): "Then Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." What! Did they then eat before God? Did they not eat before *Moses*? But you must say: everyone who enjoys anything at a meal at which a sage is present does as much as if he were enjoying the radiance of the Divine Majesty. So also in the book *Neveh shalom fol.* 156. *col.* 1., at the beginning of the third chapter of the ninth *Maamar*, one reads: כל המכניס תלמיד חכם בתוך ביתו ומאכילהו ומשקהו ומהנהו מנכסיו מעלה עליו הכתוב כאלו מקריב תמידין בכל יום דכתיב הוא עובר עלינו תמיד, that is: concerning everyone who allows a disciple of a sage (that is, a rabbi) to enter his house, and gives him food and drink, and allows him to enjoy something from his possessions, Scripture counts it as though he were offering sacrifices daily, as it is written (2 Kgs 4:9, concerning *Elisha*): "He passes by us continually." And in the Talmudic Tractate *Kethuvoth*, *fol.* 111. *col.* 2., it is written: במשיא בתו לתלמיד חכם והעושה פרקמטיא לתלמידי חכמים והמהנה תלמידי חכמים מנכסיו מעלה עליו הכתוב כאלו מדבק בשכינה, that is: whoever gives his daughter in marriage to a disciple of a sage (that is, to a rabbi), and conducts business on behalf of the disciples of the sages, and allows them to enjoy something from his possessions, cleaves, as it were, to the Divine Majesty. Without doubt, however, the sponging rabbis have put forward this teaching for the purpose of ensuring that people will eagerly invite them as guests and fill their bellies handsomely, and also so that they might obtain wealthy wives and gifts.

Just as a scholar among the Jews is held in very high esteem and honored, so on the contrary one who has learned nothing at all, and is called *Am haarez*, is held by them in the utmost contempt, as is evident from the Talmudic tractate *Pesachím fol.* 49. *col.* 2., where it is written as follows: תנו רבנן לעולם ימכור אדם כל מה שיש לו וישא בת תלמיד חכם לא מצא בת תלמיד חכם ישא בת גדול הדור. לא מצא בת גדול הדור ישא בת ראשי כנסיות. לא מצא בת ראשי כנסיות ישא בת גבאי צדקה. לא מצא בת גבאי צדקה ישא בת מלמדי תינוקות ולא ישא בת עם הארץ מפני שהן שקץ ונשותיהן שרץ ועל בנותיהם הוא אומר ארור שוכב עם כל בהמה תניא רבי אומר עם הארץ אסור לאכול בשר בהמה שנ' זאת תורת הבהמה והעוף. כל העוסק בתורה מותר לאכול בשר בהמה ועוף וכל שאינו עוסק בתורה אסור לאכול בשר בהמה ועוף. אמר רבי אליעזר עם הארץ מותר לנחרו ביום הכיפורים שחל להיות בשבת אמרו לו תלמידיו רבי אמור לשוחטו אמר להן זה טעון ברכה וזה אינו טעון ברכה. אמר רבי אלעזר עם הארץ אסור להתלוות עמו בדרך שנ' כי היא חייך ואורך ימיך על חייו לא חס על חיי חבירו לא כל שכן. אמר רבי שמואל בר נחמני אמר רבי יוחנן עם הארץ מותר לקורעו כדג אמר רבי שמואל ומגבו. תניא אמר רבי עקיבא כשהייתי עם הארץ אמרתי מי יתן לי תלמיד חכם ואנשכנו כחמור אמרו לו תלמידיו רבי אמור ככלב אמר להן זה נושך ושובר עצם וזה נושך ואינו שובר עצם. תניא היה רבי מאיר אומר כל המשיא בתו לעם הארץ כאלו כופתה ומניחה לפני ארי מה ארי דורס ואוכל ואף לו בושת פנים אף עם הארץ מכה ובועל ואין לו בושת פנים. תניא רבי אליעזר אומר אלמלא אנו צריכין להם למשא ומתן היו הורגין אותנו. תני רבי חייא כל העוסק בתורה לפני עם הארץ כאילו בועל ארוסתו בפניו שנ' תורה צוה לנו משה מורשה אל תקרי מורשה אלא מאורסה. גדולה שנאה ששונאים עמי הארץ לתלמיד חכם יותר משנאה ששונאין עכו"ם את ישראל ונשותיהן יותר מהן:

that is: Our Rabbis teach that a man should always sell everything he has and marry the daughter of a scholar; if he cannot find the daughter of a scholar, he should take the daughter of the most

eminent men of that time; if he cannot find the daughter of the most eminent men of that time, he should marry the daughter of the heads of the synagogues; if he cannot find the daughter of the heads of the synagogues, he should take the daughter of an alms-collector; if he cannot find the daughter of an alms-collector, he should take the daughter of a schoolmaster who teaches boys; and he should not take the daughter of the *am me-haárez*, that is, of the *idiots*, or of those who have studied nothing, for they are an abomination, and their wives are vermin, and of their daughters it is said (Deut 27:21): Cursed be he who lies with any beast. It is taught that the Rabbi says: it is forbidden for an *am haárez*, that is, an idiot or unlearned person, to eat the flesh of cattle, as it is said (Lev 11:46): This is the law of the animals and the birds. To everyone who studies in the Law it is permitted to eat the flesh of animals and birds; but whoever does not study in the Law, it is forbidden for him to eat the flesh of animals and birds. Rabbi Eliezer said: it is permitted to cut the throat of one who has learned nothing on the Day of Atonement when it falls on the Sabbath. Thereupon his disciples said to him: Rabbi, say rather that it is permitted to slaughter or butcher him. But he answered them: the latter (namely, slaughtering) requires that a blessing be spoken over it, whereas the former (namely, cutting the throat) requires no blessing. Rabbi Eliezer said: it is forbidden to join oneself to an unlearned person on the road and to accompany him as a traveling companion, as it is said (Deut 30:20): For that is your life and the length of your days. He does not spare his own life (in that he does not take care to study, in order to live long); how much less then will he spare the life of his companion. Rabbi Samuel, the son of Nachmani, said that Rabbi Jòchanan had declared: it is permitted to split open an *am haárez*, that is, an idiot or unlearned person, like a fish. Rabbi Samuel said: one must begin from his back. It is taught that Rabbi Akkiva said that when he was an *am háarez* or idiot, he said: Would to God I had a scholar, I would bite him like a donkey. But when his disciples said to him: Rabbi, say rather like a dog; he answered them: the latter (namely the dog) bites and breaks the bone, but the former (namely the donkey) bites and does not break the bone. It is taught that Rabbi Meir said: whoever gives his daughter in marriage to an idiot or unlearned person does as much as if he bound her and threw her before a lion; just as a lion tramples (or tears apart) and devours, and is not ashamed, so too an idiot beats and lies with his wife, and is not ashamed. It is taught that Rabbi Elieser said: if we did not need them (the unlearned) in business and commerce (that is, for their food and assistance, as Rabbi Solomon Jarchi explains), they would kill us. Rabbi Chija teaches: whoever studies the Law before an idiot does as much as if he lay with his betrothed bride before that person's face, as it is said (Deut 33:4): Moses commanded us the Law. מורשה *moráscha*, that is, as an inheritance; read not *moráscha*, that is, as an inheritance, but מאורסה *meorása*, that is, betrothed. The hatred that idiots bear toward scholars is greater than the hatred that idolaters bear toward Israel, and their wives hate them even more than they do. Further, it follows in the same place: תנו רבנן ששה דברים נאמרו בעמי הארץ אין מוסרין להן עדות ואין מקבלין ממנו עדות ואין מגלין להן סוד ואין ממנין אותן אפוטרופוס על היתומים ואין ממנין אותן אפוטרופוס על קופה של צדקה ואין מתלוין עמיהן בדרך וי"א אף אין מכריזין על אבידתן (that is: Our Rabbis teach that six things are said concerning the *ámme huárez*, that is, idiots. One gives them no testimony, and likewise accepts no testimony from any one of them; one also reveals no secret to them; one also appoints them as guardians over no orphans; one also does not place them over the alms-chest; one also does not join their company on the road. There are also some who say that one should not have their lost property publicly proclaimed, so that they may not thereby recover it.)

Since the Jews are so foolish as to hold that everything their rabbis do is done very well and in accordance with the Law, and therefore pay close attention to their deeds so that they may follow them like apes, I must also bring forward here something from the *Talmud* on this subject, where in the tractate *Berachóth* (or *Beróchos*) *fol.* 62. *col.* 1. it is written as follows: ותניא אמר רבי עקיבא פעם אחת נכנסתי אחר רבי יהושע לבית הכסא ולמדתי ממנו ג׳ דברים למדתי שאין נפנין מזרח ומערב אלא צפון ודרום ולמדתי שאין נפרעין מיושב ולמדתי שאין מקנחין בימין אלא בשמאל אמר לו בן עזאי עד כאן העזת פניך ברבך א״ל ותורה היא וללמד אני צריך. תניא בן עזאי אומר פעם אחת נכנסתי אחר רבי עקיבא לבית הכסא ולמדתי ממנו ג׳ דברים למדתי שאין נפנין מזרח ומערב אלא צפון ודרום ולמדתי שאין נפרעין מעומד אלא מיושב ולמדתי שאין מקנחין בימין אלא בשמאל אמר לו רבי יהודה עד כאן העזת פניך ברבך אמר לו תורה היא וללמד אני צריך *that is: It is taught that Rabbi Akkiva said: I once followed Rabbi Jehoscha into the privy, and learned three things from him. I learned that one (with all due respect) relieves oneself not facing east and west, but rather facing north and south; and I learned that one does not expose oneself standing, but rather sitting; and I also learned that one wipes oneself not with the right hand, but with the left. When the son of Asai then said to him, "Have you dared to be so shameless and impudent toward your teacher?", he answered him: "It is the Law, and I have need to learn." It is taught that the son of Asai said: I once followed Rabbi Akkiva into the privy, and learned three things from him. I learned that one relieves oneself not facing east and west, but rather facing north and south; and I learned that one does not expose oneself standing, but rather sitting; and I also learned that one wipes oneself not with the right hand, but with the left. When Rabbi Jehuda then said to him, "Have you dared to be so impudent toward your teacher?", he answered him: "It is the Law, and I must learn."* Were not these two meddlesome fools? Yet Raf Cahana was still more meddlesome than either of them, of whom the following is read immediately thereafter: רב כהנא על גנא זתתי פורייה דרב שמעיה דשתה ושחק ועשה צרכיו א״ל דמי פומיה דאבא כדלא שריף תבשילא אמר ליה כהנא הכא את פוק ולאו ארח ארעא אמר ליה תורה היא וללמוד אני צריך *that is: Raf Cahana once went into the Raf's chamber and lay down beneath his bedstead, and when he heard him conversing with his wife, amusing himself, and attending to his business, he said to him: "The mouth of my father" (that is, of my teacher) "is like one whose food has not been scorched." Thereupon the Raf said to him: "Cahana, are you here? Go out, for it is not the custom of the world" (to enter one's chamber in such a manner* and to listen in); but he answered him: "It is the Law, and I have need to learn." The very same thing is also found in the Talmudic tractate *Chagiga fol.* 5. *col.* 2. From all this, however, it is sufficiently evident how senseless the Jews are, in that they receive everything done by their rabbis as though it had been commanded by the Law to do all of it; and therefore it is also no wonder that so many erroneous human ordinances have crept in among them, all of which they now regard as the Law. But let this be enough said concerning the rabbis.

To return now to the *Talmud*, or the oral law of the Jews: it is known from the foregoing that they firmly believe everything contained therein to be the Word of God, which Moses learned on Mount Sinai, or even in heaven itself, and brought down with him. But these hardened people are greatly mistaken in their imagination, as I shall demonstrate to them with the following weighty grounds and substantial reasons.

The first reason is this: because there are many things contained therein that are diminishing, mocking, and contemptuous toward the Divine Majesty, indeed outright blasphemous against it, as has been shown at length above in the first chapter. How, then, can such a book have come from

God? Would God have taught Moses such unseemly things, things that run directly contrary to His divine nature? This can certainly be said by no one other than one who is utterly deprived of all sound reason and does not know what God is and wherein His attributes consist.

The second reason why the *Talmud* is not the Word of God is this: because many things are taught therein which do not at all agree with what stands in the Holy Scripture of the Old Testament, but rather directly contradict it. For it is taught therein that there have been people who kept the entire Law, concerning which the tractate *Shabbath* (or *Shabbas*) *fol. 55. col. 1.* writes the following over the words of Ezek 9:6, *Umimmikdaschi tachellu*, that is, "But begin at my sanctuary": אל תקרי מקדשי אלא מקדשי אלו בני אדם שקיימו את התורה כולה מאלף ועד תיו, that is, "Read not *mikdaschi*, that is, 'my sanctuary' or 'temple,' but rather *mekuddaschai*, that is, 'my sanctified ones,' and these are those who have kept the entire Law from Aleph to Tau (that is, from the first letter to the last)." And in the second *column* of the same place one reads: ולא משה ואהרן שקיימו כל התורה כולה מתו, that is, "Did not Moses and Aaron, who fulfilled the entire Law, also die?" With this Rabbi *Bechai* likewise agrees in the book *Cad hakkemach, fol. 1. col. 4*, and says: אף הצדיקים הגמורים שלא חטאו מעולם הם בכלל עונש המיתה, that is, "Even the perfectly righteous, who have never sinned, are subject to the punishment of death." And in the *Yalkut Shimoni*, over the Five Books of Moses, *numero* 258. *fol.* 74. *col.* 2., it is taught: מה מדבר אין בו חטא אף אבות הראשונים אין בהן לא עון ולא חטא, that is, "Just as a wilderness has no transgression nor sin, so too in the first patriarchs there was no transgression nor sin." Likewise it stands written in the Talmudic tractate *Yoma fol.* 28. *col.* 2.: קיים אברהם כל התורה כולה שנאמר עקב אשר שמע אברהם בקולי, that is, "Abraham kept the entire Law completely, as it is said (Gen 26:5): 'Because Abraham obeyed my voice.'" In the tractate *Chagiga*, *fol.* 4. *col.* 2., it is likewise said of Samuel that when he was brought up by the sorceress at Saul's request, as may be read in 1 Sam 28:8 etc., he took Moses with him and said to him: ולמא חס ושלום לדינא מתבעינא קום בהדאי דליכא מילתא דכתבת באורייתא דלא קיימתה, that is, "Perhaps I will be summoned before the court: stand by me, for there is no word in the Law that you wrote which I have not kept." In the same manner it is also said in the tractate *Ketubot* (or *Kesuvoths*) of Rabbi *Channina* that when the Angel of Death came to him, he said to him: אייתי ספר תורה וחזי מי איכא מידי דכתיב ביה ולא קיימתיה, that is, "Bring the book of the Law and see whether there is anything written therein that I have not kept." As if he wished to say: I have kept everything and have not sinned.

On the contrary, Holy Scripture teaches that all people sin, for it is written in 1 Kgs 8:46 and 2 Chr 6:36: There is no man who does not sin; which is also confirmed in Eccl 7:21, Prov 20:9, Isa 64:6, Ps 14:2-3, and Ps 53:4. This is likewise acknowledged by Rabbi Joseph Albo in his *Sèpher Jkkarim*, in the seventh chapter of the fourth part, fol. 114, col. 1, where he says: אין צדיק בארץ אשר יעשה טוב ולא יחטא אם מעט ואם הרבה, that is, There is no righteous man upon the earth who does good and does not sin, either little or much. So too writes Aben Ezra on Prov 20:9: אין אדם שילך תמיד בתומו ולא יחטא, that is, There is no man who walks at all times in his uprightness and does not sin. And Rabbi Jeshaiah agrees with this in his book *Schené luchóth habberíth* (or *lúchos hábberis*), fol. 170, col. 1. It is therefore likewise a great untruth, what is reported in the Talmudic book *Báva báthra* (or *Bóvo básro*), fol. 17, col. 1, in these words: שלשה שלא שלט בהן יצר הרע אלו הן אברהם יצחק ויעקב, that is, There are three over whom the *Jézer hará*, that is, the evil inclination and nature, did not hold sway, namely Abraham, Isaac, and Jacob; for it is plainly written in Gen 8:21: The *Jezer*, that is, the nature or the imagination of the human heart, is evil from his youth. Which Rabbi David Kimchi

also confesses in his commentary on Isa 43:27 in these words: האדם מטבעו בחטא כי יצר לב האדם רע מנעוריו, that is, Man is by his nature in sin, for the imagination of the human heart is evil from youth onward.

Concerning the sons of Eli, Hophni and Phinehas, it is written in 1 Sam 2:22 that they sinned against God by lying with the women who served at the entrance of the tent of meeting. In the Talmudic tractate *Shabbat*, however, one reads at fol. 55, col. 2: אמר רבי שמואל בר נחמני א״ר יוחנן כל האומר בני עלי חטאו אינו אלא טועה: that is, Rabbi Samuel, the son of Nachmani, said that Rabbi Jonathan had declared that whoever says the sons of Eli sinned is simply mistaken. And this is proved there in a foolish manner, with the following statement: מתוך ששהו את קיניהן שלא הלכו אצל בעליהן מעלה עליהן הכתוב כאילו שכבום: that is, because they (the women) delayed with their turtledoves and did not go to their husbands, Scripture regards them (namely, the sons of Eli) as though they had lain with them. Furthermore, it is written in Gen 35:22 that Reuben lay with his father's concubine Bilhah, and thus committed incest, which was a great sin. In the aforementioned Talmudic passage, however, it is taught: אמר רבי שמואל בר נחמני אמר רבי יוחנן כל האומר ראובן חטא אינו אלא טועה: that is, Rabbi Samuel, the son of Nachmani, reports that Rabbi Jonathan said that whoever says Reuben sinned is simply mistaken. And it is then stated: וישכב את בלהה פילגש אביו מלמד שבלבל מצעו של אביו ומעלה עליו הכתוב כאילו שכב עמה: that is, the words "and he lay with Bilhah, his father's concubine" teach that he disturbed (or brought into disorder) his father's bed, which Scripture regards as highly as if he had actually lain with her. But how does this foolish interpretation agree with what is written in Gen 49:4 and 1 Chr 5:1, where it is said that he defiled his father's bed? Furthermore, it is written in 1 Sam 8:3 that Samuel's sons turned after dishonest gain, accepted bribes, and perverted justice, which was a transgression against the law of Moses in Exod 18:21 and Deut 16:19. In the last-mentioned tractate, fol. 56, col. 1, however, it is taught: א״ר שמואל בר נחמני אמר ר׳ יוחנן כל האומר בני שמואל חטאו אינו אלא טועה: that is, Rabbi Samuel, the son of Nachmani, reports that Rabbi Jonathan said that whoever says Samuel's sons sinned is simply mistaken.

But this is read of King David in 2 Sam 11:3-4, that he committed adultery with Bathsheba, the wife of Uriah, and in v. 15 it is recounted how he had Uriah killed, and in the following chapter, 2 Sam 12:9, it is to be seen that he despised the word of the Lord and had Uriah the Hittite slain by the sword of the children of Ammon, which sin the prophet Nathan laid before him by God's command. Thereupon, in the thirteenth verse, it is noted that David confessed his sin and said: **I have sinned against the Lord.** In the last-cited passage of the Talmud, however, it is written: אמר רבי שמואל בר נחמני אמר ר׳ יונתן כל האומר דוד חטא אינו אלא טועה : that is, Rabbi Samuel, the son of Nachmani, says that Rabbi Jonathan said, whoever says that David sinned is mistaken. And it is put forward there that every man who went to war gave his wife a bill of divorce. The words there read as follows: אמר רבי שמואל בר נחמני אמר רבי יונתן כל היוצא למלחמת בית דוד כותב גט כריתות לאשתו שנאמר ואת עשרת חריצי החלב האלה תביא לשר האלף ואת אחיך תפקוד לשלום ואת ערובתם תקח מאי ערובתם תני רב יוסף דברים המעורבים בינו לבינה : that is, Rabbi Samuel says that Rabbi Jonathan said, every man who went to war in the house of David gave his wife a bill of divorce, as it is said in 1 Sam 17:18, **And (take) these ten fresh cheeses and bring them to the commander (or captain) of the thousands, and visit your brothers, whether it goes well with them, and bring ערובם** *arybbathám,* **that is, their mingling (as it is wrongly understood in the Talmud, whereas it actually means: their pledge, that is, the token by which I may recognize that they are still alive).** What does *arybbatham* mean? Rab

Joseph teaches that it signifies things mingled together that were between him and her. Concerning this, Rabbi Solomon writes in his commentary the following words: דברים המעורבים ביניהם הינו קידושין תקח חבלל על ידי גט שתביא להם מן המלחמה : that is, by the things mingled between them, understand the marriage bond; but the word *bring* means as much as: you shall annul and render void the marriage bond by means of the bill of divorce that you bring them from the war. The aforementioned Rabbi Solomon also mentions this in his commentary on 1 Sam 17:18: רבותינו אמרו גט כריתות יקח מאתם ויביא לנשותיהם להפריד עירוב שבינו לבינה : that is, our rabbis say, he (David) was to bring a bill of divorce from them (namely his brothers) and deliver it to their wives, so that the mingling (and bond) that was between them might be dissolved. For this reason, Rabbi Lipmann also writes in his *Sepher Nizzáchon, numero 182*: כבשבע לא חטא דוד כי פנויה היתה כי כל היוצא למלחמת בית וד גט כריתות כתב לאשתו וגו' : that is, David did not sin with Bathsheba, for she was a free woman (or widow), since every man who went out to war in the house of David wrote his wife a bill of divorce, etc.; David did not sin, since she was free, for every man who went to war in the house of David wrote his wife a bill of divorce.

We also read in 1 Kgs 11:4-7 that King Solomon, when he had grown old, was led astray into heathen idolatry through the enticement of his foreign wives, by which sin God was provoked to anger against him, as is indicated in the following ninth verse. In the aforementioned Talmudic tractate *Shabbath*, however, it is denied at fol. 56, col. 2 that he sinned; where the words read as follows: אמר רבי שמואל בר נחמני אמר רבי יונתן כל האומר שלמה חטא אינו אלא טועה, that is: Rabbi Samuel, the son of Nachmani, says that Rabbi Jonathan said, whoever says that Solomon sinned is mistaken. And it follows shortly thereafter: נשיו הטו את לבבו ללכת אחרי אלהים אחרים ולא הלך וכתיב אז יבנה שלמה במה לכמוש שקוץ מואב שבקש לבנות ולא בנה, that is: His wives did indeed seek to incline his heart to follow after other gods, but he did not follow them. How so? For it is written (v. 7): "And Solomon built a high place for Chemosh, the abomination of the Moabites!" (This is to be understood as follows:) He wished to build it, but did not build it. Likewise, in the book *Siphre jeschenim*, fol. 32, col. 4, numero 27, mention is made of a written book called זכות אדם (*Sachuth Adam*), that is, the Innocence of Adam, in which it is maintained that Adam did not sin when he ate of the forbidden fruit.

Further, in the Talmudic tractate *báva báthra* (or *Bóvo básro*) *fol.* 15. *col.* 2., it reads as follows: אמר ר' שמואל בר נחמני אמר ר' יונתן כל האומר מלכת שבא אשה היתה אינו אלא טועה מאי מלכת שבא מלכותא דשבא that is: Rabbi Samuel, the son of Nachmáni, says that Rabbi Jonathan said that whoever claims *Malcáth Schebhá* (which we Christians rightly interpret as the Queen of Sheba) was a woman is simply mistaken. What, then, does *Malcáth Schebha* mean? It means the kingdom (that is, the king) of Sheba. On the contrary, 1 Kgs 10:1 etc. expressly states that it was a queen, and consequently a woman, and nowhere in all of Holy Scripture, nor indeed anywhere else in any Rabbinic book, is the word *Málca* found to mean a kingdom; rather, it always means a queen. We see from this, however, how the devil, through the Rabbis in the Talmud, perverts Scripture and strives to twist that which is entirely clear and plain in God's Word into a false meaning.

The Holy Scripture teaches that God asks no one for counsel, for in Isa 40:13-14 it is said: "Who has instructed the Spirit of the Lord, and who has taught Him as a counselor? With whom has He taken counsel?" In the Talmud, however, in tractate Sanhedrin, fol. 38, col. 2, it is written thus: אמר ר' יוחנן אין הק"בה עושה דבר אלא אם כן נמלך בפמליא של מעלה שנ' בגזירת עירין פתגמא ובמאמר קדישין שאילתא, that is:

Rabbi Jonathan has said, the holy and blessed God does nothing unless He first takes counsel with the heavenly household (that is, with the angels), as it is said (Dan 4:17): "This matter is decreed by the watchers, and this request has been confirmed by the word of the holy ones." Concerning this, however, Rabbi Bechai writes in his commentary on the Five Books of Moses, in the parashah *Bereschith*, fol. 8, col. 2, as follows: אין הק"בה עושה דבר עד שמסתכל בפמליא של מעלה; וביאור הענין שהבורא ית' פועל כל פעולותיו על ידי אמצעיים. ומצינו גם כן בפשטי התורה מסייעין אל זה הענין ועל זה אמר בכאן נעשה אדם. בלשון רבים להורות על אמצעיים. that is: The holy and blessed God does nothing unless He first looks to the heavenly household (namely, the angels). This, however, is to be interpreted as meaning that the blessed Creator performs all His works through intermediaries. We also find in the literal (or plain) interpretations of the Law proofs that confirm this; for this reason (God) speaks here in the plural number: "Let us make man," in order thereby to indicate the intermediaries (that is, the angels, through whose mediation He acts).

That wisdom comes from God and is given by Him to mankind, we read in Ps 51:8 and 94:10, Job 32:8 and 38:36, Dan 1:17, and Eccl 2:26. For this reason Solomon also desired wisdom from Him and received it, as can be seen in 1 Kgs 3:9, 11, 12. Likewise it stands in 1 Sam 2:7 that the LORD God makes poor and rich. In the Talmudic tractate *Shabbath*, however, it is read at fol. 156, col. 1: רבי חנינא אומר מזל מחכים מזל מעשיר, that is, Rabbi *Channina* says that the stars make one wise and rich. Yet the *Talmud* itself, in the tractate *Kidduschin* fol. 82, col. 2, also teaches the opposite and contradicts itself, for it states therein: רבי מאיר אומר לעולם ילמד אדם לבנו אומנות נקייה וקלה ויבקש רחמים למי שהעושר והנכסים שלו שאין עניות מן האומנות ואין עשירות מן האומנות אלא למי שהעושר שלו שנ' לי הכסף ולי הזהב אמר י"י צבאות, that is, Rabbi *Meir* says that a man should always have his son learn a clean and easy trade, and should beg for mercy from the one who possesses wealth and goods. For poverty does not come from one's trade, nor does wealth, but rather from the one who holds wealth, as it is said (Hag 2:9): Mine is both the silver and the gold, says the LORD of hosts. Likewise it is read in Ps 127:4 that children are an inheritance or gift from God; but in the Talmudic tractate *Moed Katon* at fol. 28, col. 1, and in the aforementioned tractate *Shabbath* at fol. 156, col. 1, in the *Tosephoth*, it is stated: אמר רבא בני חיי ומזוני לאו בזכותא תליא מילתא אלא במזלא תליא מילתא, that is, *Rabba* says that children, life, and sustenance do not depend on righteousness, but on the stars.

Usury is also forbidden in Exod 22:25 and Lev 25:35-37; in the Talmud, however, it is permitted in the tractate *Báva mezia*, fol. 75, col. 1, where the following is taught: אמר רב יהודה אמר שמואל תלמידי חכמים מותרים ללוות זה מזה ברבית מאי טעמא מידע ידעי דרבית אסורה ומתנה הוא דיהבי אהדדי. אמר רב יהודה אמר רב מותר לו לאדם להלוות בניו ובני ביתו ברבית כדי להטעימן טעם רבית that is: *Raf Jehuda* has said that *Samuel* declared it is permitted for the wise to borrow from one another at usury. What is the reason? They know full well that usury is forbidden, and it is merely a gift that they give to one another. *Raf Jehuda* has said that *Raf* declared it is permitted for a man to lend to his children and his household members at usury, so that one may let them taste the flavor of usury. Drunkenness is forbidden in Isa v. 20, where it is said: "Woe to those who are heroes at drinking wine." In the Talmudic tractate *Megilla*, by contrast, one reads at fol. 7, col. 2: אמר רבא מיחייב איניש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי that is: *Rabba* has said, a man is obligated to drink himself so drunk on the feast of *Purim* that he no longer knows the difference between the words "cursed be *Haman*" and "blessed be *Mordecai*." God has forbidden in Lev 18:21 and 20:2-3 giving any of one's seed, that is, one's children, to the idol *Molech*, so that they should be burned for it or led through between two fires;

in the Talmud, however, it is written in the tractate *Sanhédrin*, fol. 67, col. 2: אמר רב אחא בריה דרבא העביר כל זרעו פטור שנ' ומזרעך ולא כל זרעך that is: *Raf Acha*, the son of *Rabba*, has said: if someone causes all of his seed (or all of his children) to pass through, he is free (namely, from punishment), because (in the aforementioned passage, Lev 14:21) it says "and of your seed," but not "all of your seed." Is this not yet again a perverse interpretation of the Word of God? The foolish *Raf Acha* ought rather to have concluded that, since it is forbidden to cause any of one's seed to pass through fire in honor of *Molech*, it is all the less permissible to lead all of one's children through it.

That one cannot praise God enough, and that He ought always to be extolled and glorified, this is what Holy Scripture teaches; therefore David speaks in Ps 96:4: "The LORD is great and greatly to be praised." And Ps 34:2: "I will bless the LORD at all times; His praise shall continually be in my mouth." And Ps 145:2-3: "Every day I will bless You, and praise Your name forever and ever. Great is the LORD and greatly to be praised." The Talmud, however, teaches the opposite, as is read in its tractate *Megilla* fol. 18, col. 1: אסור לספר בשבחו של הק״בה דאמר רבי אלעזר מאי דכתיב מי ימלל גבורות ה׳ ישמיע כל תהלתו למי נאה למלל גבורות ה׳ למי שיכול להשמיע כל תהלתו. אמר רבה בר בר חנא אמר רבי יוחנן המספר בשבחו של הק״בה יותר מדאי נעקר מן העולם שנאמר היסופר לו כי אדבר אם אמר איש כי יבלע: That is: It is forbidden to recount the praise of the Holy and Blessed God (beyond that which is found in the customary prayers, as the preceding words indicate), for Rabbi Eliezer has said: What is that which is written (Ps 106:2): "Who can utter the mighty acts of the LORD, or declare all His praise?" To whom is it fitting to utter the mighty acts of the LORD? To him who is able to declare all His praise. Rabba, the grandson of Channa, has said that Rabbi Jochanan declared: whoever recounts the praise of the Holy and Blessed God more than is fitting shall be rooted out from the world, as it is said (Job 37:20): "Shall it be told Him that I speak? If a man speaks, surely he shall be swallowed up."

God the Lord forbids, in Lev 19:31, going to diviners or divining spirits (for the word אובות *Ofoth* or *Ofos* signifies both) and consulting them, when He says: You shall not turn to the *Ofoth*, that is, to diviners or divining spirits; and He does not wish that any such diviner should be found, as may be read in Lev 20:27 and Deut 18:11. The Talmud, however, permits in the tractate *Sanhedrin, fol. 101. col. 1.* that one may consult the devils, where the words read as follows: אין שואלין בדבר שדים בשבת ר׳ יוסי אומר אף בחול אסור אמר רב הונא אין הלכה כרבי יוסי ואף ר׳ יוסי לא אמרה אלא משום סכנה כי הא דרב יצחק בר יוסף דאיבלע בארזא ואתעביד ליה ניסא פקע ארזא ופלטיה: that is, one does not consult the devils on the Sabbath. Rabbi Jose says it is likewise forbidden on weekdays. Rabbi Hona says the ruling does not follow Rabbi Jose; and indeed Rabbi Jose said this only on account of the danger (which one must fear from the devils when one consults them), and specifically in accordance with what befell Raf Isaac, the son of Joseph, who was swallowed up into a cedar tree: but a miraculous sign was wrought for him, for the cedar tree split open and cast him out.

Therefore, according to this, it is permitted to consult the devils on weekdays, although Rabbi *Jose* did not wish to allow it on account of the danger, but not because it should be forbidden by the Law. After this, the following passage occurs in the same place: תנו רבנן שרי שמן ושרי ביצים מותרין, that is: Our Rabbis teach that the princes of oil and the princes of eggs are permitted. What these words mean, however, Rabbi *Solomon Jarchi* explains in his commentary on this passage with the following words: מעשה שדים ששאלין על ידי שמן וקרי להו שרי שמן ויש ששאלין בשפופרת של ביצה וקרי להו שרי ביצים, that is: It is a work of the devils, whereby one consults them through oil, and these (devils)

are called princes of oil; but some consult them through an eggshell, and those (devils who are thus consulted) are called princes of eggs. According to this teaching, it is therefore permitted for Jews to consult the devils through oil or eggshells. Concerning this, there is also written in the book *Lef tof*, in the third chapter, fol. 39, col. 1 of the Wilmersdorf edition, as follows: וואז פֿירשטין דעז גלאזעז אודר פֿירשטין דער הנד אן בעלאנגט קענין זיכא אונד וועז איין גנבה גשעהן איזט דען גנב ברענגן אין איין גלאז אודר אין דער הנט טוהר אן דאז מען א פֿילו אם שבת דען וואו זעלכי זאכן מותר זיין דער וואוכן דאז זיין זיך אם שבת אוך מותר, that is: As for the princes of the glass (in which there is oil) or the princes of the hand, some are able, when a theft has occurred, to bring the thief into a glass or into the hand, and one may well do this even on the Sabbath, for such things as are permitted during the week are also permitted on the Sabbath.

It is also read in the Talmudic tractate *Gittin*, fol. 68, col. 1–2, that King Solomon had certain devils, and in particular the king of the devils, brought before him, and asked where the *Schamir* (which is said to have been a certain small worm, by whose power one could split the hardest stones) might be found, so that the stones for the Temple might be split by means of it, since it was forbidden, as can be seen in 1 Kgs 6:7, to use any hammer or any iron implement for that purpose. The words of the Talmud, however, read as follows: אמר (המלך שלמה) לרבנן היכי אעביד אמרו ליה איכא שמירא דאייתי משה לאבני אפוד אמר להו היכא אשתכח אמרו ליה אייתי שידה ושידתין כבשינהו אהדדי איפשר דידעי ומגלו לך אייתי שידה ושידתין כבשינהו אהדדי אמרי לא ידעינן דילמא אשמדאי מלכא דשידי ידע אמר להו היכא איתיה אמרי ליה איתיה בטורא פלן כריא ליה בירא ומליא ליה מיא ומיכסיא בטינרא וחתמא בגושפנקיה וכל יומא סליק לרקיעא וגמר מתיבתא דרקיעא ונחית לארעא וגמר מתיבתא דארעא ואתי סייר לגושפנקיה ומגלי ליה ושתי ומכסי ליה וחתים ליה ואזל שדריה לבניהו בן יהוידע יהב ליה שושילתא דחקיק עלה שם ועזקתא דחקיק עלה שם וגבבי דעמרא וזיקי דחמרא אזל כרה בירא מתתאי ושפנהו למיא וסתמינהו בגבבי דעמרא וכרה בירא מעילאי ושפכינהו לחמרא וטמינהו סליק ויתיב באילנא כי אתא סייריה לגושפנקא גלייה אשכחה חמרא אמר כתיב לץ היין הומה שכר כל שונה בו אל יחכם וכתיב זנות ויין ותירוש יקח לב לא אשתי כי צחי לא סגי ליה אישתי דוא וגו׳

He descended, came, and cast a chain upon him and sealed him. When he awoke, he was shaking off iron. He said to him: The name of your master is upon you, the name of your master is upon you. When he took hold of him and they went along, they came to a palm tree; he rubbed against it and knocked it down. They came to a house and he knocked it down. Then he came to the hut of a certain widow; she came out and pleaded with him, and he bent his stature away from her, and a bone was broken in him. He said: This is what is written, “and a soft tongue breaks a bone,” etc. When he arrived there, they did not bring him before Solomon until three days had passed. On the first day he said to them: Why does the king not wish to see me? They said to him: He has been overcome by drink. He took bricks and placed one upon another. They came and told Solomon. He said to them: This is what he said to you; go back and give him more to drink. On the next day he said to them: Why does the king not wish to see me? They said to him: He has been overcome by eating. He took the bricks from one another and set them on the ground. They came and told Solomon. He said to them: This is what he said to you; withhold his food from him. At the beginning of the third day he came before him; he took a reed and measured four cubits and cast it before him. He said: When that man dies, he has in this world nothing but four cubits. Now you have conquered the whole world and were not satisfied until you had conquered me as well. He said to him: I want nothing from you; I want to build the Temple and I need the Shamir. He said to him: It is not given to me but to the Prince of the Sea, and he gives it to none but the wild rooster, who is faithful to him

by his oath. And what does he do with it? He carries it to mountains where there is no settlement and places it on the rock of the mountain, and the mountain splits, and he brings seeds from trees and casts them there, and it becomes a settled place. And this is why we translate it: *Naggar tura*, that is, a mountain-craftsman. They searched for the nest of the wild rooster that had chicks; they covered it with white glass. When he came and wished to enter but could not, he went and brought the Shamir and placed it upon it. Then Benaiah cried out loudly at him, he dropped the Shamir, and Benaiah took it. The rooster went and strangled itself on account of its oath.

(*That is: He (namely King Solomon) spoke to the Rabbis: How shall I accomplish it (that the stones for the Temple be split without iron tools)? They said to him: The Shamir can be obtained, which Moses had brought to the stones of the breastplate. He asked them: Where is it to be found? They answered him: Have a demon and a demoness come, and compel them together; perhaps they know and will reveal it to you. Thereupon he had a demon and a demoness come and compelled them together (so that they should disclose it to him); but they said: We do not know; perhaps Ashmadai, the king of the demons, knows it. He asked them: Where then is he? They answered: He is on such-and-such a mountain, and has dug himself a pit there and filled it with water and covered it with a stone, and sealed it with his signet ring. He also ascends every day into the firmament (or heaven) and studies in the heavenly academy of the firmament; thereafter he descends to the earth and studies in the earthly academy. Then he comes and inspects his seal and opens the pit and drinks; and when he has covered it again, he seals it and goes on his way. Thereupon (King Solomon) sent Benaiah, the son of Jehoiada, and gave him a chain upon which the Name (that is, the Shem ha-Mephorash) was written (or engraved), as well as a ring upon which the Name was likewise engraved, together with some locks (or bundles) of wool and several skins of wine. When he had gone there (to Ashmadai's pit), he dug a pit beneath it and let the water run out, and stopped the hole again with the wool locks; then he dug a pit above (Ashmadai's pit) and poured the wine into it and closed it again (so that the demon could not see that anyone had been there), and climbed up a tree and seated himself upon it. When Ashmadai came and had inspected his seal and opened the pit and found wine in it, he said: It is written (Prov 20:1): Wine is a mocker and strong drink is riotous; whoever errs therein will never be wise. And it is further written (Hos 4:11): Whoredom, wine, and new wine take away the heart (or understanding); and he did not drink (because he did not trust the wine). But since he had great thirst, he could not restrain himself for long, and drank and became drunk, and lay down and fell asleep. In the meantime (Benaiah, the son of Jehoiada, descended from the tree), went to him, and cast the chain upon him and fastened it (firmly around his neck so that he could not pull his head out, as Rabbi Solomon notes concerning this). When he awoke, he behaved as though completely mad (and wanted to tear the chain from himself); but he (Benaiah) said to him: The name of your master is upon you, the name of your master is upon you (for it was written upon the chain). When Benaiah had held him by the chain and they had gone on together, he (Ashmadai) came to a palm tree and rubbed himself against it and knocked it to the ground. Then he came to a house and knocked it down as well. Thereupon he came to the small hut of a widow; she came out and begged him earnestly (that he might do no harm to her hut), and when he wanted to turn to the other side, he broke a bone, and said: This is what is written (Prov 25:15): A gentle tongue (or soft-spoken word) breaks the bone, etc. (meaning thereby that because he had given ear to the woman's flattering words, this had befallen him). After he had arrived there*

(at the king's palace), he was not brought before Solomon until after three days. On the first day he said to them (Solomon's servants): Why does the king not let me come before him? They said to him: He has drunk too much. Then he took a baked brick and set it upon another. They went to Solomon and told him what he had done. He said to them: He meant to say (or give to understand) this: go and give him more to drink. On the second day he said to them again: Why does the king not let me come before him? They answered him: He has eaten too much. Then he took the baked brick from the other and set it on the ground. Thereupon they went to Solomon and told him. He said to them: He meant to say (or signify) this: give him only a little to eat. At the beginning of the third day he (Ashmadai) came before him (the king), and took a measuring rod and measured four cubits with it and cast it before him, and said to him: When you die, you have in this world nothing more than four cubits (namely in the grave); now you have conquered the whole world and were still not satisfied until you had conquered me as well and subjected me to yourself. He (Solomon) however said to him: I desire nothing from you; I wish to build the Temple, and for that I need the Shamir. He answered him: It is not entrusted to me but to the Prince of the Sea, and he gives it to no one but the wild rooster, who is faithful to him by virtue of the oath he has sworn to him (that he would keep it safely). What then does he do with it? He takes it with him to the mountains where no one can dwell (and upon which there are no plants or trees), and holds it against the rocks of the mountain and splits the mountain, and carries it away again. Thereafter he takes seeds from trees and casts them there, so that it becomes a place to dwell (where trees and other things grow); for this reason he is called Naggar tura*, that is, a mountain-craftsman. After they had found the nest of the wild rooster in which there were young, they covered it with a white glass. When he came and wished to enter (to reach his young), he could not; therefore he went and brought the Shamir and placed it upon it. When Benaiah cried out loudly at him, he let the Shamir fall, and Benaiah took it; but the wild rooster went and strangled itself on account of its oath (which it had sworn to the Prince of the Sea, that it had not kept it and had let the Shamir fall). These are the words of the Talmud. Nothing more foolish could occur to a person in a raging fever: for how should the demon, being a spirit, feel thirst and drink water, or drink himself full of wine, or be able to have a chain bound around his neck when he has no body, or have a bone broken? And how can a wild rooster, being an irrational animal, swear an oath, make rocky mountains fruitful, and sow them? Indeed, how should such gross lies be the Word of God?*)

Since the mention of the little worm *Schamir* has been made here, we also wish to examine when it was created, how large it was, and how it was preserved. Concerning this, the Talmud teaches the following in the tractate *Sóta, fol.* 48. *col.* 2.: תנו רבנן שמיר זה בריה משׁשׁת ימי בראשׁית נברא ואין כל דבר קשׁה יכול לעמוד בפניו. כמה משׁמרין אותו כורכין אותו בספוגין של צמר ומניחין אותו בארגז של אבר מלאה סובי שׁעורים: That is: Our rabbis teach that this *Schamir* is a creature as large as a barleycorn, and that it was created during the six days of creation; moreover, no hard thing can withstand it. In what is it kept? It is wrapped in a woolen sponge and placed in a leaden box filled with barley bran. As for the time of its creation, the following is written concerning it in *Pirke avoth* (or *óvos*), in the fifth chapter, *fol.* 30. *col.* 1. of the Talmud printed in Amsterdam: עשׂרת דברים נבראו בערב שׁבת בין השׁמשׁות ואלו הן פי הארץ ופי הבאר ופי האתון הקשׁת והמן והמטה והשׁמיר וגו׳: That is: Ten things were created on the (first) Sabbath eve at twilight, and they are the following: the mouth of the earth (which swallowed Korah and his assembly, as may be read in Num 16:30-32), the mouth or opening of the well (which

is mentioned in Gen 29:2), and the mouth of the she-ass (of Balaam), and the rainbow, and the manna, and the staff (of Aaron, which is mentioned in Exod 7:12), and the *Schamir*, etc. It is said, however, that it has no longer existed since the time of the destruction of the Second Temple; hence it is written thus in the aforementioned tractate *Sóta, fol.* 48. *col.* 2.: משחרב בית המקדש בטל השמיר וכו׳ ת״ר שמיר שבו בנה שלמה את המקדש: That is: From the time in which the Temple was destroyed, the *Schamir* is no more, etc. Our rabbis teach that Solomon built the Temple by means of this *Schamir*.

The rabbis, according to the content of the Talmud, required the king of the devils to assist in the construction of the Temple and to indicate where the *Schamir* could be obtained. We therefore wish to examine further what foolish dreams the senseless rabbis have concerning the assistance of the devils, of which one is said to have made use for this purpose. On this matter, the following is to be read in the book *Emek hammelech, fol.* 147. *col.* 1.: דרשו רז״ל על פסוק וישב שלמה על כסא יי׳ למלך מה הקב״ה מלך על העליונים ועל התחתונים אף שלמה המלך ע״ה מלך על העליונים ועל התחתונים ואפילו שדים ורוחין ולילין היו משועבדים לו כי בזמנו היתה הסטרא קיסנא באשתמותא והטוב גבר על הרע ונתקנו האבנים גדולות והביאו הרוחות לבנין בית המקדש וגם הם היו מסייעים.

We must now also see how the captive *Aschmedai* deceived King Solomon and got the better of him, and it is reported in the aforementioned Talmudic tractate *Gittin, fol. 68. col. 2.* that after Solomon had built the Temple, the following occurred:

יומא חד הוה קאי לחודיה א״ל כתיב כתועפות ראם לו ואמרינן כתועפות אלו מלאכי השרת ראם אלו השדים מאי רבותייכו מינן א״ל שקול שושילתא מנאי והב לי עיזקתך ואחוי לך רבותאי שקליה לשושילתא מיניה ויהב ליה עיזקתיה בלעיה אותביה לחד גפיה ברקיע ולחד גפיה בארעא פתקיה ד׳ מאה פרסי על ההיא שעתא אמר שלמה מה יתרון לאדם בכל עמלו שיעמול תחת השמש וזה היה חלקי מכל עמלי מאי וזה רב ושמואל חד אמר מקלו וחד אמר גונדו היה מחזר על הפתחים כל היכא דמטא אמר אני קהלת הייתי מלך על ישראל בירושלים כי מטא גבי סנהדרין אמרו אמרו רבנן מכדי שיטה חדא מילתא לא סריך מאי האי אמרו ליה לבניהו קא בעי לך מלכא לגביה אמר להו לא שלחו להו למלכותא קאתי מלכא לגבייכו שלחו להו אין קאתי שלחו להו בדקו בכרעיה שלחו להו במוקיא קאתי דקא תבע להו בנדותיהו וקא תבע להו נמי לבת שבע אימיה אייתוה לשלמה ויהבו ליה עיזקתא ושושילתא דחקוק עליה שם כי עייל חזייה פרח ואפילו הכי ה״ל ביעתותא מיניה והיינו דכתיב הנה מטתו של שלמה ששים גבורים סביב לה מגבורי ישראל כלם אחזי חרב מלומדי מלחמה איש חרבו על ירכו מפחד בלילות

That is: One day he (namely Solomon) stood alone (with *Aschmedai*) and said to him: it is written (Num 23:22): His strength is like that of a unicorn. The word “strength” signifies the ministering spirits, but by the unicorn the devils are understood. In what respect are you (devils) more excellent and superior to us? Then *Aschmedai* answered him: take the chain from me and give me your ring, and I will show you my excellence. When Solomon thereupon removed the chain from him and gave him his ring, he (Aschmedai) swallowed him (Solomon), and set one of his wings (or feet, as it is translated in the *Maase*-Book) against the firmament of heaven, and his other wing (or foot) upon the earth, and hurled him four hundred miles away (so that no one knew anything of it, and thereafter seated himself on the royal throne in Solomon’s form, as is reported in the *Maase*-Book in the hundred and fifth chapter, where this entire fable also appears). From that hour Solomon said (from Eccl 1:3): What advantage does a man have from all his toil which he endures under the sun? And this is my portion from all my labor. What does the little word “this” signify? *Raf* and *Samuel* were of differing opinions on this point: the one said it signifies his staff, but the other said it signifies his garment. Solomon thereupon went begging from door to door, and wherever he

came he spoke (the words from Eccl 1:12): I, the Preacher, was king over Israel in Jerusalem. When he came to the high council (and let the same words be heard from him, and said nothing further besides), the rabbis said: what can this be, for a fool does not remain consistent in one speech; and they said to *Benaja*: does the king also let himself be brought before him? But he answered them: no. Then they sent to the queens (and had them asked): does the king also come to you? But they sent word back: yes, he comes. They (the rabbis and sages) sent word back again: pay attention to his feet (for the feet of devils are like the feet of roosters). The queens thereupon reported back that he came in slippers, and that he had desired them during the time of their womanly impurity (for intercourse), and that he had also wished to lie with his mother Bathsheba. Thereupon they brought Solomon (who had gone begging) forward, and gave him the ring and the chain upon which the name (of God, that is, the *Schem hammephorasch*) was written. When he then went in (understand: into the chamber in which *Aschmedai* sat upon the throne as the supposed king) and *Aschmedai* saw him, he flew away. Although this occurred (that he had flown away before him), Solomon was nonetheless afraid of him; and this is what is written (Song 3:7): Behold, around the bed of Solomon stand sixty mighty men, from among the mighty men of Israel. They all hold swords and are trained for war; every man has his sword at his side, because of the terror of the night.

This fable is also read, with some variation, in the book *Emek hammelech*, fol. 14, col. 4, and fol. 15, col. 1, in the twelfth chapter of the author's preface, where the words run as follows: מעשה בשלמה המלך ע"ה אשר היה שח בכל יום לרקיע לשמוע סודות מפי עזא ועזאל ולא היה לו פחד ואימה וכל צבא מעלה היו כורעים ומשתחוים לפני הקב"ה והיו משבחים אותו שהעמיד מלך כזה בישראל והיו שמאלים לו כל רצונ' שנ' וישב שלמה על כסא יי' למלך והיה מולך על העליונים ותחתונים נור והביאו אבנים וצרכי בנין לבית המקדש וכשבקש השמיר היה מביא אשמדאי מלכא דשידי בשלשלאות של ברזל וטבעת שחקוק עליו שם המפורש והיה תפוס אצלו ימים רבים אפילו אחר בנין בית המקדש וכשגרמה החטא בקש ממנו שיתיר אותו והוא יגלה לו סוד אחר שהוא ענין גדול ונורא מאוד והתירו ושאל ממנו שיתן לו טבעתו שהיה חקוק בו שם המפורש והוא האמינו כי היתה סבה מאת יי' לשלם לו כפעלו על שעבר שלשה לאוין שילך ג' שנים בגלות וכשלקח הטבעת השליכו לים ובא דג אחד ובלע אותו אז השליכו ארבע מאות פרסאות בארץ העמים וגרשו וגרשו מעל מלכותו ואבד כל תפארתו כי השליכו למרחוק והיה שואל על הפתחים ועמד בזה הצער ג' שנים על שעבר שלשה מצות התורה על לא ירבה לו נשים ולא ירבה לו סוסים וכסף וזהב לא ירבה לו מאד ונכשל בכולם ובסוף הזמן הזה בסוף השלשה שנים רצה הקב"ה לרחם עליו למען דוד עבדו ולמען הצדקת נעמה בת מלך עמון שיצא ממנו משיח בן דוד שיתחבר אליה ויביאנה עמו לארץ ישראל הביאו הקב"ה לארץ עמון ובא לעיר המלוכה שמה משכמש והיה עומד ברחוב העיר משכמש ומלצר המלך שנ' הטבחים שעושה ומבשל מאכל המלך בא לקחת מה שצריך לעשות למלאכתו ומצא שם את שלמה עומד שם ולקח אותו באנגריא שהוליך מה שלקח והוליכהו לבית התבשיל וראה מה שהוא עושה ואמר שלמה שיעמוד עמו וישרתהו ואינו רוצה אלא המאכל בלבד ונתרצה לו וישב עמו וישרתהו ויעזרהו. אחר איזה ימים אמר לו שיבשל למלך מאכלים כמנהגו כמו שהוא היה אומן גדול באלה המאכלים ונתרצה לו המלצר והוא עשה ובשל מעדני המלך וכשאכל המלך אותם המטעמים שהביא המלצר וטעם אותם התבשילין שאל המלך למלצר מי בשל אלו המאכלים שעד עתה לא הבאת לי כהם וסיפר לו כל המאורע שאותו האדם בשלם וצוה לעבדיו שיקראו אותו ובא לפני המלך ואמר לו אם רוצה אתה להיות לי מלצר ואמר הן ושלח את המלצר מלפניו ושם אותו במקומו לבשל לו כל מאכליו ויהי אחר הימים האלה ראתה אותו אותו בת מלך עמון שמה נעמה ואמרה לאמה שרצונה לקחת את האיש הזה המלצר לבעל ואמה גערה בה ואמרה לה יש במלכות אביך שרים רבים ונכבדים שתקח אחד מהם הטוב בעיניך ואמרה איני רוצה אלא זה המלצר והפצירה בה הרבה ולא הועיל שאמרה על כל פנים אין רצוני באיש אחר אלא מה עד שהוצרכה אמה לגלות הענין לבעלה המלך שרצון בתו הוא ליקח את המלצר לאיש וכששמע זה הדבר חרה לו אז עד מאד ורצה להרוג את שניהם אבל לא היה רצונו של הק"בה ונעשה להם שנסגרו רחמי המלך עליהם ולא רצה לשפוך דם נקי וקרא לאחד מעבדיו וצווהו שיוליך אותם למדבר שמם ושם ימותו מאליהם והסריס עשה כאשר צווהו המלך הניחם במדבר

והלך לדרכו אל המלך לשרתו כבראשונה והם הלכו משם למצוא אוכל להחיות את נפשם ובאו לעיר אחת שהיתה על שפת הים והוא הלך לבקש אוכל לנפשם ומצא ודייגים מוכרים דגים וקנה אחד מהם והביא את הדג לאשתו שתבשל אותו וכשפתחה אותו הדג מצאה הטבעת בתוכו שחקוק עליו שם המפורש ונתנה את טבעת הזה לבעלה והכך הכיר את הטבעת הזה ושם אותו באצבעו ותכף שב רוחו אליו ודעתו נתישבה עליו ועלה לירושלים וגרש את אשמדאי וישב על כסא מלכותו ושם כתר מלכות בראשו ואחר כך שלח לקרוא לאביה שהוא מלך בני עמון ואמר לו למה הרגת שני נפשות בלי רשות ופחד ואמר ח"ו לא הרגתים אלא גרשתים למדבר שמם לא ידעתי מה נעשה בהם אמר שלמה המלך ע"ה לו ואם תראה אותם תוכל אתה להכיר אותם דע שאני המלצר ובתך אשתי ושלח לקראתה ובאה ונשקה ידיו והוא שמח שמחה גדולה והלך לו אל ארצו: *that is: It came to pass with King Solomon, upon whom be peace, that he betook himself every day to the firmament of heaven to hear secrets from the mouth of (the spirits) Asa and Asael, and he feared them not at all. The entire heavenly host also bowed and prostrated itself before the holy and blessed God, and praised Him for having set such a king over Israel, and (all the spirits) fulfilled for him, (namely for Solomon) his every wish, as it is said (1 Chr 29:23): And Solomon sat upon the throne of the Lord as king, and ruled over the upper and lower (creatures). At his command they (namely the spirits) brought the stones and the necessities for the building of the Temple; and when he had desired the Shamir, he caused Ashmedai, the king of the devils, to be brought to him by iron chains and a ring upon which the Schem hammphorásch was engraved, and the same was kept prisoner with him for a long time, even after the building of the Temple. But when Solomon's sin had brought it about, Ashmedai demanded of him that he should set him free, and then he would reveal to him a secret concerning a great and very terrible matter. When he had now set him free, and the same had also demanded of him that he should give him his ring, upon which the Schem hammphorásch was engraved, he trusted him (and gave it to him): for it was so ordained by the Lord that He might repay him according to his works, because he had transgressed three prohibitions, so that he should go into exile for three years. When Ashmedai had now received the ring, he threw it into the sea, and a fish came and swallowed it. Thereupon Ashmedai hurled Solomon four hundred miles away into the land of the peoples (or heathens), and drove him out of his kingdom: there his glory was lost, for he had thrown him very far away; and he begged at doors, and said: I, Solomon, was a king in Jerusalem. But the people mocked him on account of his words, and said: Should such a one beg at doors as a king? And he remained in such a painful condition for three years, because he had transgressed three commandments of the Law (which are written in Deut 17:16-17, and read): He shall not take many wives, and shall not keep many horses, and shall not amass much silver and gold. In all of which he had offended. But at the end of such a time, when the three years had passed, God wished to have mercy upon him for the sake of His servant David, and so that Naama, the daughter of the king of the Ammonites, might be justified, and the Messiah the son of David might come forth from him, and he might join himself to her (and wed her), and bring her with him into the land of Israel; so God caused him to go into the land of the Ammonites. And when he came to the royal residence city, which was called Maschkemem, and stood in the street of the city Maschkemem, the king's steward came, the chief cook, who prepared and cooked the food for the king, to purchase what he needed for the performance of his duties, and found Solomon standing there, and took him away by force so that he had to carry what had been purchased, and led him into the kitchen, and watched what he did. But Solomon spoke to him, saying he wished to stay with him and serve him, and desired nothing but his keep; and when the steward was content with this, he stayed with him and served him and helped him. Some days later*

he said to him (the steward) that he wished to cook some dishes for the king in his own manner, for he had been an excellent master in the preparation of such dishes; and when the steward was content with this, he prepared the royal delicate and savory dishes. Now when the king had eaten of those splendid dishes which the steward had set before him, and had tasted that cooked food, he asked the steward who had prepared these dishes, since he had never set the like before him; and he told him everything that had occurred, that that man (namely Solomon) had cooked them. Thereupon the king commanded his servants to call him; and when he came before the king, the king asked him: wilt thou be my steward? And he answered: yes. Thereafter the king dismissed his steward and put him in his place, so that he should prepare all his dishes for him. But it came to pass after all this that the daughter of the king of the Ammonites, whose name was Naama, saw him, and she said to her mother that she was minded to marry this man, the steward; whereupon her mother rebuked her and said to her: there are indeed many excellent princes in your father's kingdom, so that you can take whichever of them pleases you; but she replied: I desire none other than this steward; and although her mother reasoned with her at great length, it would avail nothing, for she said: I desire by no means any other man than this one; so that her mother was compelled to disclose the matter to her husband the king, that his daughter wished to take the steward as her husband. When the king heard this, he became very angry and wished to put them both to death; but it was not God's will, and it came to pass that the king took pity on them and did not wish to shed innocent blood; therefore he called one of his servants and commanded him to lead them into a desolate wilderness, so that they might die there of themselves. And the court servant did as the king had commanded him, and left them in the wilderness, and went his way to the king to serve him as before. But they departed from there to find food to sustain their lives, and came to a city which lay on the shore of the sea; and as he went about seeking food for their sustenance, he found fishermen who were selling fish, and bought one of them, and brought that fish to his wife to cook. When she had opened it, she found a ring inside it, upon which the Schem hammphorásch* שם המפורש was engraved, and gave that ring to her husband; and he recognized the ring at once and put it on his finger. Then his spirit returned to him immediately (that is, he was joyful again), and his mind was settled, and he went to Jerusalem and drove away Ashmedai (who had sat upon his throne during his absence and had pretended to be the king), seated himself upon his royal throne, and placed the royal crown upon his head. Thereafter he sent to summon her father, the king of the Ammonites, and (when he had come) said to him: thou hast put two souls to death without permission and without fear. But he answered him: God forbid, I did not put them to death, but drove them into a desolate wilderness, and I do not know what has become of them. Thereupon King Solomon, upon whom be peace, asked him: if thou wert to see them, wouldst thou be able to recognize them? Know that I am the steward, and thy daughter is my wife; and he sent for her, and she came and kissed his hands, and he rejoiced greatly and returned to his own land.* This tale is also found in the cited book *Emek hammelech*, fol. 108, col. 4, and fol. 109, col. 1, in the 112th chapter, under the title *Schâar kirjáth árba*; in connection with which it is to be noted that the Talmud and the book *Emek hammélech* do not agree with one another, in that the former teaches that the sages of the high council returned the ring to Solomon in Jerusalem, whereas in the latter it is reported that his wife found it in a fish and handed it to him. That Solomon went begging, however, is also to be read in the *Jalkut Chádasch*,

fol. 45, col. 1, number 71, under the title *David*, from the *Sohar*, and in the *Jalkut Rubéni gadól*, fol. 176, col. 3-4, in the Parashah *Schophetim*.

Returning now to the subject of consulting devils and obtaining instruction from them, the Jews also teach that Solomon traveled every day on an eagle into the dark mountains to the two devils *Asa* and *Asaël*, and learned wisdom and arts from them. This is found in the book *Avodáth* (or *Avódas*) *hakkódesch*, in the third part, which is called *Chélek hattáchlith*, in chapter 19, fol. 109, col. 1, where it reads as follows:

שלמה עליו השלום היה רוכב על נשר אחד הלך שמה אצל עזא ועזאל ללמוד חכמתם:

that is: Solomon, upon whom be peace, rode upon an eagle and traveled there (namely into the mountains toward the east, which are mentioned in Num 23:7) to *Asa* and *Asaël*, to learn their wisdom. And in the aforementioned book *Emek hammélech*, fol. 5, col. 4, in the preface, the following is written on this subject:

שלמה המלך ע"ה העמיק לדעת מכל אשר היו לפניו אחר דורו של משה רבינו ע"ה וגו' והיה פועל פעולות נוראות אפילו לדעת חכמתן נוכראין והיה שט בכל יום אצל עזא ועזאל על כסא שהיה עומד על נשר ונפה בהרי חושך כמו שנאמר ויכן את תדמר במדבר בהרים.

that is: King Solomon, upon whom be peace, possessed deeper knowledge than all who came before him, after the generation of Moses our teacher, upon whom be peace, etc. He also performed terrible deeds; indeed (he also made it his concern) to learn foreign wisdoms, and traveled every day on a throne that stood upon an eagle to Asa and Asaël, and looked into the dark mountains, according to the mystery of that which is said (2 Chr 8:4): And he built Tadmor in the wilderness, upon the mountains. On this subject there is considerably more to be found in the last-mentioned book *Emek hammelech*, fol. 108, col. 1, 2, 3, in chapter 111, under the title *Schäar kirjáth arba*; and regarding the eagle, something is to be found in the *Jalkut Schimóni* on Ecclesiastes, fol. 183, col. 4.

Balaam is also said to have learned his wisdom from the aforementioned two devils, as is read in the said book *Emek hammelech*, in the 111th chapter, under the said title *Schäar kirjáth arba*, *fol. 107. col. 4.*; and they are said to have been cast down from Heaven and bound with chains, as is indicated in the more frequently mentioned book *Emek hammelech fol. 68. col. 1.*, in the 22nd chapter, under the title *Schäar dikoa kaddischa*, with these words: וראו בני האלהים את בנות האדם חשקו בהן וקב"ה אפיל לן לתתא בשלשלאן ואינון עזא ועזאל דמיניהו נשמתהון דערב רב that is: When the sons of God saw the daughters of men (as is read in Gen 6:2), they desired them; and the holy blessed God cast them down in chains, and these are Asa and Asael, from whom the souls of the great mixed multitude (which is mentioned in Exod 12:38) are descended.

Rabbi Jehuda also teaches that, according to some opinion, one ought to prostrate oneself before the devil when one fears him and cannot adjure him, as may be seen in his *Sépher Chasidim numero 236. fol. 25. col. 3.*, where the following stands: ואם אדם אין בו לב להשביעו יבקש לו להקב"ה שלא יזק לו ויש אומרים יפול לפניו ארצה כיון שנכנע לא יוזקנו that is: When a person does not have the heart to adjure him, he should pray to God that he cause him no harm. There are also some who say he should fall down upon the ground before him: when he humbles himself before him, the devil will do him no

harm. But enough has been said on this matter, and we must return to the proof that the Talmud is contrary to Holy Scripture.

That the Talmud is not the Word of God is further proven by the fact that one reads therein that God swore by the life of men. Thus one reads in *Tractate Sota fol. 10. col. 2.* that God said to Judah: חי העד שאני מציל מבניך ג' מבניך מן האור, that is: "I swear by your life that I, on account of your righteousness, will deliver three of your children from the fire." Many such examples occur therein, and for this reason the same is often found in other books as well; and it stands in *Bereshit* (*or Bereishis*) *Rabba*, in the 98th *Parashah, fol.* 90. *col.* 4., that God addressed Joseph in the following manner: אמר לו הקב"ה אתה לא חלית את עיניך הבאת בהן חיין שאתה נותן לבנותי צידה במדה מהו צידה פרשה, that is: "The Holy Blessed God said to him: you did not lift up your eyes and did not look upon them (namely, the royal daughters who are mentioned there); I swear by your life that you shall give my daughters a *Zeida* in the Law. What is *Zeida*? A *Parashah*, or portion of the Law." By contrast, God swears in Holy Scripture either by Himself, as can be seen in Gen 22:16, Isa 45:22, and 62:8, Ezek 33:27, and 34:8; or by His right hand, Isa 62:8; or by His soul, which likewise amounts to swearing by Himself, Jer 51:14, Amos 6:8; or by His holiness, Amos 4:2 and Ps 89:36; or else by His great name, Jer 44:26; and nowhere therein is it to be found that He swore by the life of a human being.

Further, it is taught in the Talmud in the tractate *Berachóth* (or *Beróchos*) *fol.* 33, *col.* 2, as well as in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol.* 194, *col.* 4, and *fol.* 195, *col.* 1, in the *Parascha Vaëthchannán*: הכל בידי שמים חוץ מיראת שמים, that is: all things are in the hand or power of God, except the fear of God. In Holy Scripture, however, we learn that the fear of God is a gift of God; therefore God says in Jer 32:39: "I will give them one heart and one way, that they may fear me all the days of their life." And in the following verse 40, He continues: "And I will put my fear in their hearts, that they shall not depart from me." For this reason King David also prays to God the Lord in Ps 86:11: "Unite my heart to fear your name," or to fear your name.

Further, it is written in the Talmud in the tractate *Chagiga, fol.* 16, *col.* 1, and in the tractate *Kiddúschin, fol.* 40, *col.* 1, as follows: א"ר אילעא הזקן אם רואה אדם שיצרו מתגבר עליו ילך למקום שאין מכירין אותו וילבש שחורים ויתכסה שחורים ויעשה כמו שלבו חפץ ואל יחלל שם שמים בפרסיא that is: Rabbi *Ila* has said: when the evil nature (or sinful desire) of a man overpowers him, he should go to a place where no one knows him, and put on black garments, and cover himself with black garments, and do what his heart desires, and not desecrate the name of God publicly. But God's Word commands that one should be holy, as can be seen in Lev 19:2 and 20:7, 26, by which it is made clear that one should walk in God's commandments and ordinances, and guard oneself against all sins, and commit none, whether in secret or openly. Likewise, the Talmud in the tractate *Sanhédrin, fol.* 74, *col.* 1, permits that in order to preserve one's life, one may commit all sins that are forbidden in the Law, except for idolatry, fornication, and bloodshed, where the words read as follows: כל עבירות שבתורה אם אומרין לאדם עבור ואל תהרג יעבור ואל יהרג חוץ מעבודה זרה וגילוי עריות ושפיכות דמים that is: when it is said to a man, transgress all transgressions that stand in the Law (or sin against all the commandments of the Law), and then you shall not be put to death, he shall transgress them so that he not be put to death, except for idolatry, fornication, and bloodshed (which he shall not commit). Holy Scripture, on the other hand, requires that the entire Law be observed; therefore it stands in Deut 27:26: Cursed be he who does not fulfill all the words of this Law, to do them. We see, therefore, from the foregoing,

that *Aben Ezra* wrote a plain untruth when he states in his preface to the Five Books of Moses: אין הפרש בין שתי התורות ומדי אבותינו שניהן לנו מסורות that is: there is no difference between the two Laws (the written and the oral), and both have been handed down to us by our forefathers. For if there is no difference in this matter, I do not know what a difference is supposed to be.

The third reason why the Talmud is not the Word of God is that it contains a great many crude, palpable lies and foolish, ridiculous fables, whereas God does not lie, as may be read in Num 23:19. That many tasteless falsehoods are to be found therein can easily be gathered from that tale of Solomon and Ashmedai which was mentioned in the preceding section. In order to demonstrate this more thoroughly, however, I will point out a portion of the Talmudic lies, so that one may clearly see that this book does not originate from God out of Heaven, or from Mount Sinai, as the senseless Jews teach, but rather from the Devil, as the father of lies, out of Hell, or from the dark mountains mentioned in the preceding section, from the two unclean spirits Asa and Asael.

Regarding the first man, Adam, there are found therein many fables and foolish applications of Holy Scripture. Concerning the dust, or the earth, from which he was created, the following stands in the tractate *Sanhedrin* fol. 38. col. I. 2.: רבי מאיר אומר אדם הראשון מכל העולם כולו הוצבר עפרו שנ' גלמי ראו עיניך וכתיב עיני ה' המה משוטטות בכל הארץ. אמר רב הושעיה משמיה דרב אדם הראשון גופו מבבל וראשו מארץ ישראל ואבריו משאר ארצות עגבויותיו אמר רבי אחא מאקרא דאגמא That is: Rabbi *Meir* says, the dust of the first man (from which he was created) was gathered together from the entire world, as it is said in Ps 139:16: "Your eyes saw my unformed mass (when I was still unprepared)." And it is written (2 Chr 16:9): "The eyes of the LORD run throughout all lands." Rabbi Oshaya said in the name of Rav: the body of the first man was taken from Babylon, and his head from the Land of Israel, but his limbs were taken from the remaining lands. Rabbi Acha said his buttocks were from Akra of Agma, which is said to be a place in Babylon, as Rabbi Solomon reports concerning this. In the Chapters of Rabbi Eliezer, however, it is taught in the eleventh chapter that God took the earth from the four corners of the world, from which Adam was created.

He is also said to have been created with two faces, as is indicated in *Tractate Berachoth fol. 61. col. 1.* with these words: א"ר ירמיה בן אלעזר דו פרצופין ברא הק"בה באדם הראשון שנאמר אחור וקדם צרתני, that is: Rabbi Jeremias, the son of Eliezer, has said: God created the first man with two faces, as it is said (Ps 139:5): "Behind and before You have formed me." Concerning which Rabbi Solomon writes as follows: שני פרצופין בראו תחלה אחד מלפניו ואחד מאחריו וחלקו לשנים ועשה מן האחד חוה, that is: He created him with two countenances, one in front and the other behind, and cut him into two parts, and made Eve from the one. It is likewise stated in *Tractate Erúvin fol. 18. col. 1.* that he was created with two faces, and the words there read as follows: דו פרצוף פנים היה לו לאדם הראשון שנ' אחור וקדם צרתני, that is: The first man had a twofold form of face, as it is said (Ps 139:5): "Behind and before You have formed me." And Rabbi Solomon writes concerning this as follows: חילקו לשנים שהיה זכר מכאן ונקבה מכאן, that is: He divided him into two parts, for on the one side he was a man, and on the other side a woman. On this subject the following is also found in *Bereschith Rabba, the eighth Parashah, fol. 7. col. 2.*: . א"ר שמואל בר נחמן בשעה שברא הק"בה את אדם הראשון דו פרצופין בראו ונסרו ועשאו גביים גב לכאן וגב לכאן, that is: Rabbi Samuel, the son of Nachman, has said: At the very hour in which God created the first man, He created him with two faces, and sawed him apart, and also made two backs for him, one on this side and the other on that side. The like is also to be read

in *Midrash Tillim fol. 56. col. 2.* on Ps 139, and in the *Yalkut Shimoni* on the first book of Moses, *fol. 6. col. 4. numero 20.*

How great Adam was created to be is indicated in the Talmudic *Tractate Chagiga fol. 12. col. 1.* with these words: אמר רבי אלעזר אדם הראשון מן הארץ עד לרקיע שנ' למן היום אשר ברא אלהים על הארץ וכיון כיון שסרח הניח הק"בה ידו עליו ומיעטו שנ' אחור וקדם צרתני ותשת עלי כפך. אמר רב יהודה אמר רב אדם הראשון מסוף העולם ועד סופו היה שנ' למן היום אשר ברא אלהים אדם על הארץ ולמקצה השמים ועד קצה השמים כיון שסרח הניח הק"בה ידו עליו ומיעטו שנ' ותשת עלי כפך : that is, Rabbi *Elieser* said: the first man reached from the earth up to the firmament of heaven, as it is said (Deut 4:32): From the day that God created man upon the earth (from one end of heaven to the other). But after he had sinned, God laid His hands upon him and made him small, as it is said (Ps 139:5): Behind and before You have formed me, and You have laid Your hand upon me. Rabbi *Jehuda* said that *Raf* had said: the first man reached from one end of the world to the other, as it is said (Deut 4:32): From the day that God created man upon the earth, from one end of heaven to the other. But when he had sinned, God laid His hands upon him and made him small, as it is said (Ps 139:5): And You have laid Your hand upon me. Concerning the words "from one end of the world to the other," Rabbi *Salomon* writes as follows: כשהיה שוכב היה ראשו למזרח ורגליו למערב : that is, when he lay down, his head was in the east and his feet were in the west. This is also found in the Tractate *Sanhedrin fol.* 38. *col.* 2. and in the *Medrasch Tillim, fol.* 56. *col.* 2. on Ps 139, as well as in *Bereschith rabba*, in the twenty-first *Parascha, fol.* 20. *col.* 4. In the book *Sepher gilgulim*, it is indicated in the sixteenth chapter, at the end, *fol.* 14. *col.* 3., where the body of Adam was when he was created, where it is written: בעת שנברא היה ראשו וגרונו וצוארו תוך גן עדן וגופו בשאר עולם : that is, at the time when he was created, his head, his throat, and his neck were in the midst of Paradise, but his body was in the remaining part of the world. Furthermore, in the book *Reschith chochma fol.* 102. *col.* 2. in the 6th chapter, under the title *Schuar haahava*, the following is taught concerning the greatness of that same heel: תפוח עקבו של אדם הראשון היה מכהה גלגל חמה that is, the roundness of the heel of the first man eclipsed the orb of the sun. And this is taken from *Vajikra rabba*. Beyond this, in the *Jalkut Schimoni* on the first book of Moses, *fol.* 6. *col.* 4. *numero* 20, the following is read concerning his size: מתחלה נברא מן הארץ עד לרקיע וכשראו אותו מלאכי השרת נזדעזעו ונתייראו מלפניו מה עשו עלו כולן לפני הק"בה למעלה אמרו לפניו רש"ע שתי רשויות יש בעולם הניח ידו על ראשו ומיעטו והעמידו על אלף אמה : that is, in the beginning he (namely the first man) was created from the earth up to the firmament, but when the ministering angels saw him, they trembled and were afraid before him. What did they do? They all went up before God and said to Him: O Lord of the world, there are two dominions, that is, there are two gods in the world. Thereupon God laid His hand upon his head and made him smaller, and set him at one thousand cubits in height. This is also read in the little book *Othioth* (or *Otios*) *Rabbi Akkiva fol. 6. col. 1.* In the *Sêpher Gilgúlim*, however, it is reported at *fol. 13. col. 1.* in the 14th chapter that He left him only one hundred cubits in height, and it stands there as follows: אדם הראשון היה מסוף העולם ועד סופו ועד כופי ארכו ונתמעט אחד כך על ק' אמה. כי הוא ארכו של עולם עצמו כי הוא ה'ק שנה that is, the first man reached from one end of the world to the other in his length, but afterwards he was made small down to one hundred cubits. Understand this to mean that he was as long as the world itself, through which one must travel five hundred years (from one end to the other). That he was made small down to one hundred cubits is also read in *Bereschith rabba*, in the twelfth *Parascha fol.* 11. *col.* 2.

Concerning the angels: in the little book *Pirke Rabbi Eliezer*, in the 11th chapter, it is read that all creatures wanted to worship him, in these words: היתה קומתו מסוף העולם ועד סופו שנ' אחור וקדם צרתני אחור זה מערב וקדם זה מזרח וראה את כל הבריות שברא הקב"ה התחיל מפאר לשם בוראו ואמר מה רבו מעשיך יי' עמד על רגליו היה מתואר בדמות אלהים ראו אותו הבריות ונתייראו ונתייראו בסבורן שהוא בורא ובאו כל להשתחוות לו אמר להם בואם להשתחוות לי בואו אני ואתם נלך ונלביש גאות ועוז ונמלך עלינו מי שבראנו לפי שהעם ממליכין את המלך ואין המלך ממלך את עצמו אם אין העם ממליכין אותו הלך אדם לעצמו המליך אותו ראשון וכל הבריות. אחריו ואמר יי' מלך גאות לבש וגו that is: His (Adam's) height extended from one end of the world to the other, as it is said (Ps 139:5): "Behind and before you have formed me." The word "behind" signifies the west, and the word "before" signifies the east. And when he saw the creatures that God had created, he began to praise God his Creator and said: "O Lord, how great and manifold are your works!" He stood upon his feet and was formed in the image of God. But when the creatures saw him, they were afraid and supposed that he was the Creator, and they all came to worship him. He, however, spoke to them: "You have come to worship me, but come, let us clothe ourselves and me with glory and strength, and let us accept as King over us the one who created us; for it is the people who make someone reign as king, but the king does not make himself king if the people do not accept him as such." Adam therefore went forth and was the first to accept Him as King for himself, and all creatures followed him, and he said (Ps 93:1): "The Lord is clothed with glory." Concerning the angels who wanted to worship him, it is written in the book *Nishmath adam* (or *Nishmas odom*) in the sixth chapter, fol. 24, col. 1, as well as in the book *Avodath* (or *Avodas*) *hakkodesh* in the 33rd chapter, fol. 49, col. 1, under the title *Chelek haavoda*, as follows: בשעה שברא הק"בה את אדם הראשון טעו בו מלאכי השרת ובקשו לומר לפניו קדוש מה עשה הק"בה הפיל עליו תרדמה וידעו הכל שהוא אדם הה"ד חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא וגו' that is: At the very time when God had created the first man, the ministering angels were mistaken about him and desired to say before him (the words of Isa 6:3) "Holy," etc. (for they supposed that he was a God). What did God do: He caused a deep sleep to fall upon him, and then they all knew that he was a man; this is what is written (Isa 2:22): "Cease from the man who has breath in his nostrils, for of what account is he?" Immediately thereafter it follows in the same place: ודאי האדם בכללו הוא רוחני כי תפוח עקבו של אדם הראשון היה מכהה גלגל חמה קלסתר פניו לא כל שכן. וזהו הענין שטעו בו מלאכי השרת על כן הפיל הק"בה עליו תרדמה שהוא ענין גשמי להורות שהוא גשמי that is: Certainly Adam had been entirely spiritual, for the ball of his heel had eclipsed the sun (which is also stated in the *Sepher gilgulim*, at the end of the sixteenth chapter, fol. 14, col. 3), and how much more so the radiance of his face; and this was the reason why the ministering angels were mistaken about him. Therefore God caused a deep sleep to fall upon him, which is a bodily thing, in order to demonstrate that he was bodily.

In the book called *Sépher chasidim*, however, the following is read concerning this at n. 500: אדם הראשון היה מסוף העולם ועד סופו ובקשו מלאכי השרת לומר לפניו קדוש קדוש כי היה מלא כל הארץ בא הק"בה ומעטו ונטל מאבריו קצת והיו מונחים חתיכות בשר סביבותיו אמר אדם להק"בה רבש"ע למה אתה גזלני הטוב לך כי תמאס יגיע כפך וכתיב ותשת עלי כפך. אמר אני אחזיר לך פרו ורבו ומלאו את הארץ כבראשתה והיינו דאמרינן אין בן דוד בא עד שיכלו כל הנשמות שבגוף. א"ל הק"בה טול אלו החתיכות ותפזרם בכל הארץ ובכל מקום שתזרוק ותשליך אותם שם ישוט לעפר כשיהיה מתישב המקום מיושב ובמקום שתגזור לזרעך לישראל שם יהיו ולגוים שם יהיו והיינו שנאמר ארץ לא עבר בה איש ולא ישב אדם שם שלא זרע שם מבשרו: that is, the first man reached from one end of the world to the other, and the ministering angels wished to say before him (the words of Isa 6:3) "Holy," since he had filled the entire world; but God came and made him smaller, and took some

parts from his limbs, and pieces of flesh (from the flesh removed from him) were laid around him in a circle. Then Adam said to God: "Oh Lord of the world! Why do you rob me? Is it fitting that you despise the work of your hands? For this reason it is written (Ps 139:5): You lay your hand upon me." Then God said to him: "I will indeed give it back to you. Be fruitful and multiply and fill the earth, as before." And this is what we are accustomed to say: the Son of David does not come until all the souls in the body have come to an end. And God said (further) to him: "Take these pieces and scatter them over the whole earth, and in all the places where you go and cast them, there they shall be turned to dust, so that the place may be inhabited by your seed. And in that place which you shall appoint for your seed, the *Israelites*, there shall they also be." And this is what is said in Jer 2:6: "In the land through which no one walked or passed, and in which no man dwelt" (understand: there was no place) where he had not sown of his flesh.

Further, it is set forth in the Talmudic tractate *Chagiga fol. 12. col. 1.* that God created a light at the beginning through which Adam was able to see from one end of the world to the other, and the words read as follows: אמר רבי אלעזר אור שברא הקב"ה ביום ראשון אדם צופה בו מסוף העולם ועד סופו that is, Rabbi Eliezer has said that Adam saw through the light which God created on the first day from one end of the world to the other. Concerning this light, it is also written in the great *Jalkut Reubeni*, in the Parashah *Ki tissa fol. 117. col. 1.*, from the *Zohar*, as follows: נהורא דברא הקב"ה בקדמיתא אחזי הקב"ה לאדם קדמאה וחזי ביה מסוף עולם ועד סופו וההוא נהורא אחזי לדוד והוה משבח ואמר מה רב טובך אשר צפנת ליראיך. סההוא נהורא אחזי למשה וחמא ביה מגילעד עד דן. ובשעתא דחמא קב"ה שיקומן תלת דרי חייבין דור אנוש ודור המבול ודור הפלגה גניז ליה נתן למשה בחלה דחים וכו' עאל קמיה פרעה נטל הקב"ה מיניה עד קאים על טורא דסיני אהדר ליה ההוא אורא ואשתמש ביה כל יומא ולא יכלו בני ישראל למקרב בהדיה עד דיהב מסוה על פניו that is, God caused the first man to see that light which He had created at the beginning, and the latter saw thereby from one end of the world to the other. He also showed that same light to David, on account of which David praised Him and said (Ps 31:20): How great is Thy goodness, which Thou hast hidden for those who fear Thee. Likewise He caused Moses to see that same light, and Moses thereby saw from Gilead as far as Dan. But at that time, when God had seen that three ungodly generations would come, namely the generation of Enos, the generation of the Flood, and the generation of the Division (at the building of the Babylonian tower), He concealed it. He gave it to Moses for three months; but when Moses had gone before Pharaoh, He took it from him again, until Moses stood upon Mount Sinai, whereupon He gave it back to him, and Moses made use of it daily. The children of Israel, however, were no longer able to come near him until he had placed a veil over his face.

We must now also examine how long Adam is supposed to have remained in Paradise before he was driven out of it. The Talmudic tractate *Sanhedrin, fol. 38, col. 2* instructs us on this matter with the following words: אמר רבי יוחנן בר חנינא שתים עשרה שעות הוי היום שעה ראשונה הוצבר עפרו שניה נעשה גולם שלישית נמתחו אבריו רביעית נזרקה בו נשמה חמישית עמד על רגליו שישית קרא שמות שביעית נזדווגה לו חוה שמינית עלו למטה שנים וירדו ארבעה תשיעית נצטוה שלא לאכול מן האילן עשירית סרח אחת עשרה נידון שתים עשרה נטרד והלך לו שנא' אדם ביקר בל ילין, that is: Rabbi *Yochanan bar Chanina* has said: the day has twelve hours; in the first hour, the dust (from which God created him) was gathered together; in the second, he was made into a shapeless lump; in the third, his limbs were stretched out; in the fourth, the soul was cast into him; in the fifth, he stood upon his feet; in the sixth, he named the names (giving each thing its name); in the seventh, Eve was joined to him; in the eighth, two went up into the bed and

four came down (in that two children, namely Cain and his sister, were conceived and born in that time); in the ninth, he was commanded that he should not eat from the tree (of the forbidden fruit); in the tenth, he sinned; in the eleventh, judgment was held over him; and in the twelfth, he was driven out (of Paradise) and went away, as it is said (Ps 49:13): "Man does not remain overnight in his honor." This fable also appears in Rabbi *Bechai*'s commentary on the Five Books of Moses, in the *Parascha Bereschith, fol. 10, col. 4 and fol. 11, col. 1*, and in the great *Jalkut Rubeni, fol. 21, col. 3*, in the aforementioned *Parascha Bereschith*, as well as in the *Avoth* (or *Avos*) of Rabbi *Nathan* (or *Noson*), *fol. 2, col. 3*, in the *Talmud* printed at Amsterdam, and in the eleventh chapter of the chapters of Rabbi *Eliezer*. Concerning the children who were conceived at the very beginning, the following is read in *Bereschith Rabba*, in the twenty-second *Parascha, fol. 21, col. 1*: א"ר אלעזר בן עזריה ג' פלאים נעשו באותו היום. בו ביום נבראו . בו ביום שמשו. בו ביום הולידו אמר אמר רבי יהושע בן קרחה על אותה היום שמעת קרן והיאמר הבל חחיר ותשתחה, that is: Rabbi *Eliezer*, the son of *Azaria*, has said: three wonders occurred on that very same day. On that same day they were created; on that same day they slept together; and on that same day they also brought children into the world. Rabbi *Jehoshua*, the son of *Korcha*, has said: two went up into the bed and seven came back down, namely Cain and his twin (that is, his sister, who was born together with him), and Abel with his two twins (who were his two sisters).

How it came about with the eating of the forbidden fruit, and how *Satan* seduced *Eve* into doing so, is indicated in the book *Emek hammelech fol. 23. col. 3. in the 41st chapter, under the title Schaar olam hattóhu* with the following words: מתקנא הנחש באדם בסיבת חוה וחטיל בה זוהמת דנדה ואח"כ כך השיאה לאכול דאת וכשראתה שהיא נפלה ברשת יצר הרע בקשה להפיל גם לאדם תתנה לו ואכל דכתיב ותתן גם לאישה עמה ויאכל פחא שאכלו בלתי ידיעתו חזר ואכל עם ידיעה מפני כי תכף שלט בו יצה"ר פחא שאכל אותו ה' גבורות שהיו ממותקים בה' חסדים חזרו לתקפם וכשנכנס הארי בבטנו מיד מתחיה בו יצה"ר והיא האכילה ג"כ לכל בעלי חי ונפלו כולם ברשתה that is: The serpent was jealous of *Adam* on account of *Eve*, and cast into her the impurity of the monthly uncleanness; thereafter he seduced her into eating of the (forbidden) fruit. Now when she had seen that she had fallen into the net of the *Jézer hará*, that is, of the evil and corrupt nature, she sought also to bring *Adam* down, and gave him some of it as well, and he ate, as it is written (Gen 3:6): **And she gave also to her husband with her, and he ate.** Now when he had eaten of it without his knowledge, he went again and ate of it knowingly, because the *Jézer hará*, or the evil nature, had immediately taken hold of him; and when he had eaten of it, the five Powers, which had been sweetened by the five Mercies, returned to their full strength. And after the fruit (which he had eaten) had entered into his belly, the *Jézer hará* arose in him. But she (*Eve*) also gave of it to all the animals to eat, and they all fell into her net, except for one bird which is called *Chol*, as it is written (Job 29:18): **And I will multiply my days like the Chol, that is, like the bird Phoenix, as it is understood here.** These are the words of the book *Emek hammélech*. The word *Chol* in this saying of Job, however, signifies sand, and he meant to say that he had supposed he would make his days many, like the sand of the sea, that is, that he would live long.

Among the Scripture-corrupters, the Jews, however, it must signify a bird, which is supposed to be the Phoenix. This fable about such a bird also appears in *Bechai*'s commentary on the Five Books of Moses, in the Parashah *Bereschith*, fol. 13, col. 2, and in the small *Jalkut Rubeni*, under the title *min Chajoth*, num. 1 and 3, as well as in *Abkath Rochel*, in the 1st, fol. 4, col. 2, in which last book the following is read: ותקח אשה מפירות האילן ותאכל ותתן לבעלה והיא נתנה לכל החיה ולכל הבהמה ולכל העופות

חוץ מעוף אחד ושמו חול שנאמר וכחול ארבה ימים that is: And she (Eve) gave to all wild and tame animals, and to the birds as well, to eat of the apple. Rabbi *Joden* says in the name of Rabbi *Simeon*: the bird *Chol* lives a thousand years; and after a thousand years its body decays, and its feathers fall out, and there remains of it something no larger than an egg; whereupon it grows again and becomes young.

Regarding the aforementioned monthly impurity of *Eve*, it is written in the said book *Emek hammelech* fol. 23. col. 3. that this impurity is the unclean seed of the serpent, that is, of the chief devil *Sammael*, who had lain with *Eve* before the act; and the words read as follows: נדתה היא הזוהמא וזורע הטמא של הנחש שבא על חוה קודם שבא עליה אדם that is, Her (i.e., *Eve*'s) monthly impurity is the filth and the unclean seed of the serpent, which lay with *Eve* before *Adam* had lain with her. If this were so, then *Eve* would have already sinned before she had eaten of the forbidden fruit. For if the serpent lay with her before *Adam*, this must, according to what was cited above from the tractate *Sanhedrin* fol. 38. col. 2., have occurred in the seventh hour, since it was not until the tenth hour that the forbidden fruit was eaten. It is also read in the last-cited passage that *Eve* was afflicted with her impurity when *Adam* lay with her, for it stands there: אדם הראשון שכב עם אשתו נדה that is, The first man lay with his wife when she was afflicted with her impurity.

Further, in the Talmudic tractate *Jevamoth* (or *Jevomos*) fol. 63. col. 1., it is written concerning *Adam* that he lay with all the animals and mingled with them in a shameful manner before *Eve* was joined to him, where the words read as follows: אמר רבי אלעזר מאי דכתיב זאת הפעם עצם מעצמי ובשר מבשרי מלמד שבא אדם על כל בהמה וחיה ולא נתקררה דעתו עד שבא על חוה that is, Rabbi *Eliezer* has said: what is that which is written (Gen 2:23): "This is now bone of my bones and flesh of my flesh"? This teaches us that he lay with all cattle and wild animals, but his mind was not satisfied until he lay with *Eve*. Now although these words are interpreted quite differently not only by some Christians (among whom is the learned *Buxtorf*, as may be seen in his *Lexico Chaldaico-Talmudico-Rabbinico* under the root word קרר *Karar*) but also by Jews, as may be read in *Rabbi Lipmann's Sepher Nizzachon*, num. 9, who would have it that this passage conveys only that *Adam* went to all the animals and sought a wife but did not find one, and that therefore his mind was not satisfied, and not that he had carnally mingled with them: I am nonetheless of an entirely different opinion from these others in this matter, and hold that the proper sense of the Hebrew words is that which I have translated; just as the convert *Hieronymus de Sancta Fide* understood them in his second book, cap. 1, p. 134, and likewise the convert *Victor von Carben* in his little Jewish book in the seventh chapter; and I demonstrate this from the following reasons. First, because *Rabbi Solomon Jarchi* himself interpreted it thus in his *Commentary* on the passage, where he states: זאת הפעם מכלל דפעמים אחרים שמש ולא עלו בדעתו that is, the words "this is now" he said after he had lain with others on previous occasions, but those (acts of lying) had not been to his liking (and had not satisfied him); and he explains the word בא by the word שמש *schimmesch* in the aforementioned Talmudic passage *Jevamoth*, which among the Rabbis means to lie with someone. Likewise it stands in the book *Zeëna urreëna*, fol. 3. col. 4.: פשלי חכמים דא זאגן דר ערשטה מנש איז קיניי האט מיט אללו ברואים זיין גאנגן אונ' קיינס איז איהם גיפעלן that is, some of the wise men say the first man lay with all creatures, and none of them pleased him enough to take as a wife.

The second reason is that the rabbis teach that Adam committed fornication. Concerning this, the following is written in the *Jalkut chadrasch, fol. 4, col. 2, numero 28*, under the title *Adam*: שלשה

חטאים היו באדם הראשון גלוי עריות ושפיכות דמים וע"ז that is, Three sins were in the first man: fornication, bloodshed, and idolatry. And at *fol. 6, col. 2, numero 7*, the following is read there under the aforementioned title: אדם הראשון עבר שלש עבירות עבודה זרה ושביכות דמים וגלוי עריות that is, The first man committed three sins: idolatry, bloodshed, and fornication. This also appears there at *fol. 8, col. 2, numero 121*, under the aforementioned title, from the book *Megalle amukkoth*. And in the smaller *Jalkut Rubeni*, under the title *Mitha* (or *Misa*), *numer. 8*, from the book *Asara maamaroth* (or *Asoro maamaros*), it is reported: דוד חטא בע"ז ג"ע ש"ד כמו שחטא אדם הראשון that is, David sinned with idolatry, fornication, and bloodshed, just as the first man sinned. Now, Adam had no human beings with whom he could have committed fornication; therefore it must have occurred, as Rabbi Solomon has interpreted it, with animals.

The third reason is that the senseless Jews actually teach that Adam separated himself from Eve for one hundred and thirty years, and during that time lay with female devils, and that Eve was lain with by devils. Concerning this, the following is written in *Bechai*'s commentary on the Five Books of Moses, in the Parascha Bereschith, fol. 16, col. 1, 2: כל אותן ק"ל שנה שפרש אדם מן האשה רוחות נקבות היו מתחממות מאדם ויולדות זכרים ורוחות זכרים היו מתחממין מן האשה ויולדים, that is: In all those one hundred and thirty years during which Adam separated himself from his wife, the female spirits were inflamed by him and lay with him, and bore males; but the male spirits were inflamed by the woman (Eve) and begot females. And in the *Yalkut Shimoni* on the first book of Moses, one reads at fol. 11, col. 4, number 42: כל אותן השנים שהיה אדם הראשון בנדוי הוליד שידין ורוחין ולילין שנאמר ויחי אדם ק"ל שנה ויולד בדמותו כצלמו מכלל דעד האידנא לא כצלמותיה אוליד, that is: In all those years during which the first man was under the ban, he begot devils, spirits, and night-phantoms, as it is said (Gen 5:3): And Adam was one hundred and thirty years old and begot one in his likeness, after his image; for until that time he had not begotten after his image, since he had begotten nothing but devils and evil spirits, and no human beings. This Rabbinical madness will be treated at greater length below in the eighth chapter of the second part. Now, if Adam, according to the teaching of the Jews, is supposed to have committed fornication with the unclean spirits, the female devils, one can easily judge from this that it is not too much when the Talmud shamefully and mendaciously reports that he also lay with animals, which without doubt is understood there not of all animals, but only of the large ones. Since, however, in the book *Emek HaMelech*, fol. 125, col. 2, under the title *Schaar rescha diser anpin*, one reads: אמר רמי שמעון אין לך דבר שעומד בפני התשובה כלל ואדם הראשון יוכיח שעבר על שלש עבירות על עבודת זרה ועל גילוי עריות ועל שפיכת דמים והק"בה קבל תשובתו כנודע כי עשה תשובה ותמהה וקשה מאד שעמד בנהר גיחון ועשה תענית ק"ל שנה, that is: *Rabban Shimeon* has said, there is no matter that can withstand repentance: this is proven by the first man, who committed three sins, namely idolatry, fornication, and the shedding of blood, and yet GOD accepted his repentance, as is known; for he performed a very severe penance, standing in the river Gihon for one hundred and thirty years and fasting. From these words it cannot be seen that Adam, during those one hundred and thirty years, had dealings with the female devils and lay with them, but rather that he performed severe penance and fasted. As for how such matters are to be reconciled with one another, I shall leave that for the Jews to worry about.

It is also written in a ridiculous manner about Adam in the Talmud, in the tractate *Avoth* (or *Avos*) of *Rabbi Nathan*, fol. 1, col. 3, that he wanted to eat grass from the manger together with his donkey. The words there read as follows: כיון ששמע אדם הראשון שאמר לו הק"בה ואכלת את עשב השדה מיד נזדעזעו

אבריו אמר לפניו רבונו של עולם אני ובהמתי נאכל באבוס אחד אמר ליה הק"בה הואיל ונתדעזעו אבריך בזעת אפיך תאכל לחם, that is: When the first man had heard that God had said to him (the words of Gen 3:18), "And you shall eat the herb of the field," his limbs immediately trembled, and he spoke before Him: "O Lord of the world! I and my animal (that is, my donkey) want to eat from one manger." But God said to him: "Since your limbs have trembled, you shall eat bread in the sweat of your face." This is also found in the Talmudic tractate *Pesachim*, fol. 118, col. 1, in these words: אמר רבי יהושע בן לוי בשעה שאמר הק"בה לאדם קוץ ודרדר תצמיח לך ולם עיניו דמעות אמר לפניו רבונו של עולם אני וחמורי נאכל באבוס אחד כיון שאמר בזעת אפיך תאכל לחם נתקררה דעתו, that is: Rabbi Jehoshua, the son of Levi, said: At the time when God said to Adam, "Thorns and thistles shall it bear for you" (as is to be read in Gen 3:18), tears flowed from his eyes, and he said to Him: "O Lord of the world! I and my donkey want to eat from one manger." But after God had said to him, "In the sweat of your face you shall eat your bread," he was content again.

Since Adam is mentioned here, I also want to show who his teacher in Paradise was, and from where he obtained his wisdom. This is written in the third part of the book *Avodath hakkodesch*, in the 21st chapter, fol. 80, col. 3, as follows: חכמי האמת אמרו כי רבו היה רזיאל ובספר תולעת יעקב בפתיחתו כתבתי בהיותו בגן עדן הוריד לו ספר על יד רזיאל ועל ידו השיג השגה עצומה בעולמות העליונים מה שלא השיגו מלאכי עליון והיו העליונים מתקבצים ובאים לשמוע סתרי סתרים גודאים וגלויי' בספר ההוא והיו אומרים רומה על השמים אלהים ותו' דבנו של שם והיו יראו: that is, the theologians, or divines, say that Rasiel was his (namely Adam's) teacher. I have also written in the preface to my book *Tolaath* (or *Tolaas*) *Jaacob* that, when he was in Paradise, a book was brought down to him through the (angel) Rasiel (from Heaven), through which he comprehended mighty things concerning the upper world, which the angels of the Most High were not able to grasp; and that the Upper Ones (understand: the angels who dwell above in Heaven) gathered themselves to him and came to hear the wondrously hidden things of the mysteries which were revealed in that book, and said (from Ps 57:6): "Exalt Yourself, O God, above the heavens, etc." The teacher of Seth, however, was the (angel) *Jophiel*. Concerning this book, the following is also read in the *Sohar*, in the *Parascha Bereschith*, in the 171st column: עַד דְּהַוָה אָדָם בְּגַן עֵדֶן נָחַת לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא סִפְרָא עַל יְדֵי דְּרַזִיאֵל מַלְאָכָא קַדִּישָׁא מְמַנָּא עַל רָזֵי עִלָּאִין קַדִּישִׁין וּבֵיהּ גַּלִּיפִין וְחָכְמָתָא קַדִּישָׁא וע"ב זִינִין דְּחָכְמָתָא הֲווֹ מִתְפָּרְשָׁן מִנֵּיהּ לְשִׁית מְאָה וְשִׁבְעִין גַּלִּיפִין דְּרָזֵי בְּאֶמְצָעוּתָא דְסִפְרָא גַּלְיָיא חָכְמָתָא לְמִנְדַּע אֶלֶף וַחֲמֵשׁ מְאָה מַפְתְּחָן דְּלָא אִתְמְסָרוּ לְעִלָּאֵי וְכֻלְּהוּ סְתִימִין בֵּיהּ בְּסִפְרָא עַד דְּמָטֵי אַגַּבֵּיהּ דְּאָדָם. כֵּיוָן דְּמָטֵי לְגַבֵּיהּ דְּאָדָם הֲווֹ מִתְכַּנְּשֵׁי מַלְאָכֵי עִלָּאֵי לְמִדַּע וּלְמִשְׁמַע וַהֲווֹ אָמְרֵי רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים עַל כָּל הָאָרֶץ כְּבוֹדֶךָ בָּהּ שַׁעֲתָא הָרְמִי לְגַבֵּיהּ הַדַּרְנִיאֵל מַלְאָכָא קַדִּישָׁא וְאָמַר לֵיהּ אָדָם אָדָם וַוי גְּנִיז יְקָרָא דְמָרָךְ דְּלָא אִתְיְהִיב לִשְׁמָא לְעִלָּאֵי לְמִדַּע בִּיקָרָא דְמָרָךְ בַּר אַנָּתְּ וְהוּא טָמִיר עִמֵּהּ בְּגִנְזֵי עִמֵּיהּ הַהוּא סִפְרָא עַד דְּנָפַק אָדָם מִן עֵדֶן וּמִשְׁתַּמֵּשׁ כָּל יוֹמָא בְּגִנְזָיָא דְמָרֵיהּ וְאִתְגַּלְיָין לֵיהּ רָזִין עִלָּאִין מַה דְּלֹא יָדְעוּ שִׁמּוּשֵׁי עִלָּאִין. . . כֵּיוָן דְּחָטָא וְעָבַר עַל פִּקּוּדָא דְמָרֵיהּ פָּרַח הַהוּא סִפְרָא מִנֵּיהּ וְהָוָה אָדָם טָפֵחַ עַל רֵישֵׁיהּ וּבָכֵי וְעָאל בְּמֵי גִּיחוֹן עַד קָדְלֵיהּ וּמָיָא עָבְדִין מַפְתֵּחַ חֲלִידִין וְאִשְׁתַּנִּי זִיוֵיהּ. בְּשַׁעֲתָא הַהִיא רָמַז קוּדְשָׁא בְּרִיךְ הוּא לְרָפָאֵל וְאָתִיב לֵיהּ הַהוּא סִפְרָא וּבֵיהּ הֲוָה מִשְׁתַּדֵּל אָדָם וְאַנַח לֵיהּ לְשֵׁת בְּרֵיהּ. וְכֵן כָּל אִינּוּן תּוֹלְדִין עַד דְּמָטָא לְאַבְרָהָם וּבֵיהּ הֲוָה יָדַע לְאִסְתַּכְּלָא בִּיקָרָא דְמָרֵיהּ. וְכֵן לַחֲנוֹךְ אִתְיְהִיב לֵיהּ סִפְרָא וְאִסְתַּכַּל מִנֵּיהּ בִּיקָרָא עִלָּאָה: That is: When Adam was in Paradise, God gave him, through *Rasiel*, the holy angel who is appointed over the mysteries of the Upper Ones, a book in which the writings of the Upper Ones and the holy wisdoms were inscribed; and the seventy-two kinds of wisdom were divided from it into six hundred and seventy writings of the upper wisdoms, so that through the medium of that book, the writing of wisdom, the one thousand and five hundred keys might be known, which were not given to the upper holy ones, and all of which were concealed in that book until Adam received it. After it had come into Adam's hands,

the upper angels gathered themselves to know and to hear its contents, and said: "Exalt Yourself, O God, above the heavens, and Your glory above all the earth." In that same hour, *Hadárniel*, the holy angel, came to him and said to him: "Adam, the glory of your Lord was hidden, for the Upper Ones are not given permission to know the glory of your Lord, except for you (for to you it is permitted)." That book was also concealed and kept with Adam until he went out of Paradise, and he made use every day of the treasures of his Lord (that is, he read and studied diligently in that book), and the highest mysteries were made known to him, which the upper servants (of God, namely the angels) did not know. But after he had sinned and transgressed the commandment of his Lord, that book flew away from him, and he struck his head and wept, and went into the water of the river Gihon up to his neck; and the water made his body rusty, and his radiance changed. At that same time, God signaled to *Raphael* and had the book returned to him; and Adam applied himself to reading in it, and left it to his son Seth, and thus all those generations did likewise, until it came to Abraham, who through it knew how to behold the glory of his Lord. Likewise it was also given to Enoch, to contemplate from it the glory of his Lord. Thus far are the words of the *Sohar*. It is, however, to be observed here that it is stated that Adam read in this book every day in Paradise; but how does this accord with what was reported above on p. 370, from the Talmud and other books, that he was in Paradise for only a few hours? How then could he have spent whole days reading in such a book therein?

On account of what has been reported up to this point concerning Adam, I must also indicate what kind of staff he is said to have possessed. In the Chapters of Rabbi Eliezer, in the 40th chapter, the following is found concerning this: רַבִּי לֵוִי אוֹמֵר הַמַּטֶּה שֶׁנִּבְרָא בֵּין הַשְּׁמָשׁוֹת נמסר לְאָדָם הָרִאשׁוֹן מִגַּן עֵדֶן וְאָדָם מסרוֹ לַחֲנוֹךְ וַחֲנוֹךְ מסרוֹ לְמְתוּשֶׁלַח וּמְתוּשֶׁלַח מסרוֹ לְנֹחַ וְנֹחַ מסרוֹ לְשֵׁם וְשֵׁם מסרוֹ לְאַבְרָהָם וְאַבְרָהָם מסרוֹ לְיִצְחָק וְיִצְחָק מסרוֹ לְיַעֲקֹב הוֹרִידוֹ לְמִצְרַיִם וּמָסָרוֹ לְיוֹסֵף בְּנוֹ וּכְשֶׁמֵּת יוֹסֵף נִשְׁלַל כָּל בֵּיתוֹ וְנִתַּן בְּפַלְטַרִין שֶׁל פַּרְעֹה וְהָיָה פַּרְעֹה אֶחָד מֵחַרְטוּמֵי פַּרְעֹה מִצְרַיִם וְרָאָה אֶת הַמַּטֶּה וְאֶת הָאוֹתוֹת אֲשֶׁר עָלָיו וְחָמַד אוֹתָם בְּלִבּוֹ וּלְקָחָן וְהֶבִיאוֹ וּנְטָעוֹ בְּתוֹךְ גַּן בֵּיתוֹ שֶׁל יִתְרוֹ וְרָאָה אֶת הַמַּטֶּה וְלֹא הָיָה אָדָם יָכוֹל לְקָרוֹב אֵלָיו עוֹד. וּכְשֶׁבָּא מֹשֶׁה לְבֵיתוֹ וְנִכְנַס לְגַן בֵּיתוֹ שֶׁל יִתְרוֹ וְרָאָה אֶת הַמַּטֶּה וְקָרָא אֶת הָאוֹתוֹת אֲשֶׁר עָלָיו וְשָׁלַח יָדוֹ וּלְקָחוֹ וְרָאָה יִתְרוֹ אֶת מֹשֶׁה אָמַר זֶה עָתִיד לִגְאוֹל אֶת יִשְׂרָאֵל מִמִּצְרַיִם לְפִיכָךְ נָתַן לוֹ אֶת צִפּוֹרָה בִתּוֹ לְאִשָּׁה שֶׁנֶּאֱמַר וַיּוֹאֶל מֹשֶׁה לָשֶׁבֶת אֶת הָאִישׁ וגו׳ that is: Rabbi Levi says, the staff that was created between the two suns (that is, at the time when night was drawing on) was given to the first man out of Paradise. Adam then gave it to Enoch, Enoch to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, and Isaac to Jacob. Jacob, however, brought it with him into Egypt and handed it over to his son Joseph. After Joseph died, his entire household was plundered, and the staff was brought into Pharaoh's palace. Pharaoh was one of the Egyptian sorcerers, and after he had read the staff and the letters that were written upon it, he conceived a desire for it in his mind, took it, and brought it into the middle of the garden of Jethro's house, where he planted it. He looked upon the staff, and no man was able to approach it any further. But when Moses came into his (that is, Pharaoh's) house and entered the garden of Jethro's house, and saw the staff, he read the letters that were written upon it, laid his hands upon it, and took it away. When Jethro then saw Moses, he said: this man will redeem Israel out of Egypt; and for this reason he also gave him his daughter Zipporah as a wife, as it is said (Exod 2:21): "And Moses was content to dwell with the man," etc. In the little book *Medrasch Vajoscha* it is recorded that Moses spoke as follows: וְכִשֶּׁגָּדַלְתִּי יָצָאתִי לִרְאוֹת בְּצַעַר אֶחַי וָרְאִיתִי אִישׁ מִצְרִי מַכֶּה אִישׁ עִבְרִי מֵאֶחַי וְהָרַגְתִּי אוֹתוֹ וְהִטְמַנְתִּי בַחוֹל וּכְשֶׁשָּׁמַע פַּרְעֹה כָּךְ בִּקֵּשׁ לַהֲרוֹג אוֹתִי וְהֵבִיא חֶרֶב שֶׁנִּגְדָּה בְּכָל הָעוֹלָם לֹא הָיָה כְמוֹהָ וְהִכְנִי עֶשֶׂר פְּעָמִים וְעָשָׂה לִי הַקָּבָ"ה נֵס וְנַעֲשָׂה צַוָּארִי כְּעַמּוּד שֶׁל שַׁיִשׁ וְלֹא שָׁלְטָה בִּי הַחֶרֶב

וּבָרַחְתִּי אֵצֶל יִתְרוֹ גַּם הוּא חֲבָשַׁנִי בְּבוֹר שֶׁבַע שָׁנִים. וּכְשֶׁיָּצָאתִי מִמִּצְרַיִם בֶּן אַרְבָּעִים שָׁנָה הָיִיתִי וְעָמַדְתִּי עַל הַבְּאֵר וּמָצָאתִי צִפּוֹרָה בַּת יִתְרוֹ וְרָאִיתִי אוֹתָהּ צְנוּעָה בְּיוֹתֵר אָמַרְתִּי לָהּ שֶׁאֶשָּׂאֶנָּה הִיא סִפְּרָה לִי מְנַהַג אָבִיהָ וְאָמְרָה לִי כָּל אָדָם שֶׁמְּבַקֵּשׁ לִישָּׂא אֶת בְּנוֹתָיו שֶׁל אָבִי מְנַסָּה אוֹתוֹ בְּאִילָן אֶחָד שֶׁיֵּשׁ לוֹ בְּגִנּוֹ וּכְשֶׁמַּגִּיעִין לָאִילָן מְיָד בּוֹלְעָן אָמַרְתִּי אֵילָן זֶה מֵאַיִן הוּא. אָמְרָה לִי מַקֵּל שֶׁמָּרָא הַקָּבָ"ה בְּעֶרֶב שַׁבָּת בְּשֶׁבָּרָא אֶת עוֹלָמוֹ הִפְקִידוֹ לְאָדָם הָרִאשׁוֹן וְאָדָם הָרִאשׁוֹן הִפְקִידוֹ לַחֲנוֹךְ וַחֲנוֹךְ הִפְקִידוֹ לְנֹחַ וְנֹחַ הִפְקִידוֹ לְשֵׁם וְשֵׁם הִפְקִידוֹ לְאַבְרָהָם וְאַבְרָהָם הִפְקִידוֹ לְיִצְחָק וְיִצְחָק לְיַעֲקֹב וְיַעֲקֹב הוֹרִידוֹ לְמִצְרַיִם וְהִפְקִידוֹ לְיוֹסֵף בְּנוֹ וּכְשֶׁמֵּת יוֹסֵף שָׂלְלוּ הַמִּצְרִים אֶת בֵּיתוֹ וְהֵבִיאוּ אוֹתוֹ מַטָּה בְּפַלְטֵרִין שֶׁל פַּרְעֹה וְיִתְרוֹ הָיָה מְגַדּוֹלֵי חַרְטֻמֵּי מִצְרַיִם וְרָאָה אוֹתוֹ מַטָּה וְחָמַד בְּלִבּוֹ וּגְנָבוֹ וְהֵבִיאוּ לְבֵיתוֹ וּבְאוֹתוֹ מַטֶּה חָקוּק שֵׁם הַמְפוֹרָשׁ עָלָיו וְאוֹתָן עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּבָ"ה עַל הַמִּצְרִים הָיָה כָּתוּב בּוֹ וְהָיָה כָּתוּב דְּצַ"ךְ עַדַ"שׁ בְּאַחַ"ב וְעוֹד כַּמָּה יָמִים וְכַמָּה שָׁנִים הָיָה הַמַּטֶּה מוּנָח בְּבֵית יִתְרוֹ אֲבִי עַד שֶׁבָּא פַּעַם אַחַת וּלְקָחוֹ בְיָדוֹ וְנִכְנַס לַגִּנָּה וּנְעָצוֹ בָּשֶׁם כְּעָה לְלוֹקְחוֹ וְנִמְצָאוּ שָׁפָתָיו צִיץ וְצִיץ וְיוֹמוֹל שְׁקֵדִים וְהִנִּיחוֹ שָׁם וְבוֹ הָיָה בּוֹדֵק אַחַת וּלְקָחוֹ בְיָדוֹ וְנִכְנַס לַגִּנָּה וּנְעָצוֹ בָּשֶׁם כְּעָה לְלוֹקְחוֹ וְנִמְצָאוּ שָׁפָתָיו צִיץ וְצִיץ וְיוֹמוֹל שְׁקֵדִים וְהִנִּיחוֹ שָׁם וְבוֹ הָיָה בּוֹדֵק אַחַת מִבְּנוֹתָיו וגו כָּל מִי שֶׁמְּבַקֵּשׁ לִישָּׂא אַחַת מִבְּנוֹתָיו וגו' that is: After I had grown up, I went out to see the suffering of my brothers, and I saw an Egyptian man striking a Hebrew man, one of my brothers, and I struck him dead and hid him in the sand. But when Pharaoh heard of this, he sought to kill me and had a sharp sword brought, the like of which there was none in the whole world, and struck me with it ten times. But the holy and blessed God performed a miracle for me, so that my neck became as hard as a marble pillar, and the sword had no power over me. And when I thereupon fled to Jethro, he had me kept bound in prison for seven years. When I departed from Egypt, I was forty years old, and I stood by a well and found Zipporah, the daughter of Jethro. And when I saw that she was exceedingly modest, I spoke to her that I wished to marry her. She then told me of her father's custom and said to me: my father tests everyone who desires to marry one of his daughters by means of a tree that he has in his garden, and when they approach the tree, it immediately swallows them. I then asked her where such a tree had come from, and she answered me that the holy and blessed God had given that staff, which He had created on the eve of the Sabbath when He created His world, to the first man to keep; the first man, however, had given it to Enoch, Enoch to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, and Isaac to Jacob; Jacob, however, had brought it down into Egypt and entrusted it to his son Joseph. But after Joseph died, the Egyptians plundered his house and brought that staff into Pharaoh's palace. Jethro, however, was one of the greatest sorcerers in Egypt, and he saw that staff and conceived a desire for it in his heart, and stole it and brought it into his house. And upon that same staff the *Schem hammephoräsch* was engraved, and the ten plagues that the holy and blessed God brought upon the Egyptians were written upon it (with ten letters that are the initial letters of the words denoting them, namely) דצ"ך עד"ש באח"ב *Dázach ádasch beáchab* (and these signify *dam*, blood; *zephárdeüm*, frogs; *kinnim*, lice; *arób*, mixed vermin; *déber*, pestilence; *schechin*, boils; *barad*, hail; *arbeh*, locusts; *chóschech*, darkness; and *bechór*, the firstborn, which were the Egyptian plagues). The staff had also lain many days and years in the house of my father Jethro, until he once went and took it in his hand and entered the garden and stuck it into the ground. But when he came back into the garden to take it again, he found that it had sprouted, blossomed, and borne ripe almonds; so he left it standing there, and with it he tested everyone who wished to marry one of his daughters, etc. These are the words of the little book *Médrasch Vajóscha*, and from them it can be seen that the staff must have been from an almond tree, since it is said to have borne almonds. However, in the *Jalkut chádasch*, fol. 10, col. 1, numero 73, under the title *Adam*, it is reported concerning the staff of Moses that it was from the Tree of the Knowledge of Good and Evil, in these words: מטה משה היה מעץ הדעת טוב ורע שוחטיה מטטרון וסמאל לכך חטא משה הכה את הסלע וכשבש בתשובה ניתן לו מטה אחר מעץ החיים that is: The staff of Moses was from the Tree of the Knowledge of

Good and Evil, the common property of Metatron and Samael; for this reason Moses sinned and struck the rock. But after he had done penance, another staff from the Tree of Life was given to him. The same is also to be found in the aforementioned *Jalkut chádasch*, fol. 130, col. 1, under the title *Mosche*, numero 73.

Having now seen what great lies stand in the Talmud and other Rabbinical books concerning the first man Adam, we will proceed further in the examination of such Talmudic and Rabbinical fooleries, and take up the fables concerning Og, the former king of Bashan, who is mentioned in Num 21:33. As regards his birth, the devil שמחיאל *Schämchiel* is said to have fathered him, concerning which the following is read in the book *Zeéna ureéna, fol. 81, col. 1*, in the *Parascha Chykkœth*, at the end: דד עוג איז הער קומן פֿון דיא מלאכים דיא זיין הראב גיפֿלן פֿון דעם הימל אונ' דיזעלביגי מלאכים הבן זונת גיטריבן מיט דען ווייברן פֿון דענער צייט אונ' עוג איז גיבורן גיוואַרדן פֿער דעם מבול וגו' אונ' דער זעלביג מלאך היס שמחיאל עוג זיין פֿטר . דער זעלביג מלאך לאג בייא זיינם וויב פֿון חם פֿון כח גלייך דו זעלביג אלס זי זולטן גין אין דיא אר' . אונ' דיא וויב פֿון חם וורד שרואגן פֿון דען מלאך אונ' גיבארן דען סיחון עוג זיין ברודר : that is, Og descended from those angels who had fallen from heaven, and those same angels committed fornication with the women in Noah's time, and Og was born before the Flood, *etc.* The angel, however, who was Og's father was called Schämchiel. That same angel also lay with Ham's wife, the son of Noah, at the very moment when they were to go into the ark; and she became pregnant and bore Sihon (who became the king of the Amorites, of whom one may read in Num 21:21) in the ark, and he was Og's brother.

The giants, too, are said to derive their origin from the angels who were cast out of heaven. Concerning this, it is written in the Chapters of Rabbi Eliezer, in the 22nd chapter, as follows: רבי אומר ראו המלאכים שנפלו ממקום קדושתן מן השמים את בנות קין מהלכות גלויות בשר ערוה ומכחלות עיניהן כזונות ותעו אחריהן ולקחו מהן נשים שנ' ויראו בני אלהים את בנות האדם וגו' רבי צדוק אומר מהם נולדו הענקים המהלכים בגובה קומה : that is, the Rabbi says: the angels who had fallen from the place of their holiness out of heaven saw the daughters of Cain walking about with their shame uncovered, and painting their eyes like harlots, and they went astray after them and took wives from among them, as it is said (*Gen 6:2*): "And the sons of God saw the daughters of men," etc. Rabbi *Zadok* says: from these were begotten the giants who walk about in great stature of body. In the aforementioned book *Zeëna ureëna*, however, at *fol.* 76, *col.* 2, in the Parascha *Schelách lechá*, one reads as follows: דייא רזען זיין פֿון דען הימל הר אוב גיפֿלין פֿון סמת ימי בראשית חונ' זיא הייסן דחרום הנפֿילים דער זיא חומבט דעם פֿחלט זיין הערץ חרויסן מורח: that is, the giants fell down from heaven from the time of the six days of creation, and they are therefore called *Nefilim*, that is, giants (from *Nafal*, which means "to fall"), because whoever looks upon them has his heart sink down and become faint with great fear.

Regarding the name of *Og*: it is said to derive from the word עוגה, *Uga* or *Igga*, which means a cake, as is indicated in the Talmudic tractate *Nidda, fol.* 61, *col.* 1, in the *Tosephoth*, with these words: עוג מצאו לאברהם אבינו שהיה עומד בגרנות לתקן עוגות לפסח ועל שם זה נקרא עוג: that is, Og found our father Abraham standing on the threshing floors as he was preparing cakes for the Passover feast, and he is called Og on account of this name (meaning cake). So too it stands in the *Midrash Tillim*, on Ps 136, *fol.* 55, *col.* 2, as follows: למה נקרא שמו עוג שבא ומצא אברהם שעוסק בעוגות הפסח: that is, Why is his name called Og? Because he came and found Abraham occupied with the Passover cakes. He is also said to have been one of Abraham's household servants, and his servant who was called *Eliezer*;

concerning which, in the Chapters of Rabbi *Eliezer*, in the 16th chapter, the following is read: אברהם היה עבד ואליעזר ומהין היה עבדו אלא כיון שיצא מאור כשדים עמדו כל גדולי הדור ונתנו לו מתנות ועמד נמרוד ונתן את עבדו אליעזר לאברהם וכשגמל חסד עם יצחק בנו הוציאו לחירות ונתן לו הק"בה שכרו בעולם הזה בשביל שלא יהא שכר לרשעים בעולם הבא והקימו למלך הוא מלך הבשן: that is, Eliezer was Abraham's servant. How then did he become his servant? When he (Abraham) had gone out from the fire of the Chaldeans, all the nobles who lived at that time rose up and gave him gifts; then Nimrod also rose up and gave his servant Eliezer to Abraham. And after he had shown kindness to his son Isaac, he freed him from servitude, and God gave him his reward in this world, so that the wicked might have no reward in the world to come, and He made him a king, who was the king of Bashan. Concerning this there is also something in the *Jalkut Chadash, fol.* 16, *col.* 2, *numero* 102, under the title *Abraham*. And at *fol.* 131, *col.* 1, *numero* 90, under the title *Mosche*, it is reported: הענק עוג היה מבני ביתו של אברהם ונשמוס אברהם עמולו אתו כל בני ביתו ועוג גם כן נימול: that is, Behold, Og was one of Abraham's household, and when Abraham was circumcised, all his household were circumcised along with him, and Og was also circumcised. That Nimrod gave him as a gift to Abraham is also found in the *Talmud*, in the tractate *Sopherim, fol.* 14, *col.* 4, in the eleventh chapter.

This Og is also said to have been the fugitive mentioned in Gen 14:13, who told Abraham that Lot had been taken captive, as Rabbi Solomon Jarchi reports in his commentary on that passage, and as can be read in *Caphtor upherach*, fol. 29, col. 1. The reason why he informed Abraham of Lot's captivity is reported in *Devarim rabba*, fol. 235, col. 8, in these words: אמר ריש לקיש משום בר קפריא פליט היה שמו ולמה נקרא שמו עוג שבא ומצא את אברהם עסוק במצות בעוגות הפסח ולא בא לשם שמים אלא לשם נויה של שרה אמר בלבו הריני מבשר אותו הניד יחזור והורג ונוטל אני את שרה אשתו that is: Resch Lakisch said in the name of Bar Kapra: His name was Palit (that is, a fugitive). But why was he called Og? Because he came and found Abraham occupied with the Passover cakes. He did not come for God's sake, however, but on account of Sarah's beauty, and thought to himself: See, I will bring him the news (that his brother Lot has been taken captive), and that same company will kill him (when he tries to help him), and then I will take his wife Sarah as my own. Beyond this, it is read in *Jalkut chadâsch*, fol. 82, col. 4, number 49, under the title *Jizchak*, that he went along with Isaac when he married Rebecca, of which mention is made in Gen 24, and the words read as follows: כשהלך אליעזר עבד אברהם בשביל רבקה כשראה לבן את הנזם מיד הלך להמים את אליעזר הבין בו שמריצתו לרעה מיד הזכיר אלו השם והעמיד הגמלים על העין באויר והוא עומד על הגמלים באויר ויהי כראותו כן הכיר שהוא צדיק ואמר בא ברוך ה' והיה סבור שהוא אברהם עדויה קלסתר פניו דומה לו that is: When Eliezer (the servant of Abraham) traveled to fetch Rebecca (in Mesopotamia, to Bethuel), and Laban saw the ear ornament, he (Laban) immediately went to kill Eliezer. But Eliezer took note that Laban's running was directed toward evil, and immediately pronounced the *Schem hamnyphorasch*, and caused the camels to stand in the air above the well, while he himself stood upon the camels in the air. When he (Laban) saw this, he recognized that the man was righteous, and said: Come here, you blessed of the Lord, and supposed that it was Abraham, because the radiance of his countenance was like unto his. But in what follows, fol. 83, col. 1, number 50, it is reported: בקש להרוג את אליעזר וראה שהיה נוטל ב' גמלים בב' ידיו ומעביר את הנחל כיון שראו כך אמרו אין אנו יכולין להורגו הניחו לפניו קערה וסם המות בתוכה ובזכות אברהם נתחלפה הקערה ואכל בתואל ממנה ומת שנאמר וישם לפניו אין משים אלא לשון סם: ומפני מה מת בתואל שהיה דרכו לבעול כל בתולה שנכנסה לחופה וכשכניס את רבקה נתכנסו כל השרים ואמרו נראה אם יעשה כן לבתו ואם לאו נהרוגו לכך מת שינצל אליעזר ורבקה: that is: He (Laban) sought to kill Eliezer, but saw that he took two

camels in his two hands and carried them across the river. When they (Laban and those who were with him) saw this, they said: We cannot kill him, and so they set before him a dish in which there was poison. But on account of the merit of Abraham, the dishes were exchanged, and Bethuel ate from it and died, as it is said (Gen 24:32): *Vajusam lefanav leechol*, that is: And food was set before him. The word *Musam* (which means "set before") signifies nothing other than *sam*, that is, poison. But why did Bethuel die? Because it was his custom to lie with every virgin who was married: and when he held his daughter's wedding, all the princes assembled and said: We shall see whether he will deal thus with his own daughter, and if he does not, we will kill him. Therefore he died, so that Eliezer and Rebecca might be saved. Is this not a wanton perversion of Scripture, that one would force from the word *vajusam*, which means "and he set before," the claim that someone intended to place poison before Eliezer, merely because it ends in *Sam*, which means poison?

We read in Gen 7:19-22 that through the waters of the Flood all the high mountains under the entire heavens were covered, and that the waters rose fifteen cubits above them, and that everything which had the breath of life in dry land and was not in the ark, both humans and other creatures, perished. The Talmud, however, teaches in the tractate *Nidda*, fol. 61, col. 1, that Og also remained alive at that time, where, over the words of Gen 14:13, "Then came one who had escaped and told it to Abraham the Hebrew," the following is written: אמר רבי יוחנן זה עוג שפלט מור המבול: that is, Rabbi Jochanan has said: this is Og, who escaped from the generation of the Flood (and was kept alive by the waters). Rabbi Solomon Jarchi also cites this in his commentary on the first book of Moses, on the aforementioned verse, but adds the following alongside it: לפי שמשחק זה עוג שפלט מן המלחמה: הפליטה הוא שכתוב כי רק עוג נשאר מיתר הרפאים נשאר שלא הרגוהו אמרפל וחביריו כשחכו הרפאים בעשתרות קרנים that is, according to the literal sense, this *fôr* (fugitive) is Og, who escaped from the war (and was not killed in it); and this is what is written in Deut 3:11: "For only Og king of Bashan remained of the remnant of the giants." He remained, in that Amraphel and his companions did not kill him at Ashtaroth Karnaim. All of this is likewise taught by Rabbi Bechai in his commentary on the five books of Moses, fol. 191, col. 4, and fol. 192, col. 1, in the parashah *Devarim*.

What manner of monstrous giants this *Og* and his brother *Sichon* were is found in the *Jalkut Shimoni* on the Five Books of Moses, in the Parashah *Vayelech*, fol. 304, col. 4, numero 940, where *Moses* spoke to the Angel of Death, who had wanted to take his life, among other things as follows: עשיתי מלחמה עם סיחון ועוג שני גבורי אומות העולם שבשעת המבול לא הגיעו מים לקרסוליהם מפני גובהן that is: I have waged war against *Sichon* and *Og*, the two heroes of the nations of the world, for whom at the time of the Flood the water, on account of their height, reached only to their heels. Concerning the size of *Sichon*, it is written in the *Midrash Tillim*, fol. 55, col. 2, on Ps 136 as follows: אמרו רבותינו קשה היה סיחון כמגדל וחומא והיה קשה מכל הבריות וארוך מכל המגדל ורגליו מגיעות לארץ ואין כל בריה בעולם יכולה לעמוד לפניו מה עשה הק"בה כפת שר שלו שנאמר ואשמיד פריו מלמעלה והפילו ממקומו ומסרו לישראל that is: Our rabbis say, *Sichon* was harder than a tower and a wall, and was harder than any creature, and taller than all towers, and his feet reached down to the earth; likewise, no creature in the world was able to stand before him. What did GOD do? He bound his prince (who had ruled over him in the air and had protected him), as it is said (Amos 2:9): And I destroyed his fruit from above; He cast him down from his place and delivered him to the Israelites.

What terrible giants are supposed to have existed at the time of the Flood can be seen in the *Jalkut Shimoni* on Job, *fol.* 121, *col.* 2, *numero* 913, where the following is set forth: בדור המבול היה אחד מהם נותן רגלו על התהום וסותמו ונותן ידו על המלון וסותמה היה בא ליכנס לתיבה that is: Among the generation of those who lived at the time of the Flood, there was one who placed his foot over the abyss and stopped it up with it (so that no water could flow out), and placed his hand over the window or opening (of the heavens) and stopped that up as well, and even wanted to enter the ark. And in the Chapters of Rabbi *Eliezer*, the following is read in the 22nd chapter: אמרו אם מי המבול יבאו עלינו אינו גבוה קומת יותר מן הסוס פשוטים עד צוארנו ואם מי התהומות מעלים עלינו הרי פרסות רגלינו לסתום את התהומות מה היו עושין פשטו כפות רגליהם וסתמו את כל התהומות מה עשה הק"בה הרתיח מי תהום והן שולקים את בשרם ופשטין את עורן מעליהם שנ' בעת יזרבו נצמתו בחמו נדעכו ממקומם אל תקרי בחמו אלא בחמו that is: They (the giants) said: when the waters of the Flood come upon us, we are tall enough in bodily stature that the water will not reach our necks. But if He (namely, GOD) brings the waters of the abyss up against us, behold, we can stop up the abysses with the soles of our feet. What did they do? They stretched out the soles of their feet and stopped up all the abysses. But what did GOD do? He made the waters of the abyss boiling hot, so that it boiled their flesh and stripped their skin from them, as it is said (Job 6:17): At the time when they are scorched by the heat, they are destroyed, and when it grows hot, they perish from their place. Read not *bechymmo*, that is, when it grows hot, but *bechammemo*, that is, when He makes it hot.

Regarding where Og stayed during the Flood, two different opinions are found. According to the Talmud in the tractate *Sevachim, fol. 113, col. 2*, he is said to have walked in the water alongside a unicorn at the side of the ark, since the water around the ark was supposed to have been cold, but everywhere else boiling hot. The words of the Talmud read as follows: אמר רב חסדא בדור המבול לא נגזרה גזרה על דגים שבים שנ' מכל אשר בחרבה מתו ולא דגים שבים בשלמא למ"ד לא ירד מבול לארץ ישראל היינו דקם הימא התם אלא למ"ד ירד רמא היכא קם א"ד ינאי : גורייתא הכניס תיבות הא אמר רבה בר בר חנה לדידי חזי לי אורזילא דרימא בת יומא והוי כהר תבור ותור הכור כמה הוי ארבעין פרסי משכא דצואריה תלתא פרסי מרבעתא דרישא פרסה ופלגא דקא ככא וסכר ירדנא א"ר יוחנן ראשו הכניסו לתיבה והאמר מר מרבעתא דרישא פרסה ופלגא אלא ראש חוטמו הכניסו לתיבה. והא"ר יוחנן לא ירד מבול לארץ ישראל לדבריו לל קאמר והא קטני תיבה. אמר ריש לקיש קרנו קשר בתיבה והאמר רב חסדא אנשי דור המבול ברותחין קלקלו וברותחין נידונו וליטעמיך תיבה היכא סגיא ועוד עוג מלך הבשן היכא קאי אלא נס נעשה להם וברותחין נידונו דנשתכך כצדי התיבה, that is: Rav Chasda has said, at the time of the Flood no judgment was passed against the fish in the sea, as it is said (Gen 7:22): Everything that was on dry land died, but not the fish in the sea. I grant what that one said, that the Flood did not come into the land of Israel; this therefore indicates that the unicorn (which in Hebrew is called *Reem*, though according to the Jews' interpretation it is supposed to mean a weasel-like creature here) stood there. But if one accepts the opinion of him who says that the Flood also came into the land of Israel, where then was it supposed to have stood? Rabbi *Jannai* has said: they put young ones (unicorns) into the ark. How can that be? For *Rabba*, the grandson of *Channa*, has said: I myself have seen a young unicorn that was only one day old, and it was (as large) as Mount Tabor. How large then is Mount Tabor? Forty miles. The length of its neck was three miles; the resting-place of its head (that is, the space its head occupied when it lay down) was one and a half miles. It cast forth dung and stopped up the Jordan with it (so that the water could not flow on; quite a considerable heap for a young unicorn!). Rabbi *Jochanan* has said: they took its head into the ark (but left the rest of its terrible body outside). How could that be? For the Master (it

should read: the fool, *Rabba* the grandson of *Channa*) has said that the resting-place of its head was one and a half miles; so then they put the front part of its nose into the ark. How so? For Rabbi *Jochanan* has said that the Flood did not come down into the land of Israel. He said this according to the words of *Resch Lakisch*. How so? For the ark was moving along (and was driven here and there by the water, so that through such motion the nose could have been torn out of the ark and it would have drowned). *Resch Lakisch* has said: he (Noah) bound it to the ark by its horns (so that it walked alongside the ark). How can that be? For *Rav Chasda* says that the people of the generation of the Flood acted wrongly through hot things (namely through the emission of their seed, which was hot), and therefore they were also punished through hot water (so it could not have remained in the hot water). Where then, in your opinion, did the ark go? And furthermore, where did King Og stand? A miracle was performed for them, in that the water at the sides of the ark was cold (so that neither Og nor the unicorn, both of whom had walked alongside the ark, were burned by it). These are the words of the Talmud. The lie about the great unicorn also appears in the Talmudic tractate *Bava Bathra* (or *Basra*) *fol. 73, col. 2*, as well as in the book *Zeëna ureenna fol. 6, col. 3*, in the *Parascha Noach*, where mention is also made of Og, that he walked in the water alongside the ark.

Since the young unicorn has now been quite thoroughly dissected here, I must also point out, concerning another unicorn, what is written in the book *Medrasch Tillim, fol. 21. col. 2.* on the words of Ps 22:22, "Help me out of the mouth of the lion, and save me from the unicorn," and the words there read as follows: אמר רב הונא בר אידי בשעה שהיה דוד רועה את צאן הלך ומצא את הראם ישן במדבר והיה סבור שהוא הר ועלה עליו והיה רועה עקר הראם ועמד והיה דוד רכוב עליו חוזה מגיע עד לשמים באותה השעה. אמר דוד אנו אתה מוציאני מן הראם חזה אני בונה לך היכל של מאה אמה כקרן הראם ומהו. יש אומר לאורכו מדדו ויש אומרים לרוחבו מדדו מה עשה הק"בה זימן לו אריה אחד כיון שראה הראם את האריה נתירא ממנו ורבץ לו מפני שהוא מלך עליו וירד דוד לארץ וכיון שראה דוד את האריה נתירא ממנו. לכך נאמר הושיעני מפי אריה כעם שעניתני מקרני ראמים : that is, *Rab Hona*, the son of *Idi*, said: at the time when *David* was pasturing the sheep, he went out and found a unicorn sleeping in the wilderness, and he supposed it was a mountain, and climbed up onto it, and grazed his flock. But when the unicorn awoke and stood up, *David* rode upon it and reached up to the heavens. At that same moment *David* spoke (to GOD): if you help me down from this unicorn, I will build you a temple of one hundred cubits, like the horn of this unicorn. There is one who says that he measured it (namely the horn) by its length, but others say he measured it by its breadth. What did GOD do: He caused a lion to come to him, and when the unicorn saw the lion, it was afraid of him and lay down before him, since he was the king over it, and *David* climbed down to the ground. But when *David* saw the lion, he was afraid of it; therefore it is said: Save me from the mouth of the lion, as you have heard (and saved) me from the horns of the unicorns. This nonsense also appears in the *Jalkut Schimoni* on the aforementioned Ps 22, *fol. 97. col. 4. num. 688.* We must, however, return to the subject of where King *Og* of *Bashan* stayed during the time of the Flood.

The second opinion holds that he sat upon the ark, as written in the Chaldean translation of *Jonathan* on the words of Gen 14:13, "Then came one who had escaped," as follows: ואתא עוג דאישתזיב מן טביעיא דמינו דור המבול כרכב עלי תיבותא והנה מנא על רישיה והוה מתפרנס מן מזוטי דנח : that is, Then came *Og*, who had remained as a survivor from among the men who perished in the Flood, and who rode upon the ark, and was like a covering upon the top of it, and was sustained by *Noah*'s provisions. In the *Yalkut Shimoni*, however, on the first book of Moses, it is reported at fol. 14, col. 3, num. 95, 96,

that he sat upon a piece of wood beneath the ladder of the ark, and the words there read as follows: ויש אומרים ויבא הפליט זה עוג שפלט מדור המבול שנאמר וישאר אך נח וחון מעוג מלך הבשן כי ישב לו על סולם : עץ אחד תחת סולמו של תיבה ונשבע לנח ולבניו שיהיה להם עבד לעולם מה עשו נח נקב חור אחד בתיבה והיה מושיט לו מזונו בכל יום ויום ומשאר גם הוא שנאמר כי רק עוג מלך הבשן נשאר מיתר הרפאים: that is, When the water had gained the upper hand, all creatures (that lived on dry land) were destroyed, except for *Noah*, as it is said (Gen 7:23): "And only *Noah* remained"; and likewise excepted was *Og*, the King of *Bashan*; for he sat upon a piece of wood beneath the ladder of the ark, and swore to *Noah* and his sons that he would be their servant forever. What did *Noah* do: he bored a hole in the ark and handed him his food daily, and so that one also remained, as it is said (Deut 3:11): "For only Og the King of Bashan remained of the giants." These are the words from the *Yalkut Shimoni*. I would very much like to know, however, how such a monstrous giant could have sat upon a piece of wood beneath the ladder, when the exceedingly deep water is supposed to have reached only up to his heels. What an enormous piece of wood and how long a ladder that would have had to be! For the ark was only three hundred cubits long, fifty cubits wide, and thirty cubits high, as may be read in Gen 6:15: how then could such a great giant have been upon it, or at the side of it? I would likewise very much like to know where *Noah* was supposed to have obtained all the food necessary to sustain such a great man throughout the duration of the Flood. For concerning his eating and drinking, it is written in the *Talmud*, in the tractate *Sopherim*, fol. 14, col. 4, in the 21st chapter, as follows: ומה היה אכלתו אלף שורים וכן כל מין חיה ושתייתו אלף מדות ומה שהיתה טיפת זרעו שלשים ושישה ליטרין: That is, What then was his food? A thousand oxen, and likewise just as many of every kind of game; and his drink was a thousand measures. How heavy then was a single drop of his seed? Thirty-six pounds.

Regarding his size, the following is further recorded in the *Talmud*, in the *Tractate Nidda fol. 24. col. 2.*: תניא אבא שאול אומר ואיתימא רבי יוחנן קובר מתים הייתי פעם אחת רצתי אחר צבי ונכנסתי בקולת של מת ורצתי ג' פרסאות וצבי לא הגעתי וקולת לא כלתה משחזרתי לאחורי אמרו לי של עוג מלך הבשן היתה: that is: We learn that *Abba Schaul*, or, if you prefer, *Rabbi Jochanan*, said: I had been a gravedigger, and once ran after a deer, and entered into the shinbone of a dead man, and ran three miles along it, yet could not catch the deer, and the shinbone had still not come to an end. When I had turned back again, they told me that it had belonged to *Og*, the King of *Bashan*. Now if he had such large shinbones, he must also have had large soles of the feet and large teeth, concerning which the following is read in the *Jalkut chádasch, fol. 16, col. 2, num. 102*, under the title Abraham: אליעזר עבד אברהם הוא עוג מלך הבשן ופרסות רגליו ארבעים מיל ואברהם היה טומנו בכף ידו פעם אחד גער בו ומיראתו נפל שינו ממנו ונטלו אברהם ועשאו מטת שן והיה ישן שם ויש אומרים כסא עשאו וישב בו כל ימיו that is: Eliezer, the servant of Abraham, was Og, the King of Bashan; his soles of the feet were forty miles long, and he concealed Abraham in the hollow of his hand. Once he (Abraham) rebuked him, and out of fright a tooth fell from him; and Abraham took it and made a bedstead from it and slept therein. Some, however, say that he made a chair from it and sat upon it for as long as he lived. This is also found in the Talmudic Tractate *Sopherim fol. 14. col. 4.*, in the 21st chapter, and in the smaller *Jalkut Rubeni* under the title *Gevúra*, numero 5. In *Devarim rabba*, however, he is already described as somewhat smaller, where at fol. 255. col. 2. in the Parascha *Devarim* it is reported that when the Israelites had come before the city of Edrei, which is mentioned in Num 21:33 and Deut 3:1, 10, Moses said to them: we will pitch our camp here and be in the city tomorrow; after which follows: באו ליכנס לאדרי ועדיין לא היתה העין רואה חלה משה את עיניו וראה את עוג יושב על החומה ורגליו מגיעות לארץ אמר משה אני יודע מה אני

רואה חומה אחרת בנו אלה בלילה אמר לו הקב"ה משה מה שאתה רואה חומה הוא עוג אמר ר' יוחנן אורך רגליו י"ח אמות: that is: When they now came to enter into (the city of) Edrei, and one could not yet see clearly, Moses lifted up his eyes and saw Og sitting upon the city wall with his feet reaching down to the ground, and said: I do not know what I see; these people have built another wall during this night. Then God said to him: Moses, this is Og whom you see. Rabbi Jochanan said: the length of his feet was eighteen cubits. He is also said to have built sixty great cities, concerning which the following is written in the aforementioned Tractate *Sopherim fol. 14. col. 4.*, in the 21st chapter: הלך עוג ובנה ששים עיירות והקטן שבהם היה גובהו ששים מיל שנאמר ששים עיר כל חבל ארגב: that is: Og went and built sixty cities, and the smallest of them was sixty miles high, as it is said (Deut 3:4): sixty cities, the whole region of Argob.

How this terrible giant met his death is described in the Talmudic tractate *Berachóth* (or *Beróchos*), fol. 54, col. 2, in the following words: אבן שבקש עוג מלך הבשן לזרוק על ישראל גמרא גמירי לה אמר מחנה ישראל כמה הוי תלתא פרסי איזיל ואיעקר טורא בר תלתא פרסי ואישדי עלייהו ואיקטלהו אזל עקר טורא בר תלתא פרסי ואייתי על רישיה ואייתי קודשא בריך הוא עליה קמצי ונקבוה ונחתה בצואריה הון בעי למשלפה משכו שיניה לנהא: גופא ולחזי ניסא ולא מצי למשלפיה היינו דכתיב שיני רשעים שברת וכדרבי שמעון בן לקיש דאמר רבי שמעון בן לקיש מאי דכתיב שיני רשעים שברת אל תקרי שברת אלא שרבבת פשיטא קמה וחדה עשר אמה שקיל נרגא בר עשר אמה שוור עשר אמין ומחייה בקרסוליה וקטליה: that is: Regarding the stone which Og, the King of Bashan, intended to throw upon the Israelites, I have learned through the *Cabbalam*, or Tradition, that he said: how large is the Israelite camp? Three miles. I will go and uproot a mountain three miles in size, and throw it upon them, and kill them. He therefore went and uprooted a mountain three miles in size, and placed it upon his head. But God caused ants to come upon that stone, which bored a hole through it, and it fell down around his neck (for the hole had sunk precisely over his head into the rock, so that it had to fall around his neck). When he tried to pull it off, however, his teeth grew out on both sides (into the rock), and he could not pull it off; and this is what is written (Ps 3:8): *Schinne reschoim schibbarta*, that is: Thou breakest the teeth of the wicked. But according to Rabbi Simeon, the son of Lakish, it is to be understood differently: for Rabbi Simeon, the son of Lakish, said, what is that which is written, Thou breakest the teeth of the wicked? Read not *schibbarta*, thou breakest, but *schirbakta*, that is, thou hast caused to grow. How tall was Moses: ten cubits. He took an axe ten cubits long, leaped ten cubits into the air, and struck him on the ankle-bone, and killed him. In Jonathan's Chaldean translation of Num 21:36, the giant is described as twice as large, and it is read there as follows: הוה כיון דחמא עוג רשיעא ית משריתא דישראל דהוה שיתא פרסי אמר ליה אנא מכדד סדרי קרבא כולו קבל עמא הדין דלמא יעבדו לי היכמא דעבדו לסיחון אזל ועקר טורא בר שיתא פרסי ואחתיה על רישיה למטרק עליהון מן יד זמין מימרא דיי' וחלא ופקר טורא ונקריה וטמע רישיה בגויה בעא למשלפה מן רישיה ולא יכיל מן בגלל דמשכי נכיה ושיניה פומיה הלכא והלכא ונסב משה נרגא כרת עשרין אמין וטפי עשרין אמין וטחיה בקרסוליה ונפל ומית: That is: it came to pass that the wicked Og had seen the camp or army of the Israelites, which was six miles long, and said, I will make all preparations for war against this people, so that they do not deal with me as they dealt with Sihon. He therefore went and uprooted a mountain six miles in size, and laid it upon his head so that he might throw it upon them; but God immediately caused vermin to come, which ruined the mountain and bored a hole through it, so that his head was stuck inside it. When he now wished to throw it off his head, he could not, for his cheeks and other teeth grew out, and his mouth went back and forth. Then Moses came and took an axe ten cubits long,

leaped ten cubits into the air, and struck him on his heel, so that he fell down and died. This fable also appears in the book *Zeëna urëna*, fol. 80, col. 4, in the Parascha *Chykkath*.

It is likewise read in the *Sepher hajaschar*, in the Parascha *Vajiggaksch*, that when *Joseph* would not allow *Benjamin* to go to Egypt, the following came to pass: ויאמר יהודה אל יוסף שלח נא את אחינו ואל תחרב את ארץ היום הזה: ויען יוסף ויאמר אליהם לכו ואמרו אל אביכם חיה רעה אכלתהו כאשר אמרתם על יוסף אחיכם ויפן יהודה אל נפתלי אחיו ויאמר אליו מהר לך נא ופקד את שוקי כל מצריים ובוא והגד לי: ויאמר אליו שמעון אל נא יהיה לך הדבר הזה למשא עתה ואלך אני ההרה ואקח אבן אחת גדולה מההר ואשמינה על כל מצרים כלה והסח את כל אשר בה: that is, *Judah* spoke to *Joseph*: let our brother go now, and do not let your land be laid waste this day. Then *Joseph* answered and spoke to them: Go hence, and say to your father that a wild beast has torn him to pieces, just as you said concerning your brother *Joseph*. Then *Judah* looked at his brother *Naphtali* (who could run very swiftly) and spoke to him: make haste now, and count all the streets in Egypt, then come and report them to me. Then *Simeon* said to him: do not let this matter be a burden to you; I will go up onto the mountain right now, take a great stone from the mountain, and hurl it across the entire land of Egypt, killing everything that is within it. From this it follows that *Simeon* yielded nothing to *Og* in strength, and indeed surpassed him well.

Because King Og, who, as has been mentioned before, is also said to have been called Eliezer and to have been Abraham's servant, is supposed to have been killed by Moses, I would very much like to know how it can be true that he entered Paradise alive, concerning which the Talmud, in the tractate *Derech erez sota*, fol. 20, col. 3, in the Talmud printed at Amsterdam, states as follows: תשעה נכנסו בחייהן בגן עדן ואלו הן חנך בן ירד ואליהו ומשיח ואליעזר עבד אברהם וחירם מלך צור ועבד מלך הכושי ויעבץ בנו של רבי יהודה הנשיא ובתיה בת פרעה וסרח בת אשר ויש אומרים אף רבי יהושע בן לוי : that is, Nine entered Paradise during their lifetime, and they are the following: Enoch the son of Jared, Elijah, the Messiah, Eliezer the servant of Abraham, Hiram the king of Tyre, the servant of the king who was a Moor (mentioned in Jer 38:7), and Jabez the son of Rabbi Jehuda the Prince, etc. Some also say: Rabbi Jehoshua the son of Levi. This is also found in the *Jalkut Schimoni* on the first book of Moses, fol. 12, col. 1, numero 42. Why he is supposed to have entered Paradise alive is stated in the *Jalkut Chadasch*, fol. 83, col. 1, numero 51, where one reads that Isaac had harbored a suspicion against him on account of Rebecca; but since he was innocent, God commanded the ministering angels to bring him alive into Paradise.

Furthermore, since King *Og* is said to have lived before the Flood and to have survived until the time of Moses, he must have reached an age of over 900 years. The reason why God allowed him to live so long is indicated in the Jerusalem *Targum* on Num 21:35, where it is written as follows: חמא פו חמא משה ית עות אמר הלא דין עוג רשיעא דהוה ממתיל אברהם ושרה ואמר אברהם ושרה דמיין לאילנין יאן דקיימין על מבועין דמיין ברם פדין לא עבדין בגין כדין קיים יחוה יתיה קודשא בריך הוא חי שמה ממך שנין סגין ועד זמן דחמא בניהון ובני בניהון תרד ונפל בידיהון: that is, And it came to pass that when Moses saw Og, he said: Is this not the wicked Og, who mocked Abraham and Sarah, and said that Abraham and Sarah are like beautiful trees standing by the water-springs but bearing no fruit? Therefore the holy Lord, whose name be blessed, allowed him to live for many years, and until that time when he saw their children and their children's children. It is also read in the *Jalkut chadasch*, fol. 97, col. 1, num. 39, under the title *Jehoscha*, that other kings likewise lived to a very great age, and the words read as follows: וכל השלשים ושנים מלכים שהרג יהושע כולם במשתה של אברהם that is, All those thirty-two kings (in

Josh 12:24 only thirty-one are mentioned) whom Joshua slew were present at the feast of Abraham. Therefore not one of them can have been less than five hundred and fifty years old. But let this suffice concerning King Og.

Now that we have seen what a great servant Abraham had, let us also examine how great Abraham himself is said to have been. On this subject, the Talmud, in the tractate *Sopherim*, fol. 14, col. 4, in the 21st chapter, writes the following concerning the words of Josh 14:15, "who was the greatest man among the Anakim or giants": האדם הגדול היה אברהם אבינו כמה יותר מענקים כענקסיה אברהם אבינו שהיה גבוה קומתו כנגד שבעים וארבע אנשים ואכילתו ושתייתו כן that is: the great man was Abraham our father, who was taller than the giants. By the one who was among the Anakim or giants, Abraham is also understood, who in bodily stature was exactly as tall as seventy-four men; he likewise ate and drank as much as seventy-four men, and was also just as strong as that many. Concerning how great the strides were that he took, the following is read in the *Jalkut Schimoni* on the book of Joshua, fol. 6, col. 3, num. 23, from the 29th *Parascha* of *Bereschith rabba*, and in the *Jalkut chadasch*, fol. 17, col. 1, num. 117, under the title *Abraham*: הָאָדָם הַגָּדוֹל בָּעֲנָקִים אמר רבי לוי ואברהם ולמה קורא אותו גדול לוי ורבי אלעזר בשם רבי יוסי בן זמרא פסיעותיו של אברהם אבינו היו ג' מילין, רבי יהודה ברבי סימון אומר מיל שנ' ארח ברגליו לא יבא מי that is: the Rabbi said that the great man among the Anakim or giants was Abraham. But why does he call him great? Rabbi Levi and Rabbi Eliezer say in the name of Rabbi Jose, the son of Simra, that the strides of Abraham our father were three miles long. Rabbi Jehuda, the son of Rabbi Simon, says they were one mile long, as it is said (Isa 41:3): "On a way where his feet had not come." Who did it? And the initial letters of the words לֹא יָבֹא מִי *lo javo mi* (which stand in the Hebrew text of the aforementioned passage in Isaiah) read backwards spell מיל *mil*, that is, one mile. Now, since it was mentioned above on page 381 that the giants were begotten by the angels cast out of heaven, that is, by the devils, the patriarch Abraham, being such a great giant, would necessarily also have descended from them. But should a Jew wish to say that people at that time were large because Adam, from whom they descended, was very great, then it is false that all the giants were begotten by the devils; and one could rightly ask why, in Holy Scripture, a distinction was made between the giants and other men, if they were all supposed to have been giants.

From Abraham's strength, however, one may judge from the following, which comes immediately after what was cited shortly before from the tractate *Sopherim fol. 14. col. 4.*, where it is written thus: מה עשה נטל שבעה עשר בני קטורה ובנה להן כרך של ברזל והכניסן לתוכו והשמש מעולם לא נכנס בתוכה מפני שהיא גבוהה הרבה ומסר להן דיסקרין של אבנים טובות ומרגליות ומשתמשין לעתיד לבוא כשעתיד הק"בה להחפיר חמה ולבנה כמה דכתיב וחפרה הלבנה ובושה החמה: that is, What did he (Abraham) do? He took the seventeen sons of Ketura (his second wife, who is mentioned in Gen 25) and built them an iron city and placed them within it; the sun, however, never entered it, because it was very high, and he gave them a dish full of precious stones and pearls (which shone within it in place of the sun), which will be made use of in the future, when God will cause the sun and the moon to be put to shame, as it is said (Isa 24:23): And the moon shall be confounded, and the sun ashamed.

Because mention is made here of such brilliantly shining precious stones and pearls, I must, on this occasion, also indicate what is written in *Rabbi Eliezer's Chapters*, in the 10th *Chapter*, concerning such a gleaming pearl that is said to have been inside the fish in which Jonah was enclosed, where,

over the words of Jonah 2:1, “But the Lord appointed a great fish to swallow Jonah,” the following is read: נכנס בפיו כאדם שהוא נכנס בבית הכנסת הגדולה ועמד היו שתי עיניו של דג כחלונות אפומיות מאירות ליונה. ר’ מאיר אומר מרגלית אחת היתה תלויה במעיו של דג מאירה ליונה כשמש הזה שהוא מאיר בצהרים ומראה לו כל שבים ובתהומות ועליו הכתוב אומר אור זרוע לצדיק. That is: He entered into its mouth just as a man enters into a great synagogue or school, and he stood there, and the two eyes of the fish were like windows that gave him light. *Rabbi Meir* says: there was a pearl hanging in the entrails of the fish, which shone upon Jonah as the sun shines at midday, and it showed him everything that was in the sea and in the depths; and of this the Scripture says (Ps 97:11): “Light is sown for the righteous.” Likewise, in the German-Hebrew booklet *Sepher gelilóth érez Iisraél*, there is an account of such a precious stone which the fictitious Jewish king over the river *Sabbatjon*, by the name of *Daniel*, is said to have possessed in his castle, concerning which a report is to be given below in the 10th *Chapter* of the second part.

Such brilliantly shining precious stones were also, by God’s command, to have been placed by Noah in the ark; for in the Talmudic *Tractate Sanhedrin* fol. 108, col. 2, it is reported as follows: אמר רבי יוחנן אמר הק”בה קבע בה אבנים טובות ומרגליות כדי שיהיו מאירות לכם כצהרים That is, Rabbi *Jochanan* said that the holy blessed God spoke to Noah: place precious stones and pearls therein (in the ark), so that they may shine like midday, namely as the sun is accustomed to shine at bright noon. This may also be looked up in the *Jalkut Shimoni* on the books of Moses, fol. 14, col. 4, numero 57.

Since the great brilliance of precious stones is mentioned here, I must also report in what manner the entire land of Egypt is said to have once been illuminated by Sarah, concerning which the following is read in *Bereschith rabba*, in the fortieth *Parascha*, fol. 37, col. 1, on the words of Gen 12:14, “Now when Abraham came into Egypt, the Egyptians saw the woman, that she was very beautiful”: ושרה היכן היתה נתנה בתיבה ונעל בפניה כיון דמטא למכסא אמרין ליה הב מכסא אמר אנא יהיב מכסא אמרין ליה מאנין את טעין אמר אנא יהיב דמאנין. א”ל דהב את טעין אמר אני יהיב דמי דהבי. א”ל מטכסין את טעין אמר דמטכסי אני יהיב. א”ל מרגלין את טעין אמר אנא יהיב דמרגלין. אמרין ליה לא אפשר אלא דתפתח ותחזי לן מה בגוה. כיון שפתחה הבהיקה כל ארץ מצרים מזיוה: that is, Where then was Sarah? He (Abraham) had laid her in a chest and locked it shut before her face (so that no one should see her beauty). When he came to the customs post, they (namely the customs officers) said to him, pay the toll. He said, I will pay my toll. They said to him, you are carrying clothing. He said, I will pay it on the clothing. They said to him, you are carrying gold. He answered them, I will pay the value of my gold. Further they said to him, you are carrying the finest silk. He said to them, I will pay it on the finest silk. They said further to him, you are carrying pearls. He said to them, I will pay it on the pearls (and thus wished to pay the toll as though he had such costly goods). But they said to him, it cannot be; rather you must open it and show what you have inside. When he then opened (the chest), the entire land of Egypt shone with her radiance.

To return now to the giants and strong men: in *Vajikra rabba*, in the eighth *Parascha*, *fol. 141. col. 4.*, the following is read concerning Samson, regarding the words (Judg 13:25), “And the Spirit of the Lord began to move him in the camp of Dan, between Zorah and Eshtaol”: אמר רבי שמואל בר נחמן מלמד שנטל שני הרים והקישן זה בזה כאדם שנוטל שני צרורות ומקישן זה בזה. ר’ יהודה ור’ נחמן ר’ יודא אומר בשעה שהיתה רוח הקודש שרויה עליו היה פוסע פסיעה אחת ממצרעה ועד אשתאול. ר’ נחמן אמר בשעה שהיתה רוח הקודש שורה עליו שערותיו עומדות היו מקישות זו לזו כזוג וקולן הולך כמצרעה ועד אשתאול: that is, Rabbi

Samuel, the son of Nachman, said: this teaches us that he took two mountains and struck them against one another, as a man strikes two small stones together. Rabbi Jehuda and Rabbi Nachman (are of differing opinions.) Rabbi Jehuda says: when the Holy Spirit rested upon him, he took a single stride, as it were from Zorah all the way to Eshtaol. Rabbi Nachman said: when the Holy Spirit rested upon him, his hair stood on end and struck against itself like a bell (or rang), so that its sound traveled as it were from Zorah all the way to Eshtaol. Rabbi Gerson writes in his little book, which he calls *Sepher geliloth erez Israel*, already mentioned in the preceding section, that he traveled through the land of King Og and there saw a grave that was eighty ells long, and was told that it was the grave of Shem, the son of Noah. Furthermore, the same author reports in the said little book that a backbone from a human being hangs in the castle at Jerusalem, which is four fathoms long. In the *Jalkut Schimoni* on the Lamentations of Jeremiah, it is also read at *fol. 166. col. 3. num. 1001.* that when the Chaldeans had besieged Jerusalem, there was at that time a valiant hero in Jerusalem, of whom the following account is given: היו גבורים בירושלים עד אין חקר היו נלחמים עם הכשדים ומפילים מהם חללים הרבה והיה שם גבור אחד ושמו אביקא בן גבתרי כשהיו אנשי חיל מקלעים אבנים גדולה להפיל החומה היה מקבלם בידו ומשליכן על בני החיל והורג מהם הרבה עד שהתחיל לקבל האבנים ברגלו והיה מחזיר לחיל וגרם העון וכו' ובאה הרוח והפילתו מן החומה ונבקע ומת באותה שעה נבקעה ירושלים ונכנסו הכשדים, that is: In Jerusalem there were heroes beyond all reckoning, and they fought against the Chaldeans and slew many of those whom they had wounded. But there was among them a hero by the name of *Afika*, the son of *Gafteri*, and when the (Chaldean) soldiers hurled great stones to cast down the city wall, he caught them with one hand and threw them back at those same soldiers, killing many of them, until he began to catch the stones with his foot and hurl them back into the army. But sin brought it about that a wind came and cast him down from the wall, so that he burst apart and died. In that same hour Jerusalem was broken open, and the Chaldeans entered in. It is likewise written in the book *Zeéna ureéna*, *fol. 108. col. 1.*, under the heading *Chórban*, that when a Roman emperor had besieged the city of *Turmálka*, there was among the Jews within it a great hero by the name of *Bar Deróma*, who leaped an entire mile in a single bound and killed all the Roman people within a mile's distance; alongside which many other crude and senseless fabrications are to be found. And in the *Máase-Buch*, in the 145th chapter, it is reported of Joab that he captured the Ammonite city of Rabbah single-handedly and killed many within it, accompanied likewise by unheard-of lies.

Having now seen what blatant lies stand in the *Talmud* and certain other Rabbinical books concerning giants and heroes, we will now also consider what foolish fables they shamelessly put forward therein about great birds, fish, and four-footed animals. Regarding the birds, the following is written in the Talmudic tractate *Bechôroth fol. 57. col. 2.* concerning a bird called *Bar júchne*: פעם אחת נפלה ביצה בר יוכנ' וטבעה ששים כרכים ושברה שלש מאות ארזים ומי שהיא ליה ליה הא כתיב כַּנַף רְנָנִים נֶעֱלָסָה. אמר רבי אשי ההוא מחווחא הוא that is: Once the egg of *Bar jůchne* fell (from the nest) and (the white and the yolk) flooded sixty villages and broke three hundred cedar trees. How so? Did he throw it away? For it is written (Job 39:13, or according to others v. 16): The wing of the (bird) *Renanim* is joyful, (and here, according to Rabbi Solomon's interpretation, the word *Renanim* signifies the bird *Bar jůchne*, which is however a great error, for it means peacocks, which are so named on account of their cry, since רנן *Ranan* means to cry out.) Rabbi *Aschi* said that the said (egg) was worthless and rotten. It must therefore have been a terrifyingly large bird that laid so great an egg.

Furthermore, concerning a great bird that is said to be called *Sis*, the following is written in the tractate *Báva báthra* (or *Bóvo básro*), *fol. 73. col. 2.*: אמר רבה בר בר חנה זימנא חדא הוה אזלינן בספינתא וחזינן ההוא צפרא דקאים עד קרסוליה במיא ורישיה ברקיע ואמרינן ליכא מיא ובעינן למיחת לאקרורי נפשין ונפק בת קלא ואמר לן לא תנחתו הכא דנפלה ליה חצינא לבר נגא הא שבע שני ולא קא מטיא ארעא לאו משום דנפישי מיא אלא דמרהי מיא משום דדמי מיא אמר רב אשי ההוא זיז שדי הוא דכתיב וזיז שדי עמדי, that is: *Rabba*, the grandson of *Chunna*, said: Once we were traveling in a ship and saw a bird that stood in the water up to its shins, while its head reached up to the firmament of heaven. We said: there is no deep water there; let us climb in and cool ourselves. But a voice came from heaven (which, as already noted above, is called *Bath-kol*) and said to us: do not climb in there, for seven years ago a carpenter's axe fell in at that spot and has not yet reached the ground; not because there is so much water there (and it is so very deep), but because it flows so strongly (that the axe cannot sink straight down). Rabbi *Aschi* said: that same one is the *Sis of the field*, of which it is written (Ps 50:11): The *Sis* of the field is with me, that is, as Rabbi Solomon notes in his commentary on this passage in the Talmud, he is near to me, because his head reaches the firmament and he is thus said to be near to God. In the Chaldean translation of the aforementioned words, this bird is called *Tárnegul bára*, that is, the wild rooster, and that passage reads as follows: תרנגול ברא דקרסוליה שריין בארעא ורישיה מטי בשמיא מיכן קדמי, that is: the wild rooster, whose shins are upon the earth but whose head reaches to heaven, sings before me. The word *Sis*, however, is foolishly understood in the Talmud to refer to such a great bird, whereas it commonly denotes all creatures that move upon the field, since it derives from the root, or stem-word, *Sus*, which means "to move," as Rabbi Solomon also explains in his commentary on the Psalms, on the cited passage Ps 50:11, where he writes: וזיז שדי זה זי על שם שהם זים ממקום למקום, that is: the creatures of the field are called *Sis* because they move from one place to another. Concerning this bird, the following is also written in *Vajikra rabba*, in the twenty-second *Parascha*, *fol. 155. col. 4.*, as well as in Rabbi David Kimchi's *Sepher Scharaschim*, under the word *Sis*: אמר רבי יהודה בר סימון בשעה שהוא פורש את כנפיו מכסה גלגל חמה הה"ד המבינתך יאבר נץ יפרוש כנפיו לתימן. ולמה נקרא שמו זיז שיש בו כמה מיני טעם מזה ומזה, that is: Rabbi Jehuda, the son of Simon, said: when it spreads its wings, it darkens the sun, and this is what is written (Job 39:26, or according to others v. 29): Does the hawk soar by your understanding and spread its wings toward the south? But why is it called *Sis*? Because it has many kinds of taste, from this and from that. This *Sis*, moreover, is said to be the aforementioned bird *Bar juchne*, as will be shown below in the fifteenth chapter of the second part, from the commentary of *Aben Esra* on Dan 12:3.

In the aforementioned passage of the tractate *Bava bathra*, immediately following what has been cited from it, there is also mention, at *fol. 73. col. 2.*, of large fat geese that had been cut open, and the following stands written there: אמר רבה בר בר חנה זימנא חדא הוי קא אזלינן במדברא וחזינן הנהו אווזי דשמטי גדפיהו ממשמניהו וקא נגדי נחלי דמשחא מתותיהו ואמינא להו אית לן פלגא לעלמא דאתי אמרה לי חדא דל אטמא לי וחדא דל אגפא לי אתאי לקמיה דרבי אלעזר אמר לי עתידין ישראל ליתן עליהן את הדין (that is: Rabba, the grandson of Channa, said: we once went through a wilderness and saw geese whose feathers were falling out on account of their fatness, and streams of fat were flowing beneath them; whereupon I said to them, do we also have a share in you in the world to come (when the Messiah shall arrive)? Then one of them raised its wing, and another raised its foot (to signify thereby: this is your portion in the world to come, as Rabbi Solomon explains it). When I then came before Rabbi Eliezer, he said to me: the Israelites must one day give an account on account of those geese (because through

their sins they cause the Messiah to tarry so long, and those geese must on account of their great fatness suffer pain for so long, as the aforementioned Rabbi Solomon Jarchi expounds it).

There is also further mention in the said passage of the Talmud of a large raven, a frog, and a serpent, of which the words read as follows: אמר רבה בר בר חנה לדידי חזיא ההיא אקרוקתא דהויא כי אקרא דהגרוניא ואקרא דהגרוניא כמה הויא שתין בתי אתא תנינא בלע אתא פושקנצא ובלעה לתנינא וסליק ויתב באילנא חזי כמה נפיש חילה דאילנא.

that is: Rabba, the grandson of Channa, said: I myself have seen a frog that was as large as the village of Akra in Hagronia. How large, then, was the village of Akra in Hagronia? Sixty houses. Then a snake came and swallowed the frog; after that a raven came and swallowed the snake, and flew up into a tree and perched upon it. Consider how great the strength of this tree must have been. Raf Papa, the son of Samuel, said: had I not been there myself, I would not have believed it. This tree, however, must certainly have been one of those cedar trees of which it is written in the Talmudic tractate *Bechoroth* (or *Bechbros*), *fol. 57, col. 2*, as follows: דאילפא אמר רב פפא בר שמואל אי לא הואי התם לא הימני פעם אחת נפל ארז אחד שבמקומנו ועברו שש עשרה קרונות על חודו that is: Once a cedar tree fell that stood in our place, and sixteen wagons passed over its edge (that is, as Rabbi Salomon explains it, it was so wide that sixteen wagons could travel upon it side by side). Yet even such a tree would still have been far too small and too weak to bear such a great raven.

Regarding the large fish, the following is written about one in the aforementioned passage of the tractate *Bava bathra, fol. 73. col. 2.*: אמר רבה בר בר חנה זימנא חדא הוה קא אזלינן בספינתא וחזינן ההוא כוורא דיתבא ליה אכלה טינא באוסייה ואדחוהו מיא ושדיוה לגידא וחרוב מיניה שיתין מחוזי ואכול מיניה שיתין מחוזי ומלחו מיניה שיתין מחוזי ומלאו מחד גילגלא דעיניה תלת מאה גרבי משחא וכי חדרן לבתר תריסר ירחי שתא חזינן דהוה קא מנסרי מעצמיה מטללתא ויתבי למבנינהו הנך מחוזי that is: *Rabba*, the grandson of *Channa*, said: We were once sailing on a ship and saw a fish, in whose nostril there was a certain worm otherwise called כלבית *kilbith*, which attaches itself to the ears or nostrils of large fish and causes them to die; and the water drove it (since it was dead) and cast it upon the shore, and thereby sixty cities were laid waste (in that the water had hurled it against the land with such great force that the cities lying along the shore were shattered); and sixty cities ate from it, and sixty cities salted provisions from it, and from its one eyeball they filled three hundred barrels of fat. When we returned after twelve months, or one year, we saw that its bones were being hewn apart in order to rebuild those same cities that it had destroyed.

Immediately following this comes the passage: אמר רבה בר בר חנה זימנא חדא הוה קא אזלינן בספינתא וחזינן ההוא כוורא דיתבא ליה חלתא אגביה וקדח אגמא עילויה סברינן יבשתא היא וסלקינן ואפינן ובשלינן אגביה וכד חם גביה איתהפך ואי לאו דהוה מיקרכא ספינתא הוה טבעינן that is: Rabba, the grandson of Channa, said: We once sailed in a ship and saw a fish upon whose back sand lay and upon which reeds had grown; we thought it was dry land, and climbed up onto it and cooked and boiled upon it. But when it grew hot upon it (on account of the fire, which burned him), he turned himself over, and had the ship not still been near us, we would have sunk (and drowned). Furthermore, immediately following the foregoing passage in the same place, one reads: אמר רבה בר בר חנה זימנא חדא הוי אזלינן בספינתא וסגאי ספינתא בין שיצא לשיצא דכוורא תלתא יומי ותלתא לילוותא איהו בקיפא ואנן בשיפלא וכי תימא לא מסגיא ספינתא טובא כי אתא רב דימי אמר כמיחם קומקומא דמיא סגיא שיתין פרסי ושדי פרשא גירא וקדמה ליה ואמר רב אשי גילדנא דימא הוא דאית ליה תרי שיצי That is: (Rabba, the grandson of Channa, said: We once sailed in a ship, and

the ship traveled for three days and three nights between the two fins of a fish. He (the fish) went upward (that is, as Rabbi Solomon explains, against the wind), while we went downward (that is, with the wind). Should you wish to say that the ship did not travel swiftly, when Rav Dimi came he said: in as much time as it takes to warm a pan of water over the fire, it traveled sixty miles. A knight also shot an arrow, and the ship outpaced it (so that it moved faster than the arrow). Rav Ashi said it was a sea fish called *Gildena*, which has two fins.) In the following fol. 74, col. 1, another great fish is also described in this manner: לבי יוחנן משתעי זימנא חדא הוה קא אזלינן בספינתא וחזינן ההוא כוורא דאפקיד לרישיה מימא דמיין עיניה כתרי סהרי ונפץ מיא מתרתי זימיה כתרי מברי דסורא That is: Rabbi Jochanan relates: We once sailed in a ship and saw a fish which put its head out of the sea, and its two eyes were like two moons, and water sprayed out of its two nostrils like two rivers of *Sura*. Immediately following this, one reads in the same place: רב ספרא משתעי זימנא חדא הוי קא אזלינן בספינתא וחזינן ההוא כוורא דאפקיה לרישיה מימא והוה ליה קרני וחקיק עליה אנא בריה קלה שבים והוינא תלת מאה פרסי ואזלנא לפומיה דלויתן אמר רב אשי היזוא עיזא דימא הוא דבחטיא ואית ליה קרני That is: Rav Safra relates: We once sailed in a ship and saw a fish which stretched its head out of the sea and had horns, and upon it was written: I am one of the lesser (or smaller) creatures that are in the sea, and I am three hundred miles long, and I go into the maw of the Leviathan (so that he may eat me today). Rav Ashi said that it was a sea-goat, which searches (digging in the sea with its horns and seeking its food) and has horns.

Regarding the Leviathan, however, which, as mentioned, can eat such an enormously large fish all at once, one can imagine how large it must therefore be, and the following is read there in the second column concerning it: אמר רב יהודה אמר רב כל שברא הק"בה בעולמו זכר ונקבה בראם אף לויתן נחש בריח ולויתן נחש עקלתון זכר ונקבה בראם ואלמלא נזקקין זה לזה מחריבין כל העולם כולו מה עשה הק"בה סרס את הזכר והרג את הנקבה ומלחה לצדיקים לעתיד לבוא שנ' והרג את התנין אשר בים : that is: *Rav Yehuda* has said that *Rav* said: Everything that GOD created in His world, He created a male and a female of it; thus He also created a male and a female of the Leviathan, which is a straight serpent, and the Leviathan which is a crooked serpent (of which mention is made in Isa 27:1); but if they had mingled with one another (and produced offspring), they would have destroyed the entire world (on account of their size). What did the holy blessed GOD do: He castrated the male and killed the female, and salted her away for the righteous for the time to come (namely for the meal which is to be seen at greater length in the fifth chapter of the second part), as it is said (in the aforementioned Isa 27:1): And He will slay the dragon that is in the sea.

The Jews might well be permitted to say, when one confronts them with these fairy tales about the fish, that they are not to be understood literally; but one can meet them with the reply that the *Rabbi Bechai*, who is very renowned among their scholars, in his commentary on the Five Books of Moses, fol. 7, col. 2, on the words of Gen 1:21, "And Elohim, that is, GOD, created great *tanninim*, that is, whales," takes all of this in its proper and literal sense, where he writes as follows: על דרך הפשט דגים הם ולהפלגת גודל גופם יחס הבריאה לאלהים כשם שתמצא באדם שיחס הכתוב בריאתו לאלהים: הוא שכתוב ויברא אלהים את האדם בצלמו… והכוונה כי הבורא ית' המציא הגופים הגדולים ההם יש מאין: חכמי הפלוסופים כתבו בספריהם שידעו מהם ארוכים חמש מאות פרסה… גם רבותינו חכמי התלמוד ספרו לנו הפלגות כטובת נבא: בתרא. והוא שהעיד רבה בר בר חנה וכו' : ופסוק מלא הוא: יודדי הים באניות עושי מלאכה כמים רבים המה ראו מעשה ה' וגו' that is: "In the literal sense, the word *tanninim* means fish, but on account of their excessive size, the act of creation is attributed to *Elohim*, that is, GOD (which word sometimes signifies greatness), just as you find with man, that Scripture attributes his creation to *Elohim*, as it is written (Gen 1:27): 'And

Elohim, that is, GOD, created man in His image.' The intent is that the blessed Creator brought those same great bodies (of the fish) into existence out of nothing. The wise philosophers likewise write in their books that they had knowledge of some of these which were six hundred miles in length. In the same way, our Rabbis, the sages of the Talmud, recount strange things in the tractate *Báva bâthra* (or *bâfra*), to which *Rabba*, the grandson of *Channa*, bears witness, etc. And it is indeed a complete verse (on this matter, Ps 107:23-24, where it is written:) 'They that go down to the sea in ships, and carry on their trade in great waters, these have seen the works of the LORD, etc.'" If, therefore, the recounted fables were to be understood in any sense other than the literal one, then the learned Rabbi *Bechai* would also have had to understand them differently. But granted that there are some who do not wish to understand them literally, which I nonetheless doubt, very few of those will be found, while on the other hand a great many fools will be found who are of a different mind.

Regarding the great four-footed animals: a great ox is said to have been created at the beginning, which is called *Schor habbár* by the Jews, that is, the wild ox, and also *Behemóth* (or *Béhemos*), and they wish to prove this from Ps 50:10, where it is written: "For all the animals of the forest are mine, Behemoth (that is, according to their opinion, the animal *Behemoth*, though it actually means 'the animals,' for it is the *pluralis numerus*, or the plural number of the singular *Behemá*, which means a beast or animal) upon a thousand mountains." Concerning this, in the aforementioned passage of the Talmudic *Tractate Báva bâthra, fol.* 74, *col.* 2, immediately following what was cited from it shortly before regarding the *Leviathan*, the following is found: ואף בהמות בהרר אלף זכר ונקבה בראם ואילמלא נזקקין זה לזה מחריבין כל העולם כולו. מה עשה הק"בה סירס הזכר וצינן הנקבה ושמרה לצדיקים לעתיד לבוא שנ' הנה נא כוחו במתניו זה זכר ואונו בשרירי בטנו זו נקבה: that is, He also created of the *Behemóth* that is upon the thousand mountains a male and a female, and if they had mingled with one another (and multiplied), they would have destroyed the entire world. What did God do? He castrated the male and cooled the female (and made her unfit to bear young) and preserved her for the righteous for the time to come, as it is said (Job 40:11): "Behold, his (that is, the *Behemoth's*) strength is in his loins" - these words signify the male; "and his power in the muscles of his belly" - this signifies the female. Concerning this, in *Vajikra rabba*, in the twenty-second *Parascha, f.* 155, *col.* 4, the following is likewise read: רבי יוחנן אמר בהמה אחת היא ורבוצה על אלף הרים אלף הרים מגדלין לה כל מיני עשבים והיא אוכלת שנ' כי יבול הרים ישאו לו . ויש לקיש אמר בהמה אחת היא רבוצה על אלף הרים ואלף הרים מגדלין מגלין לה מאכל ממאכלן של צדיקים והיא אוכלת מאי טעמא והיה שרון לנוה צאן. ורבנן אמרי בהמה אחת היא ורבוצה על אלף הרים ואלף הרים מגלין לה מיני בהמות והיא אוכלת מ"ט שנ' וכל חית השדה ישחקו שם ואפשר כן את בעיר אכיל בעיר. א"ר תנחומא גדולים הם מעשי האלהים מה משונין הם מעשיו של הקב"ה ומהיכן הוא שותה. רבי יוחנן אמר כל מה שהירדן מכניס אחת לו' חדשים הוא עושה גמיעה אחת מ"ט שנ' הן יעשוק נהר ולא יחפוז. ר"ש בין לקיש אמר כל מה שהירדן מכניס לי"ב חדשים הוא עושה גמיעה אחת מ"ט יבטח כי יגיח ירדן אל פיהו וג' תני ר' שמעון בן יוחאי אמר נהר יוצא מעדן ושמו יובל ומשם הוא שותה מ"ט שנ' ועל יובל ישלח שרשיו: that is, Rabbi Jochanan said: it is a single animal (although it is called *Behemoth* in the plural) which lies upon a thousand mountains, and those thousand mountains bring forth all manner of herbs for it, which it eats, as it is said (Job 40:17, and according to others v. 20): "The mountains bring forth fodder for him." Resch Lakisch said: it is an animal which lies upon a thousand mountains, and the thousand mountains bring forth food for it, from the food of the righteous, and it eats the same. From where is this proven? (Because it is written in Isa 65:10:) "And Sharon shall be a dwelling for the flock." Our rabbis, however, say: it is an animal which lies upon a thousand mountains, and those thousand mountains raise up for

it kinds of animals, and it eats them. From where is this proven? Because it is said (Job 40:15, and according to others v. 20): "And all the wild animals play there." This too is possible, for there are animals which devour others. Rabbi Tanchúma said: the works of God are great; how varied are the works of the Holy and Blessed God! But from where does it drink? Rabbi Jochanan said: all the water that the Jordan gathers in six months, it drinks in a single gulp. From where is this proven? Because it is said (Job 40:18, or according to others v. 23): "Behold, he (namely the *Behemoth*) swallows up a river and does not hasten." Rabban Schimeon, the son of Lakisch, said: all that the Jordan gathers in twelve months, it drinks in a single gulp. From where is this proven? (Because Job 40:18, or according to others v. 23, says:) "He trusts that he can drink up the Jordan with his mouth," etc. Rabbi Schimeon, the son of Jochai, teaches that a river goes out from Paradise which is called *Júval*, and that it drinks from the same. From where is this proven? Because it is said (Jer 17:8): "And is rooted by the *Júval* (that is, the brook)." In the commentary of Rabbi Menachem of Rekanat on the Five Books of Moses, in the *Parascha Bereschith, fol.* 10, *col.* 3, the following is also found concerning this: בהמות הוא רבוץ בהררי אלף בכל יום ויום אלף הרים מעלהו that is, the animal *Behemoth* lies upon a thousand mountains and grazes a thousand mountains every day, but at night they spring up again (and bring forth grass) of themselves, as if nothing had touched them, as it is said (Job 40:17): "And the mountains bring forth herbs for him." In the Chaldean translation of Ps 50:10, it is likewise reported that it grazes so many mountains daily, and it stands there: תור בר דדעי בכל יומא בטורין אלפא that is, the wild ox which grazes every day upon a thousand mountains. So too does Rabbi Salomon Jarchi write in his commentary on the words of Ps 50:10, "*Behemoth* upon a thousand mountains," as follows: הוא המתוקן לסעודת לעתיד לבא שהוא רועה אלף הרים ליום ובכל יום ויום הם צומחים that is, the same (*Behemoth*) is prepared for the future banquet, and it grazes a thousand mountains daily, upon which the grass grows again every day.

In the Talmudic tractate *Chollin*, at *fol.* 59, *col.* 2, mention is also made of a great lion, which is described there as follows: אמר ליה קיסר לר' יהושע בן חנניא אלהיכם באריה מתיל דכתיב אריה שאג מי לא ייירא מאי רבותיה פרשא קטיל אריא א"ל לאו בהאי אריא מתיל דבי עילאי מתיל א"ל בעינא דמחווית ליה ניהלי א"ל לא מצית חזית ליה אמר ליה איברא חזינא ליה בעא רחמי ואעקר מדוכתיה בי היה מרחיק ארבע מאה פרסה נהם חד קלא אפילו כל מעברתא ושורא דרומי נפל ומרחיק תלת מאה פרסם ביהם קלא אחרנא נתרו שני דשיני דגברי ואף הוא נפל מכורסיה לארעא א"ל במיטותא מינך בעי רחמי עליה דליהדר לדוכתיה בעא רחמי והדר לדיתיה, that is: The Emperor said to *Rabbi Jehoshua, son of Chananja*: your GOD is compared to a lion, as it is written (Amos 3:8): The lion roars, who would not fear? Wherein, then, consists His excellence? A knight can kill a lion! (As if He were therefore no excellent being, that one should compare GOD to it.) To this he answered him: He is not compared to such a (common) lion, but to the lion that is in the forest of *Ilai*. Thereupon the Emperor said to him: I desire that you show him to me. He (*Rabbi Jehoshua*) answered him: you cannot see him. But the Emperor said: I certainly desire to see him. Then the *Rabbi* prayed for mercy (before GOD and called upon Him), and the lion was brought out from his place (where he had been staying). Now when he was still four hundred miles away (from the Emperor), he roared once, whereupon all pregnant women miscarried and the walls of Rome fell down. But when he was only three hundred miles distant, he roared once more, and the people's cheek teeth and other teeth fell out; the Emperor also fell from his throne to the ground and said to the Rabbi: I beg you, call upon GOD for mercy in this matter, that He bring him back again to

his place. Then he called upon GOD for mercy, and He brought him back to his place. This must indeed have been a terrifyingly great lion, that was able to roar in so dreadful a manner.

But he was not the only one who could roar in such a terrible manner; for in the *Sepher hajaschar*, in the *Parasha Vajiggasch*, it is read of Judah that when Joseph in Egypt would not let his brother Benjamin go, Judah together with his remaining brothers began to fight with the Egyptians, and roared in such a fashion as well, whereof the words there read as follows: וירא יהודה את כל אנשי מצרים סובבים אותם במצות יוסף להפחידם אך יוסף צוה לאנשיו להם לאמר אל תגעו באחד וימהר יהודה וישלוף חרבו ויצעק צעקה גדולה ומרה עד מאד ויך בחרבו אל גרגר על הארץ ויטש חרץ עליון על כל האנשים: ויהי בעשותו הדבר הזה ויפול יי׳ פחד יהודה ואחיו על כל הגבורים וכל האנשים אשר סביבותם וינוסו כל מקול הצעקה ויפחד ויפלו איש על רעהו וימותו מהם הרבה בנפלם ויברחו כלם מפני יהודה ואחיו ומפני יוסף. ויהי בנוסם וירדפם יהודה ואחיו עד בית פרעה וימלטו להם כלם וישב יהודה על פני יוסף וינהם עליו כאריה ויצעק עליו צעקה גדולה ומרה מאד ותשמע הצעקה ההיא עד למרחוק וישמעו כל יושבי סוכות ותהרעש כל מצרים מקול הצעקה וגם כל חומות מצרים וארץ גושן נפלו בלם מרעש הארץ ונפל גם פרעה מעל בסאו על פניו ארצה תם כל נשי מצרים וגבוריה חול וחלחלה נפלו עליהם ויפחדו במעשיו וכשמעם את קול הרעש כי יראו מאד מאד: The meaning is as follows: And Judah saw all the Egyptian men who had surrounded them at Joseph's command in order to frighten them. But Joseph had commanded his men that they should not touch any one of them; whereupon Judah made haste and drew his sword and cried out very loudly and bitterly, and struck with his sword, and leaped also upon the ground, and cried out once more against those same men. When he did this, God caused the fear of Judah and his brothers to fall upon all the heroes and all the men who had surrounded them, and they all took to flight on account of the voice of the cry and the terror; and one fell upon another, so that many of them died as they fell, and all fled before Judah and his brothers and before Joseph. Now as they were in flight, Judah and his brothers pursued them as far as Pharaoh's house, but they all escaped; and Judah sat before Joseph and roared against him like a lion, and cried out mightily and bitterly against him, so that the same cry was heard from afar, and all who dwelt in the tents heard it, and the whole land of Egypt trembled and shook at the voice of the cry, and all the walls in Egypt and in the land of Goshen fell down from the shaking of the earth, and King Pharaoh also fell from his throne upon his face to the ground; and moreover all the pregnant women in Egypt and Goshen lost their children from their wombs when they heard the voice of the shaking of the earth, for they were exceedingly afraid. This fable is also found in *Bereschith rabba*, in the ninety-third *Parascha*, fol. 84, col. 4, and fol. 85, col. 1, where it is reported that he roared so loudly that it was heard four hundred miles away, and that the teeth of Joseph's heroes fell out from it; and also that *Chuschim*, the son of *Dan*, heard it in the Promised Land and leaped to him in Egypt and roared along with him. And this is likewise to be found in the *Jalkut Schimoni* on Job, fol. 147, col. 2, as well as in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 55, col. 1, in the *Parascha Vujiggasch*.

Since in the foregoing, large humans, birds, fish, and four-footed animals have been discussed, I must also here report something about large plants of the earth, concerning which tall tales are told in the *Talmud*, and which stands in the *Tractate Kethuvoth* (or *Kesuvos*) *fol.* 111. *col.* 2., written as follows concerning a large turnip, a branch of a mustard stalk, and likewise a cabbage stalk: אמרו עתידה חטה שתהא כשתי כליות של שור הגדול ואל תתמה שהרי שועל קנן בלפת ושקלוהו ומצאו בו ששים ליטרין בליטרא של ציפורי תניא אמר רב יוסף מעשה בשיחין באחד שהניח לו אביו שלשה בדי חרדל ונפשח אחד מהן וסיככו בו סוכת יוצרין. אמר רבי שמעון בן חלופתא קלח של כרוב הניח לנו אבא היינו עולים ויורדים בו בסולם : that is: It is said that in the future (at the time of the *Messiah*) a grain of wheat will be as large as two kidneys of a

great ox; but do not be astonished at this, for behold, a fox once made its lair inside a turnip (which it had hollowed out and used to raise its young), and it was weighed and found (even though it was hollow) to have weighed sixty pounds by the Cyprian measure. We learn that *Raf Joseph* said that it had come to pass among the shrubs that his father had left him three branches of a mustard-seed shrub, of which one had been split (and threshed), and nine *Kab* of mustard seeds were found on it (which was a certain measure holding as much as twenty-four hen's eggshells); but from the wood of that same branch, a potter's hut had been roofed. *Rabbi Simson*, the son of *Tachalifa*, said: our father left us a cabbage stalk, and we climbed up and down it on a ladder (to break off the leaves).

There are also many more shameless lies to be found in the *Talmud*, of which I will point out a few more here. In the tractate *Gittin*, at *fol.* 56, *col.* 2, the following is read concerning Emperor Titus Vespasian: that when he had entered the Temple after the conquest of the city of Jerusalem, he had conducted himself in a most godless manner. The words read as follows: גיטאט הרשיע חירף וגדף כלפי מעלה מה עשה תפש זונה בידו ונכנס לבית קדשי הקדשים והציע ספר תורה ועבר עליה עבירה ונטל סייף וגדר את הפרוכת ונעשה נס והיה דם מבצבץ: that is, the godless Titus blasphemed and reviled GOD. What did he do? He seized a harlot with his hand and entered the Holy of Holies, and laid the book of the Law there, and upon it committed the sin (fornication). He also took a sword and pierced the curtain, and a miraculous sign occurred, in that blood came forth. Shortly thereafter it is related that when Titus sailed back to Rome across the sea, there was a great storm wind, and that he said it appeared that the God of the Jews was mighty only upon the water, and that for this reason He had caused Pharaoh and Sisera to drown; if He were truly strong, He should come to him on dry land and wage war with him. Whereupon a voice came from heaven and said to him: O you godless man! I have a small creature in my world, namely a gnat, which will make war with you. When he then came ashore, a gnat entered his nose, which bored holes in his brain for seven years. But after the skull had been opened, a gnat was found inside it, which was as large as a young dove, weighed two pounds, and whose mouth was of copper and whose claws were of iron. This is also to be found in *Bereschith rabba*, in the tenth *Parascha*, *fol.* 10, *col.* 3, 4, and in *Vajikra rabba*, in the twenty-second *Parascha*, *fol.* 154, *col.* 4, as well as in *Medrasch Koheleth*, *fol.* 312, *col.* 4, and in the 38th chapter of the Chapters of Rabbi Elieser. In the celebrated Jewish historian Josephus, however, not the least mention is made of any of this; on the contrary, Titus is praised. Likewise, in the little book *Divre malke bajith scheni*, *fol.* 126, *col.* 1, it is read that when the Jews had refused to surrender the Temple, Titus gave them a sharp rebuke for defiling and polluting the Temple, and said to them: העד עד קודש היא הבית בית מקדש ה׳ הוא ואתם טמאים אותו פוגמתם את חסידכם על מזבחיכם כאשר עשיתם לפנים זכריה בן יהוידע ואחרי כן לא תבושו ולא תכלמו לאמור אלהים יעזר לנו ואם שלחן איש אחד זולתם מטמאים היה שונא אותכם אף כי שלחן אלהים וגו׳: that is, this city is a holy city, and this house is a holy house of the LORD; but you have defiled it by putting your pious men to death upon your altars, as you formerly did to Zechariah, the son of Jehoiada; and after this you are not ashamed or abashed to say, GOD will help us! If you had defiled a man's table, he would hate you; how much more (will you be hated) for defiling the table of your GOD. And in the following *folio* 127, *col.* 2, it is reported: וביאה טיטום כי לא יכול לרומיים. נכנס אל הבית והוא עדנו לא נשרף כולו וראה את יופיו ואת הדר כבודו ותמה ויאמר עתה דעתי כי אין זה. כי אם בית אלהים ובאמת היו באים אליו מקצה הארץ בכסף וזהב ולבונה לאלהי השמים והוא ינקום נקמת הבית הזה מיד הפריצים אשר גרמו כל הרעה הזאת: That is, when Titus saw that he could not restrain the Romans (who were burning the Temple), he went into the Temple while it was not yet entirely burned, and

saw its beauty and the splendor of its glory, and marveled, and said: now I know that this is nothing other than the house of GOD, and that people had truly come to it from the ends of the earth with silver and gold and frankincense before the GOD of heaven; He will also avenge this house upon the violent men who caused all this evil. How then can it ever be possible that Titus, who spoke such godly words, should have committed so abominable a vice in the Temple as the *Talmud* teaches? If it were true, why have the Jewish historians made no mention of it, and on the contrary written so honorably of Titus?

In the Talmudic tractate *Báva báthra*, it is read at *fol.* 74, *col.* 1 that the *Rabba*, grandson of *Channa*, once went to a place where heaven and earth touch one another, and the words read as follows: אמר לי (ההוא טייעא) תא אחוי לך היכא דנשקא ארעא ורקיעא אהדדי שקלת לסלתאי אתחתיה בכוותא דרקיעא אדמצלינא בעיתיה ולא אשכחתיה אמינא ליה איכא גנבי הכא אמר לי האי גלגלא דרקיעא הוא דהדר נטר עד למחר הכא ומשכחת לה : That is: An Ishmaelite merchant said to me, come here, I will show you where heaven and earth touch one another; then I took my bread basket with me and placed it at the window of the firmament until I had performed my prayer at its appointed time; but I did not find it again; then I said to him (the merchant): are there thieves here as well? But he gave me this answer: this is the sphere of the firmament (which goes around and has taken it along with it); it will come back; wait here until tomorrow, and you will find it when the window of the sphere comes back to this place where it was before.

In the aforementioned *Tractate Báva báthra*, *fol.* 74, *col.* 2, the following is written concerning a precious stone with which something dead could be brought back to life: רב יהודה הינדוא משתעי זימנא חדא הוה אזלין בספינתא חזינן ההיא אבן טבא דהוה הדיר לה תנינא נחית בר אמוראי לאייתייה אתא תנינא קא בעי למבלע לה לספינתא אתא פושקנצא פסקיה לרישיה אתהפיכו מיא והוו דמא אתא תנינא חבריה שקליה ותליה לה חיה הדר אתא קא בלעא לספינתא הדר אתא ציפרא פסקיה לרישיה שקליה לההיא אבן טבא שדא שדיא לספינתא הדדי חזיא ציפי מלוחי כדזן אותיביא עלייהו שקלוה ופרחו להו בהדייהו : that is, Rabbi *Jehuda Hindóa* related: We were once sailing in a ship and saw a precious stone which a serpent encircled (or surrounded), and when one who was skilled at rowing descended (into the water) to fetch it, the serpent came and sought to swallow the ship. But a raven came and bit off its head, and the water was turned into blood. When the serpent's companion came, it took the stone and hung it upon her (the dead serpent), whereupon she came back to life, and she came again to swallow the ship; but again a bird came and bit off her head. Then (the helmsman) took that same precious stone and threw it into the ship. We had salted birds with us, and when the precious stone had been laid upon them (to test whether they too would come back to life), they took it and flew away with it.

It is also written in *fol. 74. col. 2.* of the aforementioned tractate *Báva báthra* concerning a precious stone which Abraham is said to have possessed, as follows: רבי שמעון בן יוחאי אומר אבן טובה היתה תלויה בצוארו של אברהם אבינו שכל חולה הרואה אותה מיד נתרפא ובשעה שנפטר אברהם אבינו מן העולם תלאה הק"בה בגלגל חמה : that is, Rabbi *Simeon*, son of *Jochái*, says: Our father *Abraham* had a precious stone hanging at his neck, and every sick person who looked upon it was immediately made well. But after our father *Abraham* died, God hung it in the orb of the sun. On this matter, the book *Ammudéha Schibha fol. 7. col. 1. 2.* may also be consulted under the title *Ammud rishon numero 5.*

In the tractate *Moëd káton*, the following is set forth concerning King *David* at *fol. 16. col. 2.*: כשעוסק בתורה היה מקשיש עצמו כעץ על ח' מאות חלל בפעם אחת : that is, when he went out to war, he hardened

himself like a tree against eight hundred at once in order to strike them down, for he shot an arrow with which he wounded eight hundred at once.

In the tractate *Sanhedrin*, *fol. 109, col. 1*, the following is read concerning those who built the Tower of Babylon: אמר ר' ירמיה בר אלעזר נחלקו לשלש כיתות. אחת אומרת: נעלה ונשב שם ואחת אומרת נעלה ונעבד ע"ז ואחת אומרת: נעלה ונעשה מלחמה זו שאומרת: נעלה ונשב שם הפיצם ה' וזו שאומרת נעלה ונעשה מלחמה: נעשו קופים ודורחים ושדין ולילין וזו שאומרת נעלה ונעבוד ע"ז: כי שם בלל ה' שפת כל הארץ : that is, Rabbi *Jeremias*, son of *Eliezer*, has said: they divided themselves into three groups or factions. The first faction said, we want to go there and dwell in that place. The second said, we want to go up and serve idols. The third said, we want to climb up and wage war in heaven. Now those who said they wanted to climb up and dwell there, God scattered them. Those who wanted to start a war in heaven were all turned into apes, spirits, and devils. Those who wanted to serve idols, their languages God confounded, so that one could not understand another. The second said, we want to go up and practice idolatry. The third said, we want to go up and wage war against God. Those who said, we want to go up and dwell there, God scattered them. Those who said, we want to wage war, were transformed into apes, spirits, devils, and night-phantoms. But those who let it be known that they wanted to practice idolatry, their languages God confounded. More on this subject is also to be found below in Chapter 8 of the second part.

In the Talmudic tractate *Pesachim*, fol. 118, col. 2, a great lie about the city of Rome is found, which reads as follows: שלש מאות וששים וחמשה שווקים בכרך גדול שלרומי וכל אחד היו בו שלש מאות וששים וחמשה בירניות וכל בירנית ובידנית היו בו ג' מאות וששים וחמשה מעלות וכל מעלה ומעלה היו בו כדי לזון את כל העולם כולו, that is: In the great city of Rome there are three hundred and sixty-five streets, and in each street three hundred and sixty-five palaces, and in each palace three hundred and sixty-five staircases, and beside each staircase there is enough to feed the entire world. What a store that would have to be! In the tractate *Megilla*, fol. 6, col. 2, Venice edition, the said city of Rome is also boasted about in the following manner: איטליא של יון זה כרך גדול של רומי והויא ש' פרסה על ש' פרסה ויש בה שס"ה שווקים כמנין ימות החמה וקטן שבכולם של מוכרי עופות והויא י"ז מיל על י"ז מיל ומלך סועד בכל יום באחד מהן והדר בו אף על פי שאינו נולד בו נוטל פרס מבית המלך והנולד בו אף על פי שאינו דר בו נוטל פרס מאוה המלך ושלשת אלפים ב' בני יש בו חמש מאות חלונות מעלים עשן חוץ לחומה צדו אחת ים וצדו אחת הרים וגבעות צדו אחת מחיצה של ברזל וצדו אחת חולמית ומצולה, that is: The Italy of Greece is the great city of Rome, which is three hundred miles (each reckoned at 4,000 great paces) long and wide, and it has three hundred and sixty-five streets, according to the number of the days of the sun, of which the smallest of all is the one in which people sell poultry, which is sixteen miles long and wide. The king also dines every day in one of them, and whoever dwells in it, even if he was not born there, receives a portion of food from the royal household; and whoever was born there receives a portion of food from the king, even if he does not dwell there. There are also three thousand bathhouses in it, and five hundred windows which cause the smoke to rise above the wall. On one side of it is the sea, on the other side are mountains and hills, on the (third) side is an iron wall, and on the (fourth) side of it is a barren, stony land with deep ditches. The same things are also found in the book *En Jisrael*, fol. 132, col. 1; in the aforementioned tractate *Megilla*, however, instead of the word רומי, *Romi*, that is, Rome, the word ארם, *Aram*, which means Syria, is found there, and this alteration was made for the purpose of preventing Christians who read it from knowing that this was said about the city of Rome. In the Talmud printed at Amsterdam, this shameless lie is omitted altogether. From this, however, one may

judge what dreadful lies must be found in the Talmud, given that such a well-known and palpable falsehood is found therein. If the rabbis were not ashamed to boast so extravagantly in this matter, where the true size of the city of Rome is well known, how much more must they have lied about other things? An equally gross lie is also found in the Talmudic tractate *Bava Batra*, fol. 75, col. 2, concerning a city called *Zippore*, in these words: אמר רבי יוסי אני ראיתי צפורי בשלותה היו בה מאה ושמונים אלף שווקים של מוכרי ציקי קדירה, that is: Rabbi *Jose* said: I saw the city of *Zippore* in its peaceful state, and in it there were one hundred and eighty thousand streets of those who sold a certain food called *zike kedera*. Now if there were so many streets in the said city that were inhabited solely by such cooks, how large must the remaining part of it have been, in which the rest of the people lived and carried on other trades?

Concerning the inhabitants of Sodom, foolish things are found in the aforementioned Talmudic tractate *Sanhedrin*, fol. 109, col. 2, which they are said to have committed, and the words read as follows: ארבעה דייני היו בסדום שקראי ושקרוראי זייפי ומצלי דינא דמחי ליה לאתתא דחבריה ומפלא ליה אמרו ליה יהבה ניהליה דניעברה וזילון. דפסיק ליה לאודנא דחמרא דחבריה אמרו ליה הבו ניהליה עד דקדחא עד דפרע ליה לחבריה אמרי ליה הב ליה אגרא דשקל לך דמא. דעבר במברא יהב ארבעה זוזי דעבר במיא יהב תמני זוזי. זימנא חדא אתא ההוא כובס איקלע להתם אמרו ליה הב ארבעה זוזי אמר להו אנא במיא עברי אמרו ליה אם כן הב תמניא דעברת במיא. אלעזר עבד אברהם רמשו פדיוה אתא לקמיה דיינא אמר ליה הב ליה אגרא דשקל לך דמא שקל גללא פדיוה ורמייא אמר מאן דהאי אמור ליה אגרא דנפק לי מינך הב ניהליה להאי וחזי דידי בדקיימי קיימי: דהיא להו פדייתא דהוו מנני עליה אורחים כי מארך נייך כי גוץ מחתי ליה. אלעזר עבד אברהם איקלע להתם אמרו ליה קום גני אפורייא אמר להון נדרא נדרי מן יומא דמיתת אמא לא גנינא אפורייא. כי הוה מתרמי להו עניא יהבו ליה כל חד וחד דינרא וכתיב שמיה עליה וריפתא לא הוו ממטו ליה כי הוה מית אתא כל חד וחד שקל דידיה הכי אתנו בינייהו כל מאן דמזמין גברא לבי הילולא לישלח גלימא הות האי הילולא איקלע אלעזר להתם ולא יהבי ליה נהמא כי בעו למסעד אתא אליעזר ויתיב יתיב לסיפא דכולהו אמר ליה מאן אומך להא את זמנתן שקל גלימיה ודחפו דיתיב גביה ורהט לברא וכן עבד לכולהו עד דנפקן בולהו ואכלא איהו לסעודתא. הוא ההוא דביתא דהוה קא ספקא ריפתא בעניא בחצבא אזלא ומלתא שפירא דובשא ואוקמוה על איגר שורא אתו זיבורי ואכלוה יתבי ואבליה והיינו דבתיב ויאמר יי׳ זעקת סדום ועמורה כי רבה: That is: There were four judges in Sodom who were liars, inciters to lying, falsifiers, and perverters of justice. When someone struck his neighbor's wife so that she miscarried, they said to him (namely, to the woman's husband): give her to him (the one who struck her) so that he may impregnate her. When someone had cut off his neighbor's donkey's ear, they said to him (namely, to the one to whom the donkey belonged): give it to him until it grows back. When someone wounded his neighbor, they said to him (to the wounded party): give him his wages, because he has let blood for you. Whoever crossed over the bridge paid four guilders, but whoever went through the water paid eight guilders. Once a fuller came there, and they said to him: pay four guilders. But when he said to them, "I went through the water," they said to him: if that is the case, then pay eight guilders, since you went through the water. Eliezer, Abraham's servant, came there once, and they wounded him. When he came before the judge, the judge said to him: give him (the one who wounded you with blows) his wages for having let blood for you. Then Eliezer took a stone and wounded the judge with it. Thereupon the judge said to him: what does this mean? He said to him: give this man (who wounded me) the wages that are owed to me from you (for my having struck you and drawn your blood), and I shall keep my guilders (which I would otherwise have had to pay). They also had a bedstead into which they laid travelers; if someone was too long for it, they cut him down (at the feet, so that he would fit into it); but if he was too short, they stretched him out. When Eliezer, Abraham's servant, came there, they said

to him: go and lie down in the bed. But he said to them: from the time my mother died I have taken a vow that I will not lie in any bed. When a poor man came there, each one gave him a penny with his name written on it, but they let no bread reach him; and when he died of hunger, each one came and took back his own (namely, his penny). They also had the custom among them that anyone who invited a person to a wedding had his cloak or coat stripped from him (and was robbed of it on that account). Now once there was a wedding, and Eliezer came there, but they gave him no bread. When they were about to eat, Eliezer came and sat down at the far end, among all the others. Then one of them (who was sitting close to him) said to him: who invited you here? He answered him: you invited me. Thereupon that same person who was sitting next to him and had questioned him took his cloak and ran outside (because he feared that his cloak would be taken from him, since he had invited Eliezer). And thus Eliezer did the same to all the rest, so that they all went outside, and he ate the entire meal by himself. There was once a young girl who brought bread to a poor man in a water jug; but when the matter became known, they smeared her with honey and placed her on top of the wall; then the hornets came and devoured her. And this is what is written (Gen 18:20): "And the Lord said, the cry of Sodom and Gomorrah is great." The very same account is also found in the *Maase*-Book, in chapter 116, and in the aforementioned passage of the Talmud there are yet more such foolish pranks concerning the inhabitants of Sodom.

The *Talmud* also teaches, in a blasphemous manner, that the earth sprang toward certain persons so that they could quickly arrive at the desired place. Concerning this, it is written in the *Tractate Sanhedrin, fol.* 95, *col.* 1, over the words of 2 Sam 21:16, as follows: אמר לו הק"בה לדוד עד מתי יהא עון טמון בידך על ידך נהרגו נב עיר הכהנים ועל ידך נטרד דואג האדומי ועל ידך נהרג שאול ושלשת בניו רעתיך יכלה זרעך או תמסר ביד אויב אמר לפניו רבונו של עולם מוטב אמסר ביד אויב ולא יכלה זרעי יומא חד נפק לשפר ביזא חזיא שטן דאידמי ליה כטביא פתק ביה גירא ולא מטייה משכיה עד דאמטייה לארץ פלשתים כדחייה ישבי בנוב אמר היינו האי דקטליה לגלית אחי בפתחיה וקסטיה איתיביה ושדייה תותי בי סדייא אתעביד ליה ניסא מכא ליה ארעא מתותיה היינו דכתיב תרחיב צעדי תחתי ולא מעדו קרסולי וההוא יומא אפניא דמעלי שבתא הוה אבישי בן צרויה הוה קא חפיף רישיה בארבע גובי דמיא וחמינהו כתמי דמא איכא דאמרי אתא יונה איטריף קמיה אמר כנסת ישראל ביונה אימשילה שנאמר כנפי יונה נחפה בכסף שמא דוד מלכא דישראל בצערא שדי אתא לביתיה ולא אשכחיה אמר תנינא אין רוכבין על סוסו ואין יושבין על כסאו ואין משתמשין בשרביטו ובשעת הסכנה מאי אתא שאל בית מדרשא אמרו ליה ובשעת הסכנה שפיר דמי רכביה לפרדיה וקם ואזל קפצה ליה ארעא בהדיה דקא מסגי חזייה לעורפה אמר דהות נזלא בי דורמיה פסקת למלכא שדמיה צילולא סברא למקטליה אמרת ליה עולם יאיתי לי פלך פתקיה בריש מוחיה וקטלה כדחזייה ישבי בנוב אמר השתא דוו בי תרין וקטלי לי פתקיה לדוד לעילא ודץ לידיה ורומחיה אמר ניפול עלה ונקטיל אמר אבישי שם ואוקמיה לדוד בין שמיא לארעא ונימא איהו אין חבוש מוציא עצמו מבית האסורין א"ל מאי בעית הכא א"ל הכי אמר קודשא בריך הוא ויהבי אהדדי ליה א"ל אפוך צלותיך בר ברך קירא ליזבון יהא ואל תצטער א"ל אי הכי פייע בהון היינו דכתיב ויעזור לו אבישי בן צרויה אמר רב יהודה אמר רב שעזרו בתפלה אפשר אבישי שם ואחתיה הוה קא רדיף בתריהו כי מטא קובי אמרי קום ביה כי מטא בי חני אמרי ספרי וגדיון קטלוה לאריא אמרי ליה זיל אשכחיה אימך בקברא כי אמרבו ליה שמא חוטמא כחש כחש חלילה וקטלה היינו דכתיב או נשבעו אנשי דוד לו לאמור לא תצא עוד אתנו למלחמה ולא תכבה את נר ישראל that is: The holy blessed God said to David, how long shall the sin remain hidden in your hand? On your account the inhabitants of Nob, the city of the priests (concerning which 1 Sam 22:19 is to be read), were slain; on your account Doeg the Edomite was driven away; on your account Saul and his three sons were killed. Do you now wish that your seed should come to an end, or that you should be delivered into the hand of the enemy? Then he spoke to Him: Lord of the world, it is better that I be delivered into the hand of the enemy, and that my seed not cease. One day David

went out hunting; then the Satan came and let himself be seen before him in the form of a deer, and he shot an arrow at it, but he did not hit it (namely, the supposed deer). It caused him, however, to follow after it, until it had brought him to the land of the Philistines. When Ishbi of Nob had seen him, he said: this is the one who killed my brother Goliath; and he bound him, and set him down bent over, and threw him under a winepress (in order to press him to death). But a miracle happened to him, in that the earth beneath him became soft (and it could do him no harm). This is what is written (Ps 18:37): You make my steps wide beneath me, so that my ankles do not waver. On that same day, toward the evening of the onset of the Sabbath, Abishai the son of Zeruiah was washing his head with four measures of water, and saw spots of blood. Some say, however, that a dove came which showed itself greatly alarmed (and conducted itself mournfully); whereupon he said: the congregation of Israel is compared to a dove, as (Ps 68:14) it is said: Like the wings of a dove covered with silver; and from this I can conclude that David, the king of Israel, must be in anguish and distress. Then he went to his (that is, David's) house and did not find him, and said: we have learned in the Mishnah that one shall not ride upon his (namely, the king's) horse, nor sit upon his throne, nor use his scepter; but what is to be done in a time of danger? (He went and asked in the school what was to be done.) And he was answered that in a time of danger one was indeed permitted to do so. Thereupon he mounted his (namely, King David's) mule, set out, and went forth; and the land (of the Philistines) sprang toward him (so that he was immediately there). When he had arrived there, he saw Orpah, the mother of Ishbi, who was spinning. But when she saw him, she broke her distaff and threw it at him, intending to kill him. (Since she had not hit him, however,) she said to him: boy, bring me the distaff. But he threw it at her head into her brain and killed her. After Ishbi of Nob had seen this, he said: now there are two of them, and they will kill me; and he threw David up into the air and drove his spear into the ground, intending that he should fall upon it and perish. But Abishai pronounced the Name (that is, the *Schem hammephorasch*, or another name) and caused David to remain suspended between heaven and earth (and not fall down). David himself should indeed have pronounced that same Name (and helped himself). (To this the answer is:) A prisoner does not free himself from prison. Then Abishai said to David: what are you doing here? And he answered him: thus has the holy blessed God said to me, and thus have I answered Him. Thereupon he said to him: turn your prayer around (and say to God: it is better that your seed should cease than that you should fall into the hands of the enemy), so that your son's son may buy wax (that is, be subject to misery), and you need not endure any sorrow. Then David said to him: if it must be so, then help me turn (my prayer) around. This is what is written (2 Sam 21:17): But Abishai the son of Zeruiah helped him. Rab Judah reported that Rab said he had helped him in prayer. Then Abishai pronounced the Name and caused him (namely, David, from the air) to come down. But Ishbi pursued them. When Ishbi had come as far as Cubi (and had pursued them that far), they said to one another: let us stand against him. But when he had come to Bethere, they said: two young lions must kill a lion; and they said to him: go, seek your mother in the grave. When they had pronounced his mother's name, his strength diminished, and they killed him. This is what is written (2 Sam 21:17): Then the men of David swore to him, saying: you shall no longer go out with us into battle, lest you extinguish the light of Israel. These are the words of the Talmud, from which it can be seen that the earth sprang toward Abishai.

Furthermore, in the aforementioned Talmudic tractate *Sanhedrin*, at the cited location, *fol. 95. col. 1. 2.*, one reads immediately following the preceding passage: תנו רבנן שלשה קפצה להם הארץ אליעזר עבד אברהם ויעקב אבינו ואבישי בן צרויה הא דאמרן. אליעזר עבד אברהם דכתיב ואבא היום אל העין למימרא דההוא יומא נפק. יעקב אבינו דכתיב ויצא יעקב מבאר שבע וילך חרנה וכתיב ויפגע במקום וילן שם כי בא השמש כי מטא לחרן אמר אפשר עברתי על מקום שהתפללו בו אבותי ואני לא התפללתי בו בעי למהדר כיוון שהחזיר בדעתיה למהדר קפצה ליה ארעא מיד ויפגע במקום : that is, our Rabbis teach that the earth sprang toward three persons: *Eliezer*, the servant of *Abraham*; our father *Jacob*; and *Abishai*, the son of *Zeruiah*. As for *Abishai* the son of *Zeruiah*, this is proven by what we have already said. As for *Eliezer*, the servant of *Abraham* (the same thing happened to him as well), for it is written (Gen 24:42): "So I came today to the well," by which he meant to say that he had departed on that very same day (from his master *Abraham*, and toward *Mesopotamia*). As for our father *Jacob*, it is written of him (Gen 28:10): "But *Jacob* went out from *Beer-sheba* and traveled toward *Haran*." And it is written (v. 11): "And he came to the place" (namely to *Haran*, according to the opinion of the Rabbis, although the text says "to a place," near the city of *Luz*, as can be seen in v. 19) "where the sun had gone down." When he arrived at *Haran*, he said: perhaps I have passed over the place where my fathers prayed, and I have not prayed there myself, and he wished to turn back. But as he stood in the thought of turning back, the earth immediately sprang toward him, and he arrived at that same place.

Regarding Jacob, this is also read in the Talmudic *Tractate Chollin, fol.* 91. *col.* 2, as well as in Gen 28:10 in Jonathan's Chaldean translation. And in Rabbi Moshe bar Nachman's commentary on the Five Books of Moses, it is written in the Parascha *Vajeze, fol.* 26. *col.* 1 as follows: וזה המדרשים כולם א"עפי שיש ביניהם חילוף במקצת אבל כולם מודים שקפיצת הארץ היתה ליעקב שהלך כמה ימים בדרך עין : that is, "Behold, all the *Midrashim* (or allegorical interpretations, even though there is some variation among them) acknowledge that the earth leaped toward Jacob, and that he traveled many days' journeys in a single moment." Rabbi Solomon Jarchi likewise reports this in his commentary on the aforementioned verse Gen 28:11, on the words ויפגע. "Here is nothing other than Beth-El," that is, the house of God, he writes: נעקר הר המוריה ובא לכאן וזה היא קפיצת הארץ : that is, "Mount Moriah was uprooted and came there, and this is the leap of the earth," of which mention is made (in the second chapter of the Talmudic *Tractate Chollin*), namely that the site of the sanctuary (upon which the Temple was subsequently built) came to meet him as far as Beth-El; and this is (what is written in v. 11:) **And he came to the place.**

From the *Jalkut Shimoni* on the first book of Moses, fol. 30, col. 2, no. 109, concerning the aforementioned words of Gen 24:42, **"So I came today to the well,"** the following is read regarding *Eliezer*: מקרת ארבע עד חרן מהלך י"ז ימים ובג' שעות בא העבד לחרן והיה תמיה בלבו והיה אומר היום יצאתי והיום באתי שנ' ואבוא היום אל העין רצה הק"בה לגמול חסד ליצחק ושלח מלאך לפני אליעזר וקפצה הדרך לפניו וכו' : ובשביל שלא יתייחד העבד עם הנערה בלילה נקפצה הארץ לפניו ובשלש שעות בא לחרן : that is, **"From Kiriath-arba to Haran is a journey of seventeen days; yet the servant Eliezer arrived in Haran in three hours, and marveled at this himself, and said: I set out today and arrived today, as it is written: So I came today to the well. God wished to show mercy to Isaac, and sent an angel before Eliezer, and the road leapt toward him,** *etc.* **And so that the servant might not be alone with the maiden at night (since he was under suspicion), the earth leapt toward him, and he arrived in Haran in three hours."**

Regarding Abraham, something similar is likewise read in the *Midrash Tehillim*, fol. 47, col. 1, on Ps 110, in these words: כשבא לרדוף אחריהם נקפצה לו הארץ לפניו : ויא שלשה מלין היתה פסיעתו של אברהם ויש אומרים שנים אבל כשבא לרדוף אחריהם לא קפצה לפניו הארץ: that is, **"When he went to pursue them (namely those who had taken his brother Lot captive, as is related in Gen 14), the earth leapt toward him. Some, however, say that Abraham's stride was three miles long, while others report two miles. But when he returned, the earth did not leap toward him."** On this leaping of the earth, one may also consult Rabbi Moses bar Nachman's commentary on the five books of Moses, fol. 25, col. 3, in the *Parashat Vayetze*.

Likewise, one also reads of mountains that are said to have leaped from their place and run, and this is written in *Bereschith rabba* fol. 91. col. 1., at the beginning of the ninety-ninth *Parascha*, on the words of Ps 68:17, **"Why do you leap, you hilly mountains?"**, as follows: רבי יוסי הגלילי פתר קראה בהרים בשעה שבא הק"בה ליתן תורה בסיני היו ההרים רצים ומדיינים אלו עם אלו זה אומר עלי תורה ניתנה וזה אומר עלי תורה ניתנה- תבור בא מבית אלים וכרמל מאספמיא הה"ד חי אני נאם ה' וגו' כי כתבור בהרים וככרמל בים יבוא. זה אומר אני נקראתי וזה אומר אני נקראתי אמר הקב"ה למה תרצדון הרים גבנונים כולכם הרים אלא כולכם גבנונים המד"א או גבן או דק כולכם נעשה ע"א על ראשיכם אבל סיני שלא נעשה ע"א עליו הה"ד חמד אלהים לשבתו : that is, **Rabbi Jose the Galilean has expounded this passage concerning the mountains.** At the time when the holy and blessed GOD came to give the Law on (Mount) Sinai, the mountains ran and contended with one another. This one said, upon me shall the Law be given; but that one said, upon me shall the Law be given. (Mount) Tabor came from Beth Elim, and (Mount) Carmel from Spain; and this is what is written (Jer 46:18): "As I live, says the LORD, etc., as Mount Tabor is among the mountains, and as Carmel goes forth into the sea." This one said, I have been called; but that one said, I have been called. Then the holy and blessed GOD said (to them:) "Why do you leap, you hilly mountains? You are all mountains, but you are all hilly." This is what (the Scripture Lev 21:20) says: "Or crooked-backed, or lean." Idolatry has been practiced upon all of you, upon your summits; but upon Mount Sinai no idolatry has been committed: and this is what is written (Ps 68:17): (This is the mountain in which GOD delights to dwell.) In the *Jalkut Shimoni* on the Book of Judges, fol. 9. col. 3. numero 47., the following is also found on this matter: בשעה שבא הק"בה ליתן תורה שמעו תבור וכרמל והניחו מקומם ובאו לשם וטש כרמל בים והק"בה צוח להם למה תרצדון הרים גבננים למה אתם רצים ומדיינים בעלי מומין אתם כענין שנ' או גבן או דק וגו' : that is, At the time when GOD came to give the Law, (the mountains) Tabor and Carmel heard it, and left their place and betook themselves thither, and Carmel went out over the sea. Then the holy and blessed GOD said to them: "Why do you leap, you hilly mountains? Why do you run and quarrel with one another? You have blemishes," as is said (Lev 21:20): "Or he that is crooked-backed, or lean, etc." And this is likewise to be found in the *Jalkut Chadash* fol. 113. col. 2. numero 51. Are these not once again strange Jewish ravings and foolish perversions of Scripture? How could the earth, which stands immovable, be capable of leaping?

Since it was mentioned just before that Abraham had taken such extraordinarily large strides, I must, on account of that, also report here how far Amalek leaped in a single night, concerning which the following is written in the Chaldean translation of Jonathan, the son of Uziel, on the words of Exod 17:8, "Then Amalek came and fought against Israel in Rephidim": ואתא עמלק מארע דדומא ושוור בליליא ההוא אלף ושית מאה מילין ומן בגלל מצותא דדה ביני עשו וביני יעקב אתא ואגח קרבא עם ישראל ברפידים, that is: And Amalek came from the land of the south and leaped in that same night one thousand and six

hundred miles; and on account of the dispute which had existed between Esau and Jacob, he came and waged war against the Israelites in *Rephidim*. Now, if Amalek leaped so far in a single night, then he and his warriors must likewise have taken strides of an extraordinary size.

The *Talmud* further teaches, in a foolish manner, that not only irrational animals, but also mountains, hills, valleys, trees, and herbs are supposed to have their own distinct languages, which some have understood. Concerning this, the following is written in the tractate *Sopherim, fol. 13. col. 3. in the 16th chapter*: אמרו עליו על הילל שלא עזב דברי חכמים שלא למדם אפילו כל הלשונות אפילו שיחת הרים וגבעות ובקעות שיחת עצים ועשבים שיחת חיות ובהמות שיחת שדים ומשלות הכל למד : that is, It is said of *Hillel* that he left no words of the sages that he had not learned; indeed, that he had also learned the speech of the mountains and the hills, as well as the valleys, the speech of the trees and herbs, the speech of the cattle and animals, the speech of the devils, and the parables, all of them together. And in the *Talmudic* tractate *Succa, fol. 28. col. 1.*, it is said of Rabbi *Jochanan, the son of Saccai*, that he understood the speech of the ministering angels, as well as that of the devils and of the date palms. In the Maase-Book, likewise, in the 143rd chapter, it is stated of Rabbi *Channina* that he knew the seventy languages of men, as well as the languages of animals and birds; and when he had preached to his disciples about the birds, a raven came which had prayed to God that He would protect Rabbi *Channina* from the great wealth that he would come to possess, at which the Rabbi marveled; and in that same chapter much more of such foolishness is to be found. Furthermore, in the aforementioned Maase-Book, in the 114th chapter, drawn from the Talmudic tractate *Gittin*, mention is made of one who was versed in the seventy languages as well as in the language of birds. In the said Maase-Book, in the 156th chapter, one may also read what conversation the hens and geese once held with one another. And in the 115th chapter of the same work, it is recorded how Rabbi *Meir* heard two snakes speaking with one another, which he understood. In the Talmudic tractate *Erubin*, at fol. 18. col. 2., concerning the dove which Noah had sent out, with reference to the words of Gen 8:11, "And behold, it had plucked off an olive leaf," the following is written: אמרה יונה לפני הק"בה רבונו של עולם יהיו מזונותי מרורין כזית ומסורין בידך ואל יהיו מתוקין כדבש ותלוין ביד בשר ודם : that is, The dove spoke before God: O Lord of the world, let my food be bitter as an olive leaf and come from Your hand, and let it not be sweet as honey, such that I must receive it from flesh and blood (that is, from men). Furthermore, in the said tractate *Eruvin*, fol. 100. col. 2., one may read that the rooster first soothes the hen before he mounts her, and thereafter it follows: ומאי פייסיה לה אמר רב יהודה אמר רב הכי קאמר לה זביננא ליך זיני דמטו ליך עד כרעיך לבתר הכי אמר לה לישמטיה לכרבולתיה דההוא תרנגולא אי אית ליה ולא זביננא לך that is, With what then does he soothe her? *Raf Jehuda* has said that *Raf* said he speaks to her thus: I will buy you a garment that shall reach down to your legs. After this (when he has done his business), he says to her: may my comb fall off, if I have one and do not buy it for you.

In his commentary on the first book of Moses, on the words of Abimelech at Gen 20:16, "And she also said, he is my brother," *Salomon Jarchi* writes the following: לרבות עבדים וגמלים חמורים שאלתי ואמרו לי אחיה הוא. That is: the little word "she" includes her (namely Sarah's) servants, camels, and donkeys (so that Abimelech thereby meant to say as much as:) I asked them all, and they gave me the answer that he (Abraham) was her brother. In the tenth chapter of the Chapters of *Rabbi Eliezer*, one may also see how Jonah spoke with the whale while he was lodged in its belly. And in the *Jalkut chádasch*, at fol. 26, col. 3, numero 40, under the title *Eliáhu*, from the book *Tanchúma*, there is to be found an account of how the bull mentioned in 1 Kgs 18:26 is said to have spoken, the words

of which read as follows: : אליהו אמר לנביאי הבעל קחו שני פרים תאומים מאם אחת וגדלו על אבוס א' ועשו כן הטילו גורל איזה לה' ואיזה לע"ז. אותו שנפל לה' נמשך מיד אחר אליהו והשני נתקבצו כל נביאי הבעל ולא יכלו להזיזו ממקומו אמר לו אליהו לך עמהם והשיב הפר לעיני כל ישראל שנינו מבטן אחד יצאנו זה יקדש שם שמים ואני אכעיס שם שמים. א"ל אליהו לך עמהם ולא ימצאו עלילה ויתקדש שמו בן כמו בזה. אמר הפר אם כן שבועה שלא אזח ממקומי אלא אתה תמסרני בידם תעשה כן אליהו ולכך כתיב ויקח את הפר אשר נתן להם מי נתנו להם אליהו : that is, *Elijah* spoke to the prophets of *Baal*: take two bulls that are twins, born of one mother and raised at one manger; and they did so, and cast lots as to which of them should belong to the LORD and which to the idol (*Baal*). The one that fell to the LORD followed Elijah at once; the other, however, all the assembled prophets of Baal could not move from its place. Then *Elijah* said to it: go with them. But the bull answered him before all of *Israel*: we two came forth from one womb; should this one sanctify God, and I provoke God to anger? Then *Elijah* said to it: go with them, no evil deed will be found (on your account), but rather His name will be sanctified through you just as through the other. Thereupon the bull said: if that is so, I swear that I will not move from my place unless you yourself deliver me into their hands; and Elijah did so, which is why it is written (1 Kgs 18:26): and they took the bull that he gave them. This must have been a pious bull, which did not wish to be sacrificed to an idol.

Of such pious animals one also reads in the *Avoth* of *Rabbi Nathan, fol. 4. col. 1.* in the Amsterdam Talmud, as follows: כשם שהצדיקים הראשונים היו חסידים כך בהמתן היו חסידות אמרת גמליו של אברהם אבינו לא נכנסו לע"א שנ' ואנכי פניתי את הבית ומקום לגמלים מלמד שלא נכנסו לבית לבן הארמי עד שפנו כל העבודות אלילים מפניהם. מעשה בחמורו של רבי חנינא בן דוסא שגנבוהו לסטים וחבשו את החמור בחצר והניחו לו תבן ושעורים ומים ולא היה אוכל ושותה אמרו למה אנו מניחין אותו שימות ויבאיש לן את החצר עמדו ופתחו לו את הדלת והוציאוהו והיה מושך והולך עד שהגיע אצל רבי חנינא בן דוסא כיון שהגיע אצלו שמע בנו קולו א"ל אבא דומה קולו לקול בהמתנו אמר לו בני פתח לה את הדלת שכבר מתה ברעב ופתח לה דלת והניח לה תבן ושעורים ומים והיתה אוכלת ושותה לפיכך אמרו כשם שהצדיקים הראשונים היו חסידים כך בהמתן, that is: Just as the first righteous men were pious, so too was their livestock pious. It is said that the camels of our father Abraham did not go to any idol, as is stated (Gen 24:31): "I have cleared the house and made room for the camels." This teaches us that they did not enter the house of Laban the Syrian until all the idolatrous images had been cleared away before them. There is also the story of the donkey of Rabbi Hanina ben Dosa, which robbers stole and tied up in a courtyard, and they placed before it straw, barley, and water, yet it would not eat or drink. They said: Why should we leave it here to die and make the courtyard stink for us? So they arose and opened the door for it and let it out, and it went along, walking until it arrived at the home of Rabbi Hanina ben Dosa. When it arrived there, his son heard its voice and said to him: Father, its voice sounds like the voice of our animal. He said to him: My son, open the door for it, for it has nearly died of hunger. And he opened the door for it and placed before it straw, barley, and water, and it ate and drank. Therefore they said: Just as the first righteous men were pious, so too was their livestock pious.

It also came to pass with the donkey of Rabbi Channina, the son of Dosa, that thieves stole it and placed it in their courtyard, and had set before it straw, barley, and water; yet it would neither eat nor drink. Then they said: why should we let it stand here so that it dies and makes our courtyard stink? They therefore rose up, opened the door for it, and let it go out. And it went on its way until it came to Rabbi Channina, the son of Dosa. When it had come to him, his son heard its voice and said to his father: my father, this voice is like the voice of our donkey. Then he said to him: my son,

open the door for it, for it will be nearly dead from hunger. So he rose up and opened the door for it, and laid straw and barley before it, and set water before it, and it ate and drank. For this reason it is said that, just as the first righteous men were pious, so too was their livestock, like them, pious.

So it is also written in the *Maase-Book*, in the 54th chapter, from the Talmudic tractate *Chollin, fol. 7. col. 1. 2.*, concerning the donkey of Rabbi Pinehas, that it would eat nothing whatsoever from which the tithe had not been paid. And in the 8th chapter one reads there of a cow which on the Sabbath would not plow and would not pull the plow. So too is it read in the *Talmud* concerning the donkey of Rabbi Jose, that whenever someone had made use of it, it would accept no more than its proper daily wage. This donkey must therefore have been far more pious than all Jews are today, who make no scruple of it when they can deceive and rob Christians. Beyond this, one also reads in the *Jalkut chádasch, fol. 14. col. 1. num. 56.*, under the title *Abraham*, of a tree which is said to have withdrawn from idolatrous people, where the words read as follows: אברהם בכל מקום שהיה שם נטע אילן ולא עלה לו כהוגן עד שבא לארץ ישראל ונטעו שם ובאותו אילן בדק בני אדם מי שהיה דבוק בהק"בה האילן פרש עליו ענפיו וכוסה את ראשו ועשה עליו צל ומי שדבק בעבודה זרה האילן סילק את עצמו ממנו והענפים עלו למעלה ולא הניחו אברהם עד שגיירו : that is: In every place where Abraham had been, he planted a tree; but not one of them thrived properly for him until he came into the land of Israel and planted one there. By means of that tree he tested the people: whoever had cleaved to God, over that person the tree spread its branches and covered his head and made shade for him; but whoever had cleaved to idolatry, from that person the tree withdrew, and the branches rose upward; Abraham, however, did not let him go until he had made him a fellow believer.

Returning now to the previous subject matter, it is found in *Bereschith rabba, in the 15th Parascha, fol. 15. col. 4.*, as well as in the *Jalkut Shimoni* on the Psalms *fol. 102. col. 4. numero 727.*, that the trees spoke with the first man Adam. And in the book *Avodath hakkodesh* it states *fol. 120. col. 3. in the 16th chapter* of the fourth part, that the trees sang a song and praised GOD. So too it is reported in the book *Zeror hammor, fol. 141. col. 3. in the Parascha Shofetim*: א"ל כי האילן כשכורתין אותו נשמע קולו מסוף העולם ועד סופו, that is: Our rabbis, of blessed memory, say that when a tree is cut down, its voice is heard from one end of the world to the other. And in the book *Zeena ureena* it may be read *fol. 6. col. 4. in the Parascha Noah*, that the raven which Noah sent out from the ark spoke with him and reproached him, saying that he was sending him out so that he might lie with his mate, the female raven; which fable is taken from the Talmudic *Tractate Sanhedrin, fol. 108. col. 2.* In what manner the bird Phoenix also spoke with Noah is likewise to be found in the aforementioned *Tractate Sanhedrin* in the column cited above. In the *Jalkut chadash* it may also be seen *fol. 65. col. 3. numero 80.* under the heading *David*, how a frog spoke with King David.

Since the Jews are so senseless that they even write about things that are supposed to have spoken when they were already completely lifeless and had neither mouths nor tongues, I must report something further on this matter. Rabbi *Salomon Jarchi* writes in his commentary on the five books of Moses, on the words of Gen 28:11, "And he took of the stones and laid one under his head," in the following manner: התחילו מריבות זו עם זו זאת אומרת עלי יניח צדיק את ראשו וזאת אומרת עלי יניח מיד עשאן הק"בה אבן אחת אשר שם מראשותיו that is: They (the stones) began to quarrel with one another; this one said, upon me shall the righteous one lay his head, but that one said, he shall lay it upon me; but GOD made them all into one stone, which he then laid under his head. And in the *Jalkut*

chádasch, at fol. 34, col. 2, numero 13, and in the little book *Othiòth* (or *Otios*) *Rabbi Akkiva*, fol. 2, 3, 4, and in the *Jalkut Schimóni* on the first book of Moses, fol. 2, col. 1, as well as in the *Sohar*, col. 15, 16, of the Sulzbach printing, it is reported that all the letters of the alphabet spoke with GOD, and that each one desired that GOD might create the world through it. And at fol. 19, col. 2, 3, of the aforementioned little book *Othiòth Rabbi Akkiva*, it is to be found that GOD spoke with the open as well as the closed letter Mem or M, embraced and kissed them, and that both of them are supposed to have sung before Him. Likewise it stands in the *Jalkut Schimóni* on the first book of Kings, fol. 31, col. 1, num. 195, that the letter Jod or I spoke with GOD. Beyond this, the following is also read concerning the Law in the Talmudic tractate *Sanhedrin*, fol. 101, col. 1: תנו רבנן הקורא פסוק של שיר השירים ועושהו כמין זמר והקורא פסוק בבית משתאות בלא זמנו מביא רעה לעולם מפני שהתורה חוגרת שק ועומדת לפני הק״בה ואמרה לפניו רבונו של עולם עשאוני בניך ככנור שמנגנים בו גוים אמר לה בתי בשעה שאוכלין ושותין במה יתעסקו אמרה לפניו רבונו של עולם אם בעלי מקרא הן יעסקו בתורה ובנביאים ובכתובים אם בעלי משנה הן יעסקו במשנה that is: Our rabbis teach that whoever reads a verse from the Song of Solomon and makes of it, as it were, a song, and whoever reads a verse in a house where a meal is being held outside of the proper time, brings misfortune into the world; for the Law once put on a sackcloth and stood before the holy blessed GOD, and said to Him: O Lord of the world! Your children have made me into a lute upon which the heathens play and make music. But He answered it: My daughter, with what shall they occupy themselves when they eat and drink? Then it said: O Lord of the world, if they have studied the Bible, then they shall occupy themselves with the Law, and the Prophets, as well as the Hagiographa; but if they have learned the Mishnah, then they shall occupy themselves with the Mishnah, *etc.* And in the book *Menorach hammaór*, at fol. 54, col. 2, 3, in the 5th chapter, under the title *Ner schelischi, kelál schemini, chélek schelischi*, it is written from the book *Médrasch Tanchúma* that the Law weeps over those who teach and learn when they die, and that the Talmudic tractate *Chagiga* once wept greatly over a deceased pious man, in the form of a woman, and spoke with the people. But are these not mad Jewish dreams?

How one may attain the ability to understand the languages of all creatures is indicated in the little book *Maján hachóchma*, which is said to have been given by the angel *Michael* to *Pali*, and by *Pali* to *Moses*, at *fol. 2. col. 2.*, namely that this can occur when one properly understands the *Schem hammephórasch*; and it stands written there: הָבִין מִילַת אָדָם וְדִיבּוּר בְּהֵמָה וְצִיפְצוּף עוֹפוֹת וּמִילַת חַיּוֹת וְנַעֲקַת כְּלָבִים וכו׳ שִׂיחַת שֵׁדִים וְשִׂיחַת מַלְאָכִים וְשִׂיחַת דְּקָלִים וַתְנוּעוֹת יַמִּים וְתִרְזוּף לְבָבוֹת וְהָגִין לְשׁוֹנוֹת וְחֶשְׁבּוֹן כְּלָיוֹת *that is*: Then you will understand the words of men, the speech of cattle, the chirping of birds, the words of beasts, the crying of dogs, *etc.*, the conversation of devils, and the conversation of the ministering angels, the speech of date palms, the movements of the seas, the composition of hearts, and the murmuring of tongues, as well as the thoughts of the kidneys.

The fourth reason why the Talmud is not the Word of God is that it contains many superstitious things that do not agree with the Word of God. In the tractate *Berachoth*, it is taught at *fol. 6, col. 1* that there is a great multitude of devils, and the following passage comes after this: מַאן דְּבָעֵי לְמֵידַע לְהוּ לַיְתֵי קִיטְמָא נְהִילָא וְנְהַדַּר וּנְהַדַּר אַפְוָורֵיהּ וּבְצַפְרָא חָזֵי כְּרָעֵי דְּתַרְנְגוֹלָא הַאי. מַאן דְּבָעֵי לְמֶחֱזִינְהוּ לַיְיתֵי שִׁלְיָא דְּשׁוּנְרָא אוּבַּמְתָּא בַּת אוּבַּמְתָּא בּוּכְרָתָא בַּת בּוּכְרָתָא וּלְקַלְקָה בְּנוּרָא וּלְשָׁחֲקָה וְלִימְלֵי עֵינֵיהּ מִנֵּיהּ וְחָזֵי לְהוּ. וְלִשְׁדְיֵיהּ בְּגוּבְתָּא דְּפַרְזְלָא וְלַחְתְּמֵיהּ בְּגוּשְׁפַּנְקָא דְּפַרְזְלָא גְּנָבֵי מִנֵּיהּ וְלַחְתּוֹם פּוּמֵיהּ כִּי הֵיכִי דְּלָא לִיתַּזַק רַב בִּיבִי בַּר אַבַּיֵי עֲבַד הָכִי וְאִיתְּזִיק בָּעֵי רַבָּנָן רַחֲמֵי עֲלֵיהּ וְאִתְּסִי: *that is*, whoever wishes to know them, let him take sifted (or sieved) ashes and strew them before his bed, and in the morning he will see them, as though there were cock's

footprints upon them. Whoever desires to see them (namely the devils), let him take the afterbirth of a black cat that was itself born of a black cat that had kittened for the first time, whose mother had likewise kittened for the first time, and burn it in fire, and grind it to powder, and put some of it in his eye, and he will see them. He should then throw such a devil into an iron tube and seal it with an iron signet ring, so that it is not stolen from him by the devils (for they have no power over sealed things, as Rabbi Solomon writes on this point), and seal its mouth, so that he is not harmed by it. Raf Bibi, the son of Abaye, did this and was harmed; but the rabbis prayed to God for mercy on his behalf, and he was healed again. It would, however, have to be a rather simple-minded devil that allowed itself to be locked up in such a manner. In the tractate *Pesachim*, it is taught at *fol.* 110, *col.* 1 at the end and *col.* 2 at the beginning, what one should say when one encounters sorceresses, so that no evil befalls one, and the words read as follows: אמר אמימר אמרת לי רישנתא דנשים כשפניות האי מאן דפגע בהו בנשים כשפניות נימא הכי חרי חמימי בדיקולי בזייא לפומייכו נשי חרשייא: קרח קרחייכי פרח פרחייכי ציבור חלונייכי פרחה זיקא למוריקא חדתא דנקטיתו נשים *that is*, Amemar reported: the chief of the sorceress women said to me, when one encounters sorceresses, he should speak thus: Warm (with all due respect) filth in broken baskets shall come into your mouths, you sorceress women. God grant that the hair with which you practice sorcery be torn from you, and that the wind scatter the bread crumbs with which you work your magic. Your spices must be scattered; a wind must blow away your fresh saffron that you hold in your hands (to work sorcery with it). As long as heaven has been gracious to me and I have spared myself, and you yourselves have spared me, I have not come among you. But now, since I have fallen among you, I know well that your compassion toward me has grown cold. So too my compassion has grown cold, because I have not spared myself. Foolish nonsense of this kind can also be found at *fol.* 111, *col.* 1 in the aforementioned tractate *Pesachim*, as well as in the tractate *Gittin*, *fol.* 69, *col.* 1.

In the aforementioned tractate *Pesachim*, *fol.* 112, *col.* 1, the following is further written: ת"ר לא ישתה אדם מים לא בלילי רביעיות ולא בלילי שבתות ואם שתה דמו בראשו מפני סכנה מאי סכנה רוח רעה ואם צחי מאי תקנתיה נימא ז' קולות שאמר דוד על המים והדר נישתי שנ' קול ה' על המים אל הכבוד הרעים ה' על מים רבים קול ה' בכח קול ה' מהדר קול ה' שובר ארזים וישבר ה' את ארזי הלבנון: קול ה'' חוצב להבות אש. קול ה' יחיל מדבר יחיל ה' מדבר קדש קול ה' יחולל אילות ויחשוף יערות ובהיכלו כולו אומר כבוד ואז לא נימא הכי לול שפן אנגרון אגדפון בין כוכבי יתיבנא בין בליעי שמיני אזלנא. ואי לא אי איכא אנוש בחדוה ניתעריב ולימא ליה פלניא בר פלניא צחינא מיא והדר נישתי. ואי לא מקרקש נכתמא אתנכא והדר נישתי. ואז לא נישדי בה מדי והדר נישתי. That is: Our rabbis teach that a person should not drink water on the nights of the fourth days of the week (that is, on Wednesday nights), nor on the nights of the Sabbaths; and if he does drink, his blood is upon his own head (that is, he himself is to blame if misfortune befalls him) on account of the danger. What kind of danger is it? The evil spirit. But if he is thirsty, what remedy does he need (so that he may drink)? He should recite the seven voices over the water that David spoke, and then drink, as it is said (Ps 29:3-5, 7-9): "The voice of the LORD goes upon the waters; the God of glory thunders, the LORD upon great waters. The voice of the LORD goes with power; the voice of the LORD goes gloriously. The voice of the LORD breaks the cedars; the LORD breaks the cedars of Lebanon. The voice of the LORD cleaves flames of fire. The voice of the LORD makes the wilderness tremble; the LORD makes the wilderness of Kadesh tremble. The voice of the LORD makes the hinds calve and strips the forests bare, and in His temple everyone says: Glory." If this is not possible (that is, if he cannot do this), he should say the following: *Lul schafan anigron agardefon* (which, as Rabbi

Solomon writes in his commentary on this passage, are magical words): “I sit among the stars; I walk among the lean and the fat.” If this is not possible, and if there is a person nearby, he should go to him and say to him: “You, so-and-so, son of so-and-so, I am thirsty for water,” and then drink. If this is not possible, let him knock with a lid upon a vessel and then drink. If this is not possible, let him throw something into it and then drink. After this, the following further passage occurs: ת”ר לא ישתה אדם מים לא מן הנהרות ולא מן האגמים בלילה ואם שתה דמו בראשו מפני הסכנה מאי סכנה סכנת שברירי ואי צחי מאי תקנתיה אי איכא איניש בהדיה לימא ליה פלוניא בר פלוניא צחינא מיא ואי לא נימא איהו לנפשיה פלניא אמיא לי אמי אזהר משברירי ברירי רירי רי דצחינא מיא בכסי חיורי (that is: Our rabbis teach that a person should not drink water at night, neither from rivers nor from lakes or ponds. But if he has drunk, his blood is upon his own head on account of the danger. What kind of danger is it? The danger of blindness, or the danger of *Schafiri*, the angel of blindness. But if thirst is present, what remedy is there for it? If he has a person with him, he should say to him: “You, so-and-so, son of so-and-so, I am thirsty for water.” But if no one is with him, he should say to himself: “You, so-and-so, my mother said to me: beware of *Schafiri, friri, iri, ri*; I am thirsty for water, in white cups.” This passage is also found, though in a somewhat altered form, in the tractate *Avôda sâra, fol.* 12, *col.* 2; and Rabbi Solomon Jarchi writes in his commentary there that *Schafrizi* is the name of the devil who is appointed over the plague of blindness, and who is driven away by the pronunciation of his name in this manner, dropping one letter after another and one syllable after another. Likewise, in the Talmudic tractate *Sanhédrin, fol.* 94, *col.* 1, it is taught what one should do when one is seized with fright, and the words read as follows: מאן דמבעית אף על גב דאיהו לא חזי מזליה חזי מאי תקנתיה לינשוף מדוכתיה ארבעה גרמידי וליקרי קריאת שמע ואי קאי במקום הטנופת לימא הכי עזיא דבי טבחא שמינא מנאי that is: When someone is seized with fright, and he himself does not see the thing (which caused it), his spirit nonetheless sees it. How is he to be helped? Let him leap four cubits away from his spot, or let him recite (the words of Deut 6:4): “Hear, O Israel.” But if he is standing in an unclean place, he should say the following: “The goat in the slaughterhouse is fatter than I.” This same passage is also to be found in the book *En Jisrael, fol.* 131, *col.* 1, in the tractate *Megilla*, in the first chapter.

In the aforementioned tractate *Pesachîm*, it is also written at *fol. 12. col. 2.*: אל תעמוד בפני השור בשעה שעולה מן האגם מפני שהשטן מרקד בין קרניו, that is: Do not stand before an ox when it is climbing out of a pond, because the devil is dancing between its horns. Furthermore, one reads there: אל תעמדו בפני הנר ערום דתניא העומד בפני הנר ערום הוי ניכפה והמשמש מיטתו כנגד הנר הויין לו בנים נכפין, that is: Do not stand naked before a light, for we learn that whoever stands naked before a light will get the falling sickness, and whoever touches his wife by the light of a candle will get children who have the falling sickness. And in the *Jalkut chadasch*, at *fol. 73. col. 4. numero 18.*, under the title *Choli*, the following is also read from the Talmudic tractate *Nedarîm*: הקב”ה שורה על מטתו של החולה ולכך הנכנס לבקר לא ישב על מקום גבוה אלא בארץ ופרש”י שיש אומרים דהיינו דוקא כשהחולה שוכב על הארץ לא ישב על ספסל שהוא הוא למעלה משכינה אבל אם החולה שוכב במיטה לא, that is: The holy and blessed GOD dwells above the bed of a sick person; therefore, whoever enters to visit (the sick person) should not sit in an elevated place, but rather on the ground. Rabbi Solomon Jarchi has interpreted it thus, that some say this is specifically meant as follows: when the sick person is lying on the ground, the visitor should not sit on a chair, so that he not be higher than GOD; but when the sick person is lying in a bed, it is not so (that he may not sit on a chair). There are still many more such superstitious fooleries

in the Talmud, and in many such instances the sayings of Holy Scripture are used and misused in a thoroughly foolish manner, as can be seen sufficiently in the little book *Schimmush Tillim* as well.

In a written tractate called סגולות וקמיעות ממלאך רזיאל *Segullóth ukemeóth mimmálach Raziél*, I found the following ridiculous remedy for strengthening the memory and against forgetfulness, which reads as follows: כל מִי שֶׁרוֹצֶה שֶׁלֹּא יִשְׁכַּח תַּלְמוּדוֹ יֹאמַר אֵלּוּ הַפְּסוּקִים קֹדֶם שֶׁיֹּאכַל וְיִמְזְגוּ לוֹ כּוֹס שֶׁל יַיִן אוֹ מַשְׁקֶה אַחֵר וְיֹאמַר אֵלּוּ הַפְּסוּקִים עָלָיו, רוּחַ הִיא בָאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם. לְאָדָם מַעַרְכֵי לֵב וּמֵיְיָ מַעֲנֵה לָשׁוֹן. אַל תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנִּי. יְיָ בַּצַּר פְּקָדוּךָ צָקוֹן מוּסָרְךָ לָמוֹ. לֵב טָהוֹר בְּרָא לִי אֱלֹהִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי. אֲדֹנָי אֱלֹהִים נָתַן לִי לְשׁוֹן לִמּוּדִים לָדַעַת לָעוּת אֶת יָעֵף דָּבָר. יָעִיר בַּבֹּקֶר בַּבֹּקֶר יָעִיר לִי אׇזֶן לִשְׁמֹעַ כַּלִּמּוּדִים. אֲדֹנָי אֱלֹהִים פָּתַח לִי אׇזֶן וְאָנֹכִי לֹא מָרִיתִי אָחוֹר לֹא נָסוֹגֹתִי. רוּחַ יְיָ דִּבָּר בִּי וּמִלָּתוֹ עַל לְשׁוֹנִי. וְאוֹמֵר כֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל שֶׁתִּפְתַּח לִי בְּתוֹרָתְךָ וְתָאִיר עֵינַי וְלִבִּי בְּשֵׁם פַּתְחִיאֵל רַפָּאֵל חוּפִיאֵל שֶׁיִּפְתְּחוּ אֶת לִבִּי שֶׁלֹּא אֶשְׁכַּח כָּל יְמֵי מִכָּל מַה שֶּׁלָּמַדְתִּי וּמַה שֶּׁצִּוִּיתַנִי לִלְמוֹד וְיִהְיֶה מַעֲמָדִי שֶׁאֶלְמוֹד בְּלֹא יָמֵי וְלֹא אֶשְׁכַּח דִּבְרֵי תוֹרָה לְעוֹלָם אָמֵן כֵּן יְהִי רָצוֹן That is: Whoever wishes not to forget what he has learned, let him recite the following verses over himself before he eats and before a cup of wine or other drink is poured for him (from Job 32:8): "The spirit is in man, and the breath of the Almighty makes them understanding." (And from Prov 16:1): "Man makes his plans in his heart, but from the LORD comes what the tongue shall speak." (And from Ps 51:13): "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." (And from Isa 26:16): "LORD, in their affliction they sought Thee; when Thou didst chastise them, they poured out a quiet prayer." (And from Ps 51:12): "Create in me, O God, a clean heart, and renew a right spirit within me." (And from Isa 50:4-5): "The Lord GOD has given me a learned tongue, that I may know how to speak a word in season to him who is weary. He wakens me morning by morning; He wakens my ear to hear as the learned. The Lord GOD has opened my ear, and I was not disobedient, nor did I turn back." (And from 2 Sam 23:2): "The Spirit of the LORD has spoken through me, and His word is upon my tongue." And then he who does this speaks as follows: "May it be pleasing to Thee, O God of Abraham, Isaac, and Israel, that Thou open Thy law to me and enlighten my eyes and my heart, in the name of *Parchiel*, *Raphael*, *Chuhiel*, that they may open my heart, so that I forget nothing all the days of my life of all that I have learned and that Thou hast commanded me to learn; and that it may be my standing to learn every day, and that I never forget the words of the law. Amen. Blessed be God forever, Amen." After this follows: ויש שעושין תענית בערב ראש חודש סיון וכותבים הפסוקים האלה על ביצה או על חררה לשה עם דבש טוב וקודם שיאכל שום דבר מכל שאר מאכלים יאכל אותה that is: There are some who fast on the eve of the first day of the month of May, and write these verses on an egg or on a cake kneaded with good honey, and before one eats anything of all other foods, he shall eat it.

Although many ridiculous fables, shameless lies, and superstitious fooleries are found in the Talmud and other Rabbinical books, no Jew may, on pain of losing his salvation, mock them; therefore it is written in the book *Ir gibbórim, fol. 37. col. 3. numero 71.* as follows: כל מהלעיג נופל לגיהנם, that is, Every mocker descends into hell. And it follows shortly thereafter that by this is also meant המלעיג בדברי חכמים, that is, he who mocks the words of the Wise, לפי שמצינו לפעמים איזו מאמר שבכל יבנו כח ההשגה להשיג תוכן כוונתו מצד קוצר המשא ולפי שהם לפעמים כנגד השכל והטבע והמלעיג ארז"ל שניהן על זה אמר שנופל לגיהנם, that is, Because we sometimes find something that they have said whose intent our understanding is too feeble to grasp, and because such things are contrary to reason and nature, our Rabbis, of blessed memory, have said that one who mocks them on that account shall be punished and descend into hell. Something similar has already been cited above on *p. 58.* in the first chapter

of this book from the book *Menorath hammaór*. Likewise it stands in the Talmudic *Tractate Báva bathra, fol. 75. col. 1.* that a disciple laughed at *Rabbi Jochanan* because he had said that in the future, precious stones would be set into the gates of Jerusalem, thirty cubits long and thirty cubits wide, on account of which the disciple also died; and this fable is to be found below in the fifteenth chapter of the second part.

The fifth reason why the Talmud is not the Word of God is that some of the Talmudic doctors, from whose oral teaching it derives, were godless people, afflicted with great and grievous sins and vices, and concerning whom doubt has also been expressed regarding their salvation. As for the grievous sins, Rabbi Elieser is described in the tractate *Avóda sára*, fol. 17, col. 1, as a wanton whoremonger, and the words read as follows: אמרו עליו על רבי אלעזר בן דורדיא שלא הניח זונה אחת בעולם שלא בא עליה • פעם אחת שמע שיש זונה אחת בכרכי הים • והיתה נוטלת כיס דינרין בשכרה נטל כיס דינרין והלך ועבר עליה שבעה נהרות בשעת הרגל דבר הפחה אמר כשם שהפיחה זו אינה חוזרת למקומה וכך אלעזר בן דורדיא אין מקבלין אותו בתשובה הלך וישב בין שני הרים וגבעות אמר הרים וגבעות בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמינו שנא' כי ההרים ימושו והגבעות אמר שמים וארץ בקשו עלי רחמים אמרו עד שאנו מבקשים עליך נבקש על עצמינו שנ' כי שמים כעשן נמלחו והארץ כבגד תבלה. אמר חמה ולבנה בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמינו שנ' וחפרה הלבנה ובושה החמה. אמר כוכבים ומזלות בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמינו שנ' ונמקו כל צבא השמים. אמר אין הדבר תלוי אלא בי הניח ראשו בין ברכיו וגעה בבכיה עד שיצתה נשמתו יצתה בת קול ואמרה רבי אלעזר בן דורדיא מזומן לחיי העולם הבא: That is: Concerning Rabbi Elieser, the son of Dordeja, it is said that he left no harlot in the world with whom he had not lain. Once he heard that there was a harlot in the coastal cities who took a chest full of gold coins as her fee; so he took a chest full of gold coins, set out on the road, and crossed seven rivers on her account. But as he was with her, she (with all due respect) let wind: whereupon he said, just as this wind does not return to its place, so shall Elieser, the son of Dordeja, not be received unto repentance. Thereupon he went and sat down between two mountains and hills, and said: O mountains and hills, intercede for me and beg for mercy. But they said to him: Before we intercede for you, we will first intercede for ourselves, since it is said (Isa 54:10): For the mountains shall depart and the hills shall fall. Then he said: O heaven and earth, intercede for me and beg for mercy; but they said: Before we intercede for you, we will first intercede for ourselves, since it is said (Isa 51:6): For the heavens shall vanish away like smoke, and the earth shall wax old like a garment. Then he said: O sun and moon, intercede for me and beg for mercy; but they said to him: Before we intercede for you, we will first intercede for ourselves, since it is said (Isa 24:23): And the moon shall be confounded and the sun shall be put to shame. Then he said: O stars and planets, intercede for me and beg for mercy; but they said to him: Before we intercede for you, we will first intercede for ourselves, as it is said (Isa 34:4): And all the host of heaven shall wither away. Thereupon he said: The matter rests with none but myself, and he laid his head between his knees and cried out with weeping until his soul departed from him. Then a voice came from heaven and said: Rabbi Elieser, the son of Dordeja, is called to eternal life.

Concerning Rabbi *Akkiva*, it is written in the tractate *Kidduschin*, fol. 81, col. 1, as follows: ר' עקיבא הוה מתלוצץ בעוברי עבירה יומא חד אידמי ליה שטן כאיתתא בריש דיקלא נקטיה לדיקלא וקסליק ואזיל כי מטא לפלגיה דייקלא שבקיה אמר אי לאו דמכרזי ברקיע הזהרו ברבי עקיבא ותורתו שויהיה דמך תרתי מעי: That is: Rabbi *Akkiva* used to mock those who had committed a transgression; but it came to pass one day that the devil appeared to him in the form of a woman at the top of a palm tree, whereupon he seized the tree and

climbed up (in order to reach the woman he supposed to be there); but when he was halfway up the palm tree, the devil let him go and said to him: Were it not proclaimed in the firmament (that is, in heaven), "Take heed with Rabbi *Akkiva* and his law," I would not reckon your life worth two pennies.

Concerning *Rabbi Meir*, the following is also found in that same place: די מאיר הוה מתלוצץ בעוברי עבירה יומא חד אדמי ליה שטן כאיתתא בהך גיסא דנהרא לא הוה מברא נקט מצרא וקא עבר כי מטא פלגא מצרא שבקיה אמר אי לאו דקא מכרזי ברקיעא הזהרו ברבי מאיר ותורתו שויתיה לדמך תרי מעי that is: *Rabbi Meir* used to mock those who had committed a transgression; it came to pass, however, that Satan appeared to him in the form of a woman on the other side of a river, and since there was no bridge (or drawbridge) there, he seized the rope (which was stretched across the river to pull the drawbridge back and forth) and crossed by means of it. But when he reached the middle of the rope, Satan let him go and said: if it were not proclaimed in heaven, "Take heed of *Rabbi Meir* and of his law," I would not give two pennies for your life. In the aforementioned place, in the second *column*, the following is also read concerning the said *Rabbi Meir*, that he did not trust himself to be alone with his own daughter; likewise concerning *Rabbi Tarpon*, that he had admonished his household members not to leave him alone with his daughter-in-law, and the words read as follows: תניא אמר רבי מאיר הזהרו בי מפני בתי אמר רבי טרפון הזהרו בי מפני כלתי אמר ליה ההוא בר בי רב הוה קא מזלזל ביה אמר רבי אבהו משום רʾ חנינא בן גמליאל לא היו ימים מועטים עד שנכשל אותו תלמיד בחמותו that is: We learn that *Rabbi Meir* said: take heed of me on account of my daughter (lest I commit fornication with her). And that *Rabbi Tarpon* said: take heed of me on account of my daughter-in-law. At this a student laughed, and *Rabbi Abhu* said in the name of *Rabbi Channina*, the son of *Gamaliel*, that not many days later that same student sinned with his mother-in-law, and indeed even with an animal. These two rabbis, therefore, *Rabbi Meir* and *Rabbi Tarpon*, must have been very licentious men, given that the former did not trust himself to be alone with his daughter, and the latter not alone with his daughter-in-law.

Of this same kind must also *Raf* and *Raf Nachman* have been, who had wives, and yet in the places to which they had traveled on account of certain business and stayed for a short time, each took another wife for that brief period, whom they then let go when they returned home again. Concerning this, the following is written in the Talmudic *Tractate Yoma, fol. 18. col. 2.*: רב כי מיקלע להרשיש מכריז מאן הויא : רב נחמן כדמיקלע לשכנציב מכריז מאן הויא ליומא *that is, When Raf came to Tharsis, he had it proclaimed: Who wishes to be (my wife) for a few days? When Raf Nachman came to Schachnezibh, he had it proclaimed: Who wishes to be (my wife) for a few days:* as Rabbi Solomon Jarchi himself explains it.

On account of this subject matter, I must also indicate here that the rabbis consider the marriage of Christians and all other peoples living outside of Judaism to be no marriage at all, and hold the erroneous opinion that when a Jew lies with a Christian man's wife, he commits no adultery. For Rabbi Solomon Jarchi writes in his commentary on the Five Books of Moses, on the words of Lev 20:10, "Whoever commits adultery with another man's wife shall surely be put to death, both the adulterer and the adulteress, because he has broken the marriage with his neighbor's wife," in the following manner: אשר ינאף את אשת רעהו פרט לאשת נכרי למדנו שאין קידושין לנכרי: *that is, Through the words "because he has broken the marriage with his neighbor's wife," the wife of a foreigner is excepted (who is not the Jew's neighbor), and this teaches us that the foreigner has no marriage*

betrothal. Rabbi Bechai likewise teaches this in his commentary on the aforementioned words, fol. 144, col. 3, in the *Parascha Kedoschim*. Rabbi Levi ben Gerson writes equally on the said words in his commentary, fol. 164, col. 1, in the last-mentioned *Parascha*, as follows: מגיד שלא יתחייב מיתה כי אם על אשת בן ברית כי לא ישלמו תנאי האישות בזולת בני ברית: *that is, This indicates that one is not guilty of death except on account of the wife of a member of the covenant (that is, of an Israelite), for the conditions of marriage are not fulfilled among others who are not members of the covenant.* This is also confirmed in Rabbi Moses bar Maimon's book called *Jad Chasaka*, in the second part, in the second chapter of the *Tractate* on Kings and their Wars, numero 2, 3, where he teaches as follows: וכן בועל אשה בכותיותה אם תקפו יצרו אבל לא יבעלנה וילך לו אלא מכניסה לתוך ביתו שנ' וראית בשביה אשת יפת תואר ואסור לבעול אותה ביאה שניה עד שישאנה. אין אשת יפת תואר מותרת אלא בשעת השביה בין בתולה בין בעולה בין אשה איש שאין אישות לכותים: *that is, Likewise, one may lie with a woman in her state of unbelief (that is, when she is not a Jewess) if his desire overpowers him; however, he shall not lie with her and then go away, but shall bring her into his house, as it is said (Deut 21:11): "And you see among the captives a beautiful woman," for it is forbidden to lie with her a second time until he has married her. A beautiful woman is not permitted except at the time of captivity, whether she be a virgin, or one who is no longer a virgin, or a married woman, for the* Cutheans *(that is, the Christians and other peoples, since this word is here taken in place of* Gôjim*, as frequently occurs among the Jews) have no marriage.*

This worthless teaching, that Christians and other peoples have no marriage, is taken from the Talmudic tractate *Sanhedrin fol. 52. col. 2.*, where, concerning the words of *Lev 20:10*, "He who commits adultery with another man's wife, with his neighbor's wife, shall surely be put to death," the following is taught: פרט לאשת אחרים, that is, the wives of others (that is, of the *Gojim* or Christians, as *Rabbi Salomon* explains it) are excepted or excluded; and the aforementioned *Rabbi Salomon* writes further on this: אשמעינן שאין להם קידושין, that is, "We learn from this that a *Goi* (or Christian) has no marriage." This is also to be found in the *Tosephoth* in the same place. We see from this, therefore, that *Friedrich Samuel Brenz* writes the truth in the fourth chapter of his work *Jüdischer Schlangenbalg* when he reports that the Jews teach that Christians have no binding marriage, and that a Jew who lies with a Christian man's wife does not commit adultery; whereas, on the other hand, *Rabbi Salman Zevi*, in keeping with his custom, maliciously denies this in the fourth chapter of his *Jüdischer Theriak*, *numero* 14.

I must also report here what is written in the tractate *Jóma, fol. 19. col. 2.* concerning the unchastity of *Elias*, where the words read as follows: אמר לו אליהו לרב יהודה אחוהי דרב סלא חסידא אמריתו אמאי לא אתי משיח והא האידנא יומא דכפורי הוא ואבעול כמה בתולתא בנהרדעא אמר ליה הק"בה מאי אמר ליה לפתח חטאת רבץ: that is, *Elias* spoke to *Raf Jehuda*, the brother of the pious *Raf Salla*: You say, why does the Messiah not come; behold, it is now the Day of Atonement (on which one ought especially to guard oneself against sins), and yet I intend to lie with many virgins in *Nehardea*. Then he (*Raf Jehuda*) asked him (*Elias*): what does the holy and blessed God say to this (when you do such a thing)? To which he answered him, He says (from Gen 4:6): Sin crouches at the door, that is, as *Rabbi Solomon* expounds it in his commentary thereon, evil desire causes him to sin against his will. From which one can conclude as much as if God did not particularly regard the fornication which He has nonetheless strictly forbidden, according to the teaching of the Talmud.

Regarding murder and manslaughter, there were also among the Talmudic teachers some who are accused of this grave sin. In the tractate *Megilla*, fol. 7, col. 2, it is recorded of *Rabba* that he killed *Rabbi Sira* while drunk. The words there read as follows: רבה ורבי זירא עבדו סעודת פוריס בהדי הדדי איבסם קם רבה שחטיה לרבי זירא למחר בעא רחמי ואחייה לשנה אמר ליה ניתי מר ונעבד סעודת פוריס בהדי הדדי אמר ליה לא בכל שעתא ושעתא מתרחיש ניסא, that is: *Rabba* and *Rabbi Sira* held a meal together at the feast of *Purim* (which is the Jews' carnival), and when they had drunk, *Rabba* stood up and cut *Rabbi Sira*'s throat. The next day he called upon God for mercy on account of this, and brought it about that he came back to life. In the following year, he (*Rabba*) said to him (*Rabbi Sira*): let the master come, so that we may hold the *Purim* meal together. But he answered him: a miracle is not performed every single hour, as I was brought back to life by a miracle in the past year; and so he no longer trusted him, out of fear that he might cut his throat a second time. In the tractate *Shabbath*, fol. 30, col. 2, it is likewise recorded of *Rabbi* and *Rabbi Chija* that they committed a murder, of which it is written as follows: ההוא דאתא לקמיה דרבי אמר ליה אשתך אשתי ובניך בני א"ל רצונך שתשתה כוס של יין שתה ופקע. ההוא דאתא לקמיה דרבי חייא א"ל אמך אשתי ואתה בני א"ל רצונך שתשתה כוס של יין שתה ופקע, that is: A man came before *Rabbi* and said to him, your wife is my wife and your children are my children; whereupon he (*Rabbi*) said to him, would you like to drink a cup of wine; but when he had drunk, he burst asunder. A man came before *Rabbi Chija* and said to him, your mother is my wife and you are my son; whereupon he said to him, would you like to drink a cup of wine; but when he had drunk, he burst asunder. These two must therefore have given their invited guests poison to drink, since their bodies burst apart.

Regarding sorcery, there is a passage in the tractate *Sanhedrin*, fol. 65, col. 2, concerning the drunken *Rabba*, who, as mentioned, had killed *Rabbi Sira*, stating that he created a man, where the words read as follows: רבא ברא גברא שדריה לקמיה דרבי זירא הוה קא משתעיא בהדיה ולא הוה קא מהדר ליה א"ל דאי מן חבריא את חזר לעפרך : that is, *Rabba* created a man and sent him to *Rabbi Sira*; and when he (*Rabbi Sira*) spoke with him and he gave no answer, he said to him: you have come here from the companions (that is, as *Rabbi Solomon* interprets it, from the Christians); return to your dust (that is, become dust again, from which you were made). After this follows: רב חנינא ורב אושיעא ארשייא חוי יהבי כל מעלי שבתא ועסקי בספר יצירה ומיברו להו עיגלא תילתא ואכלי ליה: i.e., *Raf Channina* and *Raf Oschaja* sat every Sabbath eve and studied in the book *Jezira*, and created for themselves a calf that was as large as if it had been three years old, and ate it. This is supposed to have occurred, according to the Jews' account, through the aforementioned book *Jezira* (which, as is claimed in the fourth part of the book *Cosri*, n. 25, is said to have originated from the patriarch Abraham, whereas others have maintained that *Rabbi Akkiva* composed it), and they hold that through this book mighty things can be accomplished, which is why it is also called *Sepher Jezira*, that is, the Book of Creation; and *Rabbi Naphtali* provides, in his book *Emeck hammelech*, fol. 10, col. 3, in the 55th chapter, under the title *Schaar fabaal chüs hammelech*, a brief instruction on how one is to conduct oneself in the use of this book, and how the letters of the alphabet, through which everything is accomplished, are to be arranged, as well as how one is to bring about a *golem*, that is, such a dull man as *Rabba* made, or alternatively a calf, as *Rabbi Channina* and *Rabbi Oschaja* did. There is also a passage read in the book *Nischmath chajim*, in the 24th chapter of the third part, fol. 136, col. 2: מהירושלמי פרק ארבע מיתות אמר ר' יהושע בן חנניה יכול אני (ע"י ס' יצירה) ליקח דלועין ואבטיחים ולעשותם אילים וצבאים ממש: that is, in the Jerusalem Talmud, in the seventh chapter of the tractate *Sanhedrin*, it is written that

Rabbi Jehoscha, the son of *Chanania*, said: I can, through the book *Jezira*, make real stags and deer out of gourds and melons. All of this is, however, certainly nothing other than godless sorcery, and therewith a delusion wrought by the devil, for the creation of creatures belongs not to any creature but to God alone; and one reads in the account of Doctor Faustus that he was able to conjure all manner of things before one's eyes, and that he made five fat swine as well as a horse, which was nonetheless nothing other than a delusion. A great many such things are read of sorcerers in their accounts.

Rabbi Menasse ben Israel also writes in his aforementioned book *Nischmath chajim, fol. 136. col. 2.*, in the 24th chapter of the third *Maamar*, on this subject as follows: אמר ר' ינאי מהלך הייתי בשוק זה של ציפורי וראיתי מכשף א' לוקח צרור חורקן למעלה והיה יורד ונעשה עגל. וכאשר הקשו לו מהא דאמר ר' אלעזר בשם ר' יוסי בן זמרא אם מתכנסין הן כל באי העולם אינן יכולין לבראת יתוש א' ולזרוק בו נשמה. השיב לו שאפשרות הדבר היה מפני שהמכשף היה קורא לשד שלו הממונה על הכישופים והה גונב עגל מן הבקר ומביא לו. ואמר רבי חיננה בן ר' חיננה משמיה דהונא במקום הנפת דלתות של צפורי וראיתי מכשף א' שהיה לוקח אבן א' חורקה ונעשת עגל. באתי וספרתי לאבי אמר אם אכלת ממנו האמן המעשה ואינו ולאו אל תאמין המעשה כי למראה היה אחיזת עינים בכח השדים: that is: Rabbi Jannai said: I was walking in the marketplace of the city of Zippore and saw a sorcerer who took a stone and threw it upward; but when it came back down, a calf had come from it. When they then put it to him (to Rabbi Jannai) that Rabbi Eliezer, in the name of Rabbi Jose, the son of Simra, had said that even if all the people in the entire world were to come together, they still could not create a single gnat and place a soul within it, he gave the answer that the matter had been possible because the sorcerer had called upon his devil, who is set over sorcery, and that devil had stolen a calf from a cow and brought it to him. Rabbi Channina, the son of Rabbi Chananja, also said: I was walking in Zippore, at the place where the gates close, and I saw a sorcerer who took a stone and threw it, and a calf came from it. I came and told my father about it, but he said to me: if you had eaten of it, you could believe the deed; but since you certainly did not eat of it, believe that it was, through the power of the devil, nothing but illusion. Now, just as the devil could have brought the sorcerer in the city of Zippore a calf, according to Rabbi Jannai's opinion, or, according to Rabbi Chananja's account, it was an illusion, so one can also say that the devil brought Rabbi Channina and Rabbi Oschaja a calf every Sabbath evening. I would, however, sooner hold that he, as a deceitful spirit, brought them a dead animal and carrion, or perhaps a pig, and so blinded their eyes that they took it for a living calf and ate of it.

Concerning *Jannai*, it is recorded in the *Tractate Sanhedrin fol. 67, col. 2* that he transformed a woman into a donkey through sorcery and rode that donkey to the marketplace, where the following is written: ינאי איקלע לההיא אושפיזא אמר להו אשקין מיא קריבו שתיתא חזא דקא מרחשן שפוותהא שדא פורתא מינה הוו עקרבי אמר להו אנא שתית מדידכו אתון נמי שתו מדידי אשקייה הואי חמרא רכבה סליק לשוקא אתא חברתה פשרה לה הזיא דרכיב וקאים איתתא בשוקא, that is: *Jannai* came to an inn and said to them (namely, to the innkeeper's people), give me water to drink; but they brought him a drink in which flour had been stirred into water, which is called *Schethita*; and he saw that the lips of the woman who brought it were moving (and he thereby noticed that she was a sorceress); whereupon he poured a little of it out, and scorpions came from it. He then said to them: I have drunk of yours, so now drink of mine. After he had given her (the woman) something to drink, she became a donkey, and he mounted her and went to the marketplace. But her companion came and dissolved the sorcery when she saw him riding, and a woman stood in the marketplace in place of the donkey. As for this *Jannai*, *Rabbi*

Solomon Jarchi does indeed deny in his commentary on the last-cited words that he was a rabbi, when he writes: לא גרסינן רבי ינאי דלאו אינש מעליא הוא שעשה כשפים, that is: We do not read that he was called *Rabbi Jannai*, for he was not a distinguished man, since he practiced sorcery. These are the words of *Rabbi* Solomon. However, he was greatly mistaken in this, for although in the cited passage he is called only *Jannai*, he is nonetheless called *Rabbi Jannai* in the book *En Jifrael fol. 124, col. 2*, in the seventh chapter of the Tractate *Sanhedrin*, where this very same story is recounted, and in the Tractate *Sopherim, fol. 13, col. 3*, in the sixteenth chapter, in the sixth *Halacha*, as well as in the words cited shortly before from *Rabbi Menasse ben Jfrael's* book at *fol. 136, col. 2*. It is therefore entirely clear that this *Jannai* was one of the Talmudic teachers and at the same time a sorcerer. Likewise, in *fol. 68, col. 1* of the Tractate *Sanhedrin*, it is recorded concerning *Rabbi Eliezer* that by speaking a single word he produced an entire field full of gourds and then brought them all together into one place, which was likewise nothing other than a delusion wrought by the devil.

In the *Maase* Book, several stories about rabbis are also found, who were without doubt great sorcerers as well. In chapter 162 it is reported that *Rabbi Samuel*, by speaking a name, caused a lion (which was larger than a camel) to come to him, upon which he placed a sack of flour that his donkey had been unable to carry through the water; he then sat upon the sack and rode home on the lion through the water, for which his father rebuked him. That same lion, however, was most likely the devil, who goes about as a roaring lion seeking whom he may devour, as can be seen in 1 Pet 5:8. And in chapter 161, the same *Rabbi Samuel* is described as having overcome three clergymen who came to him from foreign lands and boasted of their diabolical arts, defeating them so thoroughly with his own arts that they had to confess that he understood the matter better than they did and was their master. The affair proceeded as follows. *Rabbi Samuel* demanded that they send a letter through a devil to *Rabbi Jacob* in another city and have a book fetched that he had lent to the said *Rabbi Jacob*, in order to prove their art. But after they had caused the soul of one among them to depart in order to carry out the task, that soul was unable to return into the body until they had acknowledged *Rabbi Samuel*, who had prevented this, as their master. In chapter 173, it is also reported of Rabbi Elieser that he traveled from Regensburg to Mainz within a few hours. Likewise, in chapter 174, a strange story is found which is said to have taken place between a bishop of Salzburg and Rabbi Judah of Regensburg, and the said Rabbi Judah, if the matter is true, must also have been a genuine sorcerer. This same Rabbi Judah is also said, according to chapter 171 of the aforementioned book, to have attached a small slip of paper bearing a name to a dead man, thereby causing the dead man to rise up and identify the one who had killed him.

It is no wonder, then, that the Jews learn sorcery and make use of such devilish arts, given that the rabbis teach that the pious patriarch Abraham gave the art of sorcery as a gift to the children of his concubines. This is written in the Talmudic tractate *Sanhedrin*, fol. 91, col. 1, on the words of Gen 25:6, "But to the sons he had by the concubines, he gave gifts," as follows: מאי מתנות אמר רבי ירמיה בר אבא מלמד שמסר להם שם טומאה *that is:* What does the word "gifts" mean? Rabbi Jeremias, the son of Abba, has said: this teaches us that he gave them the name of impurity. What, however, is to be understood by this name of impurity is taught by Rabbi Solomon Jarchi in his commentary on this passage, in these words: שם טומאה כשוף ומעשה שדים *that is:* The name of impurity signifies sorcery and the work of devils. This is also found in the *Sepher haemunoth* of Rabbi Shem Tob, fol. 54, col. 1, in the fourth chapter of the fifth part; and in the book *Schääre Zedeck*, fol. 17, col. 1;

as well as in the book *Mekór chajím*, fol. 17, col. 3. And in the book *Zijóni*, it is written at fol. 20, col. 2, on the aforementioned words of Gen 25:6: אמרו חכמינו ז"ל שמ' נטומא' מסר להם שהיו משתמשים בהם בטומאת הגוף וזאת היתה חכמת בני קדם שהיו בני הפלגשים שב' וישלחם אברהם מעל יצחק בנו בעודנו חי קדמה אל ארץ קדם ורומז לכח בני קדם שנ' מן ארם ינחני בלק מהררי קדם וכחות הטומאה החיצונות מסר להם והם מעשה שדים וכשפים that is: Our sages, of blessed memory, say that he gave them impure names, which they used in the impurity of the body, and that this was the wisdom of those who dwelt toward the east (the rising of the sun), who were the children of the concubines, as it is said (Gen 25:6): And Abraham sent them away from his son Isaac, while he was still alive, toward the east, into the land of the east; which indicates the power of those who dwell toward the east, as it is said (Num 23:7): From Syria Balak, the king of Moab, had me fetched, from the mountains of the east. And he gave them the outward powers of impurity, which consist in the work of the devil and in sorceries. So too it stands in the book *Nischmåth chájim*, fol. 145, col. 2, at the beginning of the 29th chapter, under the title *Máämár schèlîschî*, as follows: חז"ל על פסוק ולבני הפלגשים נתן להם מתנות אמרו שם בטומאה מסר להם. ושאברהם אבינו עשה מסכתא שהיו סדורים בה כל סדרי הכשוף ופעולותיו מכחות הטומאה כמו שחבר ספר יצירה משמות הקדושים that is: Our sages, of blessed memory, say concerning the verse, "But to the sons he had by the concubines, he gave gifts," that he gave them names of impurity; and that our father Abraham composed a tractate in which all the orders of sorcery and its operations, drawn from the powers of impurity (that is, the unclean spirits), were arranged in sequence, just as he had composed the book *Jezira* from the holy names. In view of all this, the pious patriarch Abraham is accused by his degenerate and senseless descendants of having been a sorcerer and of having taught this godless practice, by which the devil is served, to the children he had by his concubines, through which the art of sorcery was spread throughout the entire land of the east.

Furthermore, they also teach that all who sat in the *Synedrio*, or High Council, must have understood sorcery, as is indicated in the book *Emeck hamélech*, fol. 108, col. 2, in the 111th chapter, under the title *Schäär Kirjath árba*, with these words: הסנהדרין היו מחוייבים לידע כישוף כדי שיהיו יודעים איזהו מעשה ואיזהו אחיזת עינים: that is, those in the *Synedrio* were required to know sorcery, so that they could know which was a (true) deed and which was a deception of the eyes. And in the book *Júchasin*, it is written concerning this at fol. 17, col. 1, as follows: הסנהדרין צריך שידעו כשוף בעבור שידעו הדין על איזה כשוף יהרגו המכשף. אבל פירש רש"י בפרק האומר שאם יהא חנזון מכשף ויעשה האור שלא ישלוט בו יעשו הם מכשפות וימיתוהו: that is, the *Synedrium* had need to understand sorcery, so that they could properly know on account of which sorcery the sorcerer was to be put to death. Rabbi Solomon Jarchi, however, explains it in the chapter that begins *Haómer* as follows: if the one against whom the verdict had been pronounced were a sorcerer and had caused the light to have no power over him, then they were to employ sorcery and thereby put him to death. Of which matter something has already been treated above in the third chapter, p. 150 and 151.

Regarding gluttony and drunkenness, some of the Talmudic teachers were also given to these two vices. Concerning great gluttony, it is written in the tractate *Berachoth fol. 44. col. 1.* as follows: אמר רבה בר בר חנה כי הוינא אזלינן בתריה דרבי יוחנן למיכל פירות גינוסר כי הוינן בי מאה מנקטינן ליה כל חד וחד עשרה עשרה וכי הוינן בי עשרה מנקטינן ליה כל חד וחד מאה וכל מאה מינייהו הוה מחזיק להו צנא בר תלתא סואי ואכיל להו ומשתבע דלא טעים זינא ס"ד אלא אימא מזונא רב אמי ואכיל עד דהוה שריק ליה דודבא מאפותיה. ורב אמי ורב אסי הוו אכלי עד דנתור מזייהו that is: *Rabba*, the grandson of *Channa*, said: when we followed *Rabbi Jochanan* to eat the fruits of *Ginnosar* (that is, of the region lying in *Galilee* on the Sea of

Gennesaret, which bore the finest fruits), and there were a hundred of us, each one of us would bring ten along for *Rabbi Jochanan*; but when there were ten of us, each one would bring him a hundred; and a hundred of them would fill a basket holding three bushels (so that it was full), and he ate them, and yet swore that he had eaten no food. What do you mean (that he swore he had eaten no food)? I would rather say he swore he had derived no nourishment from it (since it was to him as though he had eaten nothing). *Raf Abhu* ate until a fly fell from his forehead (that is, until from eating and drinking his face was so fat and greasy that no fly could hold on to it on account of the slipperiness). *Raf Ammi* and *Raf Asi* ate until their hair fell out. *Rabbi Shimon ben Lakish* ate until he became confused in his head. Concerning *Jochanan*, the son of *Narbai*, the following is read in the tractate *Pesachim fol. 57. col. 1.*: אמרו עליו על יוחנן בן נרבאי שהיה אוכל שלש מאות עגלים ושותה שלש מאות גרבי יין ואוכל ארבעים סאה גוזלות בקינוח סעודה that is: It is said of *Jochanan*, the son of *Narbai*, that he ate three hundred calves, drank three hundred bottles of wine, and ate forty bushels of young doves as a dessert or confection. *Rabbi Solomon Jarchi* does write in his commentary on this passage that the man fed many priests at his table, which is why so much was consumed; but be that as it may, a great deal of gluttony must have taken place. Likewise it stands in the tractate *Sanhedrin fol. 94. col. 2.* concerning *Pekah*, the son of *Remaliah*: מארת ה' בבית רשע זה פקח בן רמליהו שהיה אוכל ארבעים סאה גוזלות בקנוח סעודה. וגה צריקים יברך זה חזקיה מלך יהודה שהיה אוכל ליטרא ירק בסעודה: that is: (The words of Prov 3:33,) "The curse of the LORD is upon the house of the wicked," signify *Pekah*, the son of *Remaliah*, who ate forty bushels of young doves as a dessert. (And the words,) "But the dwelling of the righteous He blesses," signify *Hezekiah*, the king of Judah, who ate a pound of herbs at a meal.

Rabbi Ismael and Rabbi Elieser must also have been great gluttons, since they had such very large bellies; concerning which, in the Talmudic tractate *Bava mezia fol.* 84. *col.* 1., the following is read: כי הוו מקלעי ר' ישמעאל ברבי יוסי ורבי אלעזר ברבי שמעון בהדי הדדי הוו עייל קקרא דתורי בינייהו ולא הוה נגעא בהו אמרה להו ההיא מטרוניתא בניכם אינם שלכם אמרו לה שלהן גדול משלנו: that is, when Rabbi Ismael, the son of Rabbi Jose, and Rabbi Elieser, the son of Rabbi Simeon, came together (and held their bellies toward one another), a pair of oxen could pass between them without touching them. And when a noble lady said to them, "Your children do not come from you," they answered her: "Our wives' bellies are even larger than ours."

Concerning the aforementioned Rabbi Elieser, it is also read in the last-mentioned Talmudic tractate *fol.* 83. *col.* 2. that he once took a sleeping draught and had many baskets full of fat cut out of his body, which was then laid in the sun but did not putrefy; and he thereupon applied to himself the words of Ps 16:9, "Moreover my flesh also shall rest in safety." Concerning this same Rabbi Elieser, it is also written in the aforementioned Talmudic tractate *fol.* 84. *col.* 2. that he voluntarily submitted himself to affliction, and the following passage ensues: באורחא הוו מייתי ליה שיתין נמטי לצפרא נגדי מתותיה שיתין משכלי דמא וכיבא למחר עבדה ליה דביתהו שיתין מיני לפרא ואכיל להו וברי: that is, in the evening they laid sixty shaggy blankets (or plasters, as Rabbi Salomon interprets it) under him (in his bed), but in the morning they drew out from beneath him sixty basins full of blood and pus. The following day his wife prepared for him sixty kinds of food made from figs, and he ate them and recovered his health. Are these not, once again, unheard-of Talmudic lies?

Regarding drinking, a short while before on p. 434, examples were cited from the Talmud showing that *Rabba* and *Rabbi Sira* drank themselves so full that the former, in his drunkenness, cut the

latter's throat. *Rabbi Ishmael* must also have been quite a dissolute drunkard, of whom it is written in the tractate *Pesachim fol.* 86. *col.* 2. as follows: תנו רבנן ישמעאל ברבי יוסי איקלע לבי ר'ש ברכי יוסי בן לקוניא יהבו ליה כסא קבליה בחד זימנא ושתה בחד זימנא אמרי ליה לא סבר ליה מר השותה כוסו בבת אחת הרי זה גרגרן אמר ליה לא אמרי בכוסך קטן ויינך מתוק וכריסי רחבה: that is, We learn: When *Rabbi Ishmael*, the son of *Rabbi Jose*, came to the house of *Rabbi Simeon*, the son of *Rabbi Jose*, the son of *Lakunja*, he was given a cup (of wine), and he took it and drank it down in one go; whereupon they said to him, does the master not know that whoever drinks his cup in one draught is a glutton (or reveler)? He replied, however, to the one who had said this to him: this is not said of your small cup, and besides, your wine is sweet and my belly is wide. Such a tippler may well also have been Rabbi *Akkiva*, of whom the following is read in the *tractate Shabbath fol.* 67. *col.* 2.: מעשה ברבי עקיבא שעשה משתה לבנו ועל כל כוס וכוס שהביא אמר חמרא וחיי לפום רבנן היי חמרא לחיי רבנן ולפום תלמידהון: that is, It came to pass that Rabbi *Akkiva* held a feast for his son, and at each and every cup that he brought he said: wine and life belong in the mouths of the Rabbis; life and wine belong in the mouths of the Rabbis and in the mouths of their disciples.

The Jews also hold that they must spend their holy days with nothing but gorging and guzzling, because in the Talmudic *Tractate Pesachim fol.* 68. *col.* 2. the following is read: שמחת יום טוב נמי מצוה היא דתניא רבי אלעזר אומר אין לו לאדם ביום טוב אלא/ או אוכל ושותה או יושב ושונה רבי יהושע אמר חלקהו חציו לאכילה ושתיה וחציו לבית המדרש: that is, the joy on a holy day is also commanded; for we learn that Rabbi *Eliezer* says: a person has nothing to do on a holy day except eat and drink, or sit and study; but Rabbi *Jehoshua* has said: divide it, and devote half of it to eating and drinking, and the other half to the school. That such gluttons and drunkards are to be regarded as godless people, however, can be seen from the book *Menoráth hammáor, fol.* 7. *col.* 3. in the first chapter under the title *Ner rischon, Kelál schéni, chélek schéni*, where the following is taught: גרסינן במדרש תלים צדיק אוכל לשבע נפשו ר"ל הצדיק המשכיל אוכל מעט כדי לקיים נפשו לעבודת הקב"ה אבל הרשע והאויל אינו כן אלא אוכל להנאת גופו וממלא בטנו ואינו חושש להוצאת ממון כי יחשוב באולתו שלא נברא העולם הזה אלא לאכול ולשתות ואינו חומד מן העולם הזה אלא אכילה ושתיה בלבד: that is, we read in the *Médrasch Tillim*: the righteous man eats until his soul is satisfied (Prov 13:25), by which it is indicated that the righteous and wise man eats only a little in order to sustain his life, but the godless man and the fool do not act in this way; rather, he eats for the pleasure of his body and fills his belly, and does not concern himself with the money he spends on it; for in his foolishness he thinks that the world was created for nothing other than eating and drinking, and therefore he desires from the world nothing but eating and drinking. According to this statement, then, the aforementioned gluttons and drunkards must have been godless people. And if they were godless people, their teaching will also not have been of much use. Who, then, would wish to hold their *traditiones* to be the Word of God?

Concerning *Rabbi Eliezer* and *Rabbi Jose*, it is also recorded in the Talmudic *tractate Jevammóth* (or *Jevómos*), *fol. 96, col. 2*, that they fell into a dispute with one another and in their anger tore the book of the Law to pieces; from which one may judge that they were worthless fellows, since they dealt so contemptuously with the Word of God.

As for those who doubted their own salvation, it is written in the Talmudic *tractate Berachóth* (or *Beróchos*), *fol. 28, col. 2*, concerning *Rabban Jochanan*, the son of *Saccai*, as follows: כשחלה רבן יוחנן בן זכאי נכנסו תלמידיו לבקרו כיון שראה אותם התחיל לבכות אמרו לו תלמידיו נר ישראל עמוד הימיני פטיש החזק

מפני מה אתה בוכה א"ל אילו לפני מלך בשר ודם היו מוליכין אותי שהיום כאן ומחר בקבר שאם כועס עלי אין כעסו כעס עולם ואם אוסרני אין איסורו איסור עולם ואם ממיתני אין מיתתו מיתת עולם ואני יכול לפייסו בדברים ולשחדו בממון אע"פ כן הייתי בוכה ועכשיו שמוליכין אותי לפני מלך מלכי המלכים הקב"ה שהוא חי וקיים לעולם ולעולמי עולמים שאם כועס עלי כעסו כעס עולם ואם אוסרני איסורו איסור עולם ואם שמיתני מיתתו מיתת עולם ואיני יכול לפייסו בדברים ולא לשחדו בממון ולא עוד אלא שיש לפני שני דרכים אחת של ג"ע ואחת של גיהנם ואני יודע באיזו מוליכין אותי ולא אבכה: that is: When *Rabban Jochanan*, the son of *Saccai*, was ill, his disciples went in to visit him; but when he saw them, he began to weep. His disciples then said to him: "You light of Israel, you right pillar, you mighty hammer, why do you weep?" He answered them: "If they were bringing me before a king who is flesh and blood, who is here today but tomorrow lies in the grave, and if that king were angry with me, his anger would not be an eternal anger; and if he had me bound, the binding would not last forever; and if he put me to death, the death he inflicted upon me would not endure for eternity, and I could appease him with words and win him over with money; even if it were only that, I would weep. But now, when I am to be brought before the King of all kings, the holy and blessed God, who lives and endures for all eternity, if He is angry with me, His anger is eternal; and if He binds me, His binding endures forever; and if He puts me to death, I must remain dead for eternity; and I can appease Him neither with words nor win Him over with money. And not only this, but there are also two paths before me, one leading to Paradise and the other to Hell, and I do not know upon which I shall be led. Should I then not weep?" Likewise, it is recorded concerning *Rabban Gamaliel* in the Talmudic tractate *Sanhédrin, fol. 81, col. 1*, that he wept when he read the words of Ezek 18:21: "But if the wicked man turns from all his sins which he has committed, and keeps all my statutes, and does what is right and good, he shall live and not die"; and that he said: מאי דעביד לכולהו הוא דחיי בחדא מינייהו לא that is: "Shall only he live who does all of them (the commandments)? But he who does not fulfill even one of them, shall he not live?" He is likewise said to have spoken in the same manner when he read the words of Ps 15:5, "He who does this shall fare well," as is to be found in the Talmudic tractate *Maccóth, fol. 24, col. 1*; and further examples of this kind could be adduced.

The sixth reason why the Talmud is not the Word of God is that it contains indecent things mixed with shameless, crude lies, and disgraceful obscenities. I was indeed in doubt as to whether I should set down such unseemly things here and make mention of them; however, since it can thereby be seen all the more clearly what a worthless book it is, I have wished to mention them here. In the tractate *Sanhedrin*, at *fol. 22, col. 1*, the words of 1 Kgs 1:1-3 are cited, in which it is reported that a young maiden was sought for King David, who was old and could not get warm, to sleep in his arms and warm him, and that Abishag of Shunem was taken for this purpose. Thereupon it continues in that same place, relating what transpired when she lay with King David, and the words read as follows: אמרה ליה ניסבן אמר לה אסירה לי אמרה ליה חסרא לגנבא נפשיה לשלמא נקיט אמר להו קראו לי לבת שבע וכתיב ותבא בת שבע אל המלך החדרה. אמר רב באותה שעה קינחה בת שבע בשלש עשרה מפת: that is, Then she said (namely, Abishag to King David), marry me; and he answered her, you are forbidden to me (since I already have eighteen wives); but she said in reply, when a thief lacks a place (in which he can steal something), he keeps himself peacefully quiet. Then the king said to them (namely, to his servants), call Bathsheba to me; for (in the fifteenth verse of the cited passage, 1 Kgs 1) it is written: And Bathsheba went in to the king. The Rab has said that Bathsheba wiped herself in that same hour with thirteen napkins. These are the words of the Talmud. As for what the words of Abishag mean

when she said, “When a thief lacks a place, he keeps himself peacefully quiet,” Rabbi Solomon Jarchi teaches in his commentary on this passage that she intended thereby to say: מפני שזקנת ותשש כחך אתה אומר שאני אסורה לך, that is, Because you are old and your strength is weakened, you say that I am forbidden to you. As for how one is to understand the statement that the *Raf* said that *Bathsheba* wiped herself with thirteen napkins, the aforementioned *Rabbi Solomon* explains it thus: קניתה בת שבע שבא עליה י”ג ביאות ומקנחה בין תשמיש לתשמיש ובמקרא הזה כתובין י”ג תיבות ותבא בת שבע אל המלך והחדרה המלך זקן מאד ואבישג השונמית משרת את המלך: that is, (By the words) “Bathsheba wiped herself,” it is indicated that he touched her (at that same time) thirteen times, and that she wiped herself between each touching. And (for this reason) there are thirteen words in this (fifteenth) verse (in the Hebrew text, namely) *Vattávo Bathschévu el hammélech hachádrah vehammélech sakén meód vaabhischág haschunámmith mescharáth eth hammélech:* that is, And Bathsheba went in to the king into the chamber, and the king was very old, and Abishag of Shunem served the king. Is this not a subtle proof of so crude and shameless a lie?

In the fourth chapter of the Book of Judges, the twenty-first verse records how Jael drove a nail through Sisera’s temple and killed him. And in the fifth chapter, v. 27, it is written that Deborah spoke of it thus: “At her feet he bowed, he fell, he lay down; he bowed, he fell at her feet; where he bowed, there he fell down dead.” Over these words, however, in the Talmudic tractate *Nasir fol. 23. col. 2.*, the following is written: אמר רבי יוחנן שבע בעילות בעל אותו רשע באותה שעה שנאמר בין רגליה כרע : נפל שכב that is, Rabbi Jochanan has said that the same wicked man in that hour mingled carnally with Jael seven times, since it is said (v. 27): “At her feet he bowed; he fell, and he lay down.” On this, the *Tosephoth* state the following: שבע בעילות בעל סיסרא דשבע פעמים כתיב כריעה נפילה ושכיבה : that is, Sisera touched Jael seven times, because the words “to bow,” “to fall,” and “to lie” are written seven times in the aforementioned verse 27. Is this not once again a senseless proof? When the nail had been driven through Sisera’s temple, he writhed in great pain, fell down, and died, as is quite plainly to be seen in Judg 5:26-27; how then could such writhing and falling be understood to mean carnal mingling? Rabbi David Kimchi himself rejects this Talmudic foolishness in his commentary on the aforementioned passage, Judg 5:26-27, when he states: כרע כריעה שלא היתה לו תקומה וזהו שאמר כאשר כרע שם נפל שדוד. ויש בו דרש והיא רחוק כי יש בפסוק שבעה בין כרע ונפל ושכב ואמרו כי שבע בעילות בעל אותו רשע ליעל אותו היום ומה שכתבו למעלה במילת שמיכה מכחיש זה הדרש: that is, he bowed because he could not rise again; and this is what is said (v. 27): “Where he bowed, there he lay down dead.” There is, however, an allegorical interpretation of this passage which is absurd, namely that in this verse the words “he bowed, he fell, and he lay down” appear seven times, and it is said that the same wicked man touched Jael seven times on that day. But what was written above (in the fourth chapter, v. 18) concerning the word *Semicha* (which means a rough covering, or according to others a cloak) renders this allegorical interpretation false. These are the words of Rabbi David Kimchi, who thereby accuses the Talmud itself of lying in this matter.

In the fourth book of Moses, chapter 25, it is written that Zimri committed fornication with a Midianite woman, *Cozbi*, concerning which matter the following is found in the Talmudic tractate *Sanhedrin fol. 82. col. 2.*: ארבע מאות ועשרים וארבע בעילות בעל אותו רשע אותו היום והמתין פנחס לו עד שתשש כחו והוא אינו יודע שמלך אלקים עמו. במתניתא תנא ששים עד שנעשה כביצה המותרת ההיא. היתה כערוגה מלאה מים. אמר רב. כהנא ומושבה בית סאה. תני רבי יוסף קבר שלה אמה; that is: That same wicked man touched (the Midianite woman) four hundred and twenty-four times on that same day, and Phinehas waited for

him until his strength was exhausted (and he had become entirely spent). Phinehas also did not know that the mighty King (namely, God) was with him (that He would stand by him against Zimri). In the *Mathnitha* we learn that he touched her sixty times, *&c.* The remainder I do not wish to translate, for it sounds far too coarse; and Rabbi Solomon expounds it plainly enough.

In the Book of Judges, chapter 13, v. 13, the following is read concerning Samson: "And the boy grew, and the Lord blessed him"; over which words in the Talmudic tractate *Sóta, fol. 10. col. 1.* the following is written: במה ברכו אמר רב יהודה אמר רב שברכו באמתו אמתו כבני אדם וזרעו כנחל שוטף; that is: In what did He bless him? Rabbi Jehuda reported that Rabbi said He blessed him in his manhood, *&c.* What follows I cannot translate, out of concern for the offense it would cause. Likewise, in chapter 16, v. 21 of the aforementioned Book of Judges, it is read that Samson was made to grind in prison, concerning which the following is found in the aforementioned passage of the tractate *Sóta*: אמר רבי יוחנן אין טחינה אלא לשון עבירה וכן הוא אומר תטחן לאחר אשתי מלמד שכל אחד ואחד הביא לו את אשתו לבית האסורים כדי שתתעבר הימנו; that is: Rabbi Jochanan said that grinding signifies nothing other than a transgression (namely, a carnal union, for thus, and in that sense, it is said in Job 31:10: "Let my wife grind for another"). And this teaches us that each man brought his wife to him in the prison, so that she might become pregnant by him, in order that they might have children by him who would be as strong as he had been.

It is also shamefully boasted in the *Talmud* by some, regarding what great virile members they possessed, and in the *Tractate Moëd Katon, fol. 18. col. 1.* the following is read concerning the Egyptian King Pharaoh, who lived in the time of Moses: אמר אביטול ספרא משמיה דרב פפא פרעה שהיה בימי משה הוא אמה וזקנו אמה ופרמשתקו אמה ורוחב ידיו אמה לקיים מה שנאמר ושפל אנשים יקים עליה: that is, *Abuitol* the scribe said in the name of *Raf Papa* that the Pharaoh who lived in the time of Moses was one cubit tall, and had a beard one cubit long, and that his virile member was one cubit and a span in length, in fulfillment of what is said (Dan 4:14, or according to others v. 17): And the lowest of men He (namely God) sets over it, meaning over the kingdom. Concerning *Rabbi Ismael* and *Rabbi Jochanan*, the following is also written in the *Tractate Bava Mezia, fol. 84. col. 1.*: אמר רבי יוחנן איבריה דרבי ישמעאל כחמת בת תשע קבין. אמר רב פפא איבריה דרבי יוחנן כחמת בת חמשת קבין: that is, *Rabbi Jochanan* said that *Rabbi Ismael's* virile member had been as large as a wineskin holding nine *Kab*. (One *Kab*, however, holds as much as goes into 24 hen's eggshells, so nine *Kab* amount to as much as 216 eggshells contain.) *Raf Papa* said that *Rabbi Jochanan's* virile member had been as large as a wineskin holding five *Kab*.

Concerning *Bileam*, the following shameful matter is written in the *Talmudic tractate Sanhedrin, fol. 105, col. 1*: בלעם סומא באחת מעיניו הוא שנאמר וסתום העין קוסם באמתו היה כתיב הכא נופל וגלוי עינים וכתיב והמן נופל על המטה וגו': איתמר מר זוטרא אמר קוסם באמתו היה. מר בריה דרבנא אמר שבא על אתונו. מאן דאמר קוסם באמתו היה כדאמרן למאן דאמר בא על אתונו הדר כתיב הכא כרע שכב וכתיב התם בין רגליה כרע נפל שכב: that is, *Bileam* was blind in one of his eyes, and this is what is said (Num 24:3, 15): "He whose eye is closed." He prophesied by means of his manhood. It is written here (Num 24:4, 16): "Who fell down, and whose eyes were opened"; and there (Esth 7:8) it is written: "And Haman fell upon the bed, etc." It is reported that *Mar Sutra* said he prophesied by means of his manhood, as we have stated. According to the opinion of him who said that he committed sodomy with his she-ass, however, this is proven from the fact that it is written here (Num 24:9): "He crouched down and lay"; and there

(Judg 5:27) it is written (of *Sisera*): "He bowed at her feet, he fell, and lay down." Concerning these words, Rabbi *Solomon* writes in his commentary in the following manner: פה כריעה והתם ראית ביה נפילה בעילה אף כריעה והכא דכתוב נופל בעילה היא שבא על בהמתו; that is, just as the crouching there (Judg 5:27), accompanied by the falling, signifies a carnal act, so too does the crouching here (Num 24:9), where it is also written (v. 4) that he (namely *Bileam*) fell down, indicate a carnal act, namely that he committed sodomy with his she-ass. But is this not a diabolical perversion of Holy Scripture? First, it is reported that *Bileam* was blind in one eye, and this is proven from the fact that he calls himself in vv. 3 and 15 שתום העין *Setúm haájin*, which is falsely interpreted as meaning "he whose eye is closed or shut," whereas it in fact means the opposite, namely "he whose eyes are opened," as *Aben Esra* interprets it and as it is understood in the Chaldean translation of *Onkelos*; for which reason it is also plainly read in vv. 4 and 16: "He whose eyes were opened." Second, the words of v. 9, "He crouched down and lay," are interpreted as referring to *Bileam*, whereas they are spoken of the people of Israel and not of *Bileam*, as the text itself clearly demonstrates.

In the Talmudic tractate *Sanhedrin*, *fol.* 108, *col.* 1, the following is written concerning the people who lived at the time of the Flood, regarding the words of Gen 6:12, "For all flesh had corrupted its way upon the earth": אמר רבי יוחנן מלמד שהרביעו בהמה על חיה וחיה על בהמה הכל על האדם והאדם על הכל; that is, Rabbi *Jochanan* has said: this teaches us that they mingled the domesticated cattle with the wild animals, and the wild animals with the domesticated cattle, and all of these with human beings, and human beings with all of these. This, however, is once again a foolish interpretation of Scripture, for here the word "flesh," which in Hebrew is called *bâsar*, refers only to human beings, just as in the Arabic language the word *báscharon* likewise signifies human beings; and in this sense the word *bâsar*, or flesh, is also used in Isa 40:6. And in the second *column* of that same *folio* 108, the following is read: תנו רבנן שלשה שמשו בתיבה : וכלם לקו כלב ועורב וחם כלב נקשר עורב רק חם לקה בעורו; that is, Our rabbis teach: three kinds engaged in intercourse in the ark (Noah's little wives), and all of them were struck (or punished): the dog, the raven, and *Cham*. The dog is bound (to his little female); the raven spits out (the seed); and *Cham* was punished in his skin, because the black *Cus* descended from him.

The seventh reason why the Talmud is not the Word of God is this: that Holy Scripture is therein frequently twisted into a false meaning, and one word is substituted for another, with the declaration "read not thus, but rather thus," solely in order to prove whatever the rabbis wish to maintain. Hence one reads in the Talmudic tractate *Berachoth*, fol. 32, col. 1, as follows: אמר רבי אלעזר משה הטיח דברים כלפי מעלה שנ' ויתפלל משה אל יי' אל תקרי אל יי' אלא על יי' that is, Rabbi *Eliezer* has said that *Moses* let words fly against God, because it is reported (Num 11:2): And Moses prayed אל יהוה *El Jehova*, that is, to the Lord; read not אל *Jehova*, that is, to the Lord, but rather על יהוה *al Jehova*, that is, against the Lord. In the tractate *Shabbath*, fol. 119, col. 2, the following also stands: אמר ריש לקיש כל העונה אמן בכל כחו פותחין לו שערי גן עדן שנ' פתחו שערים ויבא גוי צדיק שומר אמונים אל תקרי שומר אמונים אלא שאומרין אמן that is, *Resh Lakish* has said that to everyone who speaks the Amen with all his strength, the gates of Paradise will be opened, because it is said (Isa 26:2): Open the gates, that the righteous people may enter, *shomer emunim*, that is, which preserves faithfulness. Read not *shomer emunim*, that is, which preserves faithfulness, but rather *she-omrim Amen*, that is, those who say Amen. Something similar is also found in the tractate *Sanhedrin*, fol. 119, col. 2, concerning the word *emunim*. And in the tractate *Bava Batra*, fol. 75, col. 2, it is written as follows: אמר ר' שמואל בר נחמני אמר ר' יונתן

שלשה נקראו על שמו של הק״בה ואלו הן צדיקים ומשיח וירושלים צדיקים הא דאמרן משיח דכתיב וזה שמו אשר יקראו ה׳ צדקנו וירושלים דכתיב סביב שמונה עשר אלף ושם העיר מיום יי׳ שמה אל תקרי שמה אלא שמה that is, Rabbi *Samuel*, son of *Nachmani*, says that Rabbi *Jochanan* said: Three are called by the name of the Holy and Blessed God, namely the righteous, the *Messiah*, and *Jerusalem*. As for the righteous, this is proven from what was said (from Isa 43:7). The *Messiah* (is called by the name of God, *Jehova*) because it is written (Jer 23:6): And this shall be his name, that one shall call him, Jehova who is our righteousness. *Jerusalem* (is so called) because it is written (Ezek 48:35): Thus it shall have eighteen thousand rods round about, and thereafter the city shall be called *Jehovah shammah*, that is, Jehova is there; read not *shammah*, that is, there, but rather *shemah*, that is, her name, meaning it shall be called Jehova. In the tractate *Eruvin*, fol. 19, col. 1, it is taught that the fire of hell has no power over the wicked Israelites, and the following reason is given for this: שעמדו על פתחה של גיהנם ומעלין כל אדם מישראל שיש לו מצות כרימון שנ׳ כצלח הרימן רקתך ואל תקרי רקתך אלא ריקנין שבך שמלאין מצות כרמון that is, because they are full of commandments (of God) like a pomegranate (is full of red seeds), as it is said (Song 4:3): *Kefelach harimmón rakkathech*, that is, your temples (your cheeks) are like a piece of a pomegranate. Rabbi *Shimon ben Lakish* has said: read not *rakkathech*, that is, your temples, but rather *rukkathech*, that is, your emptiness, for even those who are empty among you are stuffed full of commandments, as a pomegranate is full. In the tractate *Niddah*, fol. 73, col. 1, the following also stands: כל השונה הלכות בכל יום מובטח לו שהוא בן העולם הבא שנ׳ הליכות עולם לו אל תקרי הליכות אלא הלכות that is, whoever learns a *Halacha*, that is, a Talmudic ordinance, every day is assured that he is a child of eternal life, as it is said (Hab 3:6): *Halichoth olam lo*, that is, his ways are eternal. Read not *halichoth*, that is, ways, but rather *halachoth*, that is, ordinances. Similar examples are also to be found in the tractate *Pesachim*, fol. 49, col. 2, and *Sota*, fol. 13, col. 2, and *Sanhedrin*, fol. 22, col. 1, and *Chagiga*, fol. 14, col. 1, as well as *Gittin*, fol. 56, col. 2, and many other places.

The eighth reason why the Talmud is not the Word of God is that foolish and untrue explanations are put forward in it for why this or that came to pass. In the tractate *Sota fol. 13. col. 2.* it is written as follows: אמר רב יהודה אמר רב ואי תימא רבי חמא בר חנינא מפני מה מת יוסף קודם לאחיו מפני שהנהיג עצמו ברבנות: that is, *Rabbi Jehuda* said that *Raf*, or if you prefer, *Rabbi Chama*, the son of *Channina*, said: why did Joseph die before his brothers? Because he lorded it over others (and conducted himself in a domineering manner). And in the tractate *Nedarim*, at *fol. 32. col. 1.*, the following is read: א״ר אבהו אמר רבי אלעזר מפני מה נענש אברהם אבינו שנשתעבדו בניו למצרים מאתים ועשר שנים מפני שעשה אנגרייא בתלמידי חכמים שנ׳ וירק את חניכיו ילידי ביתו ושמואל אמר מפני שהפריז על מדותיו של הקב״ה שנ׳ במה אדע כי אירשנה ורבי יוחנן אמר שהפריש בני אדם מלהכנס תחת כנפי השכינה שנ׳ תן לי הנפש והרכוש קח לך: that is, *Rabbi Abhu* says that *Rabbi Elieser* said: why was our father Abraham punished, so that his children were in Egyptian bondage for two hundred and ten years? Because he compelled the disciples of the sages (who had studied the Law under him) into service (so that they had to fight against those who had taken his brother Lot captive as prisoners), as it is said (Gen 14:14): And he armed his trained men (or disciples) who were born in his house. *Samuel*, however, says (that it happened) because he multiplied his words beyond the attributes of God, as it is said (Gen 15:8): By what shall I know that I shall possess it? But *Rabbi Jochanan* said (that the reason was) because he separated the people (and returned them to the king of Sodom), so that they did not come under the wings or pinions of the Divine Majesty (that is, so that they were not converted to the true religion and faith in God), as

it is said (Gen 14:24) (that the king of Sodom had said to Abraham: Give me the people, but keep the goods for yourself). So too in the *tractate Sota, fol.* 10. *col.* 1., the following is to be read: מפני מה נענש אסא מפני שעשה אנגריא בתלמידי חכמים שנ' המלך אסא השמיע את כל יהודה אין נקי אין נקי מאי אין נקי אמר רב יהודה אמר רב אפילו חתן מחדרו וכלה מחופתה: that is, why was Asa punished (so that in his old age he was sick in his feet, as may be seen in 1 Kgs 15:23)? Because he compelled the disciples of the sages into service, as it is said (in v. 15 of the aforementioned chapter): But King Asa caused all Judah to be assembled by public proclamation, and no one was exempted. What does it mean, "and no one was exempted"? *Raf Jehuda* said that *Raf* said that even the bridegroom had to leave his chamber and the bride her bridal bed (and perform compulsory labor).

Also read in the *Jalkut chadash, fol.* 69, *col.* 2, *numero* 150, under the title *David*, from the *Jalkut Shimoni* on *Ezekiel, fol.* 72, *col.* 4, *num.* 377, is the claim that Adam was punished on account of the king of Tyre, namely Hiram, and the words read as follows: אמר הק"בה לחירם בשבילך קפחתי מיתה על אדם הראשון : that is, the Holy and Blessed God said to Hiram: on your account I punished the first man with death. Concerning Moses, it is also written in the aforementioned *Jalkut chadash, fol.* 129, *col.* 1, *numero* 45, under the title *Moshe*, as follows: משה שהכניס הערב רב תחת כנפי השכינה נענש על ידם שלא בא לארץ ישראל : that is, because Moses brought the mixed multitude (mentioned in Exod 12:38) under the wings of the Divine Majesty, he was punished on their account by not being permitted to enter the land of Israel. Concerning Jacob, a strange reason is likewise given in the aforementioned *Jalkut chadash, fol.* 91, *col.* 3, *numero* 161, as to why he was punished through his daughter Dinah and her violation, of which one may read in Gen 34:2, and it is written there as follows: בשביל שאמר יעקב ויקרא לו אל אלהי ישראל שמשמעותו שישראל שהוא יעקב הוא אלוה אמר לו הק"בה אני אלוה בעליונים ואתה בתחתונים בחמיה אפילו ומן הכנסת אינו נוטל שלוחה לעצמו ואתה נוטל שררה לעצמך לכן נענש בדינה : that is, because Jacob (as one may read in Gen 33:20) said, "And he called himself: Israel is God," which properly means that Israel, namely Jacob, is God, God said to him: I am God among those above (in heaven), and you wish to be God among those who are below (on earth); a servant of the synagogue does not make himself a prince, and yet you make yourself a prince! Therefore he was punished through Dinah. But is this not once again a horrifying Jewish distortion of Scripture? For the words of Gen 33:20 must not be interpreted in the manner described, as though they should mean "And he called himself: Israel is God," but rather "And he called upon the name of the mighty God of Israel." How then can this serve as proof that Jacob presented himself as a god on earth and was punished for it?

Since it is now sufficiently evident from the foregoing what a worthless book the *Talmud* is, inasmuch as it contains blasphemous things against the Divine Majesty, no small number of matters that run directly contrary to Holy Scripture, many gross lies and tasteless fables, and foolish interpretations of Holy Scripture; whereas in the New *Testament*, on the other hand, nothing is found but pure truth and comforting instruction on how one ought to serve God and one's neighbor and attain eternal salvation: the Jews have absolutely no cause to despise it in the manner indicated in the preceding seventh chapter, but ought rather, from the contents of the New *Testament* and of their *Talmud*, to recognize and confess that the former is a divine book, while the latter is a godless book that leads into great error and darkness. This is confirmed by the words of Ps 143:3 and Lam 3:6, "He has set me in darkness, like those who are eternally dead," which are expounded in the Talmudic tractate *Sanhedrin*, fol. 24, col. 1, with reference to the Babylonian *Talmud*, where it is written as

follows: בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם אָמַר יִרְמְיָה זֶה תַּלְמוּד שֶׁל בָּבֶל, that is: "He has set me in darkness, like those who are eternally dead. Rabbi Jeremiah has said: this is the Babylonian Talmud." Concerning these words, Rabbi Solomon Jarchi writes that this *Talmud* is called a darkness for the following reason: שֶׁאֵין נוֹחִין זֶה עִם זֶה וְתַלְמוּדָם סָפֵק בְּיָדָם, that is, because they (namely, the Talmudic teachers) are not in agreement with one another, and their teaching is doubtful in their own hands. If, then, the *Talmud* is, according to its own teaching, a darkness, what light can one vainly seek within it that is supposed to show the way to salvation? It is likewise to be rationally concluded from all the foolish things and tasteless fables pointed out in this chapter that what was adduced above in the first chapter from Jewish books, namely that everything contained in the *Talmud* is the Word of God, is pure fabrication and false pretense.

But if the Talmud is such a wicked book, how does that square with what is written in the tractate *Kidduschin, fol.* 40, *col.* 2, where it is taught: תלמוד גדול שהתלמוד מביא לידי מעשה, that is, "The Talmud is great, for the Talmud leads to practice, or exercise"? If one wishes to understand this as meaning that it leads men to blasphemy, lying, perversion of Scripture, and other shameful vices, then such words are true, as has been sufficiently demonstrated from what preceded. But if one wishes to say that it guides men toward the fear of God and the duty owed to God and one's neighbor, then it is untrue. With that, however, let enough be said on the matter.

Chapter IX.

In which it is shown in how many different ways the Law is expounded according to the teaching of the Jews, and how unreasonably they interpret it in many places, and also what the cause of their lack of understanding in the interpretation of Scripture is.

Although in the preceding chapter many foolish Jewish interpretations of Holy Scripture were brought to light, of which not the slightest trace is to be found in the New Testament, the godless Jews nevertheless have the audacity to claim slanderously that the holy Evangelists and Apostles were ignorant men who falsely cited and perverted the Holy Scripture of the Old Testament, and who sometimes adduced something as proof of their assertions that is entirely unsuited to that purpose; I have therefore deemed it necessary to show in this chapter in how many ways the Law can be expounded according to the teaching of the Rabbis, and in how unreasonable and absurd a manner they are accustomed to citing the Word of God in support of their invented foolishness.

Regarding the methods of interpreting the Law, Rabbi *Salomon Jarchi* writes on the words of Gen 33:20, "And he (namely Jacob) called upon the name of the mighty God of Israel," in the following manner: רבותינו דרשו שהק"בה קראו ליעקב אל . ודברי תורה כפטיש יפוצץ סלע מתחלקים לכמה טעמים, that is, our Rabbis interpret this to mean that God called Jacob a mighty GOD, and the words of the Law are like a hammer that shatters a rock asunder, and they are divided into many meanings. And in the Talmudic tractate *Sanhedrin*, fol. 34, col. 1, on the words of Jer 23:29, **"Is not my word like a fire, says the LORD, and like a hammer that breaks the rock in pieces?"**, the following is taught: מה פטיש זה מתחלק לכמה ניצוצות אף מקרא אחד יוצא לכמה טעמים, that is, just as a hammer is divided into many sparks, so too does a single verse (of Holy Scripture) have many meanings or interpretations.

It also stands in the tractate *Sopherim*, in the sixteenth chapter, fol. 13, col. 3, in the Amsterdam Talmud, as follows on this matter: אמר רבי ינאי תורה שנתן הקב"ה למשה נתנה לו בארבעים ותשע פנים טמא וארבעים ותשע פנים טהור שנאמר דגלו בגימטריא ארבעים ותשע הוא, that is, Rabbi *Jannai* said: God gave the Law, which He gave to Moses, to him in such a way that a thing can be considered unclean in forty-nine ways and clean in forty-nine ways, as it is said (Song 2:4): ודגלו *Vediglo*, that is, **"And his banner,"** for the word *Vediglo*, through *Gematria* (when the letters are converted into a number), yields forty-nine. But if this is not an absurd interpretation of the passage *Vediglo*, how can it be applied to the methods of interpreting the Law, given that not the slightest mention of the Law and its interpretation is made there? One could just as well prove by such a method that the Jews are to be regarded as blockheads in two hundred and sixty ways, because Gen 20:17 reads וחמורו *Vachamoro*, i.e., **"And his donkey,"** since this yields two hundred and sixty by *Gematria*. Likewise, in the book *Pesikta rabbetha* (or *rabbesa*), fol. 23, col. 1, it is read: התורה נדרשת בארבעים ותשע פנים, that is, the Law is explained in forty-nine ways.

In general, however, it is held and taught among the Jews that the Law can be interpreted in seventy ways, concerning which it is written in the *Baal Turim* on the word שמע *Schema*, **hear,** *Deut* 6:4, as follows: עין דשמע גדולה שע' שמות יש לישראל ונתן להם תורה שיש לה ע' שמות ונדרשת בע' פנים (which makes seventy in number) is great, because *Israel* has seventy names, and (God gave them) the Law, which has seventy names, and the same is also interpreted in seventy ways, in order to make a distinction among the seventy nations. And in Rabbi Menachem of Recanati's commentary on the five books of Moses, *fol.* 61, *col.* 2, in the *Parascha Vajeze Jaacob*, these words appear: שבעים פנים לתורה הכל אמת, that is, the Law has seventy ways (of interpretation), and they are all true. Likewise, in the book *Mattath jah fol.* 46, *col.* 1, in the *Parascha Bechukkothai*, the following is read on this subject: כמי שיש להקדוש ברוך הוא ע' שמות כך תורה נדרשת בע' פנים עד ע' שמות של הקדוש ברוך הוא, that is, just as the holy and blessed God has seventy names, so the Law is interpreted in seventy ways, in consideration of the seventy names of the holy and blessed God. That the Law is interpreted in seventy ways is demonstrated by Rabbi Bechai in his commentary on the five books of Moses, in the Parascha *Mischpatim*, *fol.* 99, *col.* 4, with the word להורתם *lehorót ham*, which appears in Exod 24:12 and means "to teach them," in a laughable manner with these words: תמצא להורתם הלמ"ד והמ"ט שבעים ובתמצע תורה והו שבעים פנים לתורה, that is, you find in the word להורתם *lehoróthам* the Lamed and the Mem (or the letters L and M, of which the former is the first and the latter the last letter of the word), which together make seventy in number, and in the middle תורה *Tórah* (namely, between the two letters Lamed and Mem, the letters He, Vav, Resh, Tav, which, when rearranged, form תורה *Tórah*, meaning the Law), and this indicates that the Law is interpreted in seventy ways. Is this not a hair-splitting proof? In the *Jalkut chadäsch*, *fol.* 169, *col.* 3, numero 24, under the title *Tóra*, from the book *Zijóni*, *fol.* 10, it is also written as follows: התורה נדרשת בשבעים פנים ולכן אינה נקודה בספר תורה שאז כל השבעים פנים בכח ובפועל אבל אילו היתה נקודה בלית לא היה לה רק על דרך הנקודה והקראה, that is, the Law is interpreted in seventy ways; for this reason there are no points (or *vocales*) in the book of the Law, because in this way all seventy modes are present *potestate & actu*, that is, in potentiality and in actuality; but if the points or *vocales* were present in the book of the Law, it could only be interpreted according to the points and as it is read. On this subject, the following also appears in Rabbi Bechai's commentary on the five books of Moses, *fol.* 197, *col.* 1, in the Parascha *Vaëthchannán*: התורה היא נדרשת לכמה טעמים עד שאמלו תיבה אחת היא מתפרשת לכמה ענינים לפי הנקוד, that

is, the Law is explained in manifold senses, such that even a single word is interpreted in many different ways, depending on how it is pointed and what *vocales* are assigned to it.

For this reason, it is considered among the Jews to be nothing at all absurd when the rabbis interpret a matter in a manner that runs entirely contrary to itself, and one holds it to be clean while another holds it to be unclean, one holds it to be permitted while another holds it to be forbidden; rather, they are of the opinion that both are true and are the Word of God. This is written in the commentary of *Rabbi Menáchem of Recanat* on the Five Books of Moses, *fol.* 98, *col.* 2, in the Parashah *Vajischma Jethro*, on the words of Exod 20:1, "And God spoke all these words," as follows: א"ל כמטכת חטינה בעלי אסופות אלו תלמידי חכמים שיושבין אלו אוסרין ואלו מתירין אלו מטמאין ואלו מטהרין אלו פוסלין ואלו מחדין הללו הללו מם גס כן מן התורה : והללו אוסרין שמא יאמר אדם היאך אני למד מעתה תלמוד לומר וידבר אלהים את כל הדברים האלה לאמור כולן אל אחד נתנן פרנס אחד אמרן מפי אדון כל המעשים ב"ה ואמרו תלמוד אחד היה לו לרבי מאיר שהיה מטהר את השרץ במ"ט פנים כל זה הוא כי בדבור אשר נאמר עליו קול גדול ולא יסף היו בו כל הפנים המשתנים המתהפכים לטמא וטהור לאסור ומותר לפסול וכשר כי לא יתכן להאמין שיהיה הקול ההוא חסר כלום ולכן בגודל הקול היו הדברים מתהפכין מכל צד זה לעומת זה וכל אחד ואחד מן החכמים קבל את שלו כי לא הנביאים בלבד קבלו מהר סיני אלא אף כל החכמים העומדים בכל דור ודור כי כל אחד קבל את שלו שנאמר את כל הדברים האלה דבר יי' את כל קהלכם ועל הענין הזה אמרו אלו ואלו דברי אלהים חיים הם כי אם היה אחד מהם טועה בקבלתו לא היה אומר כך ואלו הם שבעים פנים שיש לתורה המתהפכין לכל צד כי נחלק הקול ההוא לע' ענפין כאשר בארנו: that is: Our rabbis, of blessed memory, have said in the tractate *Chagiga* (*fol.* 3, *col.* 2): The men of the assemblies are the disciples of the wise (that is, the wise men, who are often called merely disciples of the wise), who sit in the assemblies and study the Law; these hold a thing to be clean, those hold it to be unclean; these hold it to be right, those hold it to be wrong; these permit it, those forbid it. Perhaps someone might (become doubtful and) say: how then shall I now learn (since I do not know which one teaches rightly and which wrongly)? But such a person must consider that it is said: "And God spoke all these words, saying" (so everything is indeed God's Word, and he need not doubt any of it). One Father gave them all, one Ruler spoke them all, they all came from the mouth of the Lord of all works, the holy and blessed God. It is also said that *Rabbi Meir* had a disciple who declared vermin to be clean in forty-nine different ways. All of this is because in that speech (which God delivered to the children of Israel at the proclamation of the Law), of which it is said (Deut 5:22) that it was a great voice and nothing was added to it, all the different modes were contained, which are distinct from one another and can be turned toward the clean and the unclean, the forbidden and the permitted, the wrong and the right; for one must not believe that there was anything deficient in that voice. Therefore those words, on account of the greatness of the voice, turned on all sides against one another, and each one among the wise learned his own portion. For not only did the prophets receive (their teaching) from Mount Sinai, but also all the wise men who arise in every generation (received their teaching from there); for each one received his own portion, as it is said (Deut 5:22): "All these words the Lord spoke to your whole assembly." And for this reason they say (namely, our wise men): this and that is the Word of God (that is, the one who holds a thing to be clean, permitted, and right speaks the Word of God just as much as the one who holds it to be unclean, forbidden, and wrong). For if one had erred in his *Cabbala* (or tradition and teaching), it would not have been said thus. And these are the seventy modes which the Law possesses, which turn on all sides; for that same voice (through which the Law was given) was divided into seventy branches, as we have explained. That all the wise men in all ages derive their teaching from Mount Sinai is also

taught in *Schemoth rabba*, at the end of the 28th Parashah, *fol.* 118, *col.* 1. It is thus evident from this that all rabbinic teachings, however much they may run contrary to one another and consist of whatever they will, are supposed to be the Word of God. Hence it also follows that when someone says or teaches something that does not please others, and he merely says that he learned it through the *Cabbalam*, or tradition, no one may contradict him; this is taught in the Talmudic tractate *Rosch haschana*, *fol.* 19, *col.* 1: דברי קבלה כדברי תורה דמו: that is, the words of tradition (or oral teaching) are equal to the Law.

Indeed, it is taught by the foolish rabbis that every single verse of Holy Scripture can be interpreted in sixty times ten thousand ways, concerning which the book *Les arjeh fol. 96. col. 4.* contains the following written passage: הנה משה רבינו ע״ה מחמת האור הגדול שהיה בו יכול לדעת כל התורה כולה בס׳ רבוא פירושים כדאיתא בספר כוונות האר״י זל״ו that is, Behold, our teacher *Moses*, upon whom be peace, was able, by virtue of the great light that was within him, to know the entire Law with its sixty times ten thousand interpretations, as may be seen in the book *Cavvanoth* (or *Cavvónos*) of *Rabbi Isaac Lúrja*, of blessed memory. Likewise, in the ninth *Ofan* of the book *Megalle amykoth fol. 3. col. 2.*, the following is to be found: הנה מלת שרף בגימ׳ ששים רבוא.

פרצופים יש בעולם כנגד ששים רבוא אותיות התורה וכן יש לכל אות בתורה גם כן ששים רבוא פרצופים ששים רבוא פשטים : that is: Behold, the word שרף *Saraph* signifies (through *Notaricon*) a mystery, namely six hundred thousand forms (for the *Shin* or *Sh* signifies *Schischim*, sixty; the *Resch* or *R*, *Ribbo*, that is, ten thousand; and the *Pe*, *Parzúphim*, that is, forms), which exist in the world, in correspondence with the six hundred thousand letters of the Law. Likewise, every single letter of the Law has six hundred thousand forms and six hundred thousand literal meanings. And in the *Jalkut chadash*, fol. 155, col. 1, numero 34, under the title *Neschamoth*, drawn from the book *Cavvanoth*, fol. 53, col. 2, and fol. 54, col. 1, the following is read: כללות הנשמות הם ששים רבוא והתורה היא שורש הנשמות דישראל ויש ששים רבוא פירושים לכל פסוק שבתורה וכל נשמה ונשמה כפי עצמה נתהוה מפירוש כל אחד יקרא התורה כפי הפירוש המגיע לו אשר משם נבראת נשמתו ויש כמה נשמות שכוללות כמה פירושים ומשה רבינו ע״ה היה כלול מכל הששים רבוא ובכל לילה כשהאדם ישן אם זוכה עולה נשמתו וקרא שם הפ׳ השייך לו בפסוק אחד ובלילה אחרת בפסוק אחר וששים רבא פירושים אלו בפשט הפסוק וכגון באגדה ובקבלה : that is: The total number of souls amounts to six hundred thousand (that is, six hundred thousand), and the Law is the foundation (or origin) of the Israelite souls; and every single verse that is in the Law has six hundred thousand interpretations. Likewise, every soul is in itself formed from one interpretation, and in the future each person will read the Law according to the interpretation that pertains to him, from which his soul was created. There are also many souls that comprehend many interpretations within themselves, and our teacher *Moses*, upon whom be peace, was composed of all six hundred thousand together. Also, every night when a person sleeps, provided he is worthy of it, his soul ascends (into Heaven) and reads there the interpretation that belongs to him in one verse, and on another night in another verse; and these six hundred thousand interpretations exist in the plain or literal sense (of the Law), and just as many exist also in the *Aggada* (that is, the fabulous narratives), and no fewer in the *Cabbala*, or tradition. But let this suffice concerning the methods by which the Law is to be interpreted.

Concerning the irrational citations and interpretations of Holy Scripture, these are very common in Jewish writings, as can be seen in many places in this my work; yet, for further confirmation of my assertion, I wish to point out still more such follies here, in the course of which many ridiculous

fables will likewise come to light. In the first book of Moses, chapter 3, v. 23, it is written: “And the LORD God drove him (namely Adam) out of the Garden of Eden, that he might till the *Adamah*, that is, the earth.” And in the following chapter 4, v. 14, it is read that Cain spoke thus to God: “Behold, you have driven me out this day from this *Adamah*, that is, earth.” What these words are supposed to mean, however, is to be sought in the book *Emek hammelech*, fol. 179, col. 4, and fol. 180, col. 1, under the title *Schâar ólam habberiah*, in the chapter which is called *Schâar Schéva arazóth*, that is, the chapter concerning the seven earths; and the entire chapter, which I wish to set down here because it contains many foolish things about the seven earths that are supposed to exist, reads as follows: העולמות הקדושים הם מקיפים זו למטה מזו עד טבור הארץ: והארץ הנקראת תבל היא באמצע ונמצא שיש שבע שמים מקיפים שבעה ושבעה מוצקות. וכמו שהרקיעים הם סובבים למעלה כך סובבים למטה ובשבע כדורים עגולים הם הרקיעים וכתוכם שבע ארצות. ועוד וזה לא נתן למפלגי חוכמין הם בעלי התכונה שהם היו מחלקים כל שבעה אקלימים של מדות הארץ אלא הם סוד גדול מרזי התורה שכולם נבראו לעונשים קשים של הרשעים משדין רוחין ולילין שהם הכת השלישית של השדים שהם פרים ורבים כבני אדם ואוכלים ושותים ומתים והם משה ארצות אשר תחתינו כנזכר במסכת חגיגה ובזוהר פרשת ויקרא והשבעה ארצות הם זו למעלה מזו כמו אותם השבעה רקיעים שהם א׳ למעלה מזו. ואלה שמותם ממטה למעלה: א׳ ארץ התחתונה ב׳ אדמה ג׳ ארקא ד׳ גיא ה׳ נשייה ו׳ ציה ז׳ תבל שהיא למעלה מכולם והוא תחת מקור החיים שנאמר והוא ישפוט תבל בצדק וכשגרש אדם הראשון מגן עדן שלחו הקב״ה לארץ התחתונה שהיא מקום חושך שאין שם שום דבר ולא משמש כלום כי הרקיע הנקרא וילון הוא חושך ואינו משמש כלום כי אין בו מאורות כי הלבנה לית לה מגרמה כלום. וכיון שנכנס שם אדם הראשון נפל עליו פחד ואימה חשיכה גדולה מאוד ולהט החרב המתהפכת היה מלהט ככל צד ופנת הארץ ההיא עד שלא היה לו מקום להסתיר שמה כי הוא גרש בערב שבת מגן עדן וישב שם כל יום השבת עד מוצאי השבת והרהר בתשובה היה מעלהו הקב״ה על האדמה שהיא שניה פחותה למעלה שנאמר וישלחהו יי׳ אלהים מגן עדן לעבוד את האדמה. ובהאדמה הזאת יש בה אור קמאי מהרקיע שלו וצורת כוכבים ומזלות שם . ושם הם. צורות בני אדם ענקים גבהי קומה שנולדו מאדם הראשון בק״ל שנה שהוליד שדין רוחין ולילין והיתה לילית באה בעל כרחו של אדם ומתחממת ממנו והם תמיד עצבים כיגון ואנחה ואין ביניהם שמחה כלל. ומתת הללו יכולים לפרות ממנה לתבל הזאת שאנחנו עומדים עליה והם נעשים מזיקים וחזרים לשם ומתפללים תפלות לאל בורא עולם והם מתישבים במקומם וזורעים זרעים באדמה וצומחים וזורעים אותם בדישה ואוכלים ולא יש שם חטה ולא שום אחד משבע המינין שנשתבחה בהם ארץ ישראל. במקום הזה נולד לו קין והבל. כיון שחטא קין הוריד אותו הקב״ה לאותו מקום הנקרא ארץ שנאמר הן גרשת אותי היום מעל פני האדמה מאותו המקום הנקרא אדמה והייתי נע ונד בארץ כיון שגורש מהאדמה ונדחה משם אמר והיה כל מוצאי יהרגני הוא סוד להט החרב המתהפכת בכל מקום היה מסבב ומתלהט עליו להרגו. והיה מפחד מאוד והחזר בתשובה והיה מעלהו הקב״ה לארקא והיה מוליד שם בנים. בארקא הזאת יש אור המאיר מהשמש וזורעים זרעים ונוטעים אילנות ולא יש שם חטים ומשבעת המינים כלל. כל אותם הדרים שם הם מבני קין ויש להם לכל אחד שני ראשים יש מהם גבהי קומה ויש מהם קטני הקומה ואין פהם דעת שלימה ומיושבת כשאר בני ארס המושבים בתבל ולפעמים הם צדיקים וחוזרים מרעה לטובה ולפעמים הם חוזרים לרעה לחזק לבני אדם שכבצן. והם מתים כשאר בני אדם. מהנה אדם היה באדמה עד שנולד שת ומשת עלה למעלה שלשה ארצות היה מסבב ועולה עד שבא לתבל שהיא השביעית שאנחנו דרים מתוכה שהיא עליונה על כולם כיון שעלה היה יוצא לע״ח ממקום בית המקדש שנקרא מאזן השמות שבהן דיורו בתם. והם ארמה שנאמר מזבח אדמה תעשה לי. והיה מדלג אדם הראשון שלשה ארצות גברא נשייה צייה. גיא הוא מקום גדול ורחב מאוד כי שם הוא אורן של גיהנם כי הגיהנם נקרא גיא.

That is: the holy worlds surround one another, so that one is beneath the other, such that the navel (that is, the center) of the earth, which is called *tebhel*, is in the middle; and it is found that there are seven heavens which surround it, as it is said (Zech 4:2): “And indeed seven pipes.” Just as the firmaments surround from above, so too do they surround from below, and in the seven round globes, that is, spheres, are the firmaments, and within them the seven earths. This mystery, however, was not given and revealed to those who divide the boundaries, namely the astronomers, who have

divided all seven climates of the measurements of the earth; rather, they are a great mystery, among the mysteries of the Law: for they were all created for the severe punishments of the wicked, who have been transformed into devils, spirits, and night-witches, which are the third order of devils, who are fruitful and multiply like human beings, and eat, and drink, and die; and they are from the six earths which are beneath us, as is mentioned in the (Talmudic) tractate *Chagiga* and in the *Sohar* in the *Parascha Vajikra*. The seven earths are also arranged one above the other, just as the seven firmaments are, one above the other; and they are named, from the bottom upward, as follows. The first is called *Erez hattachtónah*, that is, the lowest earth; the second *Adamáh* (or *Adómoh*); the third *Arka*; the fourth *Gè*; the fifth *Neschija*; the sixth *Zija*; and the seventh *Tébhel*, which is the highest of them all and lies beneath the springs of life, as it is said (Ps 9:9): "And He will judge the *Tébhel*, that is, the earth, with righteousness." Now when the first man (*Adam*) was driven out of Paradise, the holy and blessed GOD banished him into the *Erez hattachtónah*, that is, the lowest earth, which is the place of darkness, where there is absolutely nothing and which serves no purpose whatsoever, for there are no fruits therein, inasmuch as the moon has nothing of its own. And after *Adam* had entered therein, a fear and terror came over him, and a very great darkness, and the blade of the turning sword (mentioned in Gen 3:24) gleamed on all sides and corners of that earth, so that he had no place therein to hide himself: for he was driven out of Paradise on the eve of the Sabbath, and sat therein throughout the entire Sabbath until its end, and thought upon repentance (that he wished to do penance for the sin he had committed); and the holy and blessed GOD caused him to be brought up to the *Adamáh*, which is the second earth from the bottom upward, as it is said (Gen 3:23): "And the LORD God drove him out of Paradise, that he might till the *Adamáh*, that is, the earth." Upon this *Adamáh* there is a light which shines from its firmament, and there are found therein the forms of the stars and planets. As for the form of the human beings therein, there are giants of great bodily stature, who were begotten by the first man (*Adam*) during those hundred and thirty years in which he begot devils, spirits, and night-witches; for *Lilith* (or *Lilis*) came to *Adam* against his will and was inflamed by him (that is, lay with him); and those beings are always sorrowful, in affliction and sighing, and there is no joy whatsoever among them. Such hosts of evil spirits can also fly from that *Adamáh* into this *Tébhel*, or earth, upon which we stand, and are made into harmful devils, and they go back again and offer their prayers to GOD the Creator of the world, and remain in their place, and sow seed upon the earth, which grows up, whereupon they thresh the fruit and eat it. There is, however, no wheat therein, nor any of the seven kinds of fruits for which the land of Israel is praised. In this place *Cain* and *Abel* were born to him (to *Adam*): but when *Cain* had sinned, the holy and blessed GOD drove him down into that place which is called *Erez*, as it is said (Gen 4:14): "Behold, you have driven me out this day from the *Adamáh* (from that place which is called *Adamáh*), and I must be a fugitive and a wanderer upon the *Erez*." When he was driven from the *Adamáh* and expelled from it, he spoke (the words of Gen 4:14): "It will come to pass that everyone who finds me will kill me." And this signifies the mystery of the blade of the turning sword, which turned against him on all sides and gleamed to slay him. And it came to pass that out of great fear he thought upon repentance, and the holy and blessed GOD caused him to be brought up to the *Arka*, and he begot children therein. Upon this *Arka* there is a light which shines from the sun, and seeds are sown therein and trees are planted, but there is neither wheat therein nor any of the seven kinds of fruits. All those who dwell therein are from the children of

Cain, and each of them has two heads. Some of them are tall of body, but some are very small, and they do not have the complete and steadfast knowledge that the other human beings who dwell upon the *Tébhel* possess. They are also sometimes righteous or pious and turn from evil to good; but sometimes they turn to evil, in order to do harm to the people who are here upon the *Tébhel*, and they die like other human beings. But behold, *Adam* remained upon the *Adamáh* until *Seth* was born, whereupon he ascended and passed through three earths, and continued ascending until he came to the *Tébhel*, which is the seventh earth upon which we dwell and the highest of all seven; and when he had ascended, he came forth into this world from the place of the Temple (at Jerusalem), which is called by the same names as those places in which he had previously dwelt, namely *Erez* and *Adamah*, as it is said (Exod 20:24): "Make me an altar of *Adamah*, that is, earth." Thus the first man (*Adam*) leaped over three earths, namely *Ge*, *Neschia*, and *Zija*. *Ge* is a very great and extensive place, for therein is the length of Hell, inasmuch as Hell is called *Gê ben Hinnom*, that is, the Valley of the Son of *Hinnom*; and behold, upon those three earths, *Ge*, *Neschia*, and *Zija*, all those who built the tower at Babel were scattered, and they begot sons and daughters therein. The holy and blessed GOD, however, caused them to be brought thither through the mystery of *Gilgul* (that is, the transmigration of souls from one body into another, of which a detailed account is to be given below in the first chapter of the second part), on account of the sin of having built the tower through an impure name of an evil spirit, as it is said (Gen 11:4): "And let us make a name," that is, properly speaking, through the power of an impure name, as we have explained. And because the place of the earth *Gê* is near to the place of the element of burning fire, those people who dwell therein in all glory have wealth and precious stones. Whoever among the people who dwell here in the *Tebhel* comes thither, either through the transmigration of souls or is brought thither by them out of desire and longing for that wealth, to him they give thereof. Sometimes one also ascends to the place called *Neschia* (from *Nascha*, which means to forget), because he is forgotten there like a dead man from the heart, and then descends again to the place *Gê*, so that he does not know from which place he came. Behold, this place *Gê* is in the middle of the seven earths, and is called *Gê ben Hinnom*, that is, the Valley of the Son of *Hinnom*, and from it a strip extends into this *Tebhel*, which is likewise called *Gê ben Hinnom* after its name, because it is the place of the Valley of the Son of *Hinnom* which lies near Jerusalem, as it is said (Isa 31:9): "He who has his fire in Zion and his furnace in Jerusalem." All those people who dwell in *Gê* understand the art of sorcery, and are more skilled in this art than others. They sow seed and plant trees, but there is therein neither wheat nor any of the seven kinds of fruits. The fifth earth is called *Neschija*, and therein are small and short people who in the German language are called dwarves, and they have no noses; rather, in the place of noses they have two holes through which the breath passes that they draw in; and everything they do they forget immediately, and for this reason this earth is also called *Neschija*, which signifies forgetfulness: for behold, the nose causes memory, as it is said (Isa 48:9): "And for the sake of your praise I will stop up my nostrils for my own sake" (that is, as it is here intended to be interpreted: I will stop up my nostrils so that I may forget your sins), because memory blows through it to everything that is fitting for it. They also sow and plant trees, but there is therein neither wheat nor any of the seven kinds of fruits. The sixth earth is called *Zija*, and the place corresponds to its name (for צִיָּה *Zija* means a dry and arid place). It is entirely dry, and the people therein are beautiful in form and appearance, and they seek and search for spring water or rivers. They go into

the midst of the water, and sometimes ascend through the water into this *Tebbel*, or earth, upon which we dwell. Among those people there is more faith or fidelity than among other people, and among them are good inhabitants and great wealth. They sow little on account of the dryness which is therein, and plant trees, but they do not thrive; and all their desire and longing is directed toward devouring the people who are from here, namely the earth called *Tebbel*. Of all the seven earths mentioned, there is none where the inhabitants have bread, except the people who are here, because the *Tebbel* is the highest of all. There is also a brief summary of the likeness of those earths upon this earth *Tebbel*, and it has those same names of the seven earths and their nature, and therein dwell various peoples differing from one another, as it is said (Ps 104:24): "How manifold are your works, O LORD! You have ordered them all wisely." In the *Parascha Vajikra* the same author (namely Rabbi Shimon ben Jochai, in the book *Sohar*) also says that between those seven earths are Paradise and Hell with their seven dwellings; and that *Raf Hamnuna* was punished for this reason, because he was unwilling to believe it, as is reported therein in the *Sohar*. These are the words of the book *Emek hammelech*, from which it may be seen how foolishly the Holy Scripture is therein adduced and interpreted as proof.

Occasioned by this Jewish foolishness concerning the seven terrestrial spheres, I must report yet further what is found on this subject in the Rabbinical books. In the great *Jalkut Rubeni*, at *fol. 2. col. 4.*, from the book *Chésed Abraham*, the names of the aforementioned seven earths appear in a somewhat altered form, and they are there called ארץ *Erez*, אדמה *Adamáh*, חרבא *Chárba*, יבשה *Jabbáscha*, ארקא *Arka*, תבל *Tébhel*, and חלד *Chéled*, and thereafter follows: ויש מהם שראשו להם ש"סה מיני בריות יש בתבל שמהם שראשו דומה לארי וגופו לאדם. דומה לאדם וגופו לארי. ויש מהם שראשו דומה לנחש וגופו דומה לאדם ויש מהם להיפך. יש להם ב' ראשים ד' ידים וגוף אחד וכרס אחד וב' רגלים. וכשיושבים חומים לאדם אחד וכרס אחד ושני רגלים. ולא עוד אלא בשעה שהם אוכלים ושותים חומים לכ' בני אדם וכשהם אוכלים עושים מריבה זה עם זה ואומרים זה לזה אתה אכלת יותר ממני : ואתה שתית יותר ממני that is: there are in those same three hundred and sixty-five kinds of creatures (namely, human beings). On the *Tebhel* there are some whose head resembles a lion but whose body resembles a man; others whose head resembles a man but whose body resembles a lion. Some have a head like a serpent and a body like a man; with others, however, the reverse is the case. Some have two heads and four hands, and one body, one belly, and two feet; and when they sit together, it appears as though they were but one person, with one belly and two feet. Moreover, at the time when they eat and drink, they appear to be two persons; and when they eat, they quarrel with one another, and one says to the other: you have eaten more than I, and drunk more than I. Concerning this, the following is also read at *fol. 3. col. 1.* in the aforementioned great *Jalkut Rubeni*, from the book *Sóde rase*: יש דומה מיני בריות של אדם. וש"סה ועל תבל חרים וגבעות וגו' ראשו לאדם : וגופו לארי ויש להיפך. ויש שראשו כנחש ויש כשור ויש בב' ראשים וד' ידים וגוף אחד וכרס אחד וב' רגלים ועל תבל עתיד הקב"ה לשפוט שנאמר והוא ישפוט תבל בצדק that is: On the *Tébhel* there are mountains and hills, *etc.*, and three hundred and sixty-five different kinds of human beings. Some have a head like a man and a body like a lion, but with others the opposite is the case. Some have a head like a serpent, others like an ox; some have two heads, others have three heads, and four hands, and one body, as well as one belly and two feet; and the holy, blessed God will execute His judgment over the *Tébhel*, as it is said (Ps 9:9): *And He will judge the Tébhel with righteousness.*

The following is also written in the book *Schalschéleth hakkabbála fol. 75. col. 1. 2.* concerning such strangely formed human beings: אומרים שאחד חילוק חילוק הלשונות השי"ת ברא כמה מיני מונסטר בלע"ז

משונות בכמה מקומות ואזכיר לפניך קצתם באפריקה יש בריות משונות שהם אנדרוגינוס ומשתמשים זה בזה. בגלילות סוטיאה יש אנשים שאין להם אלא עין אחד במצחו. באינדיאה יש שאין להם פה לאכול ולשתות. בהרי אינדיאה יש מין אדם שיש לו זנב ואין להם מנהג אדם. ויש מין שיש לו גוף סוס וראש איל ויש במצחו קרן שמאיר מאד. ויש מין אדם שיש לו ג׳ שורות שינים וראש אדם וגוף אריה. ויש מין אדם שאין אלא רגל אחד וכף רגלו רחבה ורצים מאד. יש מי שאין לו גרגרת ועיניהם על השדרה. ויש מי שגופם מלא צמח ושיניהם כמו של כלב. בסוטיאה יש מי שיש להם צורת אדם ורגליהם כסוס ונקראו סטירחש. ויש מין בריות שבזמן הקיץ נהפכים בצורת זאב ובזמן הקור שבים בצורת אדם ועובדים מזל מאדים וזובחים לפניו אנשים. בליביאה יש אנשים שונאים ראיית האור ואינם אוכלים בעל חי. ויש אנשים שאינם הולכים ברגליהם אלא משמימים הראש בין ירכיהם והולכים. באתיופיאה יש מי שאין להם נחירים. ויש מי שאין לו אוזן ויש מי שאין לו פה אלא נקב קטן, שעם קנה שותים. בגלילה שמצד מערב יש מי שאזניהם כל כך גדולים שמכסים כל גופם. בגלילות ארכיאה יש אנשים קטנים מאד ונשיהם יולדות בנות ה׳ שנים ובהיות בני ח׳ שנים מוקימים ויש להם מלחמות גדולות עם מין הגרובה שמכלים מהם מאד. באתיופיאה יש מין אדם שעומדים כמעורות ואין להם דבור אלא קול הברד;
That is to say: it is said that the holy and blessed GOD, after the division of the languages, created many kinds of misshapen human beings, who are scattered across many places, and I will report to you some of them. In Africa there are various human beings who are simultaneously of male and female sex (and contrary to nature), and who lie with one another. In the borders of Scythia there are human beings who have only one eye on their forehead. In India there are those who have no mouth with which to eat and drink. In the Indian mountains there is a kind of human being that has tails and observes no human custom. There is also a kind that has a body like a horse and a head like a ram, and a very brightly shining horn on its forehead. There is also a kind of people who have three rows of teeth, a human head, and the body of a lion. One also finds a kind of human being that has only one foot, but a broad sole, and runs swiftly. There are also some who have no throat, whose eyes are on their spine. Others have their body covered in scales and teeth like dogs. In Scythia there are people who have the form of human beings and feet like a horse, and are called *Satyri*. There is also a kind of people who in summer are transformed into the shape of a wolf, but in winter become human beings again, and these worship the planet Mars and sacrifice human beings to it. In Libya there are people who hate the sight of light and eat nothing from any living animal. There are also people who do not walk on their feet, but rather place their head between their flanks and walk in that manner. In Ethiopia some have no nostrils, others have no ears, and others have no mouth but only a small hole, through which they drink with a reed. In the borders toward the setting of the sun, some have ears so large that they cover their entire body. In the lands of Arabia there are very small people, whose women give birth when they are five years old, and when they reach the eighth year they grow old (and grey), and these same people wage great wars against a kind of crane, which kills great numbers of them. In Ethiopia there is a kind of human being that dwells in caves and eats nothing but serpents, and cannot speak at all, but only emits a sound like an echo. These are the words of the book *Schalschéleth hakkabbála*, and with this enough has been said concerning the Jews' foolish fables about strangely formed human beings.

Regarding the seven firmaments, which are mentioned in the words cited shortly before from the book *Emek hammélech*, these are described in the Talmudic tractate *Chagiga, fol. 12. col. 2.*, where the words read as follows: אמר רבי יהודה שני רקיעין הן שנאמר הן לה׳ אלהיך השמים ושמי השמים : ריש לקיש אמר שבעה ואלו הן וילון רקיע שחקים זבול מעון מכון ערבות : That is: Rabbi *Jehuda* has said there are two firmaments, as it is said (Deut 10:14): Behold, to the LORD your God belong the heavens and the heaven of heavens. *Resch Lakisch* has said there are seven, namely *Velon*, *Rakia*, *Schechakim*,

Sebhúl, *Máon*, *Máchon*, and *Arabhóth*, and this is demonstrated there in the following words from Holy Scripture. Concerning the third firmament, however, which is called *Schechakim*, one reads there: שחקים שבו רחים עומדות וטחנות מן לצדיקים שנאמר ויצו שחקים ממעל ודלתי שמים פתח וימטר עליהם מן לאכול וגומר : that is, on the firmament *Schechakim* there stand mills in which manna is ground for the righteous, as it is said (Ps 78:23-24): And He commanded the *Schechakim* (that is, the clouds) from above, and opened the doors of heaven, and rained manna down upon them to eat. Concerning such mills, something may also be found in the book *Jonáth illem, fol. 12. col. 1.*, in the 27th chapter. But is this not a subtle proof that up in the firmament there are mills? Had the supremely wise rabbis not revealed this unknown matter to us, we would never have found it from the words of David.

King David says in Ps 92:5, "For You, O Lord, have made me glad through Your work." As for the reason why he spoke these words, it is written about this in the *Jalkut chadasch, fol. 5. col. 2. numero* 53, under the title *Adam*, as follows: הראה הק"בה לאדם דור דור ודורשיו הראה לו המלכים שיעמוד על ישראל וכיון שהגיע לדוד ראה אותו נפל מת אמר משנין דילי.

אחליף ליה תרעו מאדם ונתן לדוד ועל זה אמר דוד כי שמחתני ה' בפעלך וגו' ר"ל מי גרם לו חיות בהאי עלמא להיות חי that פעלך שהוא אדם הראשון שהוא פעלך ולא פעלו של בשר ודם במעשה ידי אדני כי הוא גרם לי השמחה שאינו חי is: The holy and blessed God showed Adam all the generations together with their preachers; He also let him see the kings whom He would set over Israel. But when He came to David, he saw that he was a dead lump, and said: I will lend him from my years (which I have yet to live); thereupon those years were taken from Adam and given to David. And for this reason David says: "For You, O Lord, have made me glad through Your work," etc., that is: Who has caused me joy in this world, that I am alive? Your work, namely the first man, is the one who is Your work and not a work of flesh and blood. I will rejoice over the work of Your hands, for he it is who caused me the joy that he did not live (the time which I live, and has given me such years from his own). That God showed Adam all the generations is also taught by the Talmud in the tractate *Sanhedrin fol.* 38. *col.* 2. and in the tractate *Avoda sara fol.* 5. *col.* 1. As for how many years Adam gave David from his own, this can be seen in the aforementioned *Jalkut chadasch fol.* 7. *col.* 1. *num.* 92., where it is stated that there were seventy of them.

It is forbidden in Deut 20:19 to cut down any fruit-bearing trees when a city is besieged, and the reason given for this is כי האדם עץ השדה, that is, as it has been translated in the Zurich Bible: "Is then such a tree of the field a man (that it could do harm)?" Or, as Rabbi Joseph explains it in his German-Hebrew Bible: "For the trees of the field are (or bring) food for man." In the *Midrash Kohelet*, however, it is cited at fol. 329, col. 1, as proof that even wolves and barren trees must give an account at the Last Judgment, where the words read as follows: אמר ר' חמא בר גוריון אפילו זאב אפילו אילני סרק עתידין ליתן דין וחשבון ורבנין מייתי לה מן הדא כי האדם עץ השדה מה האדם עתד ליתן דין וחשבון אף אילני סרק עתידין ליתן דין וחשבון, that is: Rabbi Chama, the son of Gorion, has said that even wolves and barren trees must in the future give an account, and the Rabbis prove this from the fact that it is written כי האדם עץ השדה, that is (as it is here understood in a foolish manner): "For as the man is, so is the tree of the field." Just as man will have to give an account, so too will the barren trees have to give an account.

In the prophet Hos 4:2, the murders committed are laid before the people of Israel, and it says there: "And blood touched blood."

In the Talmudic tractate *Gittin*, however, this matter is explained at *fol. 57, col. 2* with regard to the killings of Nebuzaradan, the chamberlain or chief of the guard of King Nebuchadnezzar, by means of a great lie, as follows: אמר ר' חייא בר אבין א"ר יהושע בן קרחה סח לי זקן אחד מאנשי ירושלים בבקעה זו הרג נבוזר אדן רב טבחים מאתים ואחת עשרה ריבוא ובירושלים הרג תשעים וארבע ריבוא על אבן אחת עד שהלך דמן ונגע בדמו של זכריה לקיים מה שנ' ודמים בדמים נגעו that is: Rabbi Chija, the son of Abin, has said that Rabbi Jehoshua, the son of Korcha, said: An old man from among the inhabitants of Jerusalem told me that Nebuzaradan, the chief of the guard, killed two hundred and eleven times ten thousand (that is, two million one hundred and ten thousand people) in the valley, and in Jerusalem killed ninety-four times ten thousand (that is, nine hundred and forty thousand) upon one stone, so that their blood flowed and reached the blood of Zechariah, in fulfillment of what is said: "And blood touched blood." This matter is described in the Talmudic tractate *Sanhedrin, fol. 96, col. 2* with the following circumstances: חזא דמיה דזכריה דהוה קא רתח אמר להו מאי האי אמרו ליה דם זבחים דאשתפיך אמר להו אייתו ואיתי אי דמי אמר להו לקלו לי ואיי לא סרקינא לכו לבשריכו במסרקי דפרזלא אמרו ליה האי כהן ונביא הוא דאיתנבי להו לישראל בחורבנא דירושלם וקטלוהו אמר להו אנא מפייסנא ליה אייתי רבנן קטל עילויה ולא נח אייתי דרדקי דבי רב קטל עילויה ולא נח אייתי פרחי כהונה קטל עילויה ולא נח עד דיקטל עילויה תשעין וארבעה רבוא ולא נח קרב לגביה אמר זכריה זכריה טובים שבהן איבדתם ניחא לך דאיקטלינהו לכולהו מיד נח. ההוא שעתא בתשובה אמר מה הם שלא איבדו אלא נפש אחת כך that is: When he (namely Nebuzaradan, who is mentioned in 2 Kgs 25:8, after he had come to Jerusalem) saw the blood of Zechariah boiling and surging as though it were cooking, he asked them (namely the inhabitants of Jerusalem) what it was; and they answered him that it was blood from the sacrifice which had been shed. Then he said to them: bring me (cattle) so that I may (slaughter them and) test whether (the blood of the slaughtered animal) is like this (and boils in the same way). When he had slaughtered and it was not the same, he said to them: reveal it to me, or else I will have your flesh torn with iron combs. Then they said to him: this man was a priest and a prophet, and because he prophesied to the Israelites the destruction of Jerusalem, they killed him. Thereupon he said to them that he would appease him, and had the rabbis brought and killed them over it, but it did not become still. After that he had the boys fetched from the schools and killed them over it, but it did not become still either. After this he had the young priests brought and killed them over it, but it still did not become still, until he had killed ninety-four times ten thousand (that is, nine hundred and forty thousand people), and yet it did not become still. Then he went up to it and said: Zechariah, I have killed the best among them for your sake; does it please you that I should kill them all? Thereupon it immediately became still. At that moment he reflected in his mind that he wished to do penance (on account of the many murders he had committed), and said: if it went thus with those who killed only one soul, how then will it go with me (who have killed so very many people)? And he ran off and sent a testament into his house, and became a companion of the Jews and adopted the Jewish faith.

One reads in Gen 4:23 that Lamech said to his wives Ada and Zilla: "Hear my voice, ye wives of Lamech, and hearken to my speech: I have slain a man for my wound, and a young man for my bruise." And Rabbi *Salomon Jarchi* writes the following in his commentary on this passage: היו נשיו פורשות ממנו מתשמיש לפי שהרג את קין ואת תובל קין בנו שהיה למך סומא ותובל קין מושכו וראה את קין ונחמה לו כחיה ואמר לאביו למשוך בקשת והרגו וכיון שידע שהוא קין זקן הכה כף אל כף וספק את בנו ביניהם והרגו that is: His wives had separated themselves from him and no longer wished to lie with him, because he had killed Cain and his son Tubal-Cain. For Lamech was blind, and his son Tubal-Cain led him; and he

saw Cain, who appeared to him to be a wild beast, and said to his father that he should draw the bow and shoot at him, whereupon he killed him. But when he learned that it was Cain, his great-great-grandfather, he clapped his hands together and struck his son between them, so that he died; and his wives separated themselves from him, but he appeased them and said: "Hear my voice," etc., and excused himself by saying that he had not done it intentionally when he killed Cain and his son. Lamech must therefore have been a remarkably skilled marksman, who could aim so well even though he was blind. In the *Sepher hajaschar*, however, this fable is described in the *Parascha Bereschith* in the following manner: ולמך זקן בא בימים ותכהין עיניו ולא יכול לראות ותובל קין בנו רועה אותו ויהי היום ויצא למך בשדה ותובל קין בנו עמו ויהי הם הולכים שניהם יחד בשדה וקין בן אדם הולך ובא בשדה לקראתם כי היה למך זקן מאד ולא יוכל לראות מאד ותובל קין בנו נער קטן מאד ויאמר תובל קין אל אביו למשוך בקשתו ובמשוך אבת קשתו ויך את קין בחצים מרחוק וימיתהו כי היה בעינם לחיה ויבאו החצים בגויית פגנית קין והוא דוחק מפניהם ונפל ארצה ומת. וישלם יי' לקין רעה ברעתו אשר עשה להבל והוה כדבר יי' אשר דבר לו. ויהי כאשר מת קין וילכו למך ותובל קין לראות את החיה אשר הרגו ויראו והנה קין זקנם נופל ארצה מת : ויחר ללמך מאד בעשותו הדבר הזה ויכה כף אל כף ויספוק את בנו בכפיו וימיתהו. וישמעו נשי למך את הדבר אשר עשה למך ויבקשו להרגו וישנאו נשי למך אותו מהיום ההוא והלאה על אשר המית את קין ואת תובל קין ויפדו נשי למך ממנו ולא אבו לשמוע אליו כיסיס וחס : ויבא למך אצל נשיו ויפצור בם לשמוע אליו על הדבר הזה. ויאמר למך לנשיו עדה וצלה שמען קולי נשי למך האזינה אמרתי : that is: Lamech was old and well advanced in years, and his eyes grew dim so that he could not see well, and his son Tubal-Cain attended to him. It came to pass one day that Lamech went out into the field with his son, and as they were walking together in the field, Cain, the son of Adam, came toward them in the field. Now Lamech was very old and could no longer see much, and his son Tubal-Cain was a very young boy; and Tubal-Cain told his father to draw his bow, and when he drew his bow, he struck Cain from a distance with arrows and killed him, for he appeared to them as a wild beast; and the arrows entered his body, and he was far from them, and he fell to the ground and died. Thus the Lord repaid Cain with evil, according to the evil which he had done to Abel his brother, according to the word which the Lord had spoken to him. Now when Cain was dead, Lamech and Tubal-Cain went to see the wild beast they had killed, and they saw that it was Cain, their great-great-grandfather, lying dead upon the ground. Then Lamech was very angry that he had done this thing, and he clapped his hands together and struck his son with his hands and killed him. When Lamech's wives heard what he had done, they sought to kill him, and they hated him from that day forward and thereafter, because he had killed Cain and Tubal-Cain. They also separated themselves from him and would not listen to him in those days. Therefore Lamech came to his wives and urged them to hear him out concerning this matter, and said to them: "Hear my voice, ye wives of Lamech, and hearken to my speech." This fable may also be read in the book *Schalscheleth hakkabbála*, fol. 74, col. 2.

In Ps 139, at v. 16, it is written that King David said: *Your eyes saw my unformed mass, when it was not yet prepared in the mother's womb.* In the *Jalkut Chadash*, however, at fol. 154, col. 4, numero 24, under the title *Neschamoth*, it is sought to be proven by this that all souls, before they descend into the world, take on a body and present themselves therein before God; and the words there read as follows: כל הנשמות קודם שירדו לעולם הזה מתלבשין בגוף וביוקן שעתיד לעמוד בע"ה' מתלבש למעלה טרם בואו לעולם ועומד לפני הק"בה בגוף ובדיוקן הה"כא משביעו שלא יחטא והו' גלמי ראו עיניך that is: Every single soul, before it descends into this world, clothes itself with a body; and with that form in which it will stand in this world, it clothes itself up above (in heaven) before it comes into the world, and stands

before God with that same body and that same form, and God adjures it (namely the body together with the soul) that it shall not sin; and this is what the words mean: Your eyes saw my unformed mass. That is, Your eyes have seen my unformed mass, namely my body, when I stood before You.

In the first book of Moses, chapter 33, v. 4, one reads: "But Esau ran to meet him (Jacob), and embraced him, and fell on his neck, and kissed him, and they wept," by which it is indicated that Esau had come to love his brother Jacob again very deeply after a long-lasting enmity. The Jews, however, understand it quite differently, and in *Bereschith rabba*, in the 78th *Parascha, fol. 71, col. 1*, concerning the word וישקהו *vajiischakehu*, that is, "And he kissed him," which in the Hebrew text is marked above with small dots in an *extraordinari* or unusual manner, it is written thus: מלמד שלא בא לנשקו אלא לנשכו ונעשה צוארו של אבינו יעקב של שיש וקהו שיניו של אותו רשע ומה תלמוד לומר ויבכו אלא זה בוכה על צוארו וזה בוכה על שיניו. ר' אבהו בשם ר' יוחנן מייתי לה מן הכא צואך כמגדל השן וגו' i.e.: This (namely, that the word *vajiischakehu* is marked above with small dots in this manner) teaches us that he did not come to kiss him, but to bite him; however, our father Jacob's neck was turned into marble, and the teeth of that wicked man were made blunt (when he bit into the hard neck). What then does the word ויבכו, that is, "And they wept," signify? It indicates that the one (namely Jacob) wept on account of his neck (that it had been turned into marble), while the other (Esau) wept on account of his teeth (which he had ruined by biting into Jacob's hard neck). This fable also appears in the *Targum Jeruschalmi*, or the Hierosolymitan Chaldean translation, on Gen 33:4. Likewise, *Rabbi Salomon Jarchi* writes in his commentary on the words of Exod 18:4, "And he delivered me from the sword of Pharaoh," concerning Moses, that his neck was once as hard as marble, where his words read as follows: כשלו הן ואבירם על דבר המצרי ויבקש להרוג משה נעשה צוארו כעמוד של שיש that is: When Dathan and Abiram had revealed the matter concerning the Egyptian (whom Moses had struck dead, as may be read in Exod 2:11-12), (Pharaoh) sought to kill Moses, but his neck became like a pillar of marble.

Concerning Jacob, it is read in Gen 30:43 that he became exceedingly rich and had many sheep, maidservants, and menservants, and donkeys; regarding which, in the book *Bereschith rabba*, at the end of the 73rd *Parascha, fol.* 67. *col.* 1., a thick and fat lie is written, and reported as follows: ר' אבא בר כהנא אמר מאה ותרתין רבוון ושבעה אלפים ומאתין עדרין הוו ליה לאבינו יעקב. ר' לוי אמר ששים רבוא כלבים. רבנן אמרי מאה ועשרין רבוא: ולא פליגי מ"ד ששים רבוא לכל עדר ועדר חד כלב מאן דאמר מאה ועשרים רבוא לכל עדר ועדר תרין כלבים that is: Rabbi Abba, the son of Cahana, has said that our father Jacob had one hundred and two times ten thousand, and seven thousand (that is, a thousand times a thousand, seven thousand, and two hundred) flocks. Rabbi Levi has said that he had six hundred thousand dogs; and our rabbis say that he had twelve hundred thousand. They are not, however, in disagreement on this point, for according to the opinion of the one who said he had six hundred thousand, there was one dog with each flock; but according to the opinion of the one who let it be known that he had twelve hundred thousand, there were two dogs with each flock.

In the fourth book of Moses, in the 16th chapter, v. 4, it is written: When Moses heard this (namely, that Korah, Dathan, and Abiram, together with their followers, had assembled against him and his brother Aaron), he fell upon his face. In the Talmudic tractate *Sanhedrin*, however, at *fol.* 110. *col.* 1., it is sought to be proven from this passage that Moses was suspected of adultery, and the words there read as follows: וישמע משה ויפול על פניו מה שמועה שמע אמר רבי נחמני אמר רבי יונתן שחשדוהו מאשת

איש שנאמר ויקנאו למשה במחנה: אמר רבי שמואל בר יצחק מלמד שכל אחד ואחד קינא את אשתו ממשה שנאמר ומשה יקח את האהל ונטה לו מחוץ למחנה that is: When Moses heard this, he fell upon his face. But what kind of gossip had he heard? Rabbi Samuel bar Nachmani says that Rabbi Jonathan said they had suspected him of adultery, as it is said (Ps 106:16): And they were jealous of Moses in the camp. Rabbi Samuel bar Yitzhak said: this teaches that every single one was jealous on account of his wife because of Moses, as it is said (Exod 33:7): But Moses took the tent and pitched it outside the camp. Rabbi Solomon Jarchi writes in his commentary on this passage as follows: יצא מחוץ שלא יחשדוהו עיר that is: He went out (from the camp) so that they might no longer have any suspicion against him. Likewise, in the Talmudic tractate *Bava Kamma, fol.* 140. *col.* 2., it is recorded concerning the prophet Jeremiah that he was accused of fornication or adultery, in that over the words of Jer 18:22, "For they have dug a pit to catch me, and have laid snares for my feet," the following is written there: רבי אליעזר אומר: חשדוהו מזונה רבי שמואל בר נחמני אמר חשדוהו מאשת איש: that is: Rabbi *Eliezer* says that they suspected him of fornication. Rabbi *Samuel bar Nachmani* said he was suspected of adultery.

Concerning Joseph, it is read in Gen 39:12 that when Potiphar's wife wanted him to lie with her, he left his garment, by which she had seized him, in her hand, fled from her, and ran out of the house. In the Talmudic tractate *Sota* fol. 36, col. 2, however, the following is read concerning this: תניא רבי י' ישמעאל אותו היום יום אידס היה והלכו כולן לבית עבודה זרה שלהן היא אמרה להן חולה היא אמרה אין לי יום שמזדקן לי יוסף כיום הזה ותתפשהו בבגדו לאמר שכבה עמי באותה שעה באתרה דיוקנו של אביו ונראתה לו בחלון א"ל יוסף עתידין אחיך שיכתבו על אבני אפוד ואתה ביניהם רצונך שימחה שמך מביניהם ותקרא רועה זונות דכתיב ורועה זונות יאבד הון מיד ותשב באיתן קשתו. אמר רבי יוחנן משום ר' מאיר ששבה קשתו לאיתנה ויפוזו זרועי ידיו נעצץ ידיו בקרקע ויצאת שכבת זרע מבין ציפורני ידיו מיד . אביר יעקב מי גרם לו שיחקק על אבני אפוד אלא אביר יעקב משם רועה אבן ישראל משם זכה ונעשה רועה שנאמר רועה ישראל האזינה נוהג כצאן יוסף: תניא היה ראוי יוסף לצאת ממנו י"ב שבטים כדרך שיצאו מיעקב אביו שנ' אלה תולדות יעקב יוסף אלא שיצא שכבת זרע מבין ציפורני ידיו ואעפ"כ יצאו מבנימין אחיו וכולן נקראו על שמו: that is, those of the house of Rabbi Ishmael teach that on that same day it was the Egyptians' festival, and that they had all gone to their idolatrous temple; and that she (namely Potiphar's wife) said to them (meaning her household members) that she was sick; but she thought to herself: I have no day on which Joseph can lie with me as this very day (since no one is at home), and she seized him by his garment and said: lie with me. At that same hour (as he lay down upon the bed with her and was about to fulfill her desire), the image of his father came and appeared to him at the window, and spoke to him: Joseph, your brothers will be written upon the stones of the ephod, and among them; do you then wish that your name be blotted out from among them, and that you be called a shepherd of harlots, as it is written (Prov 29:3): whoever is a shepherd of harlots (that is, who cleaves to harlots) loses his wealth. Immediately thereafter (as is read in Gen 49:24) his bow remained in its strength (that is, by a wholly contrary or inverted manner of speaking, his desire to have dealings with her passed away). Rabbi Jochanan said in the name of Rabbi Meir that his bow remained in its strength and the arms of his hands were made strong; he thrust his hands into the ground, and the seed went forth from the nails of his hands: from the hands of the mighty God of Jacob. Who is the cause that his name was written upon the stones of the ephod, if not the mighty God of Jacob? From thence comes the shepherd, the stone of Israel (that is, from thence he earned that he was made a shepherd), as it is said (Ps 80:2): Give ear, O Shepherd of Israel, you who lead Joseph like a flock (thus, according to the Talmud and as Rabbi Solomon Jarchi expounds

it here, Israel is called the flock of Joseph; which is, however, false, for the words mean nothing other than: you who lead Joseph like a flock). We learn that Joseph was worthy that twelve tribes should come forth from him, just as they came forth from his father Jacob, as it is said (Gen 37:2): And these are the generations of Jacob: Joseph. But because the seed flowed from the nails of his hands (nothing came of it); yet in the meantime they did come forth from his brother Benjamin and were named after his name. Is all of this not a shameful perversion of Scripture in the Talmud, one that the devil himself could scarcely devise any worse?

On this matter, the book *Zeëna ureëna*, fol. 28, col. 4, at the beginning of the *Parascha Vajehi mikkéz*, also contains the following written passage:

דער חזקוני שרייבט דייז גארט גוט אין: מצה יוסף האט מיט געוואלט ליגן וועלן בייא זיינס הערן ווייב דא האט זיך באוויזן דס גשטלט פֿון יעקב און האט זיין יצר בעצוואונגן און האט זיין צעהן נעגיל פֿון זיין צעהן פֿינגר געטעקט אין דער ערד און האט לאזן ווערן ררויס זאמן און האט וועלן האבן צוועלף שבטים ווי זיין פֿאטר. פֿון דעסט וועגן האט ער מייאדט גיהאט צווייא קינדר דען ער האט פֿר לורן צעהן קינדר דאס ער האט לאזן גין פֿון זיין צעהן פֿינגר ורע.

that is: The *Chaskuni* (which is a commentary on the Five Books of Moses) writes that, according to the *Gemara* in the tractate *Söta*, Joseph had wanted to lie with his master's wife by force; however, the form of Jacob appeared to him, and he restrained his desire, and drove the ten nails of his ten fingers into the ground, and let seed go forth, etc. Also, that he was supposed to have twelve tribes, just as his father had. For this reason he had only two children, because he lost ten children by letting seed go forth from his ten fingers. And for this reason, Joseph was also commanded to spend ten years in prison. In the *Jalkut chadasch*, fol. 92, col. 2, n. 179, under the title *Jacob*, it is likewise read that Joseph had wanted to lie with Potiphar's wife, but that GOD came to him in the form of his father, by which he was restrained from doing so. But in the book *Ammude ha Schiva*, fol. 49, col. 4, at the end, and fol. 50, col. 1, at the beginning, the following is read on this matter: הביא הקב"ה איקונין של אביו ונתבייש וברח פעם שניה: נכנס נטל הקב"ה אבן שתיה: אמר לו אל תגע בה ואם אתה נוגע בה הריני משליכו ומחריב את העולם שנ' ותפזו זרועי ידיו מידי אביר יעקב וגו' that is: The holy and blessed GOD caused the form of his father to appear before him (when he wanted to lie with his master's wife), and he was ashamed and took to flight. But when he entered a second time (to lie with her), the holy and blessed GOD took the foundation stone (of the abyss) and said to him: do not touch her; but if you do touch her, I will cast it away and destroy the world, as it is said (Gen 49:24): And the arms of his hands were made strong through the hand of the Mighty One of Jacob, etc.

King David says in Ps 92:11: "You have exalted my horn like that of a unicorn; I have been anointed with fresh oil." Concerning this, the following is written in *Jalkut chadasch* fol. 66, col. 3, numer. 101, from the *Jalkut Schimoni* on the first book of Samuel, fol. 17, col. 3, num. 124: כיון שבא שמואל למשוח את ובני ישי ברח והשמן לאחוריו וכיון שבא למשוח את דוד: בא השמן ורץ מעצמו וניצק בראש דוד הדא הוא דכתיב ותרם כראם קרני בלותי בשמן רענן וגו' that is: After Samuel had come to anoint the sons of Jesse, the oil fled; but when he came to anoint David, the oil ran forward of its own accord and poured itself upon David's head, and this is what is written (Ps 92:11): "You have exalted my horn like that of a unicorn; I have been anointed with fresh oil."

In the second book of Samuel, in the 22nd chapter, v. 29, or according to others v. 30, it is written that David said to GOD: Through Your help I run (or break) through a troop, and with my GOD

I leap over the walls. The reason, however, why he is said to have spoken these words is found in the *Midrash Tehillim* on Ps 18, fol. 17, col. 2, in these words: ר' חייא בשם ר' לוי אמר משעה שאמר דוד לישראל לעשות מלחמה עם אנשי יבוס התחיל אומר כל מכה יבוס בראשנה יהיה לראש ולשר. מה עשה יואב בן צרוש רענן וקבעו בצד החומה וכפף ראשו שהיה דק ואחז בו דוד וקפץ יואב מעל ראשו ונתלה בראשו ודלג על החומה אמר דוד והלפי צדיק חסד ויוכיחני מדת עשה ועמד הקב"ה וקצר את החומה ועלה דוד אחריו שנ' ארוץ גד ובאלהי אדלג שור: that is: Rabbi Chijja said in the name of Rabbi Levi: at the time when David said to the people of Israel that they should make war against the inhabitants of the city of Jebus (concerning which 1 Chr 11:3 ff. is to be read), he began and said: Whoever strikes Jebus (that is, the Jebusites) first shall be a head and chief (or prince). What did Joab do? He brought a green fir tree and planted it in the ground at the side of the city wall, and bent its top, which was tender; David then held it, and Joab leaped over David's head, grabbed hold of the fir tree, and sprang (from its top) onto the city wall. Then David spoke the words of Ps 141:5: Let the righteous smite me kindly and reprove me. What did the holy blessed GOD do: He made the wall shorter, and David climbed up after him, as it is said: With my GOD I leap over the walls.

In the aforementioned second book of Samuel, it is read in *2 Sam 15:32* concerning David: And David came עַד הָרֹאשׁ *ad harosch*, that is, to the summit (namely of the Mount of Olives, which is mentioned in v. 30) in order to worship God there; from which it is clearly evident that David's aim and purpose was to call upon God the Lord in his distress at that time. In the Talmudic tractate *Sanhedrin*, however, at *fol. 107, col. 1*, it is foolishly claimed that these words prove he had intended to commit idolatry there, where it is written as follows: אמר רב יהודה אמר רב בקש דוד לעבוד עבודה זרה שנ' ויהי דוד בא עד הראש אשר ישתחוה שם לאלהים ואין ראש אלא עבודה זרה שנ' הוא צלמא רישיה דדהב טב והנה לקראתו חושי הארכי קרוע כתנת ואדמה על ראשו אמר לו דוד יאמרך מלך שכמותך יעמוד עבודה זרה אמר לו מלך שבמומי וחתננו בנ' מוטב יעבוד עבודה זרה ואל יתחלל שם שמים בפרסיא: that is, Rav Jehuda has said that Rav said that David had desired to commit idolatry, as it is said: And David came to the summit (of the mountain, which is called *rosch*) so that he might worship there לאלהים *lelohim*, "that is, the gods" (as the Talmud wishes to understand it, namely the idols, which are also called *Elohim*, whereas here it must be interpreted as God) ; for *rosch* (which in the Hebrew language means a head, as well as a peak, summit, or height) signifies nothing other than an idol, as it is said (Dan 2:32): The head of that image (in the Chaldean original text it is called *rescheh*, and in the Chaldean language the word *resch* means as much as *rosch* among the Hebrews) was of fine gold; and behold, Hushai the Archite met him with his coat torn and earth upon his head, and said to David: it will be said, should a king such as you are practice idolatry? But he answered him: should a king such as I am have his own son seek to kill him? It is better that I commit idolatry than that the name of God be publicly profaned. Is this not a senseless proof, that because it is reported of that image which King Nebuchadnezzar saw in a dream that its head, which is called *rosch*, was of fine gold, David must therefore have wished to practice idolatry because he went to the summit of the mountain, which is called *rosch*?

In Ps 51:9, it is written that King David said to God: "Purge me with hyssop, that I may be clean; wash me, that I may be whiter than snow," with which words he called upon and besought the Lord God to cleanse him of his sins and to forgive them. In the Talmudic tractate *Sanhedrin*, however, at fol. 107, col. 1, 2, it is foolishly claimed that this proves David had been a leper, and the words there read as follows: אמר רב יהודה אמר רב ששה חדשים נצטרע דוד ונסתלקה הימנו שכינה ופרשו הימנו סנהדרין:

נצטרע דכתיב תחטאני באזוב ואטהר תכבסני ומשלג אלבין: נסתלקה הימנו שכינה דכתיב השיבה לי ששון ישעך ורוח נדיבה תסמכני: ופרשו ממנו סנהדרי דכתיב ישובו לי יראיך וגו' : ששה חדשים מנלן דכתיב והימים אשר מלך דוד על ישראל ארבעים שנה בחברון מלך שבע שנים ובירושלם מלך שלשים ושלש שנים וכתיב בחברון מלך על יהודה שבע שנים וששה חדשים והני ששה חדשים לא קחשיב שמע מינה נצטרע: that is: Rabbi *Jehuda* reports that *Raf* said that David had been a leper for six months, that the *Shekhinah*, or Divine Majesty, had departed from him, and that those who sat in the *Synedrion*, or High Council, had separated themselves from him. He was a leper because it is written (Ps 51:9): "Purge me with hyssop, that I may be clean; wash me, that I may be whiter than snow." The *Shekhinah*, or Divine Majesty, departed from him because it is written (v. 14 of the same Ps 51): "Restore unto me the joy of Thy salvation, and let Thy willing spirit uphold me." Those who sat in the *Synedrion*, or High Council, separated themselves from him because it is written (Ps 119:79): "Let those who fear Thee turn to me," etc. But how is it proved that he was a leper for six months? Because it is written (1 Kgs 2:11): "And the time that David reigned over Israel was forty years: seven years he reigned in Hebron, and thirty-three years in Jerusalem." And it is written (2 Sam 5:5): "In Hebron he reigned over Judah seven years and six months." These six months, however, are not counted in the aforementioned passage (1 Kgs 2:11); therefore, conclude from this that he was a leper during that time. What a splendid proof this is! Concerning this leprosy, the book *Maor hakkaton*, fol. 62, col. 4, in the Parashah *Mezora*, may also be consulted.

In the 22nd Psalm, verse 2, it is written that King David said to God: "My God, why have you forsaken me?" The reason why he said this, however, is found in the little book *Ben Sira fol. 11. col. 1.* in these words: בזמן שמצא דוד לשאול שוכב בצהרים והיה אבנר שוכב בפתח ראשו בפתח אחד ורגליו באחד בא ונכנס מבין רגליו זקופות ונפל צפחת המים וכשבא לצאת מבין רגליו ופשט אבנר רגליו וכסהו ובהם היו עליו כשני עמודים גדולים ובקש רחמים מה' ואמר אלי אלי למה עזבתני באותה שעה נעשה לו נס ושלח לו צרעה ונשכה רגלי אבנר וזקפן ויצא דוד ושבח להקדוש ברוך הוא that is: At the time when David found Saul lying at midday (and sleeping, as may be read in 1 Sam 26:12), and Abner was lying at the door, with his head at one door and his feet at another door, David came and went in between Abner's upright feet and took the water jug. When he then wished to go back out between his feet, and Abner had stretched out his feet and covered him with them, and they lay upon him like two great pillars, he besought the Lord for mercy and said: "My God, why have you forsaken me?" At that very moment a miracle was wrought for him, and God sent a hornet, which bit Abner in his feet, whereupon he raised them up (and lifted them high), and David went out and praised the holy and blessed God.

In the sixty-eighth Psalm it says at v. 13: "The kings of the armies have fled, yea, they have fled," from which words the Talmudic tractate *Shabbath* seeks to prove that at each and every word, that is, commandment, which God spoke when He gave the Law, the Israelites retreated twelve miles, and it is read there at fol. 88, col. 2 as follows: אמר ר' כל כר דיבור ודיבור שיצא מפי הק"בה חזרו ישראל לאחוריהן י"ב מיל והיו מלאכי השרת מדדין אותן שנאמר מלאכי צבאות ידדון אל תקרי ידדון אלא ידדון that is: Rabbi Joshua, son of Levi, has said: at each and every word (that is, commandment) which went forth from the mouth of the Holy and Blessed God, the Israelites retreated twelve miles, and the ministering angels led them (as a woman leads her child when it is learning to walk, because they were weary, as Rabbi Solomon writes concerning this); for it is said (Ps 68:13): "The angels" (though the text actually reads "the kings," since it says *malke* and not *malache*, and thus the Scripture is here falsified in

the Talmud) “of the armies have fled, yea, they have fled.” Read not *yiddodun*, that is, “they have fled,” but *yedaddun*, that is, “they have led them.”

Also in the aforementioned tractate *Shabbath fol. 89. col. 1.*, the Scripture is falsified and irrationally cited, where it is written as follows: אמר ר’ יהושע בן לוי מאי דכתיב וירא העם כי בושש משה אל תקרי בושש אלא באו שש. בשעה שעלה משה למרום אמר להן לישראל לסוף ארבעים יום בתחלת שש אני בא. לסוף מ’ יום בא שטן ועירבב את העולם: אמר להם משה רבכם היכן הוא אמרו לו עלה למרום אמר להן באו שש ולא השגיחו עליו מת ולא השגיחו עליו. הראה להן דמות מטתו היינו דקאמרי ליה לאהרן כי זה משה האיש וגו’: that is, Rabbi *Joshua, son of Levi*, said: what is that which is written (Exod 32:1): “But when the people saw that Moses בושש *boschesch*, that is, delayed?” Read not *boschesch*, that is, delayed, but rather באו שש *bäu schesch*, that is, the six have come (that is, the sixth hour has arrived). When Moses had ascended on high, he said to Israel: at the end of forty days, at the beginning of the sixth hour, I will return. But when the forty days had come to an end, Satan came and threw the world into confusion, and said to them: where is your teacher Moses? And they answered him: he has ascended on high. Then he said to them: the sixth hour has come (and yet he has not returned to you as he promised); but they paid no heed to it. Thereupon he said: he is dead; but they paid no heed to that either. After this, he caused the image of his bier to appear before them, and this is what they (the Israelites) said (as is to be read in the aforementioned v. 1): for we do not know what has become of this man Moses, who led us out of the land of Egypt.

And in the Talmudic tractate *Kiddúschim*, at *fol. 31. col. 1.*, it is proven from the words of Isa 6:3, “All the earth is full of His glory,” that one ought not to walk with a straight and upright body; and the words there read as follows: אמר ר’ יצחק כל העובר עבירה בסתר כאילו דוחק רגלי שכינה : שנ’ כה אמר יי’ השמים כסא והארץ הדום רגלי. אמר ר’ כל אסור לאדם שיהלך ארבע אמות בקומה זקופה שנאמר מלא כל הארץ כבודו : that is, Rabbi *Isaac* has said: whoever commits a transgression in secret thereby, as it were, presses against the feet of the Divine Majesty, as it is said (Isa 66:1): “Thus says the LORD: Heaven is my throne, and the earth is my footstool.” Rabbi *Joshua, son of Levi*, has said: it is forbidden to a person to walk four cubits with an upright body, because it is said: “All the earth is full of His glory.” The very same thing is also to be found in the *Yalkut Shimoni* on *Isaiah, fol. 42. col. 4. num. 272.*

In the *Jalkut Chadash*, at *fol.* 143, *col.* 2, *numero* 54, under the title *Mashiach*, the following is written in a foolish manner from the *Zohar* concerning the words of Exod 21:33, **“If someone opens a pit, or digs a pit, and does not cover it, and an ox or a donkey falls into it”**: כי יכרה איש בור וגו’ ונפל שמה שור זה משיח בן יוסף או חמור זה משיח בן דוד ונפל דאקרי בר נפלי : that is, **“When someone digs a pit, etc., and an ox falls into it, this signifies the Messiah the son of Joseph; or a donkey, this signifies the Messiah the son of David (and it is said of him:) venafál, that is, ‘and he falls,’ because he is called bar nifle (from ‘falling,’ as can be seen in the Talmudic tractate Sanhedrin, fol. 96, col. 2).”** Likewise, in the aforementioned *Jalkut Chadash*, *fol.* 91, *col.* 2, *numer.* 157, under the title *Jacob*, the following is written concerning the words of Gen 32:5, **“And I have oxen and donkeys, sheep, servants and maids”**: ויהי לי שור וחמור וגו’ שור זה משיח מלחמה שנא’ בכור שורו וגו’ חמור זה מלך המשיח שנ’ עני ורוכב על החמור. צאן אלו ישראל ואתן צאני וגו’: that is, **“And I have cattle or oxen, and donkeys, etc. The word ‘ox’ signifies the Anointed of War (that is, the priest who in battle proclaimed the words of Deut 20:8: ‘Whoever is afraid and has a faint heart, let him go and remain at home’), as it is said (Deut 33:17): ‘The firstborn of**

his ox, etc.' The word 'donkey' signifies the Messiah, as it is said (Zech 9:9): 'Poor and riding upon a donkey.' The word 'sheep' signifies Israel, as it is written (Ezek 34:31): 'And you, my sheep, etc.'" Something relating to this is also to be found in *Bereshit Rabbah*, *fol.* 69, *col.* 3, in the 75th *Parashah*.

In Ps 129, v. 3, one reads: **The plowers have plowed upon my back, and have made their furrow long.** What these words signify, according to the opinion of the Jews, is shown by the Talmudic tractate *Sota fol.* 11, *col.* 2, with the following: בשעה שהולכות לשאוב מים הק״בה מזמן להם דגים קטנים בכדיהן ושואבות מחצה מים ומחצה דגים ובאות ומפיתות שתי קדירות אחת של חמין ואחת של דגים ומוליכות אצל בעליהן לשדה ומרחיצות אותן וסיכות אותן ומאכילות אותן ומשקות אותן ונזקקות להן בין שפתים שנ׳ אם תשכבון בין שפתים וגו׳ וכיון שמתעברות באות לבתיהם וכיון שמגיע זמן מולדיהן הולכות ויולדות בשדה תחת התפוח שנ׳ תחת התפוח עוררתיך וגו׳ והק״בה שולח משמי מרום מי שמנקין ומשפרין אותן כחיה זו שמשפרת את הולד שנ׳ ומולדותיך ביום הולדת לא כרת שרך וממים לא רחצת למשעי וגו׳ ומלקט להן שני עגלין אחד של שמן ואחד של דבש שנ׳ ויניקהו דבש מסלע ושמן וגו׳ וכיון שמכרין בהן מצרים באין להרגן ונעשה להם נס ונבלעין בקרקע ומביאין שוורים וחורשין על גבן שנ׳ על גבי חרשו חורשים וגו׳ לאחר שהולכין היו מנצבצין ויוצאין כעשב השדה שנ׳ רבבה כצמח השדה נתתיך וכיון שמתגדלין באין עדרים עדרים לבתיהן שנ׳ ותרבי ותגדלי ותבאי בעדי עדיים אל תקרי בעדי עדיים אלא בעדרי עדרים וכשנגלה הק״בה מר׳ אל׳ ואמר׳ מתחלה שנ׳ והיה הם המביאים וגו׳ That is to say: At the time when they (the Israelite women) went to draw water (for their husbands, who were in the heavy Egyptian bondage), the Holy and Blessed God had caused small fish to come into their jugs (or pails), and they drew half water and half fish. Thereafter they set two pots (over the fire), one with water to warm it, and the other with fish, which they cooked, and brought these to their husbands in the field, and they washed them, anointed them, and gave them food and drink, and were lain with by them between the two pots (or hearth-places), as it is said in Ps 68:14: Though ye have lain among the pots (or, as Rabbi Solomon interprets it, the ends or boundaries of the fields), etc. After these women had become pregnant, they returned to their houses. But when the time of birth drew near, they went out into the field and gave birth under an apple tree, as it is said in Song 8:5: Under the apple tree I awakened thee. And the Holy Blessed God sent someone from the high heavens who cleansed the children and made them fair, just as a midwife makes a child fair, as it is said in Ezek 16:4: And as for thy birth, on the day thou wast born thy navel was not cut, neither wast thou washed in water to make thee clean, etc. And He gathered (or gave) them two balls (or round stones), from one of which oil flowed, and from the other honey, as it is said in Deut 32:13: And He made him to suck honey out of the rock, and oil out of the flinty rock. But when the Egyptians became aware of this and came to kill these children, a miraculous sign befell them, for the earth swallowed the children (so that no harm should come to them); and the Egyptians brought oxen and plowed upon their backs, as it is said in Ps 129:3: The plowers have plowed upon my back, etc. But after the Egyptians had gone away, the children sprouted forth and came out like the grass of the field, as it is said in Ezek 16:7: I have made thee as ten thousand, like the growth of the field. And when they had grown up, they came in crowds to their houses, as it is said in the same place, v. 7: Thou didst also increase and grow great, and thou camest בעדי עדיים *baadi adajim*, that is, with ornament of ornaments; read not בעדי עדיים *baadi adajim*, with ornament of ornaments, but rather בעדרי עדרים *beedre adarim*, that is, in crowds. And when God revealed Himself at the (Red) Sea, these same children (namely, the aforementioned children) were the first to recognize Him, as it is said in Exod 15:2: This is my mighty God, I will praise Him (or make Him a dwelling), namely to serve Him therein. This fable also appears in the

book *Zeena ureena fol.* 37, *col.* 2, in the Parasha *Shemoth*, and in *Shemoth Rabba fol.* 95, *col.* 1, in the first Parasha, as well as in the little tractate *Sepher divre hayamim shel Moshe Rabbenu fol.* 2, *col.* 1-2, in which last work it is additionally stated that the honey which they found caused their hair to grow down to their knees, so that they might be covered beneath the earth.

In the Talmudic tractate *Berachóth*, fol. 26, col. 2, it is reported that the patriarchs Abraham, Isaac, and Jacob instituted certain prayers, concerning which the following is written there: אברהם תיקן תפילת שחרית שנ' וישכם אברהם בבוקר אל המקום אשר עמד שם ואין עמידה אלא תפלה. יצחק תקן תפלת מנחה שנ' ויצא יצחק לשוח בשדה לפנות ערב ואין שיחה אלא תפלה שנ' תפלה לעני כי יעטוף ולפני יי' ישפוך שיחו. יעקב תקן תפלת ערבית שנ' ויפגע במקום וילן שם ואין פגיעה אלא תפלה שנ' ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בי: that is: Abraham instituted the morning prayer, as it is said (Gen 19:27): "And Abraham rose early in the morning to the place where he had stood." By "standing," however, nothing other than prayer is meant, as it is said (Ps 106:30): "Then Phinehas stood up and prayed" (as it is erroneously understood in the Talmud, whereas the text actually says "and executed judgment," or "administered justice," since he had pierced an Israelite together with a Midianite woman in the act of fornication, as can be seen in Num 25:7-8, and thus he did not pray at all). Isaac instituted the evening prayer, as it is said in Gen 24:63: "And Isaac went out into the field to meditate, as it began to grow toward evening." Meditation, however, means nothing other than prayer, as it is said (Ps 120:1): "A prayer of the afflicted, when he was in distress and poured out his meditation before the LORD." Jacob instituted the night prayer, as it is said (Gen 28:11): *Vajifga* etc., that is, "And he came to a place, where he stayed overnight." The arriving (which in Hebrew is called *Pegiah*) means nothing other than prayer, as it is said in Jer 7:16, or according to others v. 18: "And you shall not pray for this people, and shall bring forward no lamentation nor prayer for them, *veäl tifga*, that is, you shall also make no intercession." The very same thing is also found in Rabbi *Menáchem of Recanati*'s commentary on the Five Books of Moses, fol. 52, col. 3, in the Parashah *Vajéra*; as well as in the *Jalkut chádasch*, fol. 49, col. 1, num. 47, under the title *Galuth*.

In the *Jalkut Shimoni* on the Five Books of Moses, see numero 260, fol. 74, col. 3, concerning the manna which, as is read in Exod 16:14, God caused to rain down from heaven upon the children of Israel as food in the wilderness: it is stated there that it lay so high that all the kings of the east and the west could see it, and this is foolishly proven from Ps 23:5. The words there read as follows: אמר בן עזאי . . ועלתה עד שרואין אותו כל מלכי מזרח ומערב שנ' תערוך לפני שלחן נגד צוררי, that is: Ben Azzai, the son of Judah, says: the manna that came down to the Israelites increased so greatly and rose to such a height that all the kings of the east and the west saw it, as it is said (Ps 23:5): "You prepare a table before me in the presence of my enemies." This fable, however, is taken from the Talmudic tractate *Yoma*, fol. 76, col. 1, where the very same thing is to be found; and it is also reported there how high it lay, in these words: מן שירד להן לישראל היה גבוה ששים אמה, that is: the manna that came down to the Israelites was sixty cubits high.

Splendid gemstones are also said to have fallen down along with the manna, as is likewise claimed in the aforementioned tractate *Jóma fol. 75. col. 1.*, and this is sought to be proven in a characteristically subtle Jewish manner from the words of Exod 36:3, "For they brought every morning their freewill offering unto him," where it is written as follows: מאי בבוקר בבוקר א"ר שמואל בר נחמני א"ר יוחנן מדבר שירד להם בבוקר בבוקר מלמד שיורד להם לישראל אבנים טובות ומרגליות עם המן והנשיאים הביאו את

אבני השהם . תנא גשיאים ממש וכן הוא אומר נשיאים ורוח וגשם that is: What does “every morning” mean? Rabbi Samuel, son of Nachmani, has said that Rabbi Jonathan said: it states (in Scripture) that it fell down to them every morning, and this teaches us that precious stones and pearls came down to the Israelites together with the manna. (So also it is written in Exod 35:27:) והנשיאים *Vehannesiim*, that is, the clouds (as it is understood here in the Talmud, even though the text actually says “the princes,” although elsewhere the word *Nehim* also means clouds), brought onyx. We learn that they were in fact clouds. In this sense it is said (Prov 25:14): (Like) the clouds (which are also called *nehiim* here), the wind and rain, etc.

Because manna is mentioned here, I must take this opportunity to note that it is said to have had many different flavors, as is read in the aforementioned Talmudic tractate *Yóma fol. 75. col. 1.* In *Shemóth Rabbah*, however, it stands at *fol. 115. col. 4. in the 25th Parashah*, written thus: הורד להם המן שהיה בו מכל מיני טעמים והיה כל אחד מישראל טועם כל מה שהיה רוצה שכן כתיב זה ארבעים שנה יי׳ אלהיך עמך לא חסרת דבר מהו דבר בשהיה מחשב לאכול דבר והיה אותו בפי בפיו אלולי היה לי פטימא א׳ לאכול מיד היה נעשה לתוך פיו טעם פטימא דבר היה אומר ה״קנה היה עושה רצונו. א״ר אבא אף דבר לא היה אומר בפיו אלא חושב בלבו לומר מה שנפשו מתאוה היה ה״מ עושה רצונו והיה טועם טעם מה שהיה מתאוה. תדע לך שהוא כן שכן אמר יחזקאל ולחמי אשר נתתי לך סולת ושמן ודבש האכלתיך: that is, He (namely GOD) caused the manna to come down to them, which had every kind of flavor, and each Israelite tasted in it whatever flavor he desired; for it is written (Deut 2:7): “Forty years the LORD your God has been with you, and you have lacked nothing.” What does “nothing” mean? When someone had a desire to eat something and said with his mouth, “If only I had a fat bird to eat,” the flavor of a fat bird would immediately come into his mouth. When someone said something, GOD did his will. Rabbi Abba said: even if someone had not spoken a thing with his mouth, but had only thought in his mind what he had a desire for, GOD fulfilled his desire, and he had the very flavor he had wished for. You must know that this is so, for thus spoke Ezekiel (Ezek 16:19): “My food which I gave you, fine flour and oil and honey, I gave you to eat.”

That the manna had all manner of tastes, according to whatever each person desired, can also be seen in *Pesikta sotárta fol. 45. col. 2.* in the Parashah *Behaalotechá*, where one reads: נשתנה להם לכל מיני תבשילין that is, It was transformed for them (namely, for the Israelites) into all manner of cooked dishes. And shortly thereafter follows: נשתנה להם לכל דבר שמתלקט בשדה. כשהיה אדם מתאוה לאכול ענבים טועם כמו טעם ענבים אנים גם כן וכן לכל דבר שבעולם: i.e., It was transformed for them into every thing that is gathered in the field. When a person wished to eat grapes, it tasted like grapes; when he wished for figs, it tasted like figs as well. And thus he could have everything that exists in the world.

The Israelites are also said to have had, during those forty years in which they ate the manna, with all due respect, no need to move their bowels; concerning which, in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 83. col. 1.*, in the *Parascha Beschallach*, on the words of Ps 78:25, “They ate לחם אבירים *léchem abbirím*,” that is, bread of the mighty, or angel’s bread, it is written as follows: לחם אבירים לחם שנבלע באברים ומזה דרשו רבותינו ז״ל מוחספס בגימטריא רס״ח אברים : ומכאן שלא היו צריכין לנקביהם שהרי מזונם היה נבלע בר״מח אברים שלהם שהיו אוכלים : that is, bread of the angels, *léchem schemibhlá baabhurím*, bread that was swallowed up into the limbs; and therefore our rabbis, of blessed memory, interpret the word מוחספס *mechysbás*, that is, round (which is said of the manna in Exod 16:14, that it was round), in the following manner, saying that its numerical value by Gematria

amounts to two hundred and forty-eight, and signifies the two hundred and forty-eight members (of the human body); and it is thereby proven that they had no need to move their bowels, since the food they ate was swallowed up into their two hundred and forty-eight members. Something similar is also to be found in *Pesikta rabbetha*, fol. 45. col. 1., in the *Parascha Behaalotechá*. Likewise it stands in *Bammidbar rábba*, fol. 219. col. 2., in the sixteenth *Parascha*, that God, when the Israelites called the manna, as is seen in Num 21:5, a worthless or contemptible food, spoke thus: הַאֲכַלְתִּי לָהֶם אֶלָּא שֶׁאָכְלוּ אֶת הַמָּן וְהוּא נַעֲשָׂה לָהֶם בָּשָׂר שֶׁנ׳ לָהֶם אֲבִירִים that is, מִן מ׳ שָׁנָה וְלֹא נִצְרָךְ אֶחָד מֵהֶם לִנְקָבָיו אוֹתָן מ׳ שָׁנָה : I gave them manna to eat for forty years, and not one of them had need, during those forty years, to move his bowels; rather, they ate the manna, and it became flesh for them, as it is said (Ps 78:25): they ate angel's bread, and with it they provoked me to anger.

Rivers and streams are also said to have arisen from the manna when it melted in the morning heat of the sun, and therefore the words of Exod 16:21 are rendered thus in the Chaldean translation of Jonathan: הָווֹ מְלַקְטִין יָתֵיהּ מִן עִדָּן צַפְרָא עַד אַרְבַּע שָׁעִין דְּיוֹמָא אֱנָשׁ לְפוּם מֵיכְלֵיהּ וּמִן אַרְבַּע שָׁעִין וּלְהַלָּא שָׁחֵין שִׁמְשָׁא עִילּוֹי וַהֲוָה שָׂחַח וּמִתְעֲבֵיד מַבּוּעִין דְּמַיִין וְנַגְדִין עַד יַמָּא רַבָּא וְאָתַיָן הַיָּן דַכְיָן וּבְעִירָן וְשָׁתְיָן מִנֵּיהּ וַהֲווֹ בְּנֵי יִשְׂרָאֵל צָיְדִין וְאָכְלִין יַתְהוֹן: that is, And they (namely the Israelites) gathered it from the time of the morning until the fourth hour of the day, each one as much as he could eat. After the fourth hour, however, and further on, the sun grew hot upon it, and a channel was made in which springs of water arose, which flowed all the way to the great sea; and the clean animals and the cattle came and drank from it, and the children of Israel caught them by hunting and ate them. Rabbi Solomon, however, writes in his commentary on this passage as follows: הַנִּשְׁאָר בַּשָּׂדֶה נַעֲשָׂה נְחָלִים וְשׁוֹתִין מִמֶּנּוּ אַיָּלִים וּצְבָאִים וְאֻמּוֹת הָעוֹלָם וְצָדִין מֵהֶם וְטוֹעֲמִים בָּהֶם טַעַם מָן וְיוֹדְעִים מַהוּ שְׁבָחָם שֶׁל יִשְׂרָאֵל: that is, What remained in the field (after the Israelites had taken as much as they needed) became streams, and the stags and deer drank from it; but the nations of the world caught them by hunting and tasted in them the flavor of the manna, and came to know wherein the excellence of the Israelites consisted. This is also to be found in the book *Mechiltá* fol. 19, col. 4, in the fifth *Parascha*. That streams arose from it after it had melted is likewise to be seen in the *Jalkut Schimoni* on the Five Books of Moses, fol. 73, col. 4, numer. 258, and the following passage comes after it: יכיון שהיה יורד בנחלים היו אומות העולם באים לשתות ממנו והיה נעשה בפיהם כמר כלענה שנאמר וזמן כזרע גד הוא אבל לישראל נעשה בתוך פיהם כדבש שנאמר וטעמו כצפיחית בדבש: that is, When it flowed like streams, the nations of the world came to drink from it, and it became as bitter as wormwood in their mouths, as it is said (Exod 16:31): And the manna was like coriander seed. But for the Israelites it was like honey in their mouths, as it is said (likewise in the aforementioned verse 31): And its taste was like wafers made with honey.

Furthermore, the Jews teach that when God had given the Law, not only the small children who lay at their mothers' breasts, but even those who were still in their mothers' wombs, spoke with God and became sureties for Israel that they would keep the Law; and this is foolishly proven from Holy Scripture, according to their custom, concerning which it is written in *Medrasch Tillim fol. 9. col. 2.* on the words of the eighth Psalm v. 3, **Out of the mouth of young children and sucklings you have ordained a strength**: בשעה שבקש הק״בה ליתן את התורה לישראל אמר להן תנו לי ערבים שתקיימו את התורה אמרו לו הרי אבותינו ערבים בנו אמר להן בק״בה חיבם הם לי ולואי שיעמדו בעצמם משל למה הדבר דומה למי שהלך ללוות אמרו לו הבא ערב לי הלך והביא לו את מי שחייב לו אמרו לו ולואי שיעמוד בעצמו הכא לי מי שאינו חייב לי כך אמר להם הק״בה לישראל האבות לי ערבים דכמה חובת יש לי עליהם אלא תנו לי ערבים שאינן חייבין לי כלום וכן הוא אומר לא את אבותינו כרת יי׳ את הברית הזאת אמרו לו מי הן שאינן חייבין לך אמר להן התינוקות מיד הביאו

לו התינוקות משדי אמותיהן ומעוברות שלהן דעמדו כריסן של אמן כמראה של זכוכית והיו רואין להקב"ה מתוך כריסן ומדברין עמו שנ' מפי עוללים ויונקים יתתב כעוללים לא ראו אחי אמר להם הק"ב ערבים אתם על אמותיכם שאם אינן מקיימין את התורה שאתם נתפסין עליהם אמרו לו הן אמר להם אנכי יי' אלהיך אמרו לו הן אמר להם לא יהיה לך אלהים אחרים אמרו לו הן ועל כל דבור ודבור היו משיבים לו על לאו ועל הן הן אמר להם מפיכם אני נותן את התורה להן שנ' מפי עוללים ויונקים יסדת עז ואין עז אלא תורה שנ' יי' עז לעמו יתן לכך כשביטלו ישראל את התורה הן נתפסין עליהן שנ' נדמו עמי מבלי הדעת: that is: At the time when God wished to give the Law to the Israelites, He said to them: Give me sureties that you will keep the Law. They said to Him: Let our fathers be sureties for us. Thereupon God said to them: Those very ones are themselves indebted to me; would that they might stand firm on their own account. This matter is like one who went to borrow something, and was told: Bring me a surety. When he went and brought one who was himself indebted to the one who had agreed to lend, the lender said to him (who wished to borrow): Would that he might stand firm on his own account; bring me one who owes me nothing. Thus God said to the Israelites: You have presented me with sureties, but how many debts do I have to demand of them? Provide me with sureties who owe me nothing at all. And thus it is said (Deut 5:3): He did not make this covenant with our fathers. Then they asked Him: Who then are those who owe you nothing? And He answered them: The children owe me nothing. Thereupon they immediately brought Him the children from their mothers' breasts, and their pregnant women, and the bellies of their mothers stood transparent as glass, and from within those bellies they saw the Holy and Blessed God and spoke with Him, as it is said (Ps 8:3): Out of the mouth of young children and sucklings. And it is written (Job 3:15, or according to others v. 16): Like the young children who have not seen the light. Then God said to them: Will you stand surety for your fathers, so that if they do not keep the Law, you shall be held liable in their stead? And they answered: Yes. Then He said to them: I am the LORD your God, and they said: Yes. Further He said to them: You shall have no other God, and they said: Yes, and they answered Him concerning each and every commandment, yes to yes and no to no. He said further to them: Out of your mouths I give them the Law, as it is said (Ps 8:3): Out of the mouth of young children and sucklings you have ordained a strength for yourself; but the word "strength" means nothing other than the Law, as it is said (Ps 29:11): The LORD will give strength to His people. Therefore, when the Israelites annul the Law, those same children are held liable on their account, as it is said (Hos 4:6): My people are destroyed for lack of knowledge.

Also in the little book *Ben Sira fol. 2. col. 2.* it is written concerning the daughter of the prophet Jeremiah that she became pregnant not through carnal intercourse with her father, but through another shameful act which I am not able to describe, and that her child (who was named *Ben Sira*) spoke with his mother as soon as he was born. And at *fol. 3. col. 1.* of the same work it is also reported of the prophet Jeremiah himself that he spoke from his mother's womb and refused to come out until he had been told what his name was to be. Furthermore, it is written there at *fol. 3. col. 2. and fol. 4. 5.* that when *Ben Sira* was one year old, his mother brought him to school, where he spoke with his teacher and displayed great understanding, presenting to him all manner of highly rational matters, of which something has already been mentioned above at *p. 323.*

So Jacob is said to have spoken with his brother Esau while they were still in their mother's womb, concerning which the book *Maór káton* fol. 15. col. 2. in the *Paraseha Toledóth* writes as follows: אמרו כשהיו יעקב ועשו במעי אמם אמר יעקב לעשו אחי שני עולמות לפנינו עולם הזה ועולם הבא עולם הזה יש בו אכילה ושתיה משא ומתן לישא אשה ולהוליד בנים ובנות אבל בעולם הבא אין בו כל אלו טול אתה עולם הזה ואני עולם הבא

שנאמר מכרה לי כיום יום שהיו במעי אמם: that is, (our Rabbis) have said that when Jacob and Esau were still in their mother's womb, Jacob said to Esau: my brother, we have two worlds before us, this world and the world to come (that is, this temporal life and the future eternal life). In this world one eats and drinks and carries on trade; one also takes a wife and begets sons and daughters; but in the world to come none of this exists. Take you this world, and I will take the world to come, as it is said (Gen 25:31): "Sell me this day your birthright." The word "today" is used because they were still in their mother's womb. In the book *Schalscbéleth hakkabbála* one likewise reads at fol. 35. col. 2. concerning one by the name of *Nachman*: תיכף שנולד התחיל לדבר פלאות ומעשה מרכבה that is, as soon as he was born, he began to speak of wondrous things and of the Work of the Chariot (which is mentioned in Ezek 1) .

The Jews are also of the opinion that when God has determined and resolved something against a person, that resolution is changed by changing that person's name, concerning which the following is written in the Talmudic tractate *Rosch haschaná* fol. 16. col. 2.: אמר רבי יצחק ד' דברים מקרעין גזר דינו של אדם אלו הן צדקה צעקה שינוי השם ושינוי מעשה. צדקה דכתיב וצדקה תציל ממות. צעקה דכתיב ויצעקו אל יי' בצר להם וממצוקותיהם יוציאם. שינוי השם דכתיב שרי אשתך לא תקרא את שמה שרי כי שרה שמה וכתיב וברכתי אותה וגם נתתי ממנה לך בן. שינוי מעשה דכתיב וירא אלהים את מעשיהם וכתיב וינחם אלהים על הרעה אשר דבר לעשות להם ולא עשה ויש אומרים אף שינוי מקום דכתיב ויאמר יי' אל אברם לך לך מארצך והדר ואעשך לגוי גדול: that is, Rabbi Isaac said: there are four things which annul the verdict of judgment (of God) that is passed upon a person, namely: righteousness or almsgiving, crying out, the changing of one's name, and the changing of one's deeds. Righteousness (or almsgiving, because it is written in Prov 10:2 and also v. 4): But righteousness (or almsgiving) delivers from death. Crying out, because it is written (Ps 107:6): And they cried to the Lord in their distress, and He delivered them from their troubles. The changing of the name, because it is written (Gen 17:15): You shall no longer call your wife Sarai by the name Sarai, but Sarah shall be her name; and it is written (v. 16 there): For I will bless her, and will also give you a son by her. The changing of deeds, because it is written (Jonah 3:10): And God saw their deeds; and it is written (also in the same place): And God repented of the evil that He had spoken of doing to them, and did it not. There are some who also say that the changing of one's place (has the same effect), because it is written (Gen 12:1): And the Lord said to Abraham, go out from your native land; and (it follows) further (there, v. 2): And I will make you into a great nation. As for the changing of the name, the very same thing is also found in Rabbi Levi ben Gerson's commentary on the Five Books of Moses, fol. 26. col. 2. in the *Parascha Vajéra*, as well as in the book *Zeéna ureéna* fol. 8. col. 4. in the *Parascha Lech lecha*.

The Lord God said to Abraham (Gen 15:7): "I am the Lord, who brought you out of Ur of Chaldea," and Ur was a place in Chaldea, as can be seen from Gen 11:28, where it is written: "But Haran died before his father Terah in his native land, at Ur of the Chaldeans." The Jews, however, claim that Abraham, having smashed all but one of his father's idols, was accused before Nimrod by that same father, and was thrown by him into a fiery furnace, but was rescued from the fire without injury. Concerning this, the book *Schalschéleth hakkabbála*, fol. 2, col. 1, at the end, and col. 2, contains the following account: תרח היה עובד אלילים וגם היה אומן לעשותם: ופעם אחת הלך חוצה לארץ לעסקיו והניח אברהם בנו בחנותו למכרם ובבוא איש לקנות מהם היה אברהם שואל ממנו כמרת שנים יש לך ומשיב כך וכך ואברהם אומר לו איך אפשר שאיש כטוך מכך כך שנים רוצה להשתחוות אל דמי אחד שהוא בן יומו: והאיש ההוא מתבייש והולך לו וכן עשה לאנשים רבים. אחר זה באה אשה אחת ובידה מדת קמח סולת ותאמר לאברהם שרצוני להקריבו אל כל

האלהיות ההם. ויחר אף אברהם ויקח מטה וישבר כל הציורות ההם והניח שלם הגדול שבהם וניתן המטה ההוא וכשבא תרח שאל לאברהם מי שבר כל האלהות והשיב כי באה זקנה אחת להקריב מדת קמח לכל האלהות ויקומו כלם במחלוקת כי כל אחד היה רוצה הקמח ויקם הגדול שבהם והמיתם עם המטה שבידו. ויחר אפו של תרח והביא אברהם בנו לפני נמרוד שיענישהו. אז נמרוד צוה. לאברהם שישתחוה לאש השיב אברהם טוב להשתחוות למים שמכבים האש אמר נמרד שישתחוה למים. השיב אברהם יותר טוב להשתחוות לעננים שמחזיקים המים אומר נמרוד שישתחוה להם. השיב אברכם יותר טוב להשתחוות לרוח שמפזרם. אמר נמרוד שישתחוה לו והשיב אברהם יותר טוב להשתחוות לאדם שעומד לפני הרוח? השיב נמרוד אתה מהתל. כי אני איני משתחוה אלא לאש והנה אני להשליך בך ונראה אם יבא אלהיך שאתה משתחוה לו להצלך ממנו ותכף השליכוהו תוך כבשן האש. תוך זה היו שואלים להרן אחיו במה היה רוצה להאמין והשיב שאם ינצח אברהם יאמין באמונתו ואם לאו בנמרוד. וישליכו גם הרן בכבשן ונשרף ולהן נאמר וימת הרן על פני תרח אביו אבל אברהם יצא בשלום לעיני כלם. That is: Terah was an idolater, and his trade also consisted in making them; he carried on his business with them and sold them. It came to pass on one occasion that he went out into the country on account of his affairs, and he left his son Abraham in his shop to sell them. Now whenever someone came to buy one, Abraham would ask him how many years old he was; and after the person had answered so and so many, Abraham said to him: how can it possibly be that a person who is as many years old as you are should worship something that is only one day old? And that person was thereby put to shame and went away; and thus he dealt with many people. After this, an old woman came with a measure of fine white flour in her hand and said to Abraham that she wished to offer it to all those gods; whereupon Abraham became angry, took a club, and smashed all those idols, but left the largest among them whole and placed the club in its hand. When Terah returned, he asked Abraham who had broken all the gods; and he answered that an old woman had come to offer a measure of flour to all the gods, but they had all fallen into a quarrel with one another, for each one wanted the flour, whereupon the largest among them had risen up and beaten the others to death with the club he held in his hand. At this, Terah became angry and brought his son Abraham before Nimrod so that he might punish him. Then Nimrod commanded Abraham to worship fire; and Abraham answered: it is better to worship water, which extinguishes fire. Nimrod then said he should worship water; but Abraham answered: it is better to worship the clouds, which hold the water within them. Nimrod then said he should worship them; but Abraham answered: it is better to worship the wind, which scatters the clouds. Nimrod then said he should worship it; but Abraham answered: it is better to worship the man who stands before the wind. To this Nimrod replied: you are mocking me; I worship fire alone, and I will have you thrown into it, and we shall see whether your God, whom you worship, will come to rescue you from it. Thereupon he was immediately thrown into the fiery furnace. Meanwhile, his brother Haran was asked what he wished to believe; and he answered that if Abraham gained the victory, he would believe what Abraham believed, but if not, he would side with Nimrod's faith. So they threw him into the furnace as well, and he was burned; for which reason it is said (Gen 11:28): "But Haran died before his father Terah." Abraham, however, came out unharmed before the eyes of them all. The very same account, with minor variations, is also to be found in *Bereschîth rabba*, fol. 34, col. 3-4, in the thirty-eighth *Parascha*, as well as in *Bechai*'s commentary on the Five Books of Moses, fol. 24, col. 1, in the *Parascha Lech lechá*; and the Jews suppose they can thereby confirm their error, because the word *Ur* also means fire. But let this suffice concerning the foolish Jewish interpretations and perversions of Holy Scripture, from which it is more than sufficiently evident that the godless Jews have absolutely no grounds for despising the holy Evangelists and Apostles,

and for falsely claiming that they cited the Old Testament poorly and interpreted it incorrectly, and that they were ignorant, stupid people; for in the entire New Testament there is not a single passage in which anything absurd is to be found, such as has here been demonstrated in abundance from the Rabbinical books.

The reason, however, why the Jews interpret and pervert Holy Scripture in such a strange manner is their great blindness and obduracy, which was mentioned above at the beginning of the 1st *Cap.* They are also not permitted to read any books by Christians that deal with matters of religion, from which they might become better informed, because they regard our books as heretical books. That our books are forbidden to them to read is evident from the Talmudic *Tract Sanhedrin*, *fol.* 90. *col.* 1., where it is written as follows: כל ישראל יש להם חלק לעולם הבא וגו׳ ואלו שאין להם חלק לע״הב האומר אין תחיית המתים מן התורה ואין התורה מן השמים ואפיקורס רבי עקיבא אומר אף הקורא בספרים החיצונים that is: All Israelites have a share in eternal life, *etc.* But these have no share in eternal life: he who says that the resurrection of the dead cannot be proven from the Law; and that the Law was not given from Heaven; and he who is an *Epicurean*. *Rabbi Akiva* says: also he who reads in foreign books. What is to be understood by the books of the heretics is evident from *Rabbi Asher's* commentary on the *Tract Sanhedrin*, *fol.* 129. *col.* 4., where one reads: ספרי מינים אותם שפירשו התורה לפי דעתם ולא סמכו על דברי חכמים that is: The books of the heretics are those in which the Law is interpreted according to their own opinion, wherein they do not adhere to the words of the sages. So too does *Rabbi Moses bar Maimon* write concerning this in the 2nd chapter of the first part of his book *Jad chasaka*, in the *Tract Hilchoth Ovede cochafim umaffaloth*, *fol.* 25. *col.* 2. *numero* 2., as follows: ספרים רבים חברו עכו״ם בעבודתה היאך עיקר עבודתה ומה מעשיה ומשפטיה ציוונו הקב״ה שלא לקרוה באותן הספרים כלל ולא נהרהר בה ולא בדבר מדבריה. ואפילו להסתכל בדמות הצורה אסור שנ׳ אל תפנו אל האלילים that is: The idolaters have written many books in which the principal substance of the worship of idols is set forth, and what its works and ordinances are; but God has utterly forbidden us to read in those books, and does not wish us to think upon them (namely, the idol) nor upon any thing that pertains to them. Indeed, it is also forbidden to us even to look upon the form (or image thereof), as it is said (Lev 19:4): You shall not turn to idols.

Yes, the Jews hate our books so greatly that they are not even permitted to rescue them from fire or any other thing by which they might be destroyed. On this matter, the Talmudic tractate *Schabbáth, fol.* 116. *col.* 1. teaches as follows: ספרי מינים אין מצילין אותם מפני הדליקה, that is: One does not rescue the books of heretics from fire. Shortly thereafter, the same passage continues: כשם שאין מצילין אותן מפני הדליקה כך אין מצילין אותן לא מן המפולת ולא מן המים ולא מדבר המאבדן, that is: Just as one does not rescue them from fire, so also one does not rescue them from collapse (namely, when an old house should fall upon them), nor from water, nor from any thing whatsoever that destroys them. And shortly after this, the Gospel is mentioned, which is likewise counted among the heretical books. As for their own books, however, they are obligated to rescue those from fire; on this matter, the following is to be read in the tractate *Sopherim*, at the beginning of the seventeenth chapter, *fol.* 13. *col.* 3. of the Amsterdam *Talmud*: דברי חכמים כדרבנות כולם נתנו מרועה אחד ורועה אחד אמרן וכולן מצילין אותן מפני הדליקה, that is: The words of the wise are like goads; they were all given by one shepherd, one shepherd spoke them, and one rescues them all from fire.

Chapter X.

In which it is shown what the Jews call the Christian religion and the Christian faith, and what they write about it, and also what they call the Christian clergy.

Rabbi Perez writes in his book *Maarécheth haëlohúth* (or *Maaréches haëlohús*) *fol. 59. col. 2.* as follows: דת כל אומה ואומה היא נמשכת משר שלה: that is, the religion of each and every people derives from its prince; by which he means to indicate that the seventy peoples who, alongside the Jews, are said to exist in the world, have their religions from those seventy princes or devils who, according to the frivolous teaching of the rabbis, as shall be shown at length below in the 18th chapter of this first part, rule over them, according to which accursed opinion we Christians would have to derive our religion from the chief devil *Sammaël*, who is called by the Jews the prince and regent of the Christians. From this it can easily be judged that they regard our religion as a godless and idolatrous thing, as indeed becomes even more apparent from most of the names by which they customarily call it. They call it, first of all, אמונת נוצרים *Emunáth* (or *Emúnas*) *Nózerim*, that is, the Faith of the Nazarenes; and this appears in Rabbi Lipmann's *Sepher Nizzáchon, pagin. 67. numero 112.* in these words: אילו ללא התלמוד גם אמונת הנוצרים מגונה ביותר כי כתוב בתורה לא יבא עמוני ומואבי בקהל השם והנה מייחסים אותו איש למשפחתו של דוד המלך עליו השלום אף מצד אמו אף כי בא ממואביה ואילולי התלמוד שכתוב בו עמוני ולא עמונית וכו' היתה משפחת דוד אסורה לבא בקהל: that is, if the Talmud did not exist, then the faith of the Nazarenes would also be shameful, all the more so because it is written in the Law (Deut 23:3): No Ammonite or Moabite shall enter the congregation of the Lord. And behold, they ascribe that man (that is, Jesus) to the lineage of King David, upon whom be peace, even with regard to his mother, although he (namely David) was descended from a Moabite woman; and if it were not written in the Talmud that an Ammonite, and not an Ammonitess, etc. (shall not enter the congregation of God), then the lineage of David would not be permitted to enter the congregation.

Second, they call it דת ישו *Dath* (or *Das*) *Jeschu*, that is, the Religion of *Jesu*; hence in the book *Májene jeschúa*, *fol.* 43. *col.* 2., in the eighth *Májan*, in the fifth *Tamar*, concerning the emperors who lived before *Constantinus Magnus*, the following is written: הקיסרים אשר קדמו לו לא היו כן : אבל בהפך שהיו רודפים את הנוצרים והורגים את האפיפורים וכל הנמשכים אחר דת ישו כמו שכתוב בספריהם : that is, the emperors who lived before him were not thus (namely, they were not Christians), but on the contrary, they persecuted the Christians, and killed the popes, and all those who adhered to *Dath Jeschu*, that is, the Religion of *Jesu*. And this may also be seen in the book *Chifluk emúna*, p. 52. In place of ישו *Jeschu*, however, one also sometimes reads in the books of *Abarbanel* ישוע *Jeschúa* or ישוע הנוצרי *Jeschúa Hannózeri*; and in the aforementioned book *Májene jeschúa*, *fol.* 79. *col.* 3., in the 11th *Majan*, in the 10th *Tamar*, the following is also written concerning the aforementioned *Constantinus*: זה מלך בכפה והכריח כל ארצות המערב ואיטליא ויון וארץ הנגב : ומצרים וצפון אשור ובבל מהודו ועד כוש להאמין בדת ישוע that is, this one ruled under the whole heaven, and compelled all the lands of the West, together with Italy, Greece, the land toward the South, Egypt and the North, Assyria and Babylon, from India all the way to the land of the Moors, to believe in *Dath Jeschúa*, that is, the Religion of *Jesu*. And at *fol.* 27. *col.* 4. of the aforementioned book one reads: ידענו מספריהם שכל האפריקה ורוב האסיאה קבלו דת ישוע הנוצרי כאשר קבלו אותו ברומי : that is, we know from their books that all of Africa and the greater part of Asia received *Dath Jeschúa Honnózeri*, that is, the Religion of Jesus the Nazarene, when it had been received at Rome.

Third, it is called אמונת ישו *Emunáth* (or *Emúnas*) *Jeschu* or אמונת ישוע *Amanath Jeschu*, that is, the Faith in *Jesus*. The first occurs in the aforementioned book *Májene jeschúa*, *fol.* 43. *col.* 2. in the eighth *Májan*, in the fifth *Tamar*, as follows: : הנה הקיסר ל"ט שנקרא שמו קוסטנטין בעצת הילינית המלכה אמו נתנצר ונטבל ולקח אמונת ישו that is, Behold, the thirty-ninth emperor, who was called *Constantinus*, became a Christian through the counsel of his mother, had himself baptized, and accepted *emúnath Jeschu*, that is, the faith in *Jesus*. So also it stands in the book *Chissuk emúna*, p. 312. as follows: מזמן מלאכי הנביא עדיין לא היה בעולם : אמונת ישו הנוצרי that is, At the time of the prophet Mal, *emunáth Jeschu*, that is, the faith in *Jesus* the Nazarene, had not yet existed in the world. The second form is found together with the first in the aforementioned book *Chissuk emuná*, *paginâ* 53. in these words: הראשון מהקיסרים הנכנס לאמונת ישו הוא הקיסר קוסטנטין שעזב אמונתו הראשונה וקבל אמונת ישו ותקן תורת הנוצרים אחר שלש מאות שנה למיתת ישו that is, The first among the emperors who entered into the faith in *JESUS* was the Emperor *Constantinus*, who abandoned his former faith and accepted *amanâth Jeschu*, that is, the faith in *JESUS*, and three hundred years after the death of *JESUS* set down the law of the Christians (meaning the New Testament) in writing.

Fourth, it is called אמונת תלוי *Emunâth Talúi* (or *Emúnas Tólui*), that is, the faith of the hanged one, by which hanged one Christ is understood, as has been shown above in the second *Capit. p. 88 and 89*. Rabbi Lipmann does indeed acknowledge this in his *Sepher Nizzáchon, numero 350, p. 194*, but he writes there that the word *talui* here does not mean "hanged" but rather "doubtful," just as אשם תלוי *áscham tálui* signifies a doubtful guilt-offering, when he states that the Jewish faith is called the certain faith, because everyone acknowledges that He who created heaven and earth is GOD; אבל אמונת ישו ומחמט שפליגי בהן האומות נקראת אמונת תלוי that is, but the faith of *JESUS* and *Mahomet*, over which the nations are in dispute, is called *Emunâth talui*, that is, the faith of the doubtful one. This, however, is nothing other than a false pretense on the part of Rabbi Lippmann, and he intended by it only to instruct the Jews as to what they should answer the Christians when the latter might confront them with this; but it was not his genuine and earnest meaning, for certainly here by *Talui* the hanged one is understood, as has been sufficiently demonstrated above in the aforementioned second *Capitel, p. 89, 90, and 91*.

Fifth, it is called אמונת אדום *Emunâth* (or *Emúnas*) *Edom*, that is, the Faith of Edom, or the Edomite Faith, as is to be found in the aforementioned book *Májene jeschúa, fol. 79. col. 3. in dem 11. Majan, im 10. Támar,* where it is written as follows: תדע שהיו לאמונת אדום ב' התחלות הא' בענין ישוע שנתפרסם בחרבן בית שני אשר צמח כאשר בוטל התמיד • השני היא היתה סיבה קרובה בקוסטאנטינו הקיסר שכמו ג' מאות שנה למיתתו של ישוע נתנצר ונטבל כמו שנכרתי that is, Know that the Edomite Faith had two beginnings: the first was when the work of JESUS became manifest at the destruction of the second Temple, which came forth when the daily sacrifice ceased. The second was the proximate cause in the Emperor Constantine, who, approximately three hundred years after the death of JESUS, adopted the Christian religion and had himself baptized, as I have stated.

The reason why it is called thus is because the Edomites are said to have adopted it first, as was indicated above in the seventh chapter, p. 273, from *Aben Esra's* commentary on Isa 63:1; concerning which the following also stands in *Abarbanel's Commentario* on the Prophet Isaiah, *fol.* 54. *col.* 1: עם היות שהרמ"בן כתב והרד"ק שהאדמיים הם בני אדום ושקבלו דת יש"ו נוצרי מפי כומר אדומי לפי שהאדומיים החזיקו בדתו ראשונה וכפי שאמר אחר זה הנה לא נתנו טענה ולא ראיה לדבריהם that is: Although

Rabbi Moses, the son of Nachman, as well as Rabbi David Kimchi, have written that the Romans are the children of Edom, and that they received (or learned) the religion of Jesus the Nazarene from the mouth of an Edomite priest, because the Edomites were the first to adopt his religion, as I will mention in what follows, they have nevertheless not proven their assertion, as I do. Thereupon he writes in the same place, in the aforementioned *fol.* 54. *col.* 4, as follows: האדומיים שהיו שכנים לארץ ישראל המה קבלו ראשונה על עצמם אמונת יש"ו הנוצרי כי בהיותם נימולים מימי הורקנוס היו תמיד מתחברים לאנשי ירושלים ולכן שלוחי יש"ו הנוצרי ותלמידיו בברחם מירושלם הלכו לארץ אדום ופתו האדומיים והכניסו אותם בדתם ואחריהם נמשכו הרומיים ולכן נקראו כולם אדום בשם האומה שקבלה ראשונה האמונה ההיא ואין ספק שלא בדה זה הרמ"בן מלבו אבל היה הדבר הזה מקובל אצלו that is: The Edomites, who were neighbors of the land of Israel, were the first to adopt for themselves the faith in Jesus the Nazarene; for since they had been circumcised from the time of *Hyrcanus*, they always associated with the inhabitants of Jerusalem. Therefore, when the apostles of Jesus the Nazarene and his disciples fled from Jerusalem, they went into the land of Edom and seduced the Edomites and brought them into their religion; after them, however, the Romans followed (that is, the Christians, as may be seen below in the 16th chapter of this first part); therefore they are all called Edomites, after the name of that people which first adopted that faith; and it is entirely certain that Rabbi Moses, the son of Nachman, did not devise this from his own mind, but rather knew this matter through a *tradition* (or oral teaching).

Sixth, it is called דת השקרות *Dath haschakrúth* (or *Das haschákrus*), that is, the false or lying religion; and אמונת הכוזבת *Emunä hacoseveth* (or *hacoséves*), that is, the lying faith; and both are found in the book *Chissuk emuná*, p. 468, where Rabbi Isaac writes thus concerning the Christians: הם מפתים ומכריחים את היהודים לקבל דת השקרות ואמונתם הכוזבת, that is, they seduce and compel the Jews to accept the false religion and their lying faith.

In the book *Maschmia jeschua*, fol. 68, col. 1, *Abarbanel* writes the following concerning the word שרוקים *scherykkim*, which appears in Zach 1:8 and which some render as brown and others as ash-colored: שרוקים הוא מלי׳ תורה על חילוף הגוונים כמו שקראו רז״ל בכמה מקומות לתכשיט האשה שהיא מעברת על פניה שרק וקרא את הרומים כן לפי שהיה ענינם באמונתם שמזייפין תורת השם ומתקשטין בדברי תורתנו על כזב דתם ושקר אמונתם: that is, the word *Scherykkim* signifies many colors, just as our Rabbis, of blessed memory, in many places call by the name *Serák* that adornment of a woman with which she paints her face (that is, rouge); and he (the prophet Zechariah) called the Romans (that is, the Christians) by this name, because this (namely, the painting of the face) is their work in their faith, in that they falsify the Law of God and adorn themselves with the words of our Law, on account of the lies of their religion and the falseness of their faith. The aforementioned *Abarbanel* likewise expounds in his commentary on Zach 7:3 the words, "On the fourth chariot were dappled horses," and says: רמז לבני אדום באמונתם שערבו אמיות התורה האלהיה עם שקר אמונתם: that is, this is an allusion to the children of *Edom* (understand: the Christians) on account of their faith, who have mingled the truth of the Divine Law with the lies of their faith. Rabbi *Bechai* also writes in his commentary on the Five Books of Moses, fol. 46, col. 2, in the *Parascha Vajischlach*, on the words of Gen 36:40, אלוף עלוה *Alluf Alva*, that is, the Prince *Alva*, as follows: בא לרמוז על זרעו של עשו הזוכרים סרה על יי׳ בענין אמונתם כי שקר בימינם ויחפאו על יי׳ דברים אשר לא כן: that is, this comes to signify the seed of *Esau*, who in their religious faith speak stubbornness against the Lord, for falsehood is in their right hand, and they cover (that is, gloss over and cloak) things against the Lord that are not right. Therefore there is also no reason whatsoever to doubt the truth of what the convert *Frederick Samuel Brenz* reports in the

third chapter of his work "The Jewish Serpent-Skin Stripped Off," when he states: when one Jew leads another astray by swearing, they do so to the dishonor of Christians, saying, "by the *Gójim* שקר אמונה *Sckèker emúna* (or *emúno*)," that is, "by the false faith of the Christians." This is indeed denied by Rabbi *Salman Zevi* in his Jewish Theriac, in the third chapter, number 10, where he states: מילט שרייבט אונר ווידר סוף כסדר וועו איין יוד דען אנדרן ועקסירן וויל זא זאגט ער בייא דער גוים שקר אמונה. דס איז בייא דער קריסטן וולשן גלויבן. חלילה לז איר זאגן עס ניט. טוז הובן אנגעלוגנט ארויסג. דען קריסטן המזון וואס איין חולך פיילעט מיט. אונטהובן וויא זייט גוק שטייט זא איינט עס מיט קריסטן ועדר דיין היידן בייא עבודה זרה דינן that is: Now the apostate writes again out of order: when a Jew wants to lead another astray, he says, "by the Gôjim scheker amôno," that is, "by the false faith of the Christians." Far be this from us; we do not say it, for the reasons stated above, for the Christians observe what is enjoined upon them. Wherever *gôjim* appears, it does not mean the Christians but rather the heathens who serve *Avôda sâra* (that is, idols). These are the words of Rabbi Salman. But just as this reckless scoundrel refuses to acknowledge a great many things against his better knowledge and conscience, so he does here as well; for by the word *Gôjim* the Christians are expressly understood, as will be clearly demonstrated below in the sixteenth chapter of this first part. And as for his claim that idolatrous peoples are meant by it, it will be irrefutably shown in the said sixteenth chapter that the Christians are regarded by the Jews as great idolaters. For this reason, the excuse he has put forward is entirely and utterly worthless.

Seventh, they call it טעות *Tatúa*, that is, an error, and טעות הבל *Taúth hével*, that is, an error and vanity, or a vain error; for in the Polish *Siddúrim* it stands at *fol.* 70. *col.* 2. under the title *Józer lèschábbath schéni ácher happésach*, in a prayer which begins אימתי שמחי *Ajummáthi simchí*, written thus: אויבי חרפני שובי לטעותי, that is, My enemy (understand: Christendom) reproaches me (and says to me:) return to my *Tatúa*, or error (that is, adopt my religion), as is explained in the *Commentario* thereon, where these words stand: כך אומרים לנו האויבים לשוב ולקבל אמונתם שהוא טעות הבל, that is, Thus our enemies say to us, that we should apostatize and adopt their faith, which is a *Taúth hével*, that is, a vain error.

When the Jews speak of the various religions of the Christians, they customarily call the Roman Catholic religion, contrary to the rules of grammar, תפל אמונה *tòfel emúna* instead of אמונה תפלה *emúna tefèla*, that is, a tasteless faith; and the Reformed and Lutheran religion they call חדש אמונה *chadásch emúna* instead of אמונה חדשה *emúna chadáscha*, that is, the new faith; as I myself have heard this with my own ears, and it was spoken to me in conversation.

As for the Christian clergy, they are dishonored in various ways through mocking names, and they call them the following.

Firstly, כומרים *Cumarim*, which signifies idolatrous and heathen priests, as Rabbi Elias indicates in his *Tischbi fol.* 44. *col.* 2. under the word כמר *Camár*, where he notes that *Cûmar*, which is the *singularis numerus*, or singular form, of *Cumarim*, means כהן לעבודה זרה *Côhen la-avôda sâra*, that is, a priest who serves idolatry. In the Hebrew language, such priests are called כמרים *Kemarim*, a word that appears only three times in Holy Scripture: at 2 Kgs 23:5, Hos 10:5, and Zeph 1:4, in which three passages the priests of Baal are thus named. The word derives from כמר *Camár*, or נכמר *Nichmár*, which means to be warm and burning, also to become brown, black, and contracted; among the Chaldeans, however, it means to enclose. The idolatrous priests are so named either

because they wore brown or black garments, or because they appeared black and sooty from much sacrificing, or because they were zealous and, as it were, ardent in the performance of their idolatrous service, or because they kept themselves enclosed and separated from the world. In the Chaldean language, however, they are called כומרין *Cumarín*, and among the Rabbis, in the manner mentioned above, כומרים *Cumarím*, and the word is always used of idolatrous priests. In the Syriac language, however, even the true and righteous priests of God are so named, and Christ the Lord is called כומרא *Cúmero*, that is, a priest, at Heb 6:20; and at Heb 8:1 and 9:11, רב כומרא *Raf cúmere*, that is, the high priest; and at Heb 9:7, the high priest is likewise called *Raf Cúmere*. And at Heb 9:6, all the priests who attended to divine service in the Temple at Jerusalem are called כומרא *Cúmere*. Among the Jews, however, the word is taken not in a good sense but in a bad one. That our clergy are called *Cumarim* can be seen in the Talmudic tractate *Avoda sara, fol. 2. col. 1.*, in the *Tosephoth*, where it is taught that a Jew may well lend money to Christians to offer in church, with the following reason given: כי מה שהם נותנים אותם לגלחים ולכומרים אינו ממש לשם עבודה זרה אלא לצורך הנאתם, that is: For when they give it to the *Gallachim* (that is, the tonsured ones) and to the *Cumarim*, this is not done properly on account of the idol, but for their livelihood. Likewise, a prelate of Lindau is called ראש כומרים *Rosch Cumarim* in Rabbi Lipmann's *Sepher Nizzachon p. 159. numero 290.*, and the Christian clergy are called *Cumarim* three times in the book *Majene jeschua, fol. 91. col. 2.*, twice in the old *Nizzachon p. 42.*, and also in the little book *Schevet Jehuda, fol. 4. col. 1.* and *fol. 30. col. 1.* and *fol. 45. col. 1.* In the old *Nizzachon*, at *p. 82.*, the following is also written concerning the words of Isa 5:11, "Woe to those who rise early in the morning to pursue strong drink, and who linger into the night while wine inflames them": אלו הגלחים והכומרים שמשכימים ומעריבים בבית תרפותם בשביל חוקם שקורין פריבנדא, that is: These are the *Gallachim* (or tonsured ones) and the *Cumarim*, who sit morning and evening in their houses of shame (that is, in the churches) on account of their stipends, which they call *Præbenden*. In particular, monks are called *Cumarim* because they enclose themselves in monasteries. The Pope, however, is called הכומר הגדול, that is, the great *Cúmar*, in Rabbi Mosche de Mircado's commentary on the Psalms, *fol.* 92. *col.* 3., on Ps 110, and is otherwise called אפיפיור *Afifjor*. As for the origin of this word, I have not yet been able to find it anywhere, though I have taken great pains over the matter. If I recall correctly, Rabbi Salman Zevi writes in his Jewish Theriac that this word derives from פי יורה *pif jóreh*, that is, "his mouth teaches," since the Pope teaches the Roman Catholic Church what it is to do; but I do not at all believe this to be the true origin, and I hold rather that, in keeping with Jewish malice, which habitually mocks everything pertaining to Christians, something derisive is concealed within it. Whether it is perhaps intended to mean as much as אבי פעור *Afi Peor*, that is, the father of *Peor*, because Christ is called *Baal Peor* by Abarbanel, as was reported above at p. 78 and 79, and because the Pope is the head of the Roman Catholic Church and is called its father, remains an open question. It is certain enough that such a name contains something contemptible, which can be judged from the mocking names given to the Evangelists, Apostles, and others, as was shown in the preceding seventh chapter. The vicious minds of the Jews are unfathomable.

Second, they are called כומרי ישוע *Cúmere Jeschúa*, that is, idolatrous priests of Jesus. This appears in the aforementioned book *Májene jeschúa, fol.* 73. *col.* 2. in the eleventh *Májan*, in the fifth *Tamar*, where the following is written concerning the mother of Emperor Constantine the Great: ותפתחה האשה הזאת מחגמוני הנוצרים להאמין בדת ישוע ובתלמידיו והסיתה בנה להאמין בו ולשום צורת ישוע ושתי וערב על ניטו

ושחן כל ארצו ומלכותו רומי רבתא לכומרי ישוע that is, this woman was seduced by the Christian prelates into adopting the religion of Jesus and His disciples, and she persuaded her son to believe in Him and to place the image of Jesus with the cross upon his banners, and also to leave his entire land and realm, the great Rome, to the *Cúmere Jeschúa*, that is, to the idolatrous priests of Jesus. The very same is also read there at *fol.* 85. *col.* 2. in the twelfth *Májan*, in the fourth *Tamar*; and at p. 91. *col.* 3. at the end of the book they are likewise so named. Now, since the Christian clergy are called *Cumarim*, the clerical estate is called כומרות *Cumarúth*, as may be seen in the little book *Schevet Jehúda fol.* 30. *col.* 1. and found elsewhere as well.

Third, they are called כומרי אדום *Cúmere Edom*, that is, idolatrous priests of Edom; and this is found in *Abarbanel's* book *Maschmía jeschúa, fol. 74. col. 3.*, where, concerning the words of Zech 13:7, "And I will turn my hand against the little ones," the following is written: ראוי שיפרשו כפי זה הדרך על כומרי אדום שדורשים להם אמונתם וכזביהם והם עצמם נקראים אצלם צעירים על ענותנותם ושפלותם: that is, one must interpret this passage in this manner as referring to the *Cúmere Edóm*, that is, the idolatrous priests of Edom, who preach to them their faith and their lies, and these same ones are called "little" among them on account of their humility and lowliness. The aforementioned *Abarbanel* writes the very same thing in his commentary on chapter 13 of the prophet Zechariah, *fol. 294. col. 4.* And in *Rabbi Lipmann's Sépher Nizzáchon*, the following is read at *p. 174, numero 318*: אל יאמר אדם הואיל ואמרו ר"זל התאוה והכבוד מוציאין את האדם מן העולם לא אאכול בשר ולא אשתה יין ואתענה תמיד ולא אשכוב עם אשה ולא אשב בדירה נאה ולא אלבוש כי אם שק כמו כומרי אדום עושים: that is, a person should not say: since our rabbis, of blessed memory, have said that lust (or desire) and honor drive a person out of this world, I will eat no meat and drink no wine, but will fast at all times; I will also not lie with a woman, nor dwell in a fine house, nor clothe myself in anything other than a sackcloth, as the *Cúmere Edóm*, that is, the idolatrous priests of Edom, do.

Fourth, they are called גלחים *Gallachím* (or *Gallochím*), that is, "the shorn ones," and in the singular number, or individual count, a single one is called גלח *Gallach*, that is, "a shorn one," and this word derives from גלח *galách* or *gillach*, which means to shear or to shear off. Concerning this, *Elias* writes in his *Tischbi fol. 17. col. 1.* as follows: לפי שהגוי' אלה הנוצרים מגלחים פאת ראשם לכך נקראו גלחים והיחיד גלח: that is, because the priests of the God of the Christians shear off the corner of their head, they are therefore called *Gallachím*, but a single one alone is called *Gállach*. The word *Gallachím* is, moreover, entirely common among the Jews, and it is found in the old *Nizzáchon p. 81.*, where it is written: הגלחים פותרין ושח גבהות אדם וגו' בגטי הדיח. תשובה כי על אלהותם נאמרה זה הפרשה כדכתיב בסמוך ושח גפהות אדם והאלילים כליל יחלוף: that is, the *Gallachím* interpret the words of Isa 2:17, "that every height of men must bow down, etc.," as referring to the arrogant; but the answer to them is that this *Parascha*, or section, is said of their God (Jesus), as it is written (immediately thereafter): "And the splendor of men shall be humbled, but the idols He shall utterly root out." And at *p. 82.*, in that same work, concerning the words of Isa 5:8, "Woe to those who join house to house, etc.," it is written as follows: גם פרשה זו בעובדי ישו תוכל לפתרה על הגלחים והכומרים שתפסו בידם כל הארץ ומגיעים בית בבית ומקרבים שדה בשדה עד שלא השאירו אפס מקום: that is, this verse can also be interpreted as referring to those who serve Jesus, namely the *Gallachim* and *Cumarim*, who seize all lands with their hands, joining house to house and field to field. It is likewise to be found there at *p. 144.*, and in the Talmudic tractate *Avoda sára fol. 2. col. 1.* in the *Tosephóth*, as well as at *fol. 50. col. 2.*, likewise in the *Tosephóth*.

The word *Gallach*, however, is found in the aforementioned old *Nizzáchon*, p. 252, where it is stated: המינים אומרים שהגלח תופש בידו גופו ועצמו של ישו בכל אשר היה נתלה בשתי וערב that is, the heretics say that the *Gallach* holds with his hand the body, and Jesus himself entirely, just as He was hanged upon the cross. And the same is also found in Rabbi *Lipmann's Sépher Nizzáchon*, numero 112, and in the German-Hebrew booklet *Mikvéh Jisraël*, fol. 20, col. 1, numero 23, as well as in the aforementioned Talmudic tractate *Avoda Sára*, fol. 2, col. 1, and fol. 50, col. 2, in the *Tosephóth*. And in the booklet *Schévet Jehúda*, fol. 77, col. 1, one reads: שנת ק"עו גזרה מלכות הרשעה על עמנו שילכו מצוייניים בחותם נכר מי"ב שנה ולמעלה האנשים בכובעיהם והנשים בצעיפיהם ועוד הכבידו עולם ליתן לו כל בעל הבית לגלח העיר ו' פשוטים בכל שנה לזמן חגם that is, in the year 176 (that is, in the year of Christ 1416), the godless kingdom issued a decree against our people, that from the twelfth year of age and upward they should go marked with a foreign sign, the men on their hats and the women on their veils. Their yoke was also made heavier thereby, in that every head of household was required to give six pennies each year to the *Gallach* of the city at the time of his feast. For this reason, the clergy is called גלחות *Gallachúth* (or *Gallóchus*), as can be seen in Rabbi *Jechiel's disputation*, p. 12 and 13, where one reads that when the convert *Nicholas*, who had disputed with him, demanded that he swear an oath to confirm his testimony, and the clergy who were present likewise demanded this, and the queen also requested of him that he comply with them, he gave her the following answer: אנא אדונתי מעולם לא נשבעתי ולא אתחיל להשבע עתה ואף אם אשבע לכל ריבוד וטענה אשר אני משיב שאינו כרצונו ושהוא נגד אמונתכם אז יקראני עבריין כי עברתי על שבועתי בעיני הגלחות האלו ועוד כתיב לא תשא את שם יי' אלהיך לשוא פירוש לחינם לדבר שאינו צורך ואף אמנם לא אכחד כי אגיד האמת המופלא ממני ידוע לאחרים שגדולים ממני כפליים ואני הצעיר מכולם אך לא ניסיתי לצאת ולבא לפני הגלחות הזה כמוהם that is, I beg my lady (with all due respect): I have never sworn an oath, and I will not begin now; and even if I were to swear to every word and argument to which I respond not according to his (that is, the aforementioned *Nicholas's*) liking, and which is contrary to your faith, he would nonetheless call me a transgressor (that is, a perjurer), and say that I had broken my oath before this *Gallachúth*, that is, the clergy. Moreover, it is written (Exod 20:7): You shall not take the name of the LORD your God in vain, that is, without cause and when necessity does not require it. Yet I will conceal nothing, but will declare the truth; and what I do not know, others know, who are twice as great (that is, twice as learned) as I, for I am the least among them all. Nor am I accustomed, as they are, to going in and out before this *Gallachúth* (or clergy) and disputing with it. In the aforementioned German-Hebrew booklet *Mikveh Jisraël*, however, fol. 17, col. 2, גלחא *Gallachá* is read in place of *Gallachúth*.

Because Christian clergy generally learn the Latin language, it is therefore called לשון גלחים *leschón Gallachím*, that is, the language of the tonsured, as can be seen in the old *Nizzáchon*, p. 154, 165, and 168; or לשון גלחות *leschón Gallachúth* (or *Galláchus*), as is found in the old *Nizzáchon p.* 168. They also call it לשון עבודה זרה *leschón avóda sára*, that is, the language of idolatry, as is plainly written in the book *Tóledóth Jizchak fol.* 57, *col.* 2, in the *Parascha Mischpatím*; or לשון טומאה *leschón túma*, that is, the language of impurity, or the impure language, as the convert Dieterich Schwab indicates in the first part of his Jewish Cloak, in the seventh chapter, p. 64, and as Samuel Friedrich Brenz indicates in his second chapter of the Stripped Jewish Snakeskin. In the aforementioned little book *Mikveh Jisraël*, however, all languages other than Hebrew are called גלחת *Gallacháth* (or *Galláchas*), as can be read there at *fol.* 2, *col.* 2, and *fol.* 3, *col.* 1. I have also myself frequently

heard among the Jews that they collectively call all our books, whether written in German, Latin, or any other language, *Galláchus Sephórim*, that is, *Galláchus* books.

Though not only Christian clergy, of whatever religion they may be, but also Turkish and all pagan priests are called *Gallachím* by the Jews, as can be read in the German-Hebrew booklet *Masseóth Binjamín*, or Benjamin's Travel Description, *fol.* 59. *col.* 1. and *fol.* 71. *col.* 2., as well as *fol.* 72. *col.* 1. and in the book *Emek hammélech fol.* 17. *col.* 1. under the *Title Schâär tikkúne hatteschúva*: yet the gentlemen clergy of the Roman Catholic Church are called this in particular, and I find in the Jewish books two reasons why they call them thus. The first is found in the diabolical blasphemous booklet *Toledóth Jeschu, paginâ 21.* The words of which were cited above in the fourth chapter, *paginâ 192.*, where it is reported that when *Jesus* had been buried by *Judas* in his garden beneath a watercourse, he was subsequently dug up again, bound to a horse's tail, and dragged along, whereby his hair was also torn out; and in memory of this, the *Galláchim* among the Christians shave the hair from the middle of their heads. This matter has indeed been presented by *Friedrich Samuel Brenz* in his Jewish Stripped Snakeskin, in the first chapter, though with some alteration of the circumstances; but it has been denied in his customary manner, maliciously and against his conscience and better knowledge, by *Rabbi Salman Zevi* in his Jewish Theriac, in the first chapter, *numero 8. fol. 6. col. 1.*: however, *Friedrich Samuel Brenz* wrote the truth, as the aforementioned accursed booklet *Toledóth Jeschu* attests.

The second reason is found in the book *Zerór hammór*, Cracow printing, *fol. 118. col. 3.* and *4.*, in the Parascha *Haasinu*; however, in the Venice printing of the year 326, that is, by our calendar 1566, it has been omitted, and a blank space was left so that the matter could be written in there. The words in that place read as follows: השדים אין להם שער לפי שנבראו בערב שבת כפי שפירשתי באמרו אשר ברא אלהים לעשות ולא עשה כי כשקדש היום נשארו חסרים ולא נגמרה שערם ומלאכתם הוא אשר מצא את הימי׳ במדבר הם השדים ולפי שנשארו חסרים משש ימי בראשית נכתב הימם חסר יוד ולפי שאומת אדום וכל תועבותם הבלים הוא מכח השדים לכן הגלחים והכומרים מהם היו מגלחי ראשם ומניחים עטרה בראש כמו כתר ואותם שהם טמאים יותר כמו ההגמונים והאפיפיור מגלחים כל ראשם כמו עגולה ואין מניחים אלא מעט שער סביב האזנים לדמות עצמם לשדים שאין להם שער וכן כמו שאין בשדים ברכה כן מניחים אצל בית טעותם אילן סרק שאינו נושא פרי וכן ראוי להם גם כן שלא יולדו בנים ובנות, that is: The devils have no hair, because they were created on the eve of the Sabbath, as I have explained when it is said (Gen 2:3): which God created to make. He did not make them, however, for when He had sanctified the day (of the Sabbath), they remained incomplete, and their hair and their work were not finished; and this is that of which it is written (Gen 36:24): he (namely Ana) found the *Jemím* in the wilderness (which word means mule, but is here erroneously interpreted as referring to devils), which are the devils that remained incomplete from the six days of creation, and for this reason ימם *Jemim* is written without the letter Yod. And since the Edomite people (that is, the Christians; in the copy printed at Venice in the year 327, that is, in the year of Christ 1567, instead of *Ummath Edom*, that is, the Edomite people, one reads *Ummath Paras u-Madai*, that is, the people of Persia and Media, in order thereby to conceal the matter) and all their abominations and vanities derive from the power of the devils, their *Gallachim* and *Cumarim* therefore shave their heads and leave on top of them what looks like a patch. But those who are very unclean, such as the prelates and the Pope, have their entire head shaved (or made bald) like a ball, and leave only a little hair around the ears, so as to make themselves resemble the devils, who have no hair. Likewise, just as there is no blessing in the devils, so they also place and plant beside

the house of their idol a barren tree that bears no fruit, and such a tree is fitting for them as well, since they beget no sons and daughters. These are the words of the book *Zerór hammór*. On this matter, Rabbi Menachem of Recanati also writes in his commentary on the Five Books of Moses, *fol. 149. col. 2.*, in the Parascha *Kedoschim*, as follows: הלא תראה כי הגוים אשר מדת הדין שופעת עליהם וכפרט לכומרי עבודה זרה שרוח הטומאה שורה עליהם משחיתים הפאת הזקפה ראשם, that is: Do you not see that the *Gójim*, that is, the heathens (understand, however, the Christians), over whom the attribute of judgment exerts its influence, and in particular the idolatrous priests, over whom the unclean spirit dwells, corrupt the ends (of their hair) by shaving their heads all around?

In the book of *D. Luther* which *Nicolaus Selneccerus* caused to be published concerning the Jews and their lies, and which was printed in Leipzig in the year 1577, it is written that they call Christian preachers נבלנים *Nablanim* (or *Nablónim*), that is, flayers; כלבים *Kelafim* (or *Kelóbim*), that is, dogs; and גנבים *gannavim* (or *gannóvim*), that is, thieves. The converted *Johann Adrian von Embden* likewise reports this in his letter of admonition and warning, *p. 28*, as does *Dieterich Schwabe* in his Jewish Cloak, in the seventh chapter of the first part, *p. 63*, stating that they call a preacher *Nablon*, that is, a flayer, from the word נבלה *neféla*, which means a carcass. I believe all of this to be true as well, but I have neither heard it from them nor found it in their books. As for the word *Kelóbim*, that is, dogs, Christians are commonly called by this name among them, as will be demonstrated below in the sixteenth chapter of this first part.

Chapter XI.

In which it is shown how the Jews name the churches of the Christians, and what they otherwise write concerning them and the things found within them.

Rabbi *Bechai* writes in his commentary on the five books of Moses, *fol. 198. col. 1*, in the Parasha *Ekef*, on the words of Deut 7:26, "You shall have an abomination and a horror of it" (namely, of the idols), in the following manner: למדך הכתוב שחייב האדם לשקץ עבודה זרה להכירה בלשון גנאי, that is, Scripture teaches you hereby that a person is obligated to have an abomination toward an idol and to refer to it by a contemptuous name. Since they now regard Christian churches in general as houses of idolatry, as shall be shown in what follows, they likewise give them shameful and contemptuous names, and they call such a church:

Firstly, תועבה *Toëfa*, that is, an abomination (two or more they call in the plural תועבות *Toëfoth* (or *Toëfos*).) Concerning this, in the German-Hebrew book called *Brandspiegel*, in the 18th chapter, *fol. 68. col. 2.*, it is written as follows: דיינא דא חולטן האבן דאס זיי דיא קינדר טראגן מוסן אן אכטונג האבן דאס קינד זיי דייא קינדר ניט וונטר גוים טראגן זייא וולטן נוא ביר איין תועבה טראגן אונ' גיגין מיט דן חמיין אונ' דאס קינד ולט איין גימהל חוס' גילופט אונ' חוס' וא' קסס דר חטיא חא' גלוסט וירד הניין זולכי גיוואנהייט אין דער יוגנט עס צו אלן בייזן that is, Those who keep maids to carry the children must take care that they do not carry the children among *Gojim* (understand: the Christians), lest they carry them before a *Toëfa* (that is, an abomination, namely a church) and go inside with them; and if the child were to see a painting and it pleased him, and he kissed the images and desired to go in again, such a habit in youth would lead him to all manner of evil. They also call it בית תועבה *Beth toëfoth* (or *Bes toëfos*), that is, a house of abominations, concerning which it is reported in the little book *Schévet Jehuda, fol. 84. col. 2.*, that on one occasion certain princes and prelates demanded of a pope that he should expel

the Jews, but they were unable to persuade him to do so, and the words read as follows: אחר זה נתעצמו כל השרים וקצת מההגמונים ולא יכלו לנצח האפיפור עד שאחד מההגמונים נתייעץ משרתו שיעלילו על היהודים שאחד מהם גנב צלם אחד של כסף מבית תועבתם וגו' that is, After this the princes, as well as some of the prelates, sought to strengthen their case with firm arguments, but they could not overcome the pope (and bring him around to their view), until one of the prelates had taken counsel with his servants that they should accuse the Jews of a wicked deed and say that one of them had stolen a silver image from their *Bes toëfos*, that is, house of abominations, *&c.* In the old *Nizzáchon*, at p. 196, the following is also read: הצלמים שבבתי תועבותם וכל כלי תשמיש ע"ז כגון קלוקן וכלבים למה מטבילין אותם וכי יש להם רוח ונפש: that is, Why do they baptize the images that are in their *Battë toëfóth* (or *toëfos*), that is, houses of abominations, as well as all vessels belonging to idolatrous worship, such as the bells and the *Kelófim*, that is, the dogs (understand: the chalices, which are called כלבים *Kelófim*, that is, dogs, instead of the German word *Kelch* or the Hebrew word כלים *Kélim*, which means vessel, in a malicious manner, for the purpose of mocking them, as will be shown in the following twelfth chapter)? Do they then have a breath and a soul?

We can thus see from this that the converted Friedrich Samuel Brenz, in his *Jüdischer abgestreiffter Schlangenbalg* ("Jewish Shed Snakeskin"), in the second chapter, p. 9, and Dieterich Schwab in his *Jüdischer Deckmantel* ("Jewish Cloak"), in the seventh chapter of the first part, as well as Johann Adrian in his open letter, p. 29, have written the plain truth when they report that the Jews call a Christian church *Toëfa*. To be sure, the frivolous scoundrel Rabbi Salman Zevi, in his *Jüdischer Theriack* ("Jewish Theriac"), in the second chapter, *num.* 19, *fol.* 12, *col.* 2, wishes to deny this in his customary fashion, stating against the aforementioned Friedrich Samuel Brenz: אומר שרייבט מיין קינד ווו זאג איך דס עם הוריץ וומס דס וורט ורקערט. איר זאגן würdigהייטן מיר תועבה דס ווייז רייטס ניקס מיט מיחר אונ דוך צו זומר שול הויך תיבה היוד לפני התיבה להתפלל דס מען ווער דס גיט וור בעטן. איר הייסן איין בימה וודר הויך וורוף אן מתפלל זיין תיבה ווו זאג אן ווק זאגן לו וירר קירכן תיבה ובר ניט מיט דעם עיין ותועבה מרגריטה מיין אונד שרייבט דס זעלברט בספרו. ובר בוואת דער גיייין אן הייט מרי קירכן בית תפלתם דס מעי, that is: "The apostate writes that we call a church תועבה *Toëfa*, which in German means 'worthless and unworthy'; so I say that the *Idiot* (that is, the ignorant person) has distorted the word for us. We also call our synagogue תיבה *Téfa*, היוד לפני התיבה להתפלל: that is, 'He who goes before the עמוד *ammud* (that is, the pillar) to pray.' We call a *Bima*, or elevated platform upon which one prays, *Téfa*, and so one may also call their churches *Téfa*, but not with the letter ע *Ajin* (תועבה *Toëfa*)." Antonius Margarita, an apostate, himself writes this in his book: "But in truth, the common man calls their churches *Beth tephillathám* (or *Bes tephillásam*), that is, the house of their prayer."

This is, however, a hollow evasion on the part of *Rabbi Salman Zeví*, for the Jews never call their synagogue *téva*, but only the place within the synagogue where the book of the Law rests *téva*, which word means a chest or box, because the book of the Law is kept therein as if in a chest; and the wicked fellow intends in this manner to craftily persuade the Christians, since there is but a slight difference in pronunciation between *téfa* and *toéfa*, that they should not believe that a Christian church is mockingly named by them, even though the untruth of his statement has been proven by me from the Jews' own books.

Second, they call a Christian church בית עבודה זרה *Beth* (or *Bes*) *avóda sára*, that is, a house of idolatry, or an idolatrous house; and this is found in Rabbi Mosche bar Majemon's *Commentario*,

or commentary, on the *Mishna* of the Talmudic tractate *Avóda sára*, fol. 78, col. 4 of the Amsterdam Talmud, where he writes as follows: ידוע שכל עיר של אומה נצרית שהיה להם בה בית תיפלה שהוא בית עבודה זרה בלא ספק אותה העיר אסור לעבור בה בכוונה וכל שכן לדור בה אבל אנחנו תחת ידיהם בעוונותינו ושוכנים בארצם אנוסים ותקיים בנו מה שנאמר ועבדתם שם אלהים אחרים מעשה ידי אדם עץ ואבן : ואם העיר דינה כן קל וחומר דין בית עבודה זרה עצמו שהוא אסור לנו כמעט לראותו וכל שכן ליכנס בו : that is, You must know that, without any doubt, every city of the Christian people in which they have a *Beth* (or *Bes*) *tiphla* (that is, a house of tastelessness or foolishness), which is a *Beth avóda sára*, that is, a house of idolatry, is forbidden to pass through deliberately, and much more so to dwell therein. We are, however, under their power on account of our sins, and dwell in their land under compulsion, and that which is said (Deut 4:28) is fulfilled in us: There you will serve other gods, which are the work of human hands, wood and stone. Now if such a judgment is passed upon a city, how much more is this to be observed with respect to a *Beth avóda sára*, that is, a house of idolatry (or an idolatrous house) itself, which is so forbidden to us that we may scarcely look upon it, to say nothing of entering it. These are the words of Rabbi Mosche bar Majemon.

It is also read in the little book *Schévet Jehúda*, fol. 62. col. 1., that there was once a great famine, and many Jewish boys had themselves baptized in order to obtain bread. The words read as follows: בגלות ספרד הגיעו ספינות למחוז איטליא וגם שם הרעב כבד ובספינות דבר עצום ולא היו העניים יודעים לעשות מה. לעשות ולסוף יצאו אבל אנשי העיירות לא היו מניחים אותם לכנוס והלכו למחוז גינובא וגם שם הרעב בארץ אבל הגוים הניחום לבא בעיר הנערים לא היו יכולין לסבול והיו הולכין לבית העבודה זרה להמיר דת שיתנו להם מעט לחם ורבים מהערלים היו הולכים בשווקים ועץ ישו בידם ומעט לחם בידם השנית והיו אומרים לבחורי ישראל אם תשתחוו לו הרי פת : that is, concerning those (Jews) who were in *Hispania* in ועל דרך זה נשתמדו רבים ונתערבו בתוך הגוים *exilio*, or in misery: ships landed at the borders or seaports of *Italy*, but there too was a great famine, and in the ships a mighty plague, and the wretched people did not know what they should do. At last they disembarked, and when the people in the cities would not let them in, they made their way to the port of *Genoa*, where likewise there was a famine in the land, yet the inhabitants allowed them to enter the city. The young boys, however, could not endure the hunger, and went into the *Beth* (or *Bes*) *avoda sara*, that is, the house of idolatry, to change their religion, so that they might be given a little bread; and many of the uncircumcised (that is, the Christians) went through the streets with a *Crucifix* in one hand and a little bread in the other, and said to the Israelite boys: if you bow down before this, behold, you shall receive bread. And in this manner many were *geschmaddet* (that is, baptized, as may be seen in the following twelfth chapter on baptism) and were mingled among the *Gojim*, that is, the heathens.

Two or more churches, however, are called בתי עבודה זרה *Bätte avoda sara*, that is, houses of idolatry, as can be read in the old *Nizzachon* on pages 241 and 242, where it is written as follows: שאול למינים אתם ידעתם כי אדם המרת טמא הוא ומטמא נושאין ונוגעין וכל אשר באוהל אשר הוא שם ואתם מטמאין כהן כל שעה ומכניסין אותו בבתי ע״ז שלכם that is, Ask the heretics (namely the Christians): you know well that a dead person is unclean, and that he defiles those who carry him and touch him, as well as everything that is in the tent in which he lies; but you defile the priest at all times and bring him into your *Bätte avoda sara*, that is, your houses of idolatry. Immediately thereafter, the words of Isa 65:4, concerning those who sit among the graves and eat swine's flesh and broth of abominable things, are expounded as follows: היושבים בקברים שקוברים פגריהם בבתי ע״ז שלהם ומטמאין את עצמן ומי הם שעושין כך אותם שאוכלין בשר החזיר that is, Those who sit among the graves are those who bury their carrion

(that is, their dead, who are here called carrion by way of contempt) in their *Bätte avoda sara*, that is, in their houses of idolatry, and defile themselves. But who are these? Those who do such things: they are the ones who eat swine's flesh, namely the Christians.

Third, they call it בית עבודת אלילים *Beth avodáth* (or *Bes avódas*) *elílim*, that is, a house of idol worship, and this is read in the *Sépher chasidim*, numero 431, in these words: כשבא אדם לעשות חלונות לביתו לא יעשה כנגד בית עבודת אלילים שבשעתה נראה כמשתחוה ועוד שזהיר פונה בנגד ע"א וכתיב אל תפנו אל האלילים, that is: When a man makes windows in his house, he shall not make them facing the house of idol worship, for when he opens one, it has the appearance as though he were bowing down before it. Moreover, he would always be looking toward the idol, whereas it is written (Lev 19:4): You shall not turn yourselves toward idols. And at numero 435 of the same work, the following is read: איש אחד הלך בבית עבודת אלילים ונתחרט שאל לזקן להורות לו מה לעשות א"ל באותו יום היה כך וכך בכל שנה באותו יום התענה וכן עשה, that is: There was once a man who had gone into a *Beth avodath elilim*, and he afterward repented of it, and asked an elder to instruct him as to what he should do; whereupon the elder told him: on such a day, such and such a thing happened; you must fast every year on that day, and he did so. After this follows: יהודי אחד הלך בחצר בית עבודת אלילים כשיצא שמע בת קול שאמרה ואותי השלכת אחרי גוך והתענה כל ימיו, that is: A Jew once went into the forecourt of a *Beth avodáth elilím*, that is, of an idolatrous house, and as he went out again, he heard a voice from heaven, which said: you have cast me behind your back, and he fasted all the days of his life. The like is also found there at numero 436 and 437, as well as in the book *Jore déo*, numero 143, fol. 116, col. 1, where in place of the above, בית אלילים *Beth elilim*, that is, a house of idols, is likewise read.

Fourth, they call it בית התיפלה *Beth* (or *Bes*) *hattiphla*, that is, a house of insipidity or foolishness, instead of בית התפילה *Beth* (or *Bes*) *hattephilla*, which means a house of prayer; and they use the mocking word *tiphla* in place of *tephilla*, as can be clearly seen from what was adduced in connection with the preceding second name they give to our churches, from *Rabbi Moshe bar Maimon's* commentary on the Mishnah of the Talmudic tractate *Avóda sára*. They also call it בית תפלות *Beth tiphluth* (or *Bes tiphlus*), as can be read in the *Sépher chasidim*, no. 433, where without any doubt the word נוצרים *Nózerim*, which means Christians, must be understood in place of מצרים *Mizrim*, that is, Egyptians; and the most learned *Buxtorf* writes in his Chaldean,

Chaldaic, Rabbinic, and Talmudic *Lexicon*, under the root word תפל *Tafäl*, that he had often heard with his own ears that the Jews had called a Christian church by this name.

Most often, however, they refer to it with a single word, תיפלה *Tiphla*, that is, an absurdity and foolishness, because they hold that nothing but absurd and foolish things are done therein. This contemptuous name appears in the book *Mäjene jeschuà fol. 75. col. 4.*, in the eleventh *Majan*, in the fifth *Tamar*, where it is stated that when the Ishmaelites, that is, the Turks, were masters of the city of Jerusalem, it had always been permitted to the Jews to offer their prayers there in place of sacrifices: עד שפשטה יד אדום ולכדוה מיד הישמעאלים ועשו שם תיפלה להם העמידו שם פסיליהם ומנעו ישראל מלהתפלל במקום ההוא ותחת השקוץ משוממם על קבורת ישוע אלהיהם, that is: Until the power of *Edom* (that is, of the Christians) gained the upper hand, and they conquered it from the Ishmaelites, and made therein a *Tifla* (that is, a church), into which they placed their images, and forbade the Israelites to pray in that place, and also erected the desolate abomination over the grave of *Jesus* their *God*. Likewise, in the Judeo-German booklet *Masseôth Binjamin* (or *Masseos Binjomin*) *fol. 45. col. 2.*,

St. Peter's Church in Rome is named thus, and the words read as follows: רום איז גיטיילט אין דואיי חלקים לויפין דאס וואייר האקיס דורך זייבד דרדורך אינמי טיטם איז תיפלה פייטס אין דעם פאדערסט חלק פֿון אמוק that is, Rome is divided into two parts, and the Tiber runs between both parts. St. Peter's *Tifla* is in the front part of the place. And at *fol. 46. col. 1.* there is written of St. Stephen's Church there as follows: אין דיי תיפלה פֿון אשטיפֿן שטין קופֿרני סוילן אין איין קפֿעל that is, In the *Tifla* of St. Stephen's stand copper pillars in a chapel. Soon thereafter follows: חוך שטיט אן דער תיפלה לאטרונין דיו צורה פֿון שמשון הגבור מיט איין שטיינין זייל אין דער האד that is, There also stands at the Lateran *Tifla* the image of the mighty Samson, with a stone pillar in his hand. And at *fol. 53. col. 2.* there is written of the church in Jerusalem: פֿייטערס זכטן אן דא איין גרוסי תיפלה וועלכי אן נענט דאס קבר פֿון דעם מוהן דא הים דא קוון גיט פֿון ארבע פינות עולם ושק דעם קבר צו באכן that is, Further one sees there a great *Tifla*, which they call the grave of that man (that is, Christ); thither they come from the four corners of the world to visit the grave. The same is also to be found there at *fol. 52. col. 1.*, *fol. 54. col. 1.*, and *fol. 55. col. 1.* Turkish churches are also named in this manner, as may be read in the aforementioned booklet *Masseôth Binjamin fol. 49. col. 1.* three times, and at *fol. 60. col. 1.* and *fol. 56. col. 1.*, as well as in the Judeo-German booklet *Mikveh Jisraël*, *fol.* 25. *col.* 2.; and in the same manner a Mexican church is likewise so called in the said booklet *Mikveh Jisraël*, *fol.* 13. *col.* 1., and in the booklet *Geliloth erez Jisraël* another heathen church is called by the same name.

Here I must also point out a great lie, which is found in the *Maase-Book*, in the 240th chapter, concerning the *Emiranus* Church in Mainz, where the following is written: מעשה הין געשעהן מיין טייל זאגט עז זייא צו אאכן געשעהן חול' אונ' דאז טייל זאגן עז זייא צו רעגנשבורג געשעהן פון איין קעסטלוכן רבי דער חוט גהייסן רבי עמרם דער חסיד הין צו אאכן דא הייאן גיוועון. נון איז דער רבי געגן חול' חוט ישיבה גהאלטן צו קעלן אם ריין. וויא ער חיו גזעסן צו קעלן וועד ער גערן בייא זיין עלטרן צו אאכן שיקט ער חין זיינר קרממקהייט נאך זיין תלמידים אונ' זאגט זיין תלמידים זוא זאמטן מיין לו אאכן לו קבורת פאן בייא זיין עלטרן ספרטכן זייי תלמידים ווידר חיו דו קענן איר מיט טאן דען ש מיו זייני גרוסי מכנה א ווייט צו פירן ספרטך רבי עמרם ווידר וועז איך גשטורבן בין זו זייט איך אטהר חול' לאגט איך מיין איין חרון חול' דר נאך סטעלוט דען חרון מיין איין קליין שיפליין אונ' דאז וואסר אול' לאזט לו וסך אליין גיין וואו עז הין וויל. וויא דער רבי עמרם גיסטורבן וואר ווארן זייא מיין אטהר חול' טעטן אין אין איין חרון חול' טעטן דען חרון מיין דו סיפליין חויך דז וואסר דא חוב דז שיפליין חן לו גין ביז עז קען אאכן קמט חן דיא סטאט. וויא נון דיא לייט זאכן דאז גרוס אונדער חיו מיין דא זאשן זייא דר לו חול' זאכן דו גרס וואונדר וויא דא איין חז מיין איין חרון אונ' דו ספרטכן זייא דז אל גוויס עפיו הייליגס זיין חול' בעגערט אן ווא חיין לו קבורה טאן חול' דיא לייט גינגן הין חול' גריפן נאך דען סיפליין דו זול דז שיפליין ה נטר זיך דו גינגן דיא כותים הין חול' זאטן צו דען הגמון פאן אאכן דו קמט דיא גנץ סטאט לו זואן חן ריין יהודים חול' כותים להבדיל דורך אנדר אונ' וויא נון דין ריין יהודים חן פחרטן דו ריין קומן אול' וואוטן זעהן דז גרוס וואונדר דו גינג דו סיפליין לו דען יהודים לו. דו וואוטן דיא כותים ווידר נאך דען סיפליין גריפן דו קונטן זיא ניט דען זו מוסט. דו דיא כותים נאך דען סיפליין גריפן פלוג דו סיפליין הינטר זיך ביז דז אן סיינפרליך איך דז דאז סיין לו דען יהודים בעגערט חונ' ניט לו כותים דו רוסטן דיא כותים חונ' דיא יהודים גיט מיין סייך חול' זעלס וואו מיין סייך חיו דו געיהעט דו וסך לו דען יהודים דו גינגן דיוא יהודים חון דיא סייך המיין חול' טעטן דען חרון חויך דו וואר חין חרון מיין אה חול' מיין בריף לאג בייא מיין דו סטונד דרינן גשריבן איין ליבן ברידר איד פריינד איר יהודים פון ק"ק אאכן חול' חיר בין לו חייך קומן דען איך בין גיסטורבן לו ק"ק קעלן חול' חיר ביגער מיר וואוטט איך קובר זיין בייא איין עלטרן דיא ליגן חן לו אאכן חול' לו חייך חזן פיין סלוק חול' לאנג זעב טאג דו ביגערט עמ-ם. חול' וויא דיא יהודים דען בריף וזכן דא הובן זיא אול' חן לו טרויארן חול' טעטן דען חרון הרויס חויך דז לאנד דו טריבן כותים לו עסונקייט חול' סטעקרן זיך איבר יהודים חול' טלמגן זיא חבר דיא כותים קונטן דען חרון ניט פן דער סטאט ברענגן זו בדור גיבוט דער הגמון פֿאן אאכן אן וואט דען חרון דו פֿרהטן דז ער כיש הין וועק ועד גפֿירט פֿון דען יהודים חול' דער הגמון בויאט חיין תיפֿה דריבר דיא וואר גיואונדערגרוס דו טריבן דיוא יהודים גרוס פֿתרנוות מיט ביט דז זיא

דען חרון אעכטן מצחן חבר עז העלפֿט חז ניט חול׳ חויך דען הייטיגן טאג הייסט נוך מיין תיפֿה טאמ עמרם. חול׳ חוי רכט קמט דער רבי עמרם פיין חלום לו זייני בחורים חול׳ זאגט ווידר זיא ביגראבט איך בייא מיין עלטרן דז דו ריא בחורים לו אאכן הורטן ווארן זיא גאר טרויריג חונ׳ גינגן בייא נכט חוי דר סטאט חול׳ נהמן דען דער גנב פֿון דער תּוריה ואו׳ טעטן און ווייסן קיינר הן ואו׳ גינגן הן ואו׳ כמאן רבי עמרם וויז רען חרון ואו׳ ליגן רען גנב אן דיא שטאט ואו׳ טעטן רבי עמרם צו קבורה וייט צו בייט זיין עלטרן ואו׳ הק״בה וויה יהודים אלו בלייב אין טורי, that is: A story occurred, some say it happened in *Mainz*, and some report that it took place in *Regensburg*, concerning an excellent *Rabbi* who was called *Rabbi Amram* the pious, and who was a native of *Mainz*. This *Rabbi* went and held a high school in *Cologne on the Rhine*; and when he was in *Cologne*, he wished very much to be with his parents in *Mainz*, and in his illness he sent for his disciples and said to them that they should bury him in *Mainz* with his parents. His disciples, however, said to him: we cannot do this, for it is too great a danger to carry him so far. *Rabbi Amram* replied to this: when I am dead, cleanse me and lay me in a coffin, and then place the coffin in a small boat upon the water, and let the boat go wherever it will. When *Rabbi Amram* had died, they cleansed him and laid him in a coffin, and placed the coffin in a small boat upon the water; then the boat began to move, until it came to the city of *Mainz*. When the people saw the great miracle with the boat, they ran to it to behold the great wonder, how a dead man lay there in a coffin. Then they said: this must certainly be something holy, and they desired that he should be buried; and the people went and reached for the boat, whereupon the boat moved backward. Thereupon the *Cuthim* or *Cusion*, that is, the *Cutheans* (namely) the *Christians*, as will be shown in greater detail below in the 16th chapter of this first part, went and told the Bishop of *Mainz*. Then the whole city came running to the Rhine, Jews and *Cutheans* (or *Christians*), among whom a distinction must nonetheless be made (for the Jews are very holy people), all mingled together. When the Jews came to the bank of the Rhine and wished to see the great miracle, the boat moved toward the Jews. Thereupon the *Cutheans* (or *Christians*) again wanted to reach for the boat, but they could not; for as often as the *Cutheans* reached for the boat, it fled backward, until it was plainly seen that it was making for the Jews and not for the *Cutheans*. Then the *Cutheans* called out to the Jews: go into the boat and see what is in it. Thereupon it drew near to the Jews, and they went in and opened the coffin; there was a dead man inside, and a letter lay with him, in which was written thus: My dear brothers and friends, you Jews of the holy congregation of Mainz, I have come to you, for I died in the holy congregation of Cologne, and I desire that you may bury me with my parents, who also lie in Mainz, and I wish you much happiness and long life; this is the desire of *Amram*. After the Jews had seen the letter, they all began to mourn and took the coffin out onto the land; then the *Cutheans* (or Christians) committed a great act of shamelessness, overpowered the Jews, and beat them. The *Cutheans* could not, however, move the coffin from the spot so quickly, and so the Bishop of Mainz commanded that the coffin should be secured there so that it could not be carried away by the Jews. And the Bishop had a *tifla* built over it, which was exceedingly large; the Jews, however, applied great diligence and pleaded that they might take the coffin, but all of it was to no avail; and to this very day there is still a *tifla* called טומאת עמרם *Tumas Amram*, that is, Amram's Impurity (Church). And every night *Rabbi Amram* came in a dream to his students and spoke to them: bury me with my parents. When the students in *Mainz* heard this, they were very sorrowful, and went out of the city by night, and took a thief from the gallows, dressed him in white clothes, and went and took *Amram* out of the coffin, and laid the thief in his place, and buried *Rabbi Amram* with his parents; and the holy blessed God delivered the

Jews, and the matter remained secret. These are the words of the *Maase*-Book, and they are also found in the aforementioned manner in the book *Schalscheleth hakkabbála*, fol. 27, col. 2, in the Hebrew language. We thus see clearly from this that *Dieterich Schwabe* in his Jewish Cloak, at the beginning of the 7th chapter of the first part, as also *Johann Adrian* in his epistle, p. 30, reported the plain truth when they wrote that the Jews call a Christian church *tifla*.

Fifth, they call a church בית התורפה *Beth* (or *Bes*) *hatturpa*, that is, *domum turpitudinis*, a shameful house, or house of shame, or בית התורפות *Beth hatturpoth*, that is, a house of shame, or also simply with one word תורפה *turpa*, that is, a shame, or shameful thing; and in the *plurali numero*, or plural number, בתי תורפות *Batté turpóth* (or *turpos*) or also simply תורפות *turpóth*, or *turpos*. Concerning this, *Elias* writes in his *Tischbi*, *fol.* 87. *col.* 2., under the root word תרף *taráf*, as follows: בית התורפה פירוש בית עבודה זרה וקורין לו כן לשון לעג וקלסה, that is, *Beth hatturpa*, a house of shame, signifies as much as *Beth avóda sára*, that is, a house of idolatry, and it is called thus in mockery and contempt. *Rabbi Mosche bar Majemon* also writes concerning this word in his commentary on the *Mishna*, in the Talmudic tractate *Avoda sara*, fol. 79. col. 2. of the Amsterdam Talmud, as follows: הוא כיני דרך בזיון לבתי עבודת זרה שהולכין להם ולפיכך נקראו התועים ההולכים בתורפות, that is, this is a name given contemptuously to the idolatrous houses into which they (namely the *Gojim*, meaning the Christians or heathens) go; therefore such erring people are called *Holechim beturpoth*, that is, people who go into the houses of shame. In the old *Nizzachon*, there stand on p. 82., concerning the words of Isa 5:11, "Woe to those who rise early in the morning to pursue strong drink, and sit until night, so that wine inflames them," these words: אילו הגלחים והכומרים שמשכימים ומעריבים בבית תורפותם, that is, this refers to the *Gallachim*, that is, the tonsured ones, and the *Cumarim*, that is, the idolatrous priests, who sit early and late in their *Batté hatturpoth*, that is, their houses of shame. And on p. 134., the following stands in the same work: מה שאומרים כי הפסילים אשר בבתי תורפותם לפי שהם אלוהותם לפיכך הם מכבדין אותם באלהים הלא הוא אומר אני יי׳ הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים, that is, that they (the Christians) say that they honor the images which are in their *Batté hatturpoth*, that is, houses of shame, as God, because they are their gods; yet God says (Isa 42:8): "I am the LORD, this is my name, and I will not give my glory to another, nor my praise to images." In the little book called *Sepher Serubabel*, a church is also called בית התורף *Beth hattoref*, as can be seen from the words excerpted from it below in Chapter 11 of Part 2, in the section dealing with *Armillo*, and this signifies exactly the same as the aforementioned *Beth hatturpa*, namely a house of shame. Likewise, in the book *Or chadach*, fol. 39. col. 1., *Beth turpa* and *Batté turpoth* (or *turpos*) are found in this same sense. And in the *Sepher mizvoth gadol* of *Rabbi Mosche Mikkozi*, one reads at fol. 10. col. 2.: גרסינן בפרק שני דעבודה זרה אמר שמואל גוי ההולך לתורפות בהליכה אסור לשאת ולתת עמו בחזרה מותר, that is, we learn in the second chapter of the tractate *Avoda sara* that *Samuel* said it is forbidden to associate or do business with a *Goi* or Christian who goes to the *Turpoth*, that is, houses of shame, but that upon his return it is permitted.

Sixth, they call it בית הכסא *Beth* (or *Bes*) *hakkisse*, that is, with all due respect, a privy, or *Seeret*, as can be seen in the Talmudic tractate *Temura* fol. 128. col. 2. in Rabbi Solomon Jarchi's commentary on the word בית כריא *Beth carja*, by which a church is also understood, where he writes: בית כריא בית הכסא that is, *Beth cárja* is as much as *Beth hakkisse*. We thus see from this that the converted Johann Adrian wrote the truth in his epistle, p. 29, when he confronts the Jews with the fact that they call a Christian church *Beth* (or *Bes*) *hakkisse*. Likewise, the pious Philipp Johann Bleibtreu,

already converted to the Christian religion 27 years ago and residing here in Frankfurt, confesses in his little book, which he calls the Enlightened *Meïr*, p. 61, that whenever, during his time in Judaism, he passed by a Christian church and heard the Christians singing, he would say that the *Gójim*, that is, the heathens, are in the *Beth hakkisse*, that is, in the privy. Therefore, there is also no reason to doubt the truth of what Dieterich Schwab reports in his oft-mentioned Jewish Cloak, in the first part, at the beginning of the 7th chapter, as well as what Friedrich Samuel Brenz indicates in the 2nd chapter of his Stripped Jewish Snakeskin, inasmuch as the former reports that they call a Christian church בית המחצא *Beth* (or *Bes*) *hammóza*, while the latter charges them with calling it מושב *Móschab*, both of which words also mean a privy and signify as much as *Beth hakkisse*.

The godless Jews, however, call a church by that name because they regard it as no better than a privy, and if it were in their power, they would make it into exactly that, just as is read in 2 Kgs 10:27 concerning the temple of Baal, that it was made into a privy, which was done in contempt of the idol and of idolatry. But since the Jews cannot do this in practice to Christian churches, it is done by them in their wanton minds and their evil thoughts. Indeed, a person who has his house next to a church is permitted, or rather commanded, to build a privy against it, concerning which the book *Toledóth* (or *Tóledos*) *Adam vechávva*, in the fifth part, fol. 159, col. 1, teaches as follows: מי שיש לו כותל סמוך לעבודה זרה ונפל אסור לבנותו ומניח ריח בינו ובין עבודה זרה ד׳ אמות ואם הבוטל מחצה שלו ומחצה לעבודה זרה מניח מן היסוד שלו שני אמות ושני אמות אחרות בינם בתוך שלו כי השתים מיסוד הכותל הם מעבודה זרה וריח האמור הד׳ שמניח בינו לבין ע״ז מניח שם קנזים שלא ישתמשו שם בני ע״ז או בית הכסא לתינוקות שאינו יכול לעשותו בית הכסא לגדולים משום צניעות הנכנסין לעבודה זרה: that is, whoever has a wall or partition close to an idol (meaning a church given over to idolatry, as is expressly stated in the book *Schylchan áruch*, in the section *Jóre dea*, numer. 143) and it collapses, he is forbidden to rebuild it, and he leaves a space of four cubits between himself and the idol. But if the wall or partition belongs half to him and half to the idolatrous church, then he leaves two cubits from his foundation and withdraws (or steps back) two cubits further onto his own ground, since the two cubits from the foundation of the wall or partition belong to the idolatrous building. In the space of the four cubits, however, which he leaves between himself and the idolatrous church, he places thorns, so that the idolatrous people may not make use of it; or he makes a *Beth hakkisse* there for the children, that is, a privy in that place, since he cannot make one there for adults, on account of the modesty (and sense of shame) toward those who enter the idol's house. In the aforementioned passage of the book *Jóre déa*, this is likewise to be found at numero 149, from which the disposition of the Jews toward Christian churches can be seen more than sufficiently.

Seventh, they call it בי אבידן *Be afédan*, that is, a house of destruction or ruin. In the Talmudic tractate *Shabbath*, *fol.* 116, *col.* 1, this term signifies a schoolhouse in which Christians in former times taught and disputed against the Jews, where it is written as follows: רב לא אזיל לבי אבידן וכל שבן לבי נצרפי שמואל לבי נצרפי לא אזיל לבי אבידן אזיל אמרו ליה לרבא מאי טעמא לא אתית לבי אבידן אמר להו דיקלא פלניא איכא באורחא וקשי לי ניעקריה דחמתיה קשי לי : That is: the *Rab* did not go into the *Be afédan*, much less into the *Be nízrefe*, that is, the house of cast images. *Samuel* did not go into the house of cast images, but did go into the *Be afédan*. They (the Christians) said to *Rabba*: why do you not come into the *Be afédan*? He answered them, however, that such-and-such a palm tree stands in the way, which is troublesome to me (to walk over its roots, which make the path uneven; and when they said to him) we will uproot it, (he answered) its place (where it stands) is troublesome to me (to walk over).

What *Be afédan* means here is to be seen from *Rabbi Solomon Jarchi's* commentary, or exposition on this passage, where he states: ספרים כתבו להם המינים להתווכח עם ישראל ומקום שמתונחים שם קרי ליה בי אבידן: that is, the heretics (understand: the Christians) have written books for themselves in order to dispute with the Israelites, and the place where they disputed is called *Be afédan*. That a Christian church is also called by this name is to be seen from the Talmudic tractate *Avóda Sara*, *fol.* 17, *col.* 2, where the aforementioned *Rabbi Solomon Jarchi* writes the following concerning *Be afédan*, which appears there: בי אבידן בית שאוכלין ושותין לכבוד עבודה זרה ומזבלין זיבול לעבודה זרה : That is, the *Be afédan* is a house in which they eat and drink in honor of the idol, and spread dung upon it (that is, offer a sacrifice, and the word *mesabbelin sibbul*, meaning to spread dung, is used maliciously in place of *mesabbechin sevach*, that is, to offer a sacrifice, as the highest form of mockery, through a substitution of words customary among the Jews), and they attend to its affairs in order to know what is required for them, and give voluntary gifts. The mocking words *umesabbelin sibbul*, however, are understood to refer to the practice of the holy Lord's Supper, which takes place in the church and not in the school, as shall be shown in greater detail in the twelfth chapter immediately following.

Eighth, a cathedral church is mockingly called תהום *Tehóm*, meaning "an abyss," through a contemptuous alteration of the word *Dom*; this is done without doubt because they hold that those who enter it descend into the abyss of hell, or because they wish that such a building might sink into the abyss. It is not only permitted to them but also commanded to mock the churches before Christians with such contemptuous names; hence, in *Bechai*'s commentary on the Five Books of Moses, *fol. 198. col. 1.*, in the Parasha *Vehajá ékef*, on the words already cited above at the beginning of this chapter concerning Deut 7:26, "You shall have an abhorrence and a horror of it (namely, of idols)," the following is taught: למדך הכתוב שחייב האדם לשקץ ע"ז ולהגדה בלשון גנאי אם היה שמה בית גליא שהוא לשון גובה קורין אותה בית כריא שהוא לשון עומק ושפלות וכן אמרו עוד כל ליצנותא אסורה חוץ מליצנותא דעבודה זרה דשריא שנאמר כרע בל קורס נבו that is: Scripture teaches you hereby that a person is obligated to have an abhorrence and a revulsion toward an idol or idolatry; when an idolatrous church is called בית גליא *Beth* (or *Bes*) *gálja*, which means a high house, he shall call it בית כריא *Beth cárja*, that is, a deep and low house. Thus they (namely the Rabbis) have also further said that all mockery is forbidden except the mockery of idolatry, which is permitted, as it is said (Isa 46:1): Bel is bowed down, Nebo has fallen. And in the *Aruch* or Lexicon of *Rabbi Nathan*, *fol. 23. col. 1.*, under *Beth gálja*, the following is written: בתמורה בראש גמרא דפרק כל האסורין בית גליא קורין אותו בית כריא פירוש בית גליא שם גבוהות כמו גל שמכין לה בית כריא שתפל לשוחה כמו כח שחחו ואמר לה גליא לשון שמחה ומכרה ליה גליא שהכלה מן העולם ואמר לה בית צליא גלויה ומפורסמת בית כליא שנתכלה ולא תראה פ"א בית גריא קורין אותו בית כריא פי' גריא חוד בלשון יון קורין לחוד ביר"י that is: In (the Talmudic tractate) *Temura*, at the beginning of the *Gemara* of the chapter (which begins) *Col haasurin* (*fol. 128.* of the Amsterdam edition, or according to others *fol. 28. col. 1.*): When a church is called *Beth gálja*, one calls it *Beth cárja*; and *Beth gálja* means a height (or a high and elevated place), like the word גל *gall* (which means a heap, because it is high). It is called *Beth cárja*, however (from כרה *Cará*, meaning to dig, since it is thereby wished) that it should fall into the pit, as it is read (Jer 18:22): *Cáru schucha*, that is, they have dug a pit. When it is also called *Gálja*, which means a joy (from גיל *gil*, which means to rejoice), it is called כליא *Caljá* (from כלה *Calá*, which means to perish, to be annihilated and destroyed), because it will perish from the world and be destroyed. It is also called *Beth cálja* instead of *Beth gálja*, that is, an open or public house, because it shall perish and no longer be seen. It is also explained in another

way, and it is called *Beth gádja*, that is, a house of a goat, as well as *Beth chárja*, that is, a pigsty; for in the Greek language a pig is called χοῖρος *Choiros*. These are the words of *Rabbi Nathan*.

That a cathedral church is mockingly called *Tehóm* in precisely this manner, that is, an abyss, can be seen from the old *Nizzáchon*, p. 41 and 42, where it is written as follows: מעשה ברבי קלונימוס בשפירא ששלח אחריו מלך הינריך הרשע אחרי כלותו לבנות את התהום המכועד (ר"ל בית הכנסת היפה שקורין בלשון אשכנז דום) בשפירא ואמר לו בנין בית המקדש מה היה רבותא יותר מזה שכתבו עליו כמה ספרים א"ל אדני אם תרשיני לדבר ותשבע לי שלא להרע לי אבאר לך ו א"ל בשבעותי סמוך על אמונתי ועל ממלכתי שלא יאונה לך כל רע : ואמר לו אם היה כל הממון אשר הוצאת כבר וכל הזהב והכסף שבאוצרותיך לא יכולת להשכיר הפועלים ובעלי המלאכה הרבהים כעם העושים במלאכה שכן כתוב ויהי לשלמה שבעים אלף נושאים סבל ושמונים אלף חוצב בהר. ובדברי הימים שלשת אלפים ושש מאות מנצחים להעביד העם. ושמונה שנה טרחו בבית המקדש מה שאתה לא עשית לתהום הזה. ולאחר שבנה שלמה את בית המקדש ויכלוהו ראה מה כתוב ולא יכלו הכהנים לעמוד לשרת מפני הענן כי מלא כבוד יי את בית יי ואילו היה טוען חמור קיא צואה והיו מוליכין אותו בתהום הזה לא היה מזיק לו דבר. אמר לו המלך הינריך אלמלא שנשבעתי לך חייתי גוזר עליך להכרית את ראשך that is: It once came to pass in Speyer with Rabbi *Kelonimus*, that the godless Emperor Henry (the Third) sent for him after he had completed the construction of the defiled *Tehom*, or abyss (that is, the beautiful church which is called "Dom" in the German language) in Speyer, and the Emperor said to the Rabbi: in what respect was the building of the Temple (in Jerusalem) more excellent than this one, that so many books have been written about it? To this he replied: my lord, if he will grant me permission to speak, and will swear to me that he will do me no harm, then I will explain it to him. Thereupon he said to him: I swear to you, rely upon my word of honor, and as surely as I reign, no evil shall befall you. Then he (Rabbi *Kelonimus*) said to him: if the Emperor were to combine all the money he has already spent and all the gold and silver that he has in his treasuries, he still could not hire the laborers and the craftsmen, together with those who had authority to direct the laborers (which King Solomon had); for it is written (1 Kgs 5:15): And Solomon had seventy thousand who bore burdens, and eighty thousand who quarried on the mountain. And in (the second book of) Chronicles (it is read in chapter 2, v. 2): And (Solomon numbered) three thousand and six hundred overseers to set the people to work. Moreover, eight years were spent laboring on the Temple, which he did not do for this *Tehóm*, that is, abyss. And after Solomon had built the Temple and brought it to completion, let him see what is written (2 Chr 5:14): And the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of God. But if one were to load a donkey with filthy dung and lead it into this *Tehóm*, nothing whatsoever would harm it. At this, Emperor Henry said to him: had I not sworn an oath to you, I would have had your head cut off.

Ninth, a church is also called by the Jews טומאה *tuma*, that is, an impurity, as they are accused of this by *Dieterich Schwaben* in his *Jüdischer Deckmantel* in the 7th chapter of Part I, p. 62, and by *Friedrich Samuel Brenzen* in the 2nd chapter of his *Abgestreiffter Jüdischer Schlangenbalg*, p. 9. A cathedral church, however, is without doubt called this in particular because the words *tuma* and *Dom* correspond very closely with one another, a correspondence to which the Jews pay great attention in their mockeries; and the truth of *Dieterich Schwaben*'s and *Friedrich Samuel Brenzen*'s testimony is to be seen from what was reported above on p. 515, under the fourth mocking name that the Jews give to Christian churches, from the 240th chapter of the *Maase-Buch*, wherein the *Emiranus* church at Mainz is called *tifla tóme*, that is, an impure *tifla*, and thus the mocking word *tóme*, which means impure, is appended to it. *Rabbi Salman Zevi* does indeed wish to excuse this

in his *Jüdischer Theriack*, in the second chapter, *numero* 20, *fol.* 12, *col.* 2, when he states: דש איז ניט אבר ביטוישן טומאה הייסט דס קומט פון דען קריסטן הער דייטיש דז עיס אויך שוק הייסן נאך דעם לאטייניישי טואטו דס איז איין קונסט מאד הישׁ. ער אומר וויז מבר טומאה רדיס אוכנא בא ורד קיין זיך ניט וער קאן וחר בלאי זנאג that is: That they are sometimes called *tuma*, however, comes from the Christians, since they also call it *Dom*, after the Latin word *Domus*, which means a palace or house. The apostate, however, wants to make *tuma* out of it; for that I cannot be held responsible. Who can guard against false tongues? These are the words of *Rabbi Salman Zevi*. But this too is one of his frivolous maneuvers, in which he seeks to conceal the truth and to talk the Christians into something in a cunning manner. If only the Latin word *Domus* were to be considered in this matter, why then is the Mainz *Emiranus* church, as mentioned, called *tôme*, that is, impure?

The reason why they call a Christian church *tuma*, that is, an impurity, is that they hold the opinion that the *Ruach tuma*, that is, the unclean spirit, namely the devil, dwells therein, as can be clearly seen in Rabbi Isaac Karo's commentary on the Five Books of Moses, which he calls *toledôth* (or *tôledos*) *Jitzchak*, fol. 74, col. 2, in the *Parafscha Mezôra*, where he writes as follows: בכל הדברים שנעשה צריך כדי שיחול בו רוח הקודש ויהיה מחלק הש״י הגוים מזכירין שם עבודה זרה שלהם על כל מה שעושים חל בו רוח טומאה שהמעמיס וחי עוברין ע״ז ומתדבקין ברוח טומאה וזהו בניס בניהם לשם פינופיהם וכשמתחילין לבנות הבית היו אומרים בשם ע״ז שלהם כמו שעושים עד היום הגוים וכשהיו מזכירין שם ע״ז כפיהם עלי הבית שורה עליו רוח טומאה וכשבאו ישראל לארץ הקדושה וצרה הב״ה לטובתו ולהקדיש וארצו לפנות הארץ לשכינה שלא יהיה בה טומאה ולפיכך צוה שיהיו נותצין הבית ועפר אחר יקח להעביר רוח הטומאה ותקדש עתה לשרות שכינתו וכן צריך מי שמתחיל שום מלאכה להזכיר שלעבודת הש״י עושה שנ׳ הי׳ בונה ביתו בלא צדק ואו שבונה עליו שכינ״הר משרה קדושתו עליו ודוקא עליו שלום שנ׳ וירעמי׳ בי שלום אאהדן ופקדת נוד׳ ולא תחטא פי׳ תפקד ביתך לשון בשתבנהו ואז לא תחטא ואם אינו מבקדו לש״ית מוכן סוד לשחות עליו רוח טומאה וכל שכן מי שכוונתו לשם ע״ז שיקבל נזק לפי שרוח טומאה שורה על ואותו הבית: that is, in every thing that we do, we must declare at its beginning that it is done in the name of the Lord, so that the Holy Spirit may dwell over it and that it may belong to the portion of the blessed God. The *Gójim*, or heathens, however, make mention of their idol over everything they do; therefore the *Ruach tuma*, that is, the unclean spirit, dwells therein. So too did the Canaanites serve idols and clung to the unclean spirit, and built their houses in the name of their filthy gods; and when they began to build a house, they said it was done in the name of their idol, just as the *Gojim*, or heathens (meaning the Christians), do to this very day. And when they uttered the name of their idol over the house from their mouths, the unclean spirit thereupon dwelt upon it.

When the Israelites came into the Holy Land, the holy and blessed God wanted to keep it pure for us, to sanctify His land, and to prepare it for His Majesty, so that no *tuma*, that is, uncleanness, should be in it. For this reason He commanded that the house be torn down and other earth brought in its place, so that the unclean spirit might be driven out and the same place sanctified as a dwelling for His Majesty. Thus every person who begins a work must declare that he does it in the service of the blessed God, as it is said (Jer 22:13): Woe to him who builds his house with unrighteousness. Then the Divine Majesty dwells over it, for God allows His holiness to dwell therein and grants salvation to it, as it is said (Job 5:24): And you will know that your tent has peace (that is, fortune and salvation), and you will provide for your dwelling and not sin: that is, you shall commend your house to the blessed God when you wish to build it, and then you will not sin. But if one does not commend it to God, it is immediately fitting that the *Ruach tuma*, that is, the unclean spirit, should take up residence therein. How much more will he who builds it deliberately and with premeditated

intent for idolatry (or on account of an idol) suffer harm, since the unclean spirit dwells in such a house. Thus far are the words of the book *Toledoth Jizchak*. For this reason the Church of St. Peter in Rome is also called, as was indicated above on p. 288 from the little book *Toledóth Jeschu*, בנין המכואר *Binjan hammecuár*, that is, a shameful building; and the Cathedral of Speyer, on p. 120, is called תהום מכואר *Tehóm mccuár*, that is, a filthy abyss. It is therefore also entirely credible that what *Friedrich Samuel Brentz* reports in his oft-mentioned *Jüdischer Schlangenbalg*, in the second chapter, p. 8, is true, when he says that the cathedral canons are called by the Jews טמאים שרים *temeim sarim* (or *sórim*), that is, unclean lords, since a cathedral church is maliciously called *tuma* by them, that is, an uncleanness.

Tenth, a church is also called בית הלצות *Beth hallezúth* (or *Bes hallezus*), that is, a house of mockery or derision, and it is stated in the little book called *sepher Serubábel* that the angel *Metátron* led *Serubabel* into a church in Rome, which words in the Hebrew there read as follows: ויאחוז בידי ויביאני בית הלצות, that is, And he (namely the *Metátron*) took me by my hand and led me into the *Beth hallezúth*, that is, into the house of mockery. The full account of what is read concerning this in the aforementioned little book is to be found below in the thirteenth chapter of the second part, alongside what is reported there concerning the *Armillo*. Finally, eleventh, they also call a church בָּמָה *Bamá* (or *Bómo*), which word, as will be noted in what follows, signifies an idolatrous altar. Two or more churches, however, are called בָּמוֹת *Bamóth* (or *Bómos*), and this name is found here and there in the little book *Masseôth Binjamin*, which was printed entirely in Hebrew at Amsterdam in the year 1698: for at *fol.* 6, *col.* 1, the following is written concerning the church in Constantinople that belonged to the Christians, which was called the Temple of *Sophiæ*: וְשָׁם הַבָּמָה שֶׁל עֲבוֹדָה זָרָה סוֹפְיָה (ר"ל עַד כָּאן י"א) וְשָׁם הַפָּפָּא ר"ל אַפִּיפְיוֹר שֶׁל יְוָנִים מִפְּנֵי שֶׁאֵינָם עוֹנִים לַדַּת הַפָּפָּא שֶׁל רוֹמָא. וְשָׁם בָּמוֹת כְּמִנְיַן יְמוֹת הַשָּׁנָה. וְיֵשׁ שָׁם מָמוֹן גָּדוֹל לְאֵין מִסְפָּר שֶׁמְּבִיאִים אֵלֶיהָ וְגוֹ' וְכַיּוֹצֵא בָּזֶה לֹא נִמְצָא בְּכָל הַבָּמוֹת שֶׁבָּעוֹלָם, that is, There also is the idolatrous *Bama* of *Sophiæ*; and there the Pope of the Greeks resides, since they do not submit to the religion of the Pope of Rome. There are also as many *Bamóth* there as there are days in the year; and there is a great, innumerable treasure there, which is brought into it, etc., the like of which wealth is not found in all the *Bamóth* that are in the world. Concerning this name, more can also be found in that little book at *fol.* 8, *col.* 2, and *fol.* 10, *col.* 1, 2, and *fol.* 11, *col.* 1. Likewise, concerning the church that was built in Jerusalem over the grave of Christ, the following is read there at *fol.* 9, *col.* 2: שָׁם הַבָּמָה הַגְּדוֹלָה שֶׁקּוֹרִין שֶׁפֶלְקֶ"רִי קֶבֶר אוֹתוֹ הָאִישׁ שֶׁהוֹלְכִין כָּל הַנְּוָזִרִים אֵלֶיהָ, that is, There is the great *Báma*, or church, which is the grave of that man (that is, of Christ, as was indicated above in the second chapter at the twenty-eighth name given to Christ, at p. 147 and 148) to which all those go who make a vow.

The Jews are also accustomed to wishing destruction upon a Christian church whenever they see one. Thus it is written in the book *Col bo*, *numero* 87, *fol.* 98, *col.* 2 as follows: הָרוֹאֶה בָּתֵּי עֲבוֹדָה זָרָה בְּיִשּׁוּבָן אוֹמֵר בֵּית גֵּאִים יִסַּח י"י וְגוֹ' וְיֵשׁ אוֹמְרִים בָּרוּךְ שֶׁעָקַר ע"ז מִמָּקוֹם הַזֶּה וְכֵן יַעֲקוֹר אוֹתָהּ מִכָּל הַמְּקוֹמוֹת בִּמְהֵרָה בְּיָמֵינוּ, that is: Whoever sees houses of idolatry standing shall say (from Prov 15:25): "The LORD will uproot the house of the proud." But if he sees them in ruins, he shall say (from Ps 94:1): "O God, LORD, to whom vengeance belongs," etc. Some, however, say: "Blessed be He who has uprooted idolatry from this place, and may He likewise uproot it from all places speedily and in our days." The very same is also found in the book *Toledóth Adam vechávva*, fol. 104, col. 1. 2., and in the book *Or chádasch*, fol. 39, col. 1, and it is taken from the Talmudic tractate

Beráchoth (or *Beróchos*), fol. 58, col. 2. When, however, they see a Jewish synagogue standing, they say from Prov 15:25: ברוך מציב גבול אלמנה, that is: "Blessed be He who establishes the borders of the widow." But if it is in ruins, they say: ברוך דיין האמת, that is: "Blessed be the true Judge."

We thus see from this that Friedrich Samuel Brenz, in the second chapter of his work *Der abgestreifte Schlangenbalg*, once again wrote the truth when he reports: When a *bar Israel*, that is, a Jew, sees a ruined or destroyed *Toëfa*, that is, a church, he should immediately recite the prayer for it: "Blessed be God, who has torn down the *Toëfa*, that is, the church, in this land or place. Just as this church has been destroyed, so too shall all other *Toëfos*, that is, churches, be destroyed." The godless villain, Rabbi Salman Zevi, has indeed sought to excuse this in his *Jewish Theriac*, at the end of the second chapter, number 34, fol. 16, col. 1, when he states: ער שרייבט ווייטער דער תלמוד האט אונז גיבוטן וועז ויר זיין זירברוכני קירך זעהן זולן ויר דעם השם יתברך לובן דז ערש לו ברוכן הוז מונ' ווינטן דש חלי קירכן זולן אלזו זירברוכן וערדן. דורטן שטייט חיטר וונ' קלור וועז אן זיכט איין בית עבודה זרה דס איז איין אבגוטיס חויז חבר ניט איין קירך דער קריסטן דעז ויר חלטנס פוניקייט חויז, that is: He (namely Friedrich Samuel Brenz) writes further that the Talmud has commanded us that when we see a ruined church, we should praise the blessed God that He has broken it down, and wish that all churches should likewise be broken down. There it stands clearly and plainly (that one should do this) when one sees a *Beth avóda sára*, that is, a house of idolatry, but not a church of the Christians, for we do not consider it a house of idolatry. This is, however, once again a frivolous concealment of the truth, which Rabbi Salman Zevi is accustomed to suppress everywhere; for indeed it has been proven more than sufficiently above, on pages 509 and 510, from the Jews' own books, that they call a Christian church *Beth avóda sára*, that is, a house of idolatry, and it therefore follows that they also wish for its destruction whenever they set eyes upon it.

Yes, if the Jews had power over our churches, they would destroy them all, as can be judged from Rabbi Moses bar Maimon's *Sepher Mizvoth*, or Book of Commandments, fol. 72, col. 4, where the following is taught: מצוה קע"ה היא שצוונו לאבד ע"ז ובתיהם כלם בכל מיני האבוד וההשחתה בשבירה ושריפה והריסה ונתוץ כל מין שיהיה יותר מופלג ויותר ממהר בהשחתה והבניה והכוונה שלא נניח להם רושם והוא אמרו יתׄ אבד תאבדון את כל המקומות אשר עבדו שם וגו׳ כי את מזבחותם תתצון ואמרו גם כן ונתצתם את מזבחותם: that is, the hundred and eighty-fifth commandment is that He (namely God) has commanded us to destroy idolatry and all idolatrous houses, and to demolish them in every possible manner, through breaking, burning, tearing down, or hewing, in whatever way can be done most thoroughly and most swiftly; and the purpose herein is that we leave no trace of them. This is also that which God says (Deut 12:2): Destroy all the places where the heathen (whom you shall dispossess) have served their gods, etc. (So also is it read in Exod 34:13:) And their altars you shall overthrow. Likewise it is said (Deut 12:3): And tear down their altars.

Concerning an altar in a Christian church, they also name it contemptuously, calling it first במא *Bama* (or *Bómo*), which word signifies a high place and an idolatrous altar raised up on high, upon which idols are served, as can be seen in Lev 26:30, Num 33:52, and 1 Kgs 11:7, as well as in many other places of Holy Scripture. That a Christian altar is called by this name is attested by the highly learned *Buxtorf* in his *Chaldean, Rabbinic, and Talmudic Lexicon*, in column 316, under the root word *Bama*. This is likewise evident from the old *Nizzáchon*, p. 111, where, concerning the words of Isa 65:3, "Those who sacrifice in gardens and burn incense upon bricks," the following is written:

הזבחים בגנות זהו ישיבת קלוסטר שלהם ומקטרים על הלבנים זו היא הבמה שקורין אלטרשטיין: that is, the words "those who sacrifice in gardens" signify the convents or assemblies in their cloisters; (but the words) "and burn incense upon bricks" point to their *Bama*, which they call the altar-stone. So also writes Rabbi Joseph Albo in his *Sépher Ikkarím* (or *Ikkórim*), fol. 91, col. 1, in the 25th chapter, under the title *Maamar schelischí*, as follows: מה שאומרים בקרבן הפת והיין שהוא קרבן/ אין הדבר כן כי הלחם והיין אינם קרבן אלהיהם/ אבל לפי מה שהם אומרים הוא גוף אלוהם כי יאמרו שגוף ישו אשר בשמים גדול הוא מאוד בשעורו וממנו בא אל הבמה ונתלבש בלחם ויין עם כלות המאמר מפי הכומר אי זה כומר שיהיה כצדיק כרשע ונעשה הכל גוף אחד עם גופו של משיח היורד מן השמים בבלתי זמן ואחר כלות האכילה והשתיה יעלה אל השמים אל מקומו וכן יעשה בכל במה ובמה זהו דעתם בקרבן ההוא: That is, that they (the Christians) say of the offering of bread and wine that it is a sacrifice, this is not the case; for bread and wine are no sacrifice of their God, but rather, as they say, the body of their God; for they state that the body of *Jesus*, which is in heaven, is very great in its measure, and that this greatness descends to the *Bama*, that is, the idolatrous altar, and clothes itself with bread and wine as soon as the *Cumar*, that is, the priest (be the *Cumar* whoever he may be, whether righteous or wicked), has spoken the words; and that everything becomes one body with the body of the *Messia*, who descends from heaven without time; but that after the eating and drinking are completed, he ascends again up into heaven to his place; and that he does this upon each and every *Bama*, or idolatrous altar: and this is their opinion concerning this sacrifice.

Second, they call an altar מזבח תועבה *Misbach toëba*, that is, an altar of abomination, as can be seen in the *Piske Tosephoth* of the Talmudic tractate *Avoda sara, fol. 77. col. 1. numero 25.*, where one reads: אסור לבנות להם מזבח תועבה that is, it is forbidden to build for them (namely the *Gojim*, or Christians) an altar of abomination.

That which belongs to the preparation and adornment of the altar is called קדשות *Kedeschüch* (or *Kedeschus*), that is, whoredom, instead of קדושה *Keduscha*, that is, holiness; just as they call holy men *Kedeschim*, that is, whores, instead of *Kedoschim*, that is, holy ones, and holy women *Kedeschoth*, that is, whores, instead of *Kedoschoth*, that is, holy ones, as has been shown in detail in the seventh chapter, *p. 278.* and *279.*: and this is found in Rabbi Saadia's commentary on the words of the prophet Daniel, Dan 8:11, "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down," where the words read as follows: ועד שר הצבא הגדיל ממלכו רומא אשר היו בירושלם היכל קדשם המלך ישמעאל לקח ירושלם מידי בחוזקה : וממנו התמיד הוסר והשלך מכון מקדשו : בבוא מלך ישמעאל במות שלהם הרסו והשליך מכונם וקדשיהם that is, (by the words) "Yea, he magnified himself even to the prince of the host" (it is indicated) that the Ishmaelite (that is, Turkish) king would become great over the Roman (that is, Christian) kings who were in Jerusalem, and would take Jerusalem by force from their (namely the Christian king's) hand: (and the words) "and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (signify) that the Ishmaelite king would lay waste to their many *Bamoth* (or *Bomos*), that is, idolatrous altars, and would cast down their place, together with their *Kedeschuth* (or *Kedeschus*), that is, whoredom.

Because the Jews are also accustomed to giving everything mocking names, and in the old *Nizzá-chon, p. 7.* Candlemas is called ליכט מיתה *Licht mitha*, or as the German Jews pronounce it *Licht misa*, that is, Light-Death, instead of Candlemas, since it is written there as follows: ואותו יום שבאתה למקדש והביאה קרבנה הם קוראין אותו היום מאירה ר"ל ליכט מעס ליכט מיתה בלשונם : that is, the day on which

she (Mary) went into the Temple and brought her offering, they call Candlemas, Licht *mitha* (or *misa*) in their language. Because, I say, the Jews do such things, there is no doubt that Friedrich Samuel Brenz will also have written the truth in the second chapter of his work "The Jewish Serpent-Skin Stripped Away," when he reports that the Jews call a Mass vestment a *Miso*-garment, that is, a death-garment, since מיתה *Mitha*, and as the German and Polish Jews pronounce it, *Miso*, means death. Rabbi *Salman Zevi*, however, wishes to excuse this in his Jewish Theriac, *fol. 13. col. 1.*, in the second chapter, *numero 24.*, where he states: אומר שרייבט ווייטר מיר הייסן דס אומגוואנט מיתה גוואנט דס זייא טוט גוואנט. וואז דרייבט דען אייזל צו דעק ליגר העט ערט בלייבן לאסן בייא מת גוואנט דס איז דאך אויך טיט גוואנט טייטש. וויא זולן ווירט אנדרסט הייסן אלס דיא קריסטן זעלברט. דס אבר אופט איין ווארט אין איין אנדרן לשון איין הפך איז דס איז ניט נייס. אויף טייטש הייסט קאלט פריש אויף איטליניס הייסט קאלט ווארם. מיר הייסן עס אווך ניט אנדרסט אלס מעס גוואנט that is: The apostate writes further, we call the Mass vestment מיתה גוואנט *Miso*-garment, that means death-garment. What drives the fool to such lies! Had he left it at מת *Mes*-garment, that also means death-garment in German (for מת *Meth* or *Mes* means a dead person). How else should we call it than the Christians themselves do? That a word in another language often has an adverse meaning is nothing new. In German the word *kalt* means cool and fresh, but in Italian *caldo* means warm. We too call it nothing other than a Mass vestment. This is the excuse which Rabbi Salman Zevi puts forward; but this is a futile evasion. That they call it not מת *Mes* but rather מיתה *Misa*-garment is done without doubt for the reason that in this way the contempt for it is made all the more clearly understood, for if one Jew were to say *Mes*-garment to another, that other could not know whether the word *Mes* meant a dead person or the proper word Mass, as used in the Roman Catholic Church. The wicked are also called מתים *Methim* (or *Mesim*) by the Jews; concerning which, in the book *Zerór hammór, fol. 129. col. 4. in Parascha Elle haddevarim*, the following is read: אחד שהרשעים בחייהם קרויים מתים אע"ן דחיים חים אף על פי שחיון אלא שמם מתים ולכן כל חייהם אינם חשובים בשנה אחת : that is, because the wicked are called *Methim* or *Mesim*, that is, dead persons, during their lifetime, their life is no life at all, even if they were to live two thousand years; therefore their entire life is to be reckoned as not even one year. Since the Jews now regard Christians as wicked people, and consequently as dead persons, it is no wonder that they also call a Mass vestment a *Miso*-garment, inasmuch as they consider those who put it on to be dead persons.

In his commentary on the Five Books of Moses, *fol.* 96, *col.* 1, toward the end of the *Parascha Mischpatim*, Rabbi Bechai writes the following concerning the origin of bells: כמי הפניד בספרי הכשפים כי ענין האוב : שהיה שוכר בקבר המת על מראשותיו והאש מרגלותיו ונער באמצע והקשקוש בידו מצלצל ומקשקש בו והיה זה הורגל בין האומות באותם הזמנים במאד מאד ממנו נעתק במלכות אדום שאנו שרויים ביניהם שיש להם כלי קשקוש שהם מקשקשים בהם על מנדלים שלהם ואין זה לאומה אחרת יצא להם מן השרש הזה שהוא שורש פרה ראש ולענה, that is: In the books of sorcery it is reported that in the performance of the divining spirit, a woman stood at the grave opposite the head of the deceased, and a man opposite his feet, while in the middle stood a boy with a bell in his hand, ringing it; and this was very commonly practiced among the heathens in those times. From them it was introduced into the Edomite kingdom (that is, Christendom, as will be demonstrated below in Chapter 16 of this Part 1), among whom we dwell, who have bells with which they ring on their towers, and this is not customary among any other people. They have thus derived this from this root (that is, from this origin), which is a root that bears poison, or poisonous herbs, and wormwood.

In the old *Nizzachon*, the words of Isa 5:18, "Woe to those who draw iniquity with cords of vanity," are interpreted as follows: אלו החבלים שמושכין בהן הקלוקן בבית תועבותם לעבודת אלוהים כשמקשקשין בהן, that is, "These are the ropes with which they (the Christians) pull the bells in the house of their abominations (that is, in their church) for the service of their God, when they ring them." The convert *Victor von Carben* likewise reports, in the seventeenth chapter of his so-called Jewish Booklet, that the Jews, when they hear the bells ringing, are accustomed to say: *Móschech bachésel, jippal baséfel, ba-chéfel móschech, jippal bachóschech*: מושך בחבל יפול בחבל בחבל מושך יפול בחושך, that is, "He who pulls on the rope, may he fall into the filth; he who pulls on the rope, may he fall into the darkness" (that is, into the abyss of hell). And this may well be true, just as that may also be true which *Friedrich Samuel Brentz* writes in his oft-mentioned *Jewish Shed Snakeskin*, in the second chapter, p. 9, namely that the Jews, when they hear the bells rung for morning and evening prayer, are accustomed to call the bells *Terefa thólja* bells, that is, unclean gallows-bells. *Rabbi Salman Zevi*, to be sure, wishes to deny this in the 2nd chapter of his Jewish Theriac, fol. 13, col. 1, num. 22, and notes how the word *Terefa* could be fitting here. I answer, however, that it is indeed true that it does not suit the bell at all, since *terefa* properly means flesh that has been torn by wild animals, as can be seen in Lev 17:15 and 22:8, as well as Ezek 4:14 and other places; among the rabbis, however, it is used of any food that comes from an animal which was sick or otherwise had some defect. But since the common Jewish people also use it in connection with all manner of other things, and *Buxtorf* attests in his Talmudic *Lexicon*, col. 920, that he had heard Jewish women say to their children, "See what *terefa* shoes those are," and thus this word has been applied to shoes, even though it is entirely absurd: why then should one not also believe that they would say it of a bell? Furthermore, *Rabbi Salman Zevi* answers in the same place and says that praying is not wrong, whether one rings a bell for it (as the Christians are accustomed to do) or knocks, as the Jews do. But if ringing is not wrong, why then do the Jews not also make use of a small bell instead of a wooden clapper when they are to go to their synagogues? The reason this is not done is because it is supposed to be a pagan custom derived from sorcerers, as has been shown above, which they are not permitted to follow.

The cross, which is made with the hands in the Roman Catholic churches, they call שתי וערב *Schethi* (or *Schesi*) *vaëref*, that is, the warp and weft, and this name is taken from women who weave the weft crosswise and in the manner of a cross through the warp. Therefore, Rabbi Bechai writes in his book *Cad hakkémach*, fol. 20, col. 1, concerning the words of Isa 66:17, "Those who sanctify and purify themselves in the gardens after one in the midst," as follows: המתקדשים אלו אדום שרגילין לנענע אצבעותיהם לכאן ולכאן והמטהרים אלו ישמעאלים שדרכן לרחוץ ידיהם ורגליהם וכל גופן תמיד לא לכם שהוא עיקר אחר אחת בתוך ידמה לשתי וערב של אדום שהם מתקדשים בו: that is, "Those who sanctify themselves" are the Edomites (understand: the Christians), who are accustomed to moving their fingers back and forth (that is, to sanctify themselves with the sign of the cross). "Those who purify themselves" are the Ishmaelites (understand: the Turks), whose custom is always to wash their hands and feet, as well as their whole body, but not their heart, which is the principal matter. The words "after one in the midst" signify the *Schethi* (or *Schesi*) *vaëref*, that is, the warp and weft, or the cross of the Edomites (that is, of the Christians), with which they sanctify themselves. The same is also to be seen in the aforementioned Bechai's commentary on the Five Books of Moses, fol. 220, col. 4, in the *Parascha Nizzafim*. Rabbi David Kimchi likewise writes in his commentary on the aforementioned words of

Isaiah, as may be seen in the great Bible printed in Venice in the year 307, that is, according to our reckoning the year 1547, as follows: רוב המפרשים פירשו אלו שהם מתקדשים בידיהם כשתי וערב וזה קוראים בזה הלשון בלועז סגנתרו, that is, "Most commentators explain this as referring to those who sanctify themselves with their hands by means of the *Schethi vaëref*, that is, the warp and weft, that is, the cross, which is called *Santogro* in the vernacular." And in the old *Nizzachon*, p. 23, concerning the words of Gen 27:22, "The voice is Jacob's voice, but the hands are the hands of Esau," the following is read: על-כן כשיש רעמים הם עושים שתי וערב ר"ל קריית בלשון אשכנז בידים סימן שירים של עשו היו רוצחות חמיד ואין לנו אלא תפלה והזכרת ברכות רמז שהקול ליעקב, that is, "Therefore, when it thunders, the Christians (who are supposed to be descended from the wicked Esau, as will be shown in detail below in the sixteenth chapter of this first part) make the warp and weft, that is, the cross, with their hands, which is a sign that the hands of Esau have always committed acts of murder. We, however, have only prayer, and we recite the blessings (or prayers), which indicates that the voice of Jacob has been Jacob's voice."

In the same manner, a cross made of wood or some other material is also called *Schethi vaëref*, and the cross upon which Christ was hanged is likewise called by this name in the old *Nizzachon*, page 172, where it is stated that the Christians say Christ spoke the words of Ps 31:10, "Lord, be gracious to me, for I am in distress," כשמסרוהו ולשתי וערב תלוהו, that is, when he was betrayed and hanged upon the *Schethi vaëref*, that is, the warp and weft (or the cross). Likewise, in the book *Schylchan aruch*, in the section *Jóre dea*, numero 141, fol. 114, col. 1, the following is written: צורת שתי וערב שמשתחוים לו דינו כדין צלם ואסור בלא ביטול אבל שתי וערב שתולין בצואר לזכרון לא מקרי צלם ומותר, that is: Concerning the form of the *Schethi vaëref*, that is, the cross, before which they (the Christians) bow, it is to be judged as an image, and it is forbidden (to buy and to trade in it) unless it has been rendered void (that is, withdrawn from religious or spiritual use). The *Schethi vaëref* or cross, however, which they hang around the neck as a memorial, is not called an image, and it is permitted.

It is also forbidden for Jews to sell incense, wares, and religious books to Christians, concerning which the book *Col bo, num.* 97, *fol.* 104, *col.* 1 teaches as follows: לבונה אסור למכור לגלח ולכומר דמידי דתקרובת הוא. ותנן עמהם אסור: למכור להם גוי ליום אד קלנדס. שלהם יום אחד שלפני אד אסור ופשוט שאסור למכור להם: כומר למכור. וכן גביעים שפגם הגוי ופסלם: וחזר בן ישראל וקנאם מהישראל: הרי זה אסור למכור לגוים לפי שהגלח יעשה בו תפלה לעבורה זרה דבשביל פגם קטן לא יניח לעבוד עבודת והישראל ולפני עור לא תתן מכשול. וכן הספרים הפסולים אסור למכרן לגוים לפי שהגלח קורא בו ומזכיר שם ולשבח לע"ז ואפילו לגוי שאינו גלח אסור das ist: למכרן משום דודאי הגוי יתנהו או ימכרנו לגלח: that is: It is forbidden to sell incense to a *Gallach*, that is, a tonsured one, or to a *Cumer*, that is, an idolatrous priest (by which two mocking names a Christian clergyman is understood, as was indicated above in the 10th chapter, p. 500, 501, and 502), since it is something that is offered in sacrifice. Likewise it is also forbidden to sell wares to any *Goi* (or Christian) on their *jom ed*, that is, the day of perdition, Candlemas (that is, on the feast day called Candlemas, which is here mockingly called a day of perdition; concerning which more will be seen in the following thirteenth chapter) and on the day that precedes it; to the remaining *Gojim* (or Christians), however, it is permitted to sell wares on the remaining days. Likewise it is also the case with the cups which a *Goi* (or Christian) has cracked and thereby rendered unfit (that is, removed from use in the church) and which an Israelite has subsequently purchased: it is forbidden to sell these to the *Gojim* (that is, to the Christians), since the *Gallach* or clergyman performs his

prayer to the idol with it; for on account of a small crack, the said (clergyman) will not refrain from performing his service with it (the cup), and the Israelite (who sells such a cup) transgresses the words of Lev 19:14: You shall not place a stumbling block before the blind. Likewise it is forbidden to sell the *Sepharim pesulim*, that is, the worthless books (by which are understood the religious books used in the church, and in particular also the books of the New Testament, as is expressly stated in the *Sepher Toledoth Adam vechavva, fol.* 158, *col.* 3 of the fifth part) to the *Gojim* (or Christians), since the *Gallach* reads in them and makes mention of the idol and praises him; indeed it is also forbidden to sell them to a *Goi*, even if he is not a *Gallach*, since the *Goi* will certainly give or sell such a book to the *Gallach*. The same is also to be found in the *Sepher Agudda, fol.* 160, *col.* 2, *numero* 7, and in the *Sepher mizvoth* (or *mizvos*) *gadol* of *Rabbi Mosche Mikkózi, fol.* 10, *col.* 2, as well as in *Sepher Toledoth* (or *Toledos*) *Adam vechavva* in the fifth part, *fol.* 158, *col.* 3.

In the book *Col bo*, at number 108, *fol.* 109, *col.* 1, the following is also written: גרות של שעוה שמדליקין לפני עבודה זרה מותרין לאחר שכבה אותן הגלח ואין לך בטול גדול מזה והחנכות של שעוה שהם של עבודה זרה מותרות בלא שום ביטול ואותן ברירות של ע"ז שנותנין לכומרים שמקריבין לע"ז מותרין דאין נותנין אותו למאכל לעבודה זרה ואם כן לא הוי תקרובת אלא מתנות לכומרים והני מלבושים של גלחים שקורין שופר־ פלי"ץ מותרין דאינן עשויין לנוי ע"ז אלא לנוי הכומרים ואותן גביעין של ע"ז בעו בטול משום דחשיבי כעבודה זרה עצמה ואותן מחתות כמו כן דוא משמשי עבודה זרה וצריכין ביטול כן פירש רש"י ז"ל עכ"ל, that is: The wax candles which they (the Christians) light before the idol are permitted (to be purchased) after the Gallach (that is, the tonsured priest) has extinguished them, and there is no greater act of nullification (by which they are withdrawn from ecclesiastical use) than this. The wax pieces, however, which derive from idolatrous worship are permitted without any nullification. Those idolatrous little cakes (understand: the hosts) also, which they give to the Cumarim (that is, to the idolatrous priests), who employ them for idolatry, are permitted; for they do not give them to the idol to eat, and therefore they are not an offering but are given to the Cumarim. Those garments of the Galláchim (or tonsured priests) also, which they call *Superpellicium*, are permitted, for they are made not for the adornment of the idol but for the adornment of the Cumarim. Even the idolatrous cups (chalices) themselves require a nullification, inasmuch as they stand in the same esteem as the idol itself. The censers likewise belong to the idolatrous vessels and require a nullification. Thus has Rabbi Solomon Jarchi of blessed memory explained it, and his words end here. These are the words from the book *Col bo*. The very same thing is also taught in the book *Agudda*, number 43; 63; *col.* 2, 3.

Chapter XII.

In which it is demonstrated in what manner the two holy Sacraments of Baptism and the Lord's Supper are despised and mocked by the Jews.

Since everything that is Christian is dragged through the mud by the godless Jews with shameful names and despised in every possible way, as much as they are able, they are accustomed to displaying their poisonous and wicked mockery against the holy Sacraments of Baptism and the Lord's Supper in the most frivolous and impious manner, which they are in the habit of naming with derision. They call the water of holy Baptism, first of all, מי השמד *Me haschómed* or *haschemád*, that is, water of extermination or of destruction, and the word *Schómed* derives from the *radice* or root word שמד *Schamád*, which in the conjugation called *Hiphil* means to destroy, to devastate,

and to exterminate, but in the conjugation *Niphal* means to be destroyed and exterminated. In the fifth book of Moses, cap. 9, v. 19 and 25, it reads: להשמיד אתכם *lehaschmíd ethchém*, that is, to exterminate you; and in the book of Esther, cap. 3, v. 6, one reads: להשמיד כל היהודים *lehaschmíd col hajehúdím*, i.e., to exterminate all the Jews; and cap. 8, v. 11, it is written there: להשמיד להרוג ולאבד *lehaschmíd, laharóg, uleabbéd*, i.e., to exterminate, to strangle, and to kill; likewise one reads in Prov 14:11, the house of the wicked, *jischaméd*, that is, shall be exterminated. It is therefore clearly to be seen that the two words *mé haschéméd* mean water of extermination, and the baptismal water is without doubt called this because the Jews hold that those who are baptized are exterminated and have no salvation to expect. That it is indeed called this is to be seen from Rabbi Lipman's *Sepher Nizzáchon*, numero 218, where he writes as follows: הנם המה אומרים שמי השמד ניתנו תחת המילה, that is, Behold, they (the Christians) say that the *mé haschemád*, that is, the water of extermination, has been instituted in place of circumcision. And at numero 289, the following is reported by the same author: אף הביאו הנוצרים ראייה על אמונתם שמי השמד אינם מסריחים והנה אם אמרת הדבר זה מחמת מלח שמערבים בו כי לכל שמד לוקחים מלח וגם מחדשים אותו תמיד במים אחרים לפי שממעטין בהזאתן. גם ידעתי שיש מהם שמבשלים המים תחלה במלח ויש שלוקחים מי טל שאינם מסריחים לעולם ואין לגלות זאת להם שלא ילמדו הדבר אותם מי שאינן יודעין ויחזיקו בו טעותם, that is, The Christians also adduce a proof concerning their faith (that it is correct), because the *me haschemád*, that is, the water of extermination (meaning the baptismal water), does not become putrid. But see, if the matter is true, this occurs on account of the salt which they mix into it, for at every *Schemád*, that is, extermination (by which Baptism is understood), they take salt. They also renew it at all times with other water, because it is diminished through their sprinkling. I also know that some among them first boil the water with salt, while others take dew water, which never becomes putrid. But one must not reveal this to them, lest they teach it to those who do not know it, and they thereby confirm their error.

Since the baptismal water is called *Me haschemed*, it also follows from this that the German Jews call baptism *schmadden*, and when one of them is baptized, they customarily say of him that he has had himself *schmadden*, that is, annihilated. When they write or speak in Hebrew, however, to be baptized is called הִשְׁתַּמֵּד *hischtammed*, that is, to be corrupted and annihilated. The word *schmadden* is found in chapter 187 of the *Maase*-Book, where it is written that there formerly lived in Mainz a rabbi who was called *Rabbi Schimon* the Great, and who had a little son by the name of *Elchanan*, who was taken away by a Christian woman who had been engaged to heat the room on the Jewish Sabbath, and the following passage comes after this: וזהו טעם ריוח כוותיה דחס קינד וג' מירד אן חזן אן עבדן אין דיין חס גיזען און וואז חס זעהר ודי האבן זיא דעם קינד איין נאם ג' שמעון וד' דאס קינד שארף דאס אייכט זיין נאמי חסן וואר חזק קרבן גיבראכט דען פוך לייטן האבן דא לס חוק' רז זאגן גיהאלטן : *that is: Thus the Cuthith or Cusis, i.e., the Christian woman, took the child while everyone had gone to the synagogue, and departed with it, and had it schmadden. She now believed she had brought a sacrifice, for in former times they had set great store by schmadden.* After this it is reported that the *Gallachim* (by which the Christian clergy are meant) raised the boy, and that he became a very learned man, and traveled from one university to another, until he finally came to Rome and became first a cardinal and thereafter even Pope. Since he knew full well that he had come from Jewish parents and that his father was a rabbi in Mainz, he issued a command to the bishop of Mainz at that time, ordering him to forbid the Jews from observing any Sabbath, from circumcising any child in the Jewish manner (that is, performing circumcision), and from permitting any woman to bathe; so that the Jews of Mainz would thereby

have cause to send his father to Rome to him, and to petition him that the harsh decree which had been issued might be lifted. When his father was accordingly sent to Rome, he made himself known to him, and assured him that he would write a book against the Christian religion, and would then return to him in Mainz and adopt the Jewish faith, which also came to pass, and he brought a great wealth with him to Mainz; in Rome, however, no one had known where he had gone. His father, *Rabbi Schimon* the Great, also composed a *Józer*, or prayer, for the New Year's Day concerning this story, which begins: אל תתנני למשיסה עוונותי *Al tenüseni lemeschissa avonothai*, of which much more can be read in the aforementioned passage of the *Maase*-Book.

In the 121st chapter of that same book, mention is also made of *Rabbi Amnon*, that a bishop in Mainz had urged him to convert, whereupon he let it be known that he wished to deliberate on the matter and would give his answer within three days. When, however, he did not appear again and declined to declare his intention to adopt the Christian religion, he requested that his tongue be cut out, because he had wavered in his faith and had been willing to deny GOD, and had said that he should be given three days' time to declare himself; whereupon the bishop had his hands and feet cut off and sent him home in a bed. Shortly thereafter he had himself carried into the synagogue, and after he had prayed a certain prayer beginning with ונתנה תוקף *Unethaanne* (or *unesanne*) *tokof*, which he himself had composed, and had requested that this prayer be sent to all places where Jews are found, he vanished, and GOD took him into Paradise; in memory of which, this prayer was placed in the Jews' prayer book, which they customarily pray every year on their New Year as well as on the Day of Atonement. Concerning this matter, which is said to have befallen *Rabbi Amnon*, one may also consult the book *Schalscheleth hakabbala, fol. 44. col. 1.* and the *Machfor* printed in folio at Wilmersdorf, opened to this prayer. But are these not foolish Jewish fairy tales?

It is therefore entirely credible that what *Dieterich Schwabe* reports in the eighth chapter of the first part of his *Jüdischer Deckmantel*, *pagin. 64*, is true, when he states: When they (namely the Jews) see a Christian child being carried into the church to receive the holy sacrament of baptism, they must also make use of their unwashed mouths on the occasion, and then they say: "See, they are bathing the *Mamser* in the *Tuma* to defile it; see, they are carrying the whore's child into the uncleanness (that is, the church) to destroy it."

Regarding the aforementioned word השתמד *Hischthammed*, which means "to be exterminated," and which they use to mean "to be baptized," it is found in *Rabbi Lipmann's Sepher Nizzachon, numero 21*, where he writes as follows: הוכחתי להם שהם עושים שלא כדת שמפורש איזה יהודים שחייבים מיתה היו משחררים כי האמונה אינה תלויה במים שלהם אלא בלב, ואלו היה אחד חרדי מאמין בלבו כפי אמונתם היה משתמד קודם שאנסוהו להשתמד : that is, I have reproved them (the Christians) for acting wrongly, in that they release certain Jews who are guilty of death, so that they may have themselves *schmadded* or exterminated (that is, baptized), for faith does not depend on their water, but on the heart. And if such a Jew believed in his heart according to their faith, he would have had himself *schmadded* before they had compelled him to have himself *schmadded*. And in the little book *Schevet Jehuda*, fol. 46. col. 1., the following is read concerning Rabbi *Jehoscha Halürki*: אחד שנשתמד נקרא שמו בין הגוים מ'אישטר ג'רונימול''י שמו מגדף וכתבו עליו וסימנו סמפ''י that is, after he had himself *schmadded*, his name among the Gentiles (or heathens, that is, the Christians) was called Magister *Hieronymus de sancta fide*, which name (through the combination of the initial letters) means *me-gaddéf*, that is, a

blasphemer. In this sense it is also taken in the aforementioned little book fol. 62. col. 1. and fol. 77. col. 1., as well as in the book *Mäjene jeschüa*, fol. 73. col. 4. And in the old *Nizzáchon*, p. 188., the following is written concerning Christ: כתיב להם בספר לוקש ישו נשתמד וכשטבל נפתחו השמים וירד עליו רוח הקודש that is, it is written in the book of *Luke* that JESUS had Himself *schmadded*, and when He was baptized, the heavens opened and the Holy Spirit came down upon Him. In place of נשתמד *hischtamméd*, which is the conjugation *Hithpahel*, the *Niphal* נשמד *Nischmád* is also used, as may be seen in Rabbi *Nachman's Disputation*, which he held with Brother *Paul*, pages 53 and 54, where Rabbi *Nachman* answers Brother *Paul's* question as to who it is that King *David* calls his Lord in Ps 110:1, as follows: המצאת יהודי הדוש הזה ונשמדת המצאת יהודי החדש הזה ונשמדת כעבדו וגור' that is, did you, as a Jew, discover this new matter and on account of it have yourself be *nischmad* (that is, *schmadded* or exterminated)? etc. Since among the Jews *schmadding* means baptizing, a converted Jew is also reckoned as משומד *Meschummád*, that is, an exterminated one, of which more mention will be made below in the 16th chapter of this first part.

Second, they call the water of holy baptism מי זדונים *Májim sedónim*, that is, the arrogant water, which words are taken from Ps 124:5. Hence it is read in the old *Nizzáchon*, p. 190: מים של שמד נקראו המים הזדונים, that is, the water of *Schemád* (or extermination, that is, the water of baptism) is called *Májim sedónim*, that is, the arrogant water. So also writes *Abarbenel* in his commentary on *Esaiam*, fol. 71, col. 2, concerning a Jew who had become a Christian, as follows: ויהי איש נבון מכני עמינו שהמיר דתו ועברו עליו המים הזדונים ונעשה נוצרי וחו'', that is, there was a wise man from our people who had changed his religion, and over whom *hammájim hassedónim*, that is, the arrogant water, had passed (in that he had himself baptized), and he became a Christian, etc. And at fol. 66, col. 2, he reports in his aforementioned commentary on the words of Isa 43:2, "When you pass through the water, I will be with you," as follows: אפילו המים הזדונים שהם בני ארם הנשכלים כשיקבלו דתם ואמונתם יאמר אף על פי שהעברת תעבור באותם המים לא תצא מתחת ידי כי כל דורות העולם לא ישטפוך מתחת השגחתי, that is, this has a meaning referring to *májim hassedónim*, that is, the arrogant water, namely the people who are baptized when they accept their (that is, the Christians') religion and faith; and by this GOD means to say: even if you pass through that water (that is, are baptized), you will still not depart from my hand, for all the rivers in the world will not be able to overwhelm you so that you should be withdrawn from my providence. The very same thing also stands in the book *Maschmia jeschtia*, fol. 21, col. 3, and the baptismal water is likewise so called there at fol. 2, col. 3.

Third, they call it מים קדשים *Májim kedéschim*, that is, whore-water; through a malicious alteration of words, very common among them, in place of מים קדושים *Májim kedóschim*, which means holy water. In Holy Scripture there are some examples to be found where a mocking name is given to a thing in place of its proper name; for in 2 Kgs 23:13, the Mount of Olives is called, instead of הר המשחה *Har hammischcha*, which means a mountain of anointing, הר המשחית *Har hammá-schchith*, that is, a mountain of the destroyer, or of destruction; concerning which Rabbi David Kimchi writes in his commentary as follows: וה הזתים נקרא הר המשחה לוגאי מפני העבודה זרה שהיה שם קראו הר המשחית: that is, the Mount of Olives, which is called *har hammischcha*, that is, the mountain of anointing, was mockingly called *har hammáschchith*, that is, the mountain of the destroyer, or of destruction, on account of the idolatry committed upon it (which may be read in 1 Kgs 11:7). Rabbi Solomon Jarchi likewise indicates the same in his commentary on the passage. So also in Hos 4:15, the place בית אל *Bethel*, which means a house of God, is called בית און *Beth-aven*, that is, a house of vanity

and nothingness, because idolatry was practiced there with the golden calf which King Jeroboam erected, as may be seen in 1 Kgs 12:29; and the aforementioned Rabbi David Kimchi writes the following in his commentary on the passage: בית אוון הוא בית אל שהיה שם אחד מן הענלים ולגרען לכנות שמו לגנאי קורא אותו בית און: that is, *Beth-aven* is *Bethel*, where once the worship of the calves took place; but in order to diminish it and to call it by a shameful name, he calls it *Beth-aven*. The aforementioned Rabbi David Kimchi also teaches, concerning the words of Isa 22:1, גיא חזיון *Ge chissajon*, which mean a valley of vision, or a valley of sight, as follows: נבואה זו נאמרה על ירושלם ונקראה גיא חזיון לפי שהוא מקום הנבואה ומה שקראה גיא והיא הר לכנותה לרעה לפי שהפילוה יושביה לרעתם השיבורה ההר אל בקעה ואינה ראויה להראות חזון אל אלא גיא: that is, this prophecy is spoken of Jerusalem, and it is called *Ge chissajon*, that is, a valley of vision, because it was a place of prophecy. But that it is called *Gé*, that is, a valley, when it is in fact a mountain, is done in order to name it in an unfortunate manner, in that its inhabitants cast it down to their own misfortune and made a valley out of the mountain, and it is now no longer worthy of being called a mountain, but is called a valley. Since such examples are found in Holy Scripture, where the names of certain things were altered in order to mock them, the Jews hold that they are likewise obligated and bound to do the same, as was shown above in the second chapter, *pagin.* 65, from Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 198, *col.* 1, and as many examples have already been adduced in the preceding material, with still more to appear in this and in the following thirteenth chapter; for this reason they also call the water of baptism, as mentioned, mockingly *Májim kedéschim*, that is, whore-water, in place of *Májim kedóschim*, which means holy water; and this is read in the preface of the book *Májene jeschúa*, *fol.* 4, *col.* 1, where mention is made of the persecution of the Jews which a king in Spain instigated, and it follows: ותהי חרדה גדולה צרה כמבכירה ודת נתנה כי כמשלש חדשים לא תשאר פרסה בכל מדינות מלכותו מכל איש אשר בשם ישראל יכנה אם לא יעמדו על ראשם המים הקדשים that is, and there was a great terror and an anguish like that of a woman in her first birth-pangs, and the command was given that within three months not a single sole of a foot should remain in all the provinces of his kingdom of all those who call themselves Israelites, unless *hammájim hakkedéschim*, that is, the whore-water, should pass over their heads; that is, unless they allowed themselves to be baptized.

Fourth, it is called מים סרוחים *Májim serúchim*, that is, stinking water, as can be seen in the accursed little book *Toledòth Jeschu*, on the last page, where it is reported that a certain man named *Elias* betook himself to Rome after the time of *Peter*, and said to the Romans: דעו כי שמעון קיפא הטעה אתכם כי ישו צוה עלי לאמור לך אמור להם שאל יעל על לב שאני מואס בתורה אך כל מי שירצה למול ימול וכל מי שאינו רוצה לימול יטבל במים סרוחים that is, Know that Simon Kephas has deceived you, for Jesus commanded me and said: go forth and speak to them, let no one entertain the thought that I despise the Law, for whoever wishes to be circumcised, let him be circumcised, but whoever does not wish to be circumcised, let him be baptized with *Májim serúchim*, that is, with stinking water. It is likewise called מים מסריחים *Májim mesuráchim*, that is, stinking water, in the old *Nizzáchon p.* 64, as can be seen below under the fourth mocking name by which they designate holy Baptism.

Fifth, it is called מי טנוף *Me tinnuf*, that is, water of defilement or impurity, and this is found in the old *Nizzáchon* p. 74, where, concerning the words of Ezek 16:9, "And I bathed you with water, and washed you from your blood, and anointed you with oil," the following is written: אומרים המינים שזהו רמז על מי טינוף ועל שמן שפכין במצח שקורין וירמן that is, the heretics say that this signifies their *Me*

tinnuf, that is, their water of defilement or impurity, as well as the oil with which they anoint their foreheads, which they call confirmation.

Sixth, they call it מי הטומאה *Me hattúma*, that is, water of impurity, or unclean water, concerning which the aforementioned old *Nizzáchon*, p. 148, contains the following, written in a godless manner: כשמטבילים השקצים ר"ל הילדים שלהם במי הטומאה אומרים אין נומיני פאטרס איט פילי" את שפיריטוס סנקטי אמן פירוש מנחה יהי לשטן: that is, when they (namely the Christians) baptize their abominations, that is, their children, with the *Me hattúma*, that is, with the unclean water, they say (in Latin:) *In nomine Patris, & Filii, & Spiritus sancti, Amen.* (Which in German means: In the name of the Father, the Son, and the Holy Spirit, Amen.) And this signifies as much as: it (namely the child) shall be sacrificed to the devil. But is this not a Jewish wickedness inspired by the devil?

The holy baptism is likewise called by them in a very mocking manner, and they name it first שמד *Schémed* or *Schemád*, that is, a corruption or extermination, as can be seen in Rabbi Nachman's disputation, which he held with Brother *Paulus*, on page 26, where Rabbi Nachman writes as follows: וברצון הייתי שומע היאך למד השמד ר"ל טויך מהם ובאיזה מקום. הלא הם למדו אותנו תורתנו וגו' : that is, I would gladly hear where and in what place he (Brother Paul) had learned the *Schémed* or *Schemád* from them (namely, the Talmudic teachers), that is, baptism. Have they not taught us our law? etc. From this it is to be judged that Friedrich Samuel Brentz wrote the truth in the second chapter of his work "The Jewish Stripped Snakeskin," page 9, when he reports: When Jews see a child's baptism, they call it *ein mamser schmad*, that is, the extermination of a whore's child. This is all the more to be believed because a Christian child is frivolously called *mámser* by them, that is, a whore's child, as shall be demonstrated more fully below in the 16th chapter of this first part. It is therefore once again as clear as the sun that Rabbi Salman Zevi, in the 2nd chapter of his "Jewish Theriac," acts, according to his evil habit, with untruth, in that he shamelessly insists that baptism is not called *Schemád* or *Schémed* by the Jews, and that the act of baptizing is not called *schmadden*.

Second, the same טומאה *Tuma*, that is, an impurity, is so named, as can be seen in the old *Nizzáchon*, paginâ 36, where the following is written concerning Exod 14: כאן אומרים המינים שכל ישראל נטבלו בים כמו שהם עושים בטומאתם that is, Here the heretics say that all Israelites were baptized in the sea, just as they do with their *Tuma*, that is, impurity (namely, their baptism). And at paginâ 55, col. 1. 2., in the same work, the following is written concerning the words of Deut 23:13, "And you shall have a small shovel among your weapons": הפירוש אינכם יודעים כי יתר על אותן מצוה בשעה שתצאו למלחמה. אינמי יתר יהא לך כשיצא אחד מאחיך חוץ למחנה למדל מן המחנה ויחפוש אשוה אחרת לערב יטבול מטומאתן דהיינו טניף שלהם ויכנס למחנה ישראל לכסות על זה: that is, You do not know the interpretation of these words, for the commandment is to be observed only at the time when one is waging war. Or else the meaning of the words is this: you shall have a small shovel, so that when someone from among your brothers goes out of the camp in order to separate himself from the camp (of the Jewish religion) and to adopt another faith, he shall wash himself of their (namely, the Christians') *Tuma*, that is, impurity, by which their baptism is meant, and shall then enter into the camp of the Israelites (or Jews) in order to cover over such (impurity).

Third, it is called שמץ טפילה *Schémez tefila*, that is, a shameful baptism or a disgraceful baptism; and this is also found in the old *Nizzáchon*, paginâ 70, concerning the words of Jer 31:31, "I will make a new covenant with the house of Israel and with the house of Judah," where one reads: כאן

פוקרין המינים ואומרים על ישו נתנבא שמשנולד נתן להם תורה חדשה ושמץ טבילתם תחת ברית מילה ויום ראשון שהוא זונטאג תחת השבת: that is, here the heretics teach erroneously and say that the prophet prophesied this concerning Jesus, who, after he was born, gave them a new law and instituted their *Schémez tefila*, i.e., shameful baptism, in place of circumcision, as well as the first day of the week, namely Sunday, in place of the Sabbath. And on p. 192, it is written in the aforementioned old *Nizzáchon*: ומי שמץ טבילתם מה חטא וטומאה דוחה: that is, What sin and impurity does their (the Christians') *Schémez tefila*, that is, shameful baptism, drive away? Likewise, on paginâ 193 of the same work, the words of Ps 144:7, "Deliver me from great waters," and the words of Ps 69:16, "That the flood of water may not drown me," are interpreted as follows: אילו מי שמץ טבילתם, i.e., This signifies the water of their *Schémez tefila*, or their shameful baptism.

Fourth, it is called שיקוץ טבילה *Schikkuz tefila*, that is, an abomination-baptism, as can be read in the aforementioned old *Nizzáchon*, p. 64, where, concerning the words of Jer 17:13, "O Lord! You are the hope of Israel: all who forsake You must be put to shame; those who turn away from me must be written in the earth, for they forsake the Lord, the fountain of living waters," the following is written: מקוה ישראל יי' קוי של ישראל זהו יי' : כל עזביך אילו שפנים מאחריו ללכת אחרי אלהים יכושו כשיבאו תשועת ישראל : יסורי בארץ יכתבו כי עזבו מקור מים חיים את יי' ובוחרים דורשים במים מכונסים ומסרוחים ר"ל בשיקוץ טבילתם שקורין טוף : that is, "O Lord! You are the hope of Israel," that is, You, O Lord, are the trust of the Israelites. "All who forsake You" (that is, those who turn away from Him and go after other gods) "must be put to shame when they see the salvation of Israel. Those who turn away from me must be written in the earth, for they forsake the Lord, the fountain of living waters," and choose and seek for themselves collected and stinking water, that is, their *Schikkuz tefila*, or abomination-baptism, which they call baptism.

Fifth, it is called טיבול שקץ מים *Tibbul schékez májim*, that is, a baptism of abominable water, and this likewise appears in the old *Nizzáchon*, p. 62, where the following is read: לפי דבריהם היה ירמיה מוכיח את ישראל על תורת ישו את עצמו למה לא היה מוכיח עליה ולמה לא הלך הוא בעצמו בתוהו אדם : that is, according to their (namely the Christians') account, Jeremiah rebuked the Israelites (in chapter 3, v. 14 and following) on account of the law of Jesus; but why did he not rebuke himself on that account, and for what reason did he not himself follow it and have himself baptized with the *Tibbul schékez májim*, that is, the baptism of abominable water, and observe the days of their ruin or destruction (that is, their festivals)?

Sixth, it is also called טינוף טבילה *Tinnuf tefila*, that is, a filthy baptism, as can be seen in the aforementioned old *Nizzáchon*, p. 74, where the following is read: כשאמר לך ואהחץ מים זהו נאמר על טינוף טבילתם וגו' that is: When (a Christian) says to you (that the words of Ezek 16:9,) "And I washed you with water," were said concerning their *Tinnuf tefila*, that is, their filthy baptism, *etc.*

If a Christian were to fetch water from a Jew's house for baptism or for holy water, and were to state clearly that he wished to use it for that purpose, then it is forbidden for the Jew to give him the water, as is taught in the *Sopher Toledóth Adam vechávva*, in the fifth part, *fol.* 158, *col.* 3, where the following is written: הַגַּלָּחִים הַמְבַקְּשִׁים מַיִם בְּבֵית שׁוּם יְהוּדִי וְאוֹמְרִים בְּפֵירוּשׁ שֶׁרוֹצִין אוֹתָם לָשׂוּם בְּדָחָטִים שֶׁל עֲבוֹדָה זָרָה לִטְבּוֹל בָּהֶן כְּשֶׁמְּשַׁמְּדִין אוֹ בִּשְׁבִיל מַיִם טְמֵאִים לִזְרֹק עַל פְּנֵי בְּנֵי אָדָם כִּי אָסוּר לִתְּנָם לָהֶם וְזוֹלְתִי אִם בְּקֹשׁוּ סָתָם מַיִם. וְכֵן הִזְהַרְתִּי לְאַנָּשַׁי בֵּיתִי שֶׁלֹּא לִיתְּנָם לָהֶם כְּשֶׁמְּבַקְּשִׁים אוֹתוֹ לְדָלוֹת מִבּוֹרִי *d.i.* When the small *Gallachim* (or tonsured ones) demand water in a Jew's house and say expressly that they wish to pour it into

the idolatrous channels (that is, vessels) in order to baptize therewith when they convert people, or that they wish to use it as מַיִם טְמֵאִים *májim teme'jim*, that is, impure water (meaning the holy water customary in the Roman Catholic churches) in order to sprinkle it upon the faces of people, then it is forbidden to give it to them, unless they simply ask for water (and do not say for what purpose they wish to use it.) Thus I have warned the people in my house that they should give them none when they wish to draw it from my well.

Regarding the Holy Communion, *Friedrich Samuel Brenz* writes in his *Abgestreiffter Jüdischer Schlangenbalg* (Stripped Jewish Serpent-Skin), in chapter 2, that it is called סְעוּדָה טְמֵאָה *Seúda tóma, i.e.* an unclean meal by them; and although *Rabbi Salman Zevi* denies this in his *Jüdischer Theriack* (Jewish Theriac), chapter 2, num. 30, just as he is accustomed to denying the clearest of matters, I nonetheless hold it for certain that the aforementioned *Brenz* wrote the plain truth, since they call the water of holy baptism, as was mentioned in the preceding section, מֵי טוּמְאָה *Me túma*, or מַיִם טְמֵאִים *májim teméim, i.e.* unclean water, and likewise call the bread in the Holy Communion, or the host, לֶחֶם טָמֵא *léchem tóme, i.e.* unclean bread, or זֶבַח טָמֵא *sévach tóme, i.e.* an unclean sacrifice, as will be demonstrated in the section immediately following; how then should it be too much to suppose that they call the Holy Communion *seüdá tóme*, or rather *seüdá teméa, i.e.* an unclean meal, or also (since Christ the Lord is called by them טָמֵא וּמֵת *tamé uméth*, or *tóme uméa, i.e.* the Unclean One and the Dead One, as was demonstrated above in chapter 2, p. 142, in connection with the twenty-sixth name they give to our Savior) סְעוּדַת טָמֵא *seüdáth* (or *seüdás*) *tóme, i.e.* the meal of the Unclean One (meaning: the meal in which the supposed Unclean One is eaten), since according to the teaching of the Roman Catholic Church the host is to be transformed into the substantial body of Christ and thus consumed.

Concerning the bread in the Holy Supper, or the host, which is used by many Christians in place of ordinary bread: it is 1. first called לֶחֶם טָמֵא *léchem tamé* (or *tóme*), that is, unclean bread, and this appears in a small tract printed here in Frankfurt am Main in the past year 1696, which is called *Máase harúach dikhillá kedóscha Niklasburg*, that is, the story of a spirit in the holy congregation at Nikolsburg, in which an account is given of a Jew who is said to have become a Christian and ultimately a bishop, but whose spirit or soul, after his death, namely in the year 1696, is said to have entered into a young Jewish man, and when that spirit had confessed his sins, he stated among other things: סולת חמד מיר געבן בו לחם טמא, that is, fine flour I gave to make *léchem tóme*, that is, unclean bread, in order to make it therefrom. These words had been crossed out with ink by a local Frankfurt Jew before he allowed the little book to come into my hands, so that they could no longer be read; however, I soon removed the ink strokes with a certain substance, so that the printed text was once again entirely legible.

Rabbi Lipmann also acknowledges this in his *Sepher Nizzáchon*, number 351, and instructs the Jews therein as to what answer they should give to Christians who confront them with this, when he states: ועל לחם טמא שאמר להם אי אתה מודה שכתוב בספר הדבי' בפ' בחוקותי אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל יטמא והטומא' מחמת מת ולא מחמת יציאת נשמת כמ' שפ' שמה דתגע בחלל חרב או במת או בעצם אדם או בקבר יטמא הרי אתם מצניעים את לחמכם בבית תפילתכם וגם שמה מתים קבורים הרי אנו אומרים שאתם עושים כנגד תורתנו שאתם מצניעים הלחם במקום שמתמא d. i. Regarding *léchem tóme*, that is, the unclean bread, we must give the following answer to the one who reproaches us for calling their bread in

the Lord's Supper by that name: do you not acknowledge that it is written in the fourth book of Moses (Num 19:14) in the Parascha *Bechykkothái* (though it ought rather to be called *Chykkáth*, for the Parascha *Bechykkothái* begins in the third book of Moses at Lev 26:4 and extends to the end of that third book) that: when a man dies in a tent, whoever enters the tent, and everything that is in the tent, shall be unclean. The uncleanness, however, is on account of the dead person, and not on account of the departure of the soul, as I have explained in that passage. (And it follows there at v. 16:) Whoever also touches one slain with a sword, or a dead body, or a bone of a man, or a grave, is unclean. But see, you lay your bread in your house of prayer (or your church), in which the dead are likewise buried; therefore we say that you act contrary to our Law, in that you place the bread in a place that causes uncleanness.

Rabbi Lipmann would have it that one should answer the Christians that it is called *léchem tóme*, that is, unclean bread, because it is defiled by the dead who are buried in the churches. This, however, is a hollow evasion, and the true reason has been concealed, which consists in the following: because, according to the teaching of the Roman Catholic Church, the host is supposed to be transformed by *Consecration* into the substantial body of *Christ* and is thereafter worshipped, it is therefore called *tóme*, that is, unclean, as may be judged from Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 124, col. 4, in the Parashah *Ki tissa*, where it is written as follows: מהו וכבודי לאחר לא אתן שנ' לא תשתחוה לאל אחר דהוא מסטרא דמסאבא טמא וזה טעם ותהלתי לפסילים ר"ל לכחות הטומאה, that is: What do the words mean (Isa 42:8), **I will not give my glory to another?** (They indicate) you shall not worship another god who comes from the unclean side, that is, who is unclean. **Nor my praise to the Pesilim, that is, to the idols,** by which the powers of uncleanness are understood. And this is all the more confirmed by the fact that a consecrated host is called by the Jews not only פסיל לחם *Pesil léchem*, that is, a bread-idol, but also עבודה זרה *Avóda sára*, that is, an idol. That it is called a bread-idol may be seen from the book *Chilluk emuná*, p. 54, where one reads: ואפילו בבתי עבודתם עדיין לא פסקו עצבי כסף וזהב ופסילי עץ ואבן ובפרט פסילי הלחם שהם עובדים ומשתחוים להם כפי מה שהורגלו מקדמת דנא ומל זה הם עושים. היפך תוראת ישו, that is: In their (namely the Christians') churches, the silver and golden idols, and the wooden and stone images, and in particular the *Pesile halléchem*, that is, the bread-idols, before which they serve and prostrate themselves, just as they (namely their forefathers, before they adopted the Christian religion) were accustomed to do in former times, have not yet ceased; and in all of this they act contrary to the teaching of Jesus. That it is also called *Avóda sára*, that is, an idol, may be seen from the Talmudic tractate *Avóda sára*, fol. 21, col. 1, in the *Tosephóth*, where the following is written: עתה שהגוים שבינינו אינם מכניסים לבתיהם עבודה זרה בקביעות אלא כשיש שם פגר או שנוטה למות וגו' מותר, that is: Now that the *Gójim* (that is, Christians) who are among us do not bring the *Avóda sára*, that is, the idol, permanently into their houses, but only (do so) when a carcass (that is, a dead person) or someone who is near death lies therein, etc., it is permitted (for a Jew) to rent them a house. This is also to be found in Rabbi Asher's commentary on the said tractate, fol. 83, col. 4. Likewise, in the *Sepher Terumá*, numero 144, one reads: כתיב לא תביא תועבה אל ביתך ועכשו רגילות הוא להשכיר בתים לגוים וכן מכניסין לתוכן עבודה זרה כשהם חולים ופעמים אחרים ותימה על מה הם סומכים, that is: It is written (Deut 7:26): **You shall bring no abomination into your house;** yet it is now customary to rent houses to the *Gojim* (that is, heathens, namely the Christians), into which they bring the *Avóda sára*, that is, the idol, when they are sick, or at other times as well; and I marvel at what grounds those (who rent their houses to them in such a manner)

rely upon. Now since an idol is called by the Jews *tome*, that is, unclean, and they themselves call a consecrated host a bread-idol and an idol, there can be no doubt that they call the consecrated bread, or the consecrated host, *Léchem tóme*, that is, unclean bread, especially since Rabbi Lipmann himself, as mentioned, admits as much.

Notwithstanding all of this, Rabbi Salman Zevi denies it entirely in his *Jüdischer Theriack* (Jewish Theriac), in the second chapter, number 30, fol. 14, col. 2, in keeping with his frivolous manner, that they call it *léchem tóme*, where he reports the following: דש חבר שמד שרייבט איר הייסן דס נאכטמאל טמאה סעודה דש איזט איין לוגן אונד אויש דעם דאש פערשטוהן דש ער ען מאל איין דישפוטט היין הובן צו רום פאר דעם פאפסט אונד דעם יודן הובן זיא פאר גיווארפן דש דיא יודן אין רומניא דס נאכטמאל לחם דמא גיהייסן הובן דש רד דער יוד גיאנטוואלט ווייל אין עוואנגעליון אטיוס מארקוס בילוקאס גישריבן דש ישוע נוצרי זיין יונגרן דס נאכטמאל צו ירושלים אין ברוד אונד ויין גיגעבן אונד גיזאגט דס איז זיין לייב אונד בלוד דס זאלן זיא טון צו זיינר גדזכטניס אונד דיא קריסטן ביקינן אונד גלויבן דש דער וואר לייב אונד בלוד ישוע אמת אין דען הוסטין פרמישט איז אז קאן עס אויף היבראיש מיט קירצר וואלט בעסר גינאנט וורדן אלס לחם דמא (ניט מיט דער ט וויא שמד שרייבט) דס איז דא ספייז דס בלודס אונד לייבס אין דעם וערטלין דמא איז אלס בגריפן דא בייא לוס איכס דאס איסט. That is: the apostate (Friedrich Samuel Brenz) writes that we call the Lord's Supper *seüda tamé*, meaning the unclean meal, which is a lie and a falsehood. One may gather from this that there was once a disputation held at Rome before the Pope, and the Jews were there charged with the fact that the Jews in Romania had called the Lord's Supper לחם דמא *léchem demá*, that is, bread of blood; to which the Jew replied that, since it is clearly written in the Gospel of Matthew, Mark, and Luke that Jesus the Nazarene gave his disciples the Lord's Supper in Jerusalem in bread and wine, and said that it was his body and blood, and that they should do this in his remembrance, and since the Christians confess and believe that the true body and blood of Jesus, their Messiah, is mingled in the host, it cannot be named more briefly or better in Hebrew than לחם דמא *léchem demá* (not with the letter *Teth* or T, טמא *tamé*, as the apostate writes), that is, the food of blood and body. In the little word *demá* everything is contained; and with that I let it rest, though I have never in all the days of my life heard it called thus. These are the words of Rabbi Salman; in which he once again reveals his frivolous, false, and deceitful disposition. And just as he attempted to excuse it, as may be seen above in Chapter II, pp. 521 and 522, that the Jews call a Christian church *Túma* (which means an uncleanness) because, according to his claim, it is also called *Domo* in Latin, so he does the same here, craftily substituting for the Hebrew word טמא *tamé*, which means unclean, the Chaldean word דמא *demá*, which means blood, since *tamé* and *demá* resemble each other very closely, just as *túma* and *domo* do. He falsely asserts, however, that a converted Jew, in a disputation held before a Pope, charged a Jew with the claim that the Jews in Romania call the Lord's Supper *léchem demá*; rather, what would have been put to him is that they all together, whether they live in Romania or elsewhere, call it *léchem tamé*, that is, unclean bread, as it is named in the short tract cited just before, concerning the spirit at Nikolsburg, which Rabbi Moshe Präger is said to have finally driven out, and also in Rabbi Lipmann's *Sepher Nizzáchon*; with which the convert Johann Adrian likewise agrees in his letter, p. 28, where he addresses the Jews thus: When you see the host, you call it לחם טמא *léchem tamé*, that is, unclean bread; which is also confirmed by the convert Hieronymus de Sancta Fide in his little book against the Jews, in the fifth chapter of the second part, where he reports that they call the consecrated host *corpus pollutum*, that is, an unclean body. There is therefore nothing in any of these books about *léchem demá*; rather, it is unanimously indicated that they call it *léchem tamé*. The aforementioned Rabbi

Salman Zevi is convicted of falsehood all the more, since in the Talmud printed at Amsterdam, in the *Piske Tosephoth* of the tractate *Avóda sára*, fol. 77, col. 1, number 30, a consecrated host is called זבח טמא *sévach támé*, that is, an unclean sacrifice, and the following is taught there: משכירין בתים לגוים לבית דירה אע"פ שהוא מכיר לתוכה זבח טמא דבחותה לארץ שרי. That is: one may also rent houses to the *Gojim* (or Christians) for dwelling, even though the *Gállach* (that is, the tonsured priest) brings into it a *sévach támé*, that is, an unclean sacrifice (namely when a sick person who is near death is within it, as is mentioned in fol. 20, col. 1 of the said tractate *Avóda sára* in the *Tosephoth*), for outside the land (of Israel) this is permitted. His false pretense is further exposed in a second respect, in that the bread of the holy Lord's Supper is also called לחם מגואל *léchem megóal*, that is likewise, unclean (or defiled) bread, words taken from Mal 1:7, where they call it unclean bread; and this is found in the old *Nizzachon*, p. 148, where the following blasphemy is written: לעדת של אדום אין בהם אמונה כמו גרעין של חרדל כשהן מטמאין ומטנפין לחם המגואל אומרים זהו הגוף הוק ענים קורפוס מיאום וזה העברי אני לבדי גוף ודם. That is: the Edomite (understand: the Christian) congregations have not so much faith as a mustard seed is large. When they defile and befoul the לחם מגואל *léchem megóal*, that is, the unclean bread (that is, when they consecrate it, which here means to defile and befoul it), they say (in Latin) *Hoc est enim corpus meum* (that is, for this is my body), which in Hebrew means *ani levádi guf vedám*, that is, I am only a body and blood. We can thus perceive from this the frivolity of that godless villain Rabbi Lipmann, in that he, in his *Sepher Nizzáchon*, number 353, instructs the Jews as to what they should answer the Christians who might confront them with this, when he writes: ועל לחם מגואל נאמר להם שכך משבחים הנצרים לחמם כי אומרים שהנצרי בתוך הלחם ועל הנוצרי הם אומרים שהוא שגאלם מן הגיהנם ואנו אומרים שלכן הם אומרים לחם מגואל ואין המם יתירה כי הוא לשון הפסוק כי קרוב לנו האיש מגאלנו הוא. That is: concerning the *léchem megóal*, one must tell them (when they raise this objection) that the Christians praise their bread (in the Lord's Supper) in this way because they say that the Nazarene (that is, Christ) is in the bread, and because they say of the Nazarene that he has redeemed them from hell, we say that they therefore call it *léchem megóal*, that is, the redeeming bread (as Rabbi Lipmann would have us believe), and the letter Mem or M (in the word *megóal*) is not superfluous, since it is written in Scripture (Ruth 2:20) thus: for the man is our kinsman, מגאלנו הוא *miggoalénu hu*, that is, he is one of our redeemers. These are the deceitful words of Rabbi Lipmann, by which anyone who does not understand the Hebrew language could easily be misled and satisfied. In the Hebrew language, the root or stem word is גאל *Gaál*, meaning to redeem, to deliver, to save, to avenge; from which גואל *Goël* is derived, meaning a redeemer (that is, a kinsman who holds the right of redemption), deliverer or savior, and avenger; and it is used in Ruth 4:1, 6, 8 for a redeemer or kinsman, and in Isa 49:7 and 59:20 for a deliverer and savior, and in Num 35:19, 21, 24, 25 for an avenger. The said stem word *Gaál*, however, has in the second conjugation, called *Pihel*, an entirely different meaning, and is *Géel*, meaning to defile; and in the conjugation *Pyhal*, which is the passive of the conjugation *Pihel*, גאל *Goal* means to be defiled; from which comes the participle מגואל *megóal*, which, as may be seen in Mal 1:7, 12, means defiled or befouled; for which reason Rabbi David Kimchi also explains it in his commentary as מתועב ומטונף *metóav umetúnnaf*, that is, abominable and befouled. The frivolous fellow Rabbi Lipmann, however, would have us believe that *megóal*, meaning defiled, signifies a *Goël*, that is, a redeemer; and seeks to prove this from Ruth 2:20, where the word *miggoalénu* appears, which, as already noted, means "from our redeemers," where the Mem or M is a preposition, pointed with a small *Chirek* or the

vowel *i*, and the *énu* at the end is a pronoun, after the removal of which *goël* remains, which, as already stated, means a redeemer who holds the right of redemption. In the word *megóal*, however, the first letter Mem or M necessarily belongs to it, since it is by this that the participle is formed, and it is pointed with a *Schevá* or the vowel *ë*. How then can this desperate villain be so bold as to make us believe such an absurd thing: that because we believe Christ has redeemed us from hell and is our *goël* or redeemer, and because *miggoalénu* in the cited passage Ruth 2:20 means "one of our redeemers," the word *megóal* must therefore also mean a redeemer, when it in fact, by the Jews' own cited admission, means defiled and befouled? Shame on such devilish Jewish tricks of lying! I prove further, however, that Rabbi Salman Zevi's claim regarding *léchem demá* is fundamentally false, in that, thirdly, the bread in the holy Lord's Supper is also blasphemously called זבל טמא *Séfel táme*, that is (with all due respect), unclean dung or filth, in place of the aforementioned *Sévach táme*, which means an unclean sacrifice (through a mocking alteration of the word *Sévach*, which means a sacrifice, into *Séfel*, meaning dung or filth), in which passage the word *demá* does not appear, but rather *táme* again, as Dieterich Schwab indicates in the fifth chapter of the first part of his *Jüdischer Deckmantel* (Jewish Cloak). Rabbi Lipmann does indeed acknowledge this in his *Sepher Nizzáchon*, number 352, but he again employs a frivolous trick, instructing the Jews as to what they should answer the Christians who might confront them with this, and shamelessly pretends that the word *Séfel* does not mean dung here, but rather a dwelling, when he writes: ועל ובל טמא נאמר להם לא תמצא בכל התורה וכל לשון צואת: ואס יאמרו הא דאמרי' ובל פדותיו של יצחק טוב מכסף וזהב של אבימלך נאמר אדרבה מטונכם כי איבבה יהיה צואה טובה כנגד כספים של אבימלך אלא זבל לשון דירה וכן מצינו כתוב במלכים הנה בניתי בית ובול לך וכן אנחנו אומרים שקדושה שלכס דך אצל טומאה וכרפירשתי בסימן שנ"א. That is: concerning *Séfel táme*, one must answer them (namely the Christians, when they raise an objection on this account) that one does not find in the entire Law (of Moses) the word *Séfel* used to mean *Zóa* (that is, with all due respect, dung). But if they object that the word *Séfel* does indeed mean dung in the saying, "The *Séfel* of Isaac's mules is better than the silver and gold of Abimelech," one must reply to them in turn: this serves your purpose, for how could dung be better than Abimelech's silver? Therefore *Sefel* here means a dwelling. And thus we find it written (1 Kgs 8:13): I have built a house, זבול לך *seful lecha*, that is, as a dwelling for you. In this way we also say that your sanctuary dwells beside the uncleanness (that is, the buried dead), as I have explained in n. 351. These are the words of Rabbi Lipmann.

To refute this frivolous evasion and expose its emptiness, one must know that in the Hebrew language the *Radix*, or root word *Sakal*, means "to dwell," as can be seen in Gen 30:20, and from it comes the word זבול *feful*, which means a dwelling, as found in Isa 63:15, where one reads: "Look down now from heaven, and behold from the זבול *feful*, that is, the dwelling of Your holiness and glory." Sometimes, however, the *Vocalis Schurek*, or *u*, is dropped, and in its place the *Vocalis Kibbuz*, or *u*, is placed under the *Beth*, or *b*, and it is written זבל *sebul*, or *seful*, as can be seen in Ps 49:15 and 2 Chr 6:2, as well as 1 Kgs 8:13. In the Chaldean language, however, as also among the Rabbis and Talmudists, the root word *fakal* has an entirely different meaning, in that in the second *Conjugation Pahel*, זבל *fabbel* means to manure, to enrich with dung, which among the Syrians is likewise זבל *seful*, and among the Arabs זבל *fabbala*; hence dung or filth is called among the Chaldeans and Rabbis זבל *sefel*, among the Syrians זבלא *sefla*, and among the Arabs זבל *Siblon*; therefore Elias writes in his *Tischbi fol. 28. col. 2.*: זבל נקרא הצואה והרעי, that is, the filth

and excrement is called *Sefel*. It is therefore a deceitful roguery that Rabbi Lipmann would have Christians believe that *Sefel* here means the same as *Seful*, namely a dwelling, when it in fact means, with all due respect, filth or dung, as is plainly to be seen in the book *Zeéna ureéna, fol. 18. col. 4.* in the *Parascha Toledoth Jizchak*, where it is written as follows: יצחק ווטר זעהר רייך דס מען זאגט דער מיסט פון זיינע אולי מולי דס אכט פיל יער אך געלט אלס דס זילבר אונ' גולד פון אבימלך : דא פרעגט אן איין קשיא ווארום האבין דיא לייט גיזאגט דער מיסט פון דעם אולי מולי חול האבין מיט גוואלט פון אנדרי בהמות דער תירוץ איז זייא האבן קיין חדוש גיזאגט אפילו פון אולי מולן פלעגט קיין ברכה צו קומן אבר דיא אולי מולן פון יצחק איז איין ברכה גיוועזין, that is: Isaac was very rich, so that people said the dung from his mules produced more money every year than all the silver and gold of Abimelech. Here an objection is raised and the question asked: why did the people say this about the dung of the mules, and not about the dung of other animals? The resolution of this objection consists in the following: they said something new, for from mules no offspring is wont to come; yet from the mules of Isaac a blessing came, just as silver came to Abimelech. Here, then, the godless blasphemer Rabbi Lipmann is convicted of falsehood out of a Jewish German-Hebrew book, inasmuch as the word *Séfel* mentioned in his above-cited words is expressly translated by the word "dung" by Rabbi Jacob, who wrote the book *Zeéna ureéna*. How then does he mean to persuade us that it means a dwelling, when a dwelling is called not *Séfel* but *Sebül*?

The Jews also mockingly use the word זבל *Sábbel*, meaning "to muck" or "to dung," in place of זבח *Sabbéach*, meaning "to sacrifice," as can be read in the tractate Berachoth of the *Jerusalem Talmud*, fol. 13, col. 2, where it is written as follows: ראה אותם מזבלים לעבודה זרה אומר זובח לאלהים יחרם, that is: When one (namely, a Jew) sees them (meaning the *Goyim* or heathens) dunging (or making dung, that is, sacrificing) to an idol, he shall say (from Exod 22:19, or according to others v. 20): "Whoever sacrifices to the gods shall be accursed." Likewise, in the *Babylonian Talmud*, in the tractate *Avoda Sara*, fol. 18, col. 2, in the *Tosephoth* on the word מזבלים *mesábbelim*, it is written: רבינו תם פירש מזבלין כזבחים ולשון גנאי נקט, that is: Rabbi Tam has interpreted (the word) *mesábbelin*, "to dung," in place of *mesábbechin*, "to sacrifice," and has taken it in a mocking sense. We can therefore easily gather from this that Dietrich Schwab, in his work *Jüdischer Deckmantel*, in the seventh chapter of the first part, page 62, reports the truth when he states: When they (namely, the Jews) see a pastor going to a sick Christian to administer and provide him with the holy Sacrament, or when he has already done so, they say: *Reah*, "look, the *Nablan*" (that is, the skinner) "is going, or has been, to the *Kélef*" (that is, the dog) "and wants to, or has *beséfelt* him" (that is, besmirched him). And the word *beséfelen*, meaning "to besmear with filth," is derived from the aforementioned word *Séfel*, meaning filth or dung. This also accords with what the convert Johann Adrian holds before the Jews in his open letter, page 28: when you see a preacher going to a sick person, you say: "there goes" (that is, walks) "the נבלן *nablan*" (that is, the skinner) "to the כלב *Kélef*" (that is, the dog) "and wants to be מטמא *metamme* to him," that is, he wants to defile him. As also with what Friedrich Samuel Brenz indicates in his work *Abgestreiffter Schlangenbalg*, in the second chapter, where he writes on page 10 as follows: When the Jews notice that a Christian is to be administered the holy Lord's Supper, they call it מטמא היה *mittâmme hajá*, that is, "he has been defiled"; or they also say that he has eaten the *Tólui*, that is, eaten the hanged one. By this *Tólui*, or hanged one, Christ is meant, whom the Jews call by this name, as has been demonstrated above in chapter 2. And it may well be true that the aforementioned Friedrich Samuel Brenz reports the truth when

he writes in his oft-mentioned *Jüdischer Schlangenbalg*, at the end of chapter 2, page 11: When they (the Jews) hear a Christian swear by the Sacrament, they say he has sworn by the שקר טמא *Schéker tóme*, that is, by the false and unclean, wherein their malice is again to be seen, in that they transform the word "Sacrament" into *schéker tóme*.

The wine in the Holy Communion is also mockingly and contemptuously named by them, and they call it firstly יין נסיך *Jen násich*, or יין נסך *Jen nésech*, that is, wine of the outpouring, which is poured out and sacrificed in idolatry, as may be read in *Eliae Tischbi*, where at *fol.* 58. *col.* 1. it is written thus: כל יין שנתנסך לעבודה זרה הוא נקרא יין נסך that is, all that wine which is poured out (and sacrificed) to an idol is called יין נסך *jen nésech*. That the wine of the Holy Communion is named in this way is to be seen from the 59th chapter of the book *Maggen Abraham* by *Rabbi Abraham Perizol*, where it is written thus: לילה אחת קודם תלייתו אכל עם תלמידיו וברך על הלחם ויין כמנהג ישראל ואמר להם כי הלחם הוא גופו והיין הוא דמו ועל דברים אלו נמשכה אצלם עבודת העוגה ויין נסיכם that is, one night before he (namely Jesus) was hanged, he ate with his disciples and spoke the blessing over the bread and the wine, according to the custom of Israel, and said to them that the bread was his body and the wine was his blood; and from this derives among them the worship of the cake (that is, of the bread or the host) and of the *jen násich*, that is, of the wine of the outpouring unto idolatry. This is likewise confirmed in *Buxtorf*'s Talmudic Lexicon, *col.* 1356, that the Jews call the wine of the Holy Communion *jen nésech*.

Second, it is called יין תרעלה *jajin taréla*, that is, wine of terror or of trembling, which words are taken from Ps 60:5, where it is read: "You have given us to drink יין תרעלה *jájin* or *jen taréla*," that is, the wine of terror; and this is found in their great book of festival prayers, namely the *Machsor*, under the title *Jozer le jóm ríschon schel schevuóth* (or *schevúos*) in the second part, *fol.* 108.

108. col. 2. of the folio edition printed in Prague anno 373, that is, anno 1613, but under the title *Józer lejóm schení* of the edition printed here in Frankfurt am Main anno 450, that is, anno 1690, where in the prayer which begins אתו מצוות וחקים *Ittó mizvóth vechykkim*, the following is read: עצבי הגוים הערלים סומים חרשים ולא ממללים, נשאים על כתף ונסבלים, מאומה להועיל לא יכולים, לא עוזרים ולא מצילים, כנפלם נשברים כנבלים, יבושו כל בם מתהללים טועיהם לחושך מובלים חגיהם כמאוסים וגעולים, זבחיהם מרק פגולים ונסכיהם יין תרעלים, היכלהם קברי חללים, דחיהם חוקות הבלים, גוים לתופת נרגלים, that is: The idols of the uncircumcised *Gójim* or heathens (that is, of the Christians, for whom in the Frankfurt printing עובדי פסילים *ófede pesílim*, that is, servants of images, stands) are blind, deaf, and mute, and are lifted up on high and carried upon the shoulder. They can be of no use, nor help, nor deliver. When they fall, they break like earthen jugs. All who boast of them must be put to shame. Those who err in serving them are led into darkness. Their feast days are despised and loathsome; their sacrifices are abominable broths, and their libations (or drink-offerings) *jajin* or *jen tarélim*, that is, wine of terror or of trembling.

The chalice used in the Holy Communion is also called, in a mocking fashion, through a malicious alteration of one word into another, כלב *Kélebh* or *Kélef*, that is, a dog, in place of the German word *Kelch* (chalice), or the Hebrew כלי *Keli*, which means a vessel; as can be seen in the old *Nizzáchon*, p. 149, where it is written as follows: בשעת בליעת הלחם הוא אומר כוס ישועות אשא ובשם יי' אקרא וזהו הלטין קאליצם סאלטוארים אקציפיאם : עט נומן דומיני אינבוקאבו ואז ישתה היין שהיה בו את הכלב ל-ל הכוס that is: when he (namely the *Gállach* or priest, as can be seen from the preceding) swallows the bread, he says (from Ps 116:13): I will take the cup of salvation and call upon the name of the Lord; which

is in Latin, *Calicem salutarem accipiam, & nomen Domini invocabo*. Thereafter he drinks the wine that he spoke over in the *Kélef*, that is, the dog, meaning however the chalice. And at p. 196 in the aforementioned old *Nizzáchon* one reads: כשמטבילין האנשים אינם מטבילין כי אם הנפש שכך קוראים גופו של אדם קדם לכן כלי ריק. והצלמים שבבתי תועבותם וכל כלי תשמיש עבודה זרה כגון קלוקן וכלבים למה מטבילין אותם וכי יש להם רוח ונפש that is: when they (namely the Christians) baptize people, they baptize only the soul, for before this (or before it takes place) they call the human body merely an empty vessel. Why then do they baptize the images in their houses of abomination (that is, their churches), and all idolatrous vessels, such as the bells and *Kelafim* (or *Kelófim*), that is, dogs (meaning the chalices)? Do these then have a spirit and a soul? We thus see clearly from this that Friedrich Samuel Brenz, in the second chapter of his work *The Stripped Jewish Serpent-Skin*, p. 10, and Dieterich Schwab in the first part of his *Jewish Cloak*, in the seventh chapter, p. 63, as well as Johann Adrian in his epistle, p. 28, have stated the truth, in that they unanimously accuse the Jews of calling such a chalice *Kélef*; and Dieterich Schwab notes at the cited passage that when a Jew has purchased a chalice that was stolen from a church, he immediately smashes it to pieces and melts it down so that it does not come to light; after which he boasts to other Jews and says: I have *gekinjet* a *Kélef* from a *Túma*, that is, I have purchased a dog from the uncleanness (namely the church). Likewise, when a Jew brings another Jew, or a Christian brings a Jew, some silver to purchase that is broken, smashed, or bent together, the Jew says: see, this is certainly from the *Kélef*. Johann Adrian, however, addresses the Jews at the aforementioned passage in the following manner: when you see a chalice, you call it a כלב *Kélef*, that is, a dog, whereas you ought instead to say כלי *Keli*, that is, a vessel, and out of sheer malice you alter the letters, whereby a different meaning arises.

The frivolous and godless liar and perverter of words, Rabbi *Salman Zevi*, also denies this in a wanton manner in his book of lies, the Jewish Theriac, in the second chapter, *numero* 22, *fol.* 13. *col.* 1, where he states:

וואהר שרייבט איר הייסן איין קעלך אין דער קירכן כלב דס זיא איין הונט . איך זאג וויא קומט איין הונט צו איינעם בעכר דס איז איין גרייפליכי לוגן . ער הוט הערן לויטן וויסט אבר ניט ווו . איר הייסן אונזר כלי קדש כליו דס איז גיפעס אונ' ניט הונט טייטש וויא דו פינדסט בייא דען גיפעסן בום משכן שמות כ"ה את תבנית המשכן ואת כל כליו וגו' דס איז דיין גלייכנוס בום משכן אונ' אל זיין גיוועס . דס ווידרשפיל וויל איך גלויבן דס דיא קריסטן דס ווארט קעלך פון אונזר שפראך דעם לשון הקודש הער האבין . אלס כליך דס מיין גיפעס . זא איז כליו חול' כליך מיין פרס . אונ' שרייבט ניט מיט דער בית הינטן :

that is: The apostate (*Friedrich Samuel Brenz*) writes that we call a chalice in the church *Kélef*, which is supposed to mean a dog; to which I say: how does a dog come to be associated with a cup? This is a palpable lie. He has heard the bells ringing but does not know where. We call our sacred vessels כלי *Keli*, that is, vessel, and not dog in German, as you find with the vessels of the Tabernacle in Exod 25:9, where it is written: a pattern of the Tabernacle, and *col Kelav*, that is, all its vessels, etc. The opposite I am willing to believe, namely that the Christians have derived the word "chalice" from our language, that is, from the Hebrew, as from כלך *Kelécha*, meaning vessel; for כליו *Keláv* and כלך *Kelécha* share one *Radix*, or root word; it is not written with the letter *Beth* or *b* at the end, namely *Kélebh*. These are the words of Rabbi Salman Zevi.

By this means, someone who does not understand the Hebrew language at all, and who likewise has no other knowledge of the matter, could easily be persuaded that a great injustice is done to

the Jews by accusing them of such a thing. But anyone who understands Hebrew even a little can very quickly detect the deception. He shamelessly asserts, against his own conscience and better knowledge, that the Jews call their sacred vessels כליו *Keláv*, which is supposed to mean "vessels," when in fact in the Hebrew language vessels are not called כליו *Keláv* but rather כלים *Kelím*, and כליו *Keláv* means in Latin *vasa ipsius*, and in German "his vessels," since the *v* at the end is the *suffixum Pronomen* and means "his," just as דברים *devarím* means "word" and דבריו *devaráv* means "his words," משפטים *mischpatím* means "judgments" and משפטיו *mischpatáv* means "his judgments." Now because כליו *Keláv* in its pronunciation closely resembles the word כלב *Kéleff*, he has sought to instruct the Jews in this manner as to what evasion they should use as their excuse against Christians who might confront them with this. The very same situation applies to the word כלך *Kelécha*, which according to his deceitful claim is also supposed to mean "vessels," when it in fact means "your vessels," just as צרים *Zárim* means "enemies" and צריך *Zarécha* means "your enemies," עינים *enájim* means "eyes" and עיניך *enécha* means "your eyes," since the *écha* at the end is a *Pronomen suffixum pluralis numeri* and means "your." How then does it make sense that a chalice or cup should be called כליו *Keláv*, that is, "his vessels," or כלך *Kelécha*, that is, "your vessels"? This is indeed a thoroughly foolish evasion. His claim that it is not written with the letter *Beth* or *b* at the end is a shameful lie, for not only do the converted Jews cited above attest to this, but it is also clearly and irrefutably confirmed in the two passages from the old *Nizzáchon* that have been adduced. As for Rabbi Salman Zevi's daring to ask how a dog comes to be associated with a cup: one may equally ask how the word mentioned above, מזבחים *mesäbbechím*, which means "sacrificing," corresponds to מזבלים *mesäbbelím*, that is, "dunging," or how חרא *Chárja*, which, with all due respect, means "filth," corresponds to *Maria*, or how פני מלך *Pené mélech*, that is, "the face of a king," corresponds to פני כלב *pené kéleff*, that is, "the face of a dog."

The Jews know very well that their blasphemous Talmud teaches them such mocking alterations, as can be seen in the *Tractat Temúra, fol.* 128, *col.* 2 of the Amsterdam edition, where, concerning the words of Deut 12:3, "And you shall destroy their (namely, the idols') name," the following is taught: כל העשוי לשמם הדרתא לכנות להם שם הוא דאתא לבירה גליא קרי אותו בית כריא פני המלך פני כלב עין כל עין קוץ, that is: Everything that is made for their sake (that is, for the sake of the idols) must be called by an (altered and mocking) name. Whoever comes to a house which is called בית גליא *Beth (or bes) gálja*, that is, a high house, shall call it בית כריא *Beth (or bes) cárja*, that is, a low house. Instead of *pené hammelech*, that is, the face of the king, (he shall say) *pené Keléf*, that is, the face of a dog; and instead of עין כל *en col*, that is, the eye of all, (he shall say) עין קוץ *en koz*, that is, the eye of a thorn. Now since such contemptible alterations not only appear in the Talmud but the Jews are also commanded to do likewise, they take great pains to alter this or that word in such a manner as to show the utmost contempt for Christians and the Christian religion, many instances of which have already been pointed out in the preceding chapters, and some more will appear in the following thirteenth chapter.

The cups are also called גביעי עבודה זרה *gevié avóda sára*, that is, cups of idolatry, as can be read in *fol. 77, col. 4* of the Talmudic tractate *Avóda sára*, in the *Piske Tósephoth, num. 105*; for they are regarded as idolatrous vessels, as can be read in the *Sepher Toledóth Adam vechávva*, in the 4th part, *fol. 158, col. 1*, in the seventeenth *Nathibh*, where it is written thus: גביע ומחתה שמשמי עבודה זרה הם, that is: The chalice and the censer are idolatrous vessels.

Chapter XIII.

In which it is demonstrated how the Jews name the Christian holidays and feast days, and what they write concerning them.

It is written in the book *Zéda ledérech, fol. 151. col. 4.* in the *Parascha Emór*: המבזה את המועדות אין לו חלק לעולם הבא that is, Whoever despises the feast days has no share in eternal life; however, this is understood only of the Jewish feast days, for they despise our holidays and feast days in the most extreme manner, and give them mocking names, concerning which the words of Isa 1:14, "My soul is the enemy of your new moons and annual feasts," are expounded in the old *Nizzáchon p. 79.*, where it is read: המועדים שבדאו מלבם שלא ציוהו ** על זה נאמר חדשיכם ומועדיכם שנאה נפשי: that is, concerning their feast days which they have invented out of their own minds, and which God has not commanded, it is said: "My soul is the enemy of your new moons and annual feasts." And in the preceding twelfth chapter, at p. 553., something was brought forward from the *Machsor*, according to which it is written therein as follows: חגיהם מאוסים וגעלים that is, Their feast days are despised and abominable. Likewise it is noted in the Talmudic tractate *Avôda sâra, fol. 2. col. 1.* in the *Tosephôth*: רוב אדיהם מן הקדישים that is, Their (namely the Christians') most numerous feasts are derived from the קדישים *Kedéschim*, that is, whores; and the word *Kedéschim* is here mockingly substituted for קדושים *Kedóschim*, that is, saints. From all of this it can be gathered that they refer to our feast days with contempt. As for the mocking names which they give to a Christian holiday and feast day, they call it first of all איד *Ed*, that is, a misfortune, mishap, ruin, and destruction; in the plural number, however, אידים *Edim*, that is, destructions or mishaps, because they wish such things upon us on such a day. That the word איד *Ed* signifies a mishap, misfortune, ruin, and destruction is evident from Job 31:3, where it is read: "Is not איד *Ed*, that is, destruction, for the perverse?" And in Jer 48:16 it is said: "For איד *Ed*, that is, the mishap (or destruction) of Moab will come soon." In this sense it is also found in Deut 32:35, Jer 46:21, and 49:8, Prov 1:26, and in other places besides. That our holiday and feast day is called by this name is evident from *Eliæ Tischbi, fol. 6. col. 1.*, where he notes: קורין לחג של עובדי עבודה זרה איד that is, A feast of the idolaters is called איד *Ed*. And in the *Musaph Aruch* printed at Amsterdam it is read: איד פירוש כינוי לחגי הנכרים that is, *Ed* is a surname for the feasts of foreigners. The excellent Buxtorf likewise indicates in his Talmudic *Lexicon*, in the 69th column, that from this word it is taught in the *notis* or annotations on the *Mischnajôth* that it is כינוי גנאי לימי חגם that is, a mocking surname for the feast day of the *Gójim*. Therefore it is read in the old *Nizzáchon p. 24.* concerning the *Parascha* or section of the Law which is called *Vájez Jáacobh*, beginning at Gen 28:10 and ending at Gen 32:2: ברוב ימי אידיהן ר"ל בחיי טאג של גוים קורין זאת הפרשה: that is, The *Gójim* or heathens (that is, Christians) read this *Parascha* on most of the days of their אידים *Edim*, that is, destructions, by which their holidays are understood. Likewise, a Sunday is called יום איד *jom ed*, that is, a day of destruction, as can be seen in the Talmudic tractate *Avóda sára fol.* 6. *col.* 1. in Rabbi Solomon's commentary, where it is read as follows: נוצרי ההולך בטעותו אותו איש שצוה להם לעשות להם יום איד באחד בשבת: that is, A Christian who walks in the error of that man (that is, of Christ), who commanded them to observe the *jom ed*, that is, the day of destruction, on the first day of the week. And it is likewise so named in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 220. *col.* 4. in the Parascha *Nizzavím*, and in the book *Cad hakkémach, fol.* 20. *col.* 1., as well as in the Talmudic tractate *Avóda sára fol.* 2. *col.* 1. in the *Tosephoth*.

Since Sunday is mentioned here, I cannot refrain from pointing out that Rabbi Joseph Albo, in his *Sepher Ikkarim*, in the 25th chapter, under the title *Máamar Schelischí, fol.* 92. *col.* 1. 2., claims that Sunday was instituted by a pope in place of Saturday as the Sabbath, approximately five hundred years after Christ, where he writes as follows: אי אפשר לשום אדם לבטלו. וכל שכן שהוא אחת מעשרת הדברות והיא מצוה שקיימוה ישו וכל תלמידיו ואחר ישו כמו חמש מאות שנה שנה אותו האפיפיור וצוה לשמור במקום השבת יום ראשון: that is, it is impossible for any person to abolish it (meaning the Sabbath, which must be observed on the sixth day of the week), and all the more so because it is one of the Ten Commandments. It is likewise a commandment which Jesus and his disciples observed; but approximately five hundred years after Jesus, the pope changed it and commanded that the first day (of the week, i.e., Sunday) be kept in place of the Sabbath. Rabbi Joseph Albo is, however, entirely mistaken in this, for Rabbi Solomon Jarchi, in the very words cited shortly before, himself acknowledges that Jesus instituted it and commanded that the first day of the week be observed in place of Saturday. Furthermore, the first day of the week is called the Lord's Day in Rev 1:10, because Christ rose from the dead on that day; for this reason, this day had already at that time been appointed by the Christian Church for the performance of divine worship in place of the Jewish Sabbath, as all the ancient Church Fathers attest, and as may also be gathered from Acts 20:7 and 1 Cor 16:2. But how does Rabbi Joseph Albo's statement accord with what was indicated above in chapter 7, pp. 287 and 288, from the devil-inspired blasphemous pamphlet *Toledoth Jeschu*, where it is reported that Peter, who is said to have traveled to Rome and to have remained a Jew throughout, instituted Sunday in place of the Sabbath and the Christian feast days immediately after the death of Christ?

It is also forbidden for Jews to fast on our Sunday, because we observe that day as a holiday; this is stated in the Talmudic tractate *Taanith, fol. 27. col. 2.* in these words: בערב שבת לא היו מתענין מפני כבוד שבת ק"ו בשבת וביום אחד בשבת מאי טעמא לא א"ר יוחנן מפני הנוצרים, that is: On the eve of the Sabbath one did not fast, out of honor for the Sabbath, and much less on the Sabbath itself. But why did one not fast on the first day of the week? This was done on account of the Christians.

To return, however, to the aforementioned word *Ed*, Candlemas is likewise called by this name, and during that time it is also forbidden for Jews to sell wax to a Christian; concerning which, the *Sepher mizvoth gadol* of *Rabbi Mosche Mikkozi, fol. 10. col. 2.* teaches as follows: אסור למכור לכומרה ולגלח ולכומר דמידי דתקרובת הוא כן שעוה אסור למכור לגוי ביום אד קנולד שלהם אבל שעה בשאר ימים ולכונה לשאר גוים מותר למכור, that is: It is forbidden to sell incense to a *Gallach* (that is, a tonsured one, namely a priest) and to a *Cumar* (that is, an idolatrous clergyman), since it is something that is offered in sacrifice. Likewise it is also forbidden to sell wax to a *Goi* (or heathen, that is, a Christian) on their *jom ed*, that is, the day of the festival of Candlemas; on the remaining days, however, it is permitted to sell wax and incense to the other *Gojim* (or heathens, that is, Christians). The very same is also found in the book *Agudda, fol. 60. col. 2. num. 7.* and in the book *Col bo num. 97. fol. 104. col. 1.*, the words of which have already been cited above in the eleventh chapter, p. 532.

Second, a Christian feast day and holiday is called הבל *hefel*, that is, a vanity, concerning which the following is read in Rabbi Moses bar Maimon's commentary on the Mishnah of the Talmudic tractate *Avoda Sara fol. 78. col. 3.* of the Amsterdam Talmud: אידיהם הבלים כמי למועדיהם ואסור לקרותם מועדים לפי שהם הבל על האמת, that is: Their אידים *edim* (that is, destructions, by which the feast days are understood, as mentioned) are their הבלים *hafalim*, that is, vanities, which is a surname for their

feast days, and it is forbidden to call them מועדים *moadim*, that is, feasts, because in truth they are הבל *hefel*, that is, a vanity.

Third, a Christian feast day is called חגא *Chogga*, a word that appears in Isa 19:17, where it is written: "The land of Judah will be a חגא *Chogga* to Egypt," that is, a terror (or trembling); and this is interpreted in their commentaries thereon by Rabbi David Kimchi as ורעדה חרדת תנועה, that is, a movement of terror and trembling, and by Rabbi Solomon Jarchi as שבר אימה ופחד, that is, a breaking, fear, and terror; and the Jews call a Christian feast day by this name because they wish that during such a time fear and terror may come upon us, and that we may be broken and reduced to nothing. That a Christian feast is called *Chogga* can also be clearly seen in the *Elias Tishbi*, where it is written in fol. 31, col. 2 as follows: חג ומועד של עובדי עבודה זרה אנחנו מכנין אותו חגא מלשון שבר כמו למצרים לחגא וכן קורין אותו איד, that is: "A feast of the idolaters we call *Chogga*, which signifies a breaking, as can be seen in Isa 19:17, where it is written that the land of Judah will be a *Chogga* to Egypt, that is, a breaking. And thus it is also called איד *Ed*, that is, a ruin or destruction." That we Christians are regarded by the Jews as idolatrous people will be demonstrated in detail below in the 16th chapter of this first part. It is also read in the little tract called *Maase ruach*, that is, "The Story of a Spirit from Nikolsburg," at f. 5, c. 1, that the spirit reported in his confession that he had been a Jew but had become a Christian and had committed many sins, and among other things is said to have stated: חלפתי שמלותי ביום אדום *Chil-lafti simlothai bejom edom*, which is translated there as: "I exchanged my garments at *Chogga*," though it should read: at their (namely the Christians') *Chogga*. And at fol. 7, col. 2, it is reported there that the spirit had given no rest whatsoever to the Jewish boy whom he had possessed, and it follows: אונ' זון זונטאג הט ער אים מנוחה גילאזין אונ' אימר לו אן חגא האט ער אים מנוחה גילאזין, that is: "And on Sunday, as also always at *Chogga*, he left him in peace." Likewise it stands at fol. 8, col. 2 in the same work: אונ' גאנץ שבת האט ער אים ניסט עסין לאזין אונ' אן חגא האט ער אים ניסט גיטון, that is: "On the entire Sabbath he (namely the spirit) did not let him (meaning the Jewish boy) eat, but at *Chogga* he did nothing to him." Likewise, in the German-Hebrew booklet *Masseoth Binjamin*, fol. 73, col. 2, a feast that the Egyptians are accustomed to observe is called *Chogga*. And I believe that Friedrich Samuel Brenz reported the truth in his work "The Stripped Jewish Serpent-Skin," in chapter 2, p. 8, when he states that the Jews call the Feast of Our Lady *terefa tholja chagga*, that is, "an unclean gallows-holiday," and the annual feast days of the Apostles *terefa Taschmidim Chogga*, that is, "the feast day of the unclean, exterminated disciples," for no slander or abuse is too much for them.

The Christmas festival is called, through a mocking alteration of the Latin word *Natale* (for *festum natale* means the birth-feast), ניטל *Nital*, which derives from תלה *Tala*, meaning to hang, and signifies as much as נתלה *nithléh*, that is, one who has been hanged; or נטל *Nittal*, which comes from נטל *Natál*, meaning to take away and to remove from the midst, and signifies one who has been taken away or removed from the midst; or נואל *Noal*, that is, one who has become a fool, whereby without doubt an allusion is made, in a malicious manner, to the French word *Noël*, which means the Christmas festival. The word ניטל *Nittal*, signifying one who has been hanged, is found in the old *Nizzáchon, p. 7. 8.*, where it is written as follows: כנגד אותן מ' ימים ששהתה בנדה טומאתה משאל ר"ל ויין אוכלין עד לכ"ט כסלו הם מתענין מ' יום שהרי כתוב אשה כי תזריע וילדה זכר וטמאה שבעת ימים ושלשים יום ושלשת ימים וגו' that is: In consideration of those forty days during which she (namely Mary) remained in her uncleanness, from Nital, that is, from Christmas until Candlemas, they (the Christians) fast forty

days; for behold, it is written (Lev 12:2): When a woman is impregnated and bears a male child, she shall be unclean for seven days. (And in v. 4 it is read there:) And thirty-three days (shall she remain at home.) Behold, this amounts together to forty days. And in the book *Agúdda* it stands at fol. 59. col. 3. in the tractate *Avóda sára numero 1.* as follows: וגו׳ אמרי שמואל לפני אדיהן של כותים אסור לישא ולתת עמהן ובגלות אינו אסור אלא יום אידם בלבד פירש רש״בם בשם רש״י דעכשיו אין אנו צריכין שלשה ימים כיון דאנו במלה וגם אין לאסור אלא אותם חגות דבשביל כגון קצ״ח וניטל ואפילו אותם ימים יש להתיר משום איבה: that is: It is forbidden before the *Edim*, that is, the declines (namely the feast days of the Cutheans), to conduct trade with them, etc. Samuel has said that in the *exilio*, or exile, it is not forbidden except on their *yom ed* (that is, the day of decline) itself. Rabbi *Samuel*, son of *Meir*, has explained it in the name of Rabbi *Solomon Jarchi* that we do not now need three days (to abstain from commerce with Christians), since we are in exile, and that only those feast days which are celebrated on his account (that is, for the sake of Jesus) are to be forbidden, such as קס״ח *Késach*, that is, Easter (which is mockingly called thus instead of פסח *Pésach*) and ניטל *Nitál*; yet even such days are to be permitted on account of enmity (so that we do not make enemies of the Christians). Precisely the same is also found in the book *Col bo* with these words: פירש רבינו שמואל ז״ל בשם רש״י ז״ל הוקא ניטל וכסח שוהם בשביל (הנוצרי) ואפילו אותן יש להתיר משום איבה: that is: Rabbi *Samuel*, of blessed memory, has explained this in the name of Rabbi *Solomon Jarchi*, that specifically *Nital* (that is, Christmas Day) and כסח *Kèlach* (that is, Easter Day, which is called כסח *Késach* instead of פסח *Pésach* on account of the Nazarene, that is, Christ, as is expressly stated in the book *Terúma, numero 134.*) were to be forbidden, yet one must also permit them in order to avoid enmity. And this is likewise found in the *Piske Tosephoth* of the Talmudic tractate *Avóda sára, num. 1. fol. 77. col. 1.* of the Amsterdam edition. It is thus evident from this that Dietrich Schwab, in the 1st chapter of the first part of his Jewish Cloak, wrote the truth when he reports that the Jews call the Christmas festival Nital, that is, the festival of the hanged one.

The second word, ניטל *Nittal*, which means one who has been taken away or removed from the midst, appears in the book *Schulchan aruch*, in the section *Jore dea*, numero 148, at the end, *fol.* 119, *col.* 1, where one reads: אי׳ שולח דורון לעכו״ם בזמן הזה ביום ח׳ שאחר ניט״ל שקורין ניי״א יאר וגו׳ that is: When he (namely a Jew) sends a gift to the idolater (meaning the Christian) at this time on the eighth day after ניט״ל *Nittal* (that is, Christmas Day), which they call New Year, etc. And thus Christmas Day is also named in the *Sepher mizvoth gadol* of Rabbi *Mosche Mikkozi*, *fol.* 10, *col.* 2, as well as in the book *Terumoth*, *num.* 134.

The third word, נואל *Noal*, which means one who has become foolish, appears in the manuscript book *Ez chajim* in the following words, as the highly renowned and highly learned Doctor *Wagenseil* cites them in his book *Sota*, p. 775 and 776: ונוצרים שיום אידם יום ראשון אסור לשאת ולתת עמהם בארץ ישראל יום ה׳ ויום שבתם ו׳ שבכל שבת וכ״ש יום א׳ עצמו ובחוצה לארץ אין אסור לשאת ולתת רק ביום אידם בלבד פרש״ב בשם ר׳ דווקא נואל ופסח שהם בשם התלוי ואפילו אותן יש להתיר: that is, with the Christians, whose *jom ed*, that is, day of ruin, is the first day of the week (namely Sunday), it is forbidden to conduct trade on the fifth and sixth day in the land of Israel (or in the Jewish land); how much more so, then, is it forbidden on the first day (that is, Sunday) itself. Outside the (promised) land, however, commerce with them is forbidden only on their *jom ed*, that is, their day of ruin. Rabbi *Samuel*, son of *Meir*, explains this in the name of Rabbi *Isaac* as referring specifically to נואל *Noal* (that is, the

Christian feast) and כסח *Ke-sach* (that is, the Easter feast), which were instituted on account of the Hanged One (that is, Jesus), yet which are nonetheless also permitted.

Since Christmas is mentioned here, I must also report that the Jews, through the instigation of the devil, most blasphemously claim that our most beloved Savior must, on the night of that feast, crawl through all (to speak with due decorum) privies and secret chambers, as is unanimously attested by Jews who have converted to the Christian religion. Concerning this, it is written in the converted Ernst Ferdinand Hessen's *Judengeissel* [Jewish Scourge], in the 4th chapter of the first part, as follows: Dear Christians, when we keep and celebrate our Christmas in a holy manner, which always takes place on the 25th of December in the Christian church, and when, following the old and laudable custom, we rise during the night hours to perform our divine service, prayers, and thanksgivings to God through reading and singing, because on that very night the *Alma* (that is, the Virgin), as shown by Isa, gave birth to Christ, our Messiah: when you Jews then hear the bells ringing, you say with truly dreadful words: "Now the *Mamser* is crawling through all מושבים *moschóvim*," that is, "now the whoreson must pass through all privies and secret chambers," thereby instilling fear and horror in your little children and the entire household, so that on that night they are reluctant to go to the privy unless they have the most urgent need. These are the words of Ernst Ferdinand Hessen, with which Dieterich Schwab likewise fully agrees in his *Jüdischer Deckmantel* [Jewish Cloak], in the first chapter of the first part, p. 30 and 31, as does Friedrich Samuel Brenz in the first chapter of his *Abgestreiffter Schlangenbalg* [Stripped Snakeskin], p. 7, along with Johann Adrian in his open letter, p. 29, so that, given such concordant testimony, there is not the slightest reason to doubt the truth of the matter, and all the more so because, when I was once on a Christmas Eve here in Frankfurt in the Jewish quarter, in a Jew's house, his little son would not go to the privy at all, and cried so long until the maidservant, at the father's command, went with him.

Furthermore, the aforementioned *Dieterich Schwab* writes in the last-mentioned place as follows: During the Christmas season, which they call *Nital*, that is, the feast of the Hanged One, they dare neither to study nor to pray, on the grounds that they believe Christ is in great hellish torment during that night, so that He may have no rest or refreshment, since they do nothing other than curse, spit upon, and execrate Christ. Concerning this, the aforementioned *Johann Adrian*, in the last-cited passage of his epistle, also addresses the Jews in the following manner: On Ascension Day (he meant to say, Christ's Ascension Day) you do not study, and you put forward the claim that our Lord Christ must do penance, and as punishment must crawl through all filthy privies and *Secrete* throughout that night, and has no rest except when he hears you studying. But since you begrudge him such rest, you refuse to study. You also say to your children at that time: take care that the תלוי *Tolui* (that is, the Hanged One) does not drag you in. So too writes *Friedrich Samuel Brenz* in the last-mentioned place as follows: On the said Christmas night the Jews are very merry, playing, gorging, and drinking, and give out in addition that in whatever house they read and pray, the *Tolui* has all the better rest there, and need not crawl through the corners of those houses.

That these converts wrote the truth, I do not doubt in the least; for I know from experience that the Jews do not study at that time. They also hold that the damned have rest from their torment during the time of prayer, concerning which it is written in the book *Megalle amykkòth, fol. 41. col. 3.* in the *127th Ofan* as follows: איתא בזהר פ' נח עמוד מ"ט שבכל יום שבכל צלותא וצלותא יש מנוחה לרשעים בגיהנם

בכל יום ארבעה שעות ומחצה הרי בו׳ ימי השבוע ו׳ פעמים ד׳ ומחצה הרי כ״ז שעות יש לרשעים בגיהנם בששה ימי החול וכן כ״ד שעות של שבת הרי נ״א שעות בכל שבוע יש לרשעים מנוחה בגיהנם. That is: In the *Sohar* it is written in *Parascha Noach, in the 49th column*, that the wicked have rest in hell every day during the time of prayer, and at each prayer, for one and a half hours; it follows from this that the wicked in hell have four and a half hours of rest every day at the three prayers (namely the morning, evening, and night prayer), which in the six days of the week amounts to six times four and a half hours: thus the wicked have twenty-seven hours of rest in hell during the six working days, and likewise twenty-four hours on the Sabbath, which together makes fifty-one hours in each week during which the wicked have rest in hell. More on this can be found below in the eighth chapter of the second part. Now since, according to their view, the damned have rest during the time of prayer, and yet they are deadly enemies of Christ the Lord, it is easy to conclude that they will omit nothing which they believe to be contrary to Him.

The aforementioned Friedrich Samuel Brenz also reports, in his work *Der abgestreifte Jüdische Schlangenbalg*, in the first chapter, *p. 2*, that the Jews read the diabolical blasphemous booklet called מעשה תלוי *Maase Talui* (or *Tolui*), that is, the Story of the Hanged One, which is otherwise also called *Toledoth Jeschu*, that is, the Birth of Jesus, entirely in secret in their homes on Christmas night, to the greatest dishonor of Christ. This is very easy to believe, for once, as mentioned just shortly before, when I was at a rabbi's home here in Frankfurt in the Jewish quarter on a Christmas Eve, a Jewish student came in who had not recognized me and addressed the rabbi, asking him to lend him that *Sepher*, that is, book, which was customarily read on that night; the rabbi, however, did not answer him, because I was standing nearby and he was wary of me. It was certainly none other than this accursed, hellish little booklet; and it would be desirable that all such and similar godless booklets be taken away from the Jews.

Concerning the Christian Easter festival, which in the Hebrew language is called פֶּסַח *Pesach*, it is referred to by them, through their customary malicious distortion, as כֶּסַח *Késach*, that is, a cutting out or hewing out, derived from כָּסַח *Casach*, which means to cut out and to hew out, because they believe that during this festival the Christians are to be exterminated and entirely done away with by their supposed Messiah, as will be shown in greater detail below in the 14th chapter of the second part. In order that their malice might not be noticed, however, they often write, in place of כֶּסַח *Késach* with the letter *Caph*, the form קֶסַח *Késach* with the letter *koph*, which means nothing, or even קֶצַח *kézach*, which signifies Roman coriander, or according to others, vetch; and the word כסח *késach* with the letter *Caph* is found in Rabbi Lipmann's *Sepher Nizzáchon*, num. 240, p. 134, where ביום הכסח *be jóm hakkésach*, that is, "on the day of *késach*," is written in place of *Pésach*. So too in the *Piske Tosephoth* of the Talmudic tractate *Avóda sára*, num. I, fol. 77, col. 1 of the Amsterdam Talmud, the following is taught: מותר ליחן אפילו בכסה וניטל, that is, it is permitted for us (to trade with Christians) even on their *késach* and *Nital*; and this is also found in the words cited above at p. 561 from the book *Col bo*. The word קסח *késach* with the letter *koph* I have often seen in their calendars, and it likewise appears in the *Sepher mizvóth gadól* of Rabbi Mosche Mikkózi, fol. 10, col. 2, in these words: דוקא ניטל וקסח שהן עיקר אדם וראש יצאתם אסור, that is, it is specifically *Nittal* (that is, the Christmas festival) and *késach* (that is, the Easter festival), which are both their principal festivals and the foremost work of their idol, that are forbidden for trading with them. It is also found thus in the manuscript book *Ez chájim*, as can be seen in the honorably remembered Dr. Wagenseil's *Sóta*,

p. 776. The word קצח *kézach*, however, appears above in the words cited at p. 561 from fol. 59, col. 3 of the book *Agúdda*, as well as in the book *Terúma* of Rabbi Baruch, num. 134.

How the Jews are to conduct themselves toward Christians during Christian feast days is sufficiently shown by their books, and they are forbidden to enter a Christian's house on his feast day and to greet him, as is to be found in the Talmudic *Tractate Gittin fol.* 62. *col.* 1., where it is written: לא יכנס אדם לביתו של נכרי ביום : איד ויתן לו שלום מצאו : בשוק נתן לו בשפה רפה ובכובד ראש : that is: A person shall not enter the house of a stranger (understand: a Christian) on the day of his *Ed* (that is, of his ruin, namely on his feast day) and greet him. If he encounters him on the street (or in the marketplace), he greets him with a soft word and with bowed head. The very same is also found in the book *Col bo, num.* 108, as well as in the book *Schulchan áruch*, in the section *Jóre déa*, *numerô* 148, §. 9, and in Rabbi *Mosis bar Majemon*'s book *Jad chasaka*, in the first section, in the tractate *Avóda sára*, *cap.* 10, §. 5. In the last-mentioned passage, however, it is also written thus: שואלין בשלומם אפילו ביום חגם מפני דרכי שלום ואין כופלין להם שלום לעולם that is: One greets them, even on their feast day, for the sake of peace; however, one never repeats the greeting so as to greet them twice.

Furthermore, it is forbidden for them to conduct business with Christians before and on Christian feast days, concerning which the following is taught in the Talmudic tractate *Avóda sára*, *fol.* 2. *col.* 1.: לפני אידיהן של עובדי אלילים שלשה ימים אסור לשאת ולתת עמהם להשאילן ולשאול מהן להלוותן וללוות מהן לפרען ולהפרע מהם רבי יהודה אומר נפרעין מהם מפני שמצר הוא that is: Three days before the *Edim* (that is, the downfalls; understand thereby the feast days) of the idolaters, it is forbidden to conduct business with them, to lend to them or to borrow from them, to loan to them or to take loans from them, to pay them or to be paid by them. Rabbi Jehuda says: one allows oneself to be paid by them, because in this way one torments them. Rabbi Salman Zevi, in his Jewish Theriac, chapter two, *numero* 31, *fol.* 14, *col.* 2, wishes to interpret these words as though they did not apply to Christians, but this is a plain falsehood; for Rabbi Mosche bar Majemon, in his commentary on the Mishnah of the aforementioned Talmudic tractate *Avóda sára*, *fol.* 78, *col.* 3 of the Amsterdam Talmud, on the words: ואלו אידיהן וגו׳ "And these are their *Edim* (or downfalls, i.e., feast days), *&c.*," writes as follows: אלו הזמנים הנזכירם היו מפורסמים באותן הזמן אצל הנוצרים והנלוים אליהם וכן כל מועד אומרה בכל מקומות העולם כשהן עובדי ע״ז איב לנהוג בהן כמו שזכר ודע שזאת האומה הנוצרים הטועים אחר ישו אפילו שדתותיהם משונות כולם עובדי ע״ז ויום ראשון מכלל אידיהן כולם אסורים וראוי לנהוג עמהם בתורת מה שינהג עם עובדי ע״ז ויום ראשון מכלל אידיהן של גוים ולפיכך אסור לשאת ולתת עם מי שמאמין בישו באחד בשבת כלל בשום דבר והכל ינהג עמהם באחד בשבת מה שינהג עם עובד ע״ז ביום אדם that is: The times mentioned (in the Mishnah) were, at that time, well known among the Christians and those who attached themselves to them; and thus one is obligated, at every feast of any people in the world that practices idolatry, to conduct oneself as (the Mishnah) states. Know also that the people of the Christians, who err after Jesus, although their religions differ from one another, nonetheless all practice idolatry, and all their *Edim* or feast days (for conducting business with them) are forbidden; one is likewise obligated to deal with them as is customarily done with idolaters; and that the first day (of the week, by which Sunday is understood) is included among the *Edim* or feast days of the *Gojim* (or heathens). Therefore it is forbidden, on the first day of the week, in whatever matter it may be, to conduct any business with one who believes in *Jesus*, and one shall deal with them on the first day of the week as one deals with idolaters on their *jom ed*, or day of ruin (that is, feast day). From this it is clearly evident that Rabbi Salman Zevi's assertion is false, since Rabbi Mosche bar Majemon explicitly includes

the feast days of the Christians. However, because the Jews fear that the Christians may become hostile and hateful toward them if they refuse to do business with them on their feast days, this prohibition has been lifted and it has been permitted to conduct business with them even on the most important feast days, as can be seen shortly before in this chapter, page 561, and further in the *Sepher mizvôth gadôl* of Rabbi Mosche Mikkózi, fol. 10, col. 2, as well as in the *Sepher Toledôth Adam vechávva*, in the fifth part, fol. 158. Hence it stands in the book *Terúma*, fol. 59, col. 3, in the *Tractat Avóda sára*, numero 10: מותר להלוות ברבית אפילו ביום אידם דמיצר הוא that is: It is permitted (to lend to Christians) even on their *jom ed* (or day of ruin, that is, feast day) at usury, because he (in this way) torments them.

Further, they are forbidden to give a gift to a Christian on his feast day, or to receive one from him, concerning which the book *Col bo*, fol. 108. col. 4. numero 97. under the title *Avóda sára*, contains the following written: . אסור לשלוח דורון לגוי ביום אידו אלא אם כן נודע לו שאינו מודה בעבודה זרה ואינו עובדה וכן גוי ששלח דורון לישראל ביום אידו לא יקבלנו ואם חשש לאיבה נוטל בפניו ואינו נהנה בו עד שיודע לו שזה הגוי אינו עובד עבודה זרה ואינו מודה בה . הנצרים עובדי ע"ז הם ויום ראשון יום אידם : that is, it is forbidden to send a gift to a *Goi* (that is, a heathen) on his *jom ed* (or feast day), unless it is known that he professes no idol and does not serve one. Likewise, a Jew shall accept no gift from a *Goi* on that *Goi*'s *jom ed* (or feast day); but if he (meaning the Jew) fears enmity, he may accept it in the other's presence, yet he shall not make use of it until it becomes known to him that the said *Goi* serves no idol and professes none. The Christians, however, are idolatrous people, and the first day of the week, namely Sunday, is their *jom ed* or feast day. The very same is also read in the book *Schulchan aruch*, in the part *Jóre dea*, numero 149. § 5. fol. 118. col. 2., though with some alteration, for it is stated there: ואם חשש לאיבה מקבלו וזורקו בפניו לבור או למקום האבד : that is, but if he fears enmity, he shall accept it and throw it before him into a pit, or to a place where it will be ruined.

Chapter XIV.

In which it is shown how greatly the Jews boast of themselves and exalt themselves above all the peoples of the world.

Since I was before reporting in the following fifteenth chapter in what manner the Jews despise and hate all peoples of the world outside of Judaism, and especially the Christians, I have deemed it not inappropriate to first set before the reader's eyes, in this chapter, their arrogance and great boastfulness, so that one may see from it how these miserable people foolishly exalt themselves in their vain imaginings above all other peoples, even though the righteous wrath and curse of God rests upon them, and their wretched condition, in which they find themselves as a people cast off and rejected by the Most High, ought rightly to bring them to more humble thoughts and to a recognition of their unfortunate state. They were indeed in former times the chosen people of God, for which reason Moses addresses them thus in Deut 7:6: "You are a holy people unto the Lord your God; the Lord your God has chosen you to be a people of His own possession, out of all the peoples that are upon the earth." The like is also to be read there in Deut 10:15 and Deut 14:2. But on account of their godless conduct, the kingdom of God, as Jesus prophesied to them in Matt 21:43, has been taken from them and given to the Gentiles. Concerning this, it is also written in *Medrasch Tillim* fol. 35, col. 1, on the words of Ps 75:10, "I will break off all the horns of the wicked," as follows:

עשר קרנות הן שנתן הק"בה לישראל קרן אברהם שנ' אשירה נא לידידי בקרן בן שמן, קרן יצחק שנאמר הנה איל אחד נאחז בסבך בקרניו, וקרנו של משה שנ' כי קרן עור פני משה, קרן של נבואה שנאמר ותתפלל חנה ותאמר רמה קרני. וקרנה של תורה שנ' וקרנים מידו לו. וקרנה של כהונה שנ' וקרנו תרום בכבוד. וקרן לויה שנ' כל אלה בנים להימן להרים קרן. וקרן ירושלים שנ' מקרני ראמים עניתני. וקרנו של מלך המשיח שנ' ויתן עז למלכו וירם קרן משיחו וכן הוא אומר שם אצמיח קרן לדוד כיון שחטאו ישראל ניטלו מהן וניתנו לאומות העולם שנ' וקרנין עשר לה שנמשילו אומות העולם בחיות הללו: that is, the Holy and Blessed God gave the Israelites ten horns: the horn of Abraham, as it is said (Isa 5:1), "I will sing to my beloved a song concerning the horn of oil"; the horn of Isaac, as it is said (Gen 22:13), "Behold, a ram was caught in the thicket by his horns"; the horn of Moses, as it is said (Exod 34:29), "that the skin of Moses' face sent forth rays." In Hebrew, "to send forth rays" is קרן *Karán*, from קרן *Kéren*, which means a horn, because rays go forth from a shining object like horns. The horn of prophecy, as it is said (1 Sam 2:1), "And Hannah prayed and said: my horn is exalted." The horn of the Law, as it is said (Hab 3:4), "And horns (that is, rays) went forth from His hands." The horn of the priesthood, as it is said (Ps 112:9), "And his horn shall be exalted with honor." The horn of the Levitical office, as it is said (1 Chr 25:5), "All these were sons of Heman, to lift up the horn." And the horn of Jerusalem (in whose place in *Echa rabbathi*, f. 303, c. 1, where all of this is likewise to be read, it stands: קרן בית המקדש, that is, the horn of the Temple), as it is said (Ps 22:22), "You have answered me from the horns of the wild oxen." As also the horn of King Messiah, as it is said (1 Sam 2:10), "He shall give strength unto His king, and exalt the horn of His anointed." And thus it is said (Ps 132:17), "There will I cause the horn of David to spring forth." But after the Israelites had sinned, these (namely, all these horns) were taken from them and given to the peoples of the world, as it is said (Dan 7:7), "And it had ten horns," for the peoples of the world are compared to those beasts mentioned in the said passage of Daniel.

Notwithstanding this, however, that they have lost such ten horns, by their own admission, they boast of themselves beyond all measure, and believe that they are still God's worthy people; hence in the book *Schéva tal*, in the preface, the following is read: כל נשמה ונשמה מישראל בפני עצמה חביבה חשובה בעיני הק"בה יותר מכל הנפשות של אומה אחת בכללה, that is: every single Israelite soul, in and of itself, is dearer and more precious in the eyes of the blessed God than all the souls of an entire people together. And in the book *Cad hakkémach fol. 64. col. 4.*, as also in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, *fol. 187. col. 4.*, in the Parashah *Vajéra Balak*, it is written: חביבין ישראל לפני הק"בה יותר ממלאכי השרת, that is: the Israelites are more pleasing before God than the ministering angels, which is taken from the Talmudic tractate *Chóllin fol. 91. col. 2.* And in the book *Cosri*, in the second part, *n. 36.*, it is said of them: ישראל באומות כלב באברים, i.e., the Israelites are among the nations what the heart is among the limbs, namely the most distinguished people among all peoples. In place of which, in the book *Chissük emuná*, the following is found: כנסת ישראל היא כבחי' המין כמו הלב מבין כל אברים, i.e., the people of Israel is the most excellent among the (human) race, just as the heart is the most distinguished among all the limbs; hence in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol. 229. col. 3.*, in the Parashah *Vesoth habberachá*, it stands: יִשְׂרָאֵל עִקַּר הַמְּצִיאוּת, that is: Israel is the most distinguished among all things that exist. This is also to be found in the book *Nézach Jisraël*, in the tenth chapter, *fol. 17. col. 4.*, and in the fifteenth chapter, *fol. 25. col. 1.* Likewise, in the aforementioned book *Cad hakkémach fol. 75. col. 4.*, it stands: אֵין הַקָּבָ"ה מְתְעַלֶּה מִכָּל ע' אוּמּוֹת שֶׁבָּעוֹלָם כִּי אִם בְּיִשְׂרָאֵל, that is: the holy and blessed GOD is not praised by all seventy peoples of the world, except by Israel alone.

They are also of the opinion that God is with them alone. For this reason, Rabbi Menáchem of Recanati writes in his commentary on the Five Books of Moses, fol. 61, col. 4, in the *Parascha Vajéze Jaácob*: הַשְּׁכִינָה הַנִּרְמָזֶת בְּרָחֵל שׁוֹרָה בְּיִשְׂרָאֵל וְלֹא בְּאוּמּוֹת הָעוֹלָם: that is, the Divine Majesty, which is signified by Rachel, dwells among the Israelites and not among the nations of the world. And in *Bammidbar rabba* it is written in the 12th *Parascha*, fol. 202, col. 2: הוּא אֵין מַשְׁרֶה שְׁכִינָתוֹ אֶלָּא עַל הַמְיוּחָסִים שֶׁבְּיִשְׂרָאֵל, that is, He (namely God) causes His Majesty to dwell only upon those of His own who are among the Israelites. This, however, is taken from the Talmudic tractate *Berachóth*, fol. 7, col. 1, where one reads as follows: שְׁלֹשָׁה דְּבָרִים בִּקֵּשׁ מֹשֶׁה מִלְּפָנֵי הַקָּבָ"ה וְנָתַן לוֹ בִּקֵּשׁ שֶׁתִּשְׁרֶה שְׁכִינָה עַל יִשְׂרָאֵל וְנָתַן לוֹ שֶׁנֶּאֱמַר הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ. בִּקֵּשׁ שֶׁלֹּא תִשְׁרֶה שְׁכִינָה עַל אוּמּוֹת הָעוֹלָם וְנָתַן לוֹ שֶׁנֶּאֱמַר וְנִפְלִינוּ אֲנִי וְעַמְּךָ. בִּקֵּשׁ לְהוֹדִיעוֹ וְנָתַן לוֹ שֶׁנֶּאֱמַר הוֹדִיעֵנִי נָא אֶת דְּרָכֶךָ: that is, Moses requested three things of God, which He granted him. He requested that the Divine Majesty should dwell over Israel, and He granted it to him, as it is said (Exod 33:16): "Is it not so, when You go with us?" He requested that the Divine Majesty should not dwell over the nations of the world, and He granted it to him, as it is said (in the aforementioned place, Exod 33:15): "So that I and Your people may be set apart." He desired of God that He might make His ways known to him, and He granted it to him, as it is said (in the mentioned place, v. 13): "Make Your ways known to me." On this matter one may also consult the tractate *Bava Báthra*, fol. 15, col. 2, and the *Jalkut chadásch*, fol. 19, col. 2, no. 11, under the title *Ummoth haolam*.

They also imagine that the world was created solely for their sake, concerning which the following is written in the book *Zerór hammór, fol. 106. col. 4.* in the *Parascha Bammidbar*: תַּכְלִית בְּרִיאַת הָעוֹלָם לֹא הָיָה אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל וְאַעַ"פִּי שֶׁכָּל זֶה מְפוֹרָשׁ יֵשׁ לִרְאוֹת וְלִטְעוֹם בְּתוֹךְ זֶה הַמַּאֲמָר כִּי יָדוּעַ כִּי בִּנְתִינַת הַתּוֹרָה קָנוּ כָּל יִשְׂרָאֵל כָּל הַשְׁלֵמוּתָה שֶׁחָסְרוּ אוּמּוֹת הָעוֹלָם לְפִי שֶׁלֹּא רָצוּ לְקַבֵּל הַתּוֹרָה: that is, the purpose of the creation of the world was solely on account of Israel; yet although all of this is clear, one must still contemplate these words and taste them on the palate, for it is known that when the Law was given, all Israelites attained all the perfections that the nations of the world lack, because they were unwilling to receive the Law. And in the book *Schené luchóth habberíth* (or *lúchos hábberis*) one reads at *fol.* 145. *col.* 3.: בריאת העולם היה בשביל ישראל הם הפרי ושאר האומות הקליפות להם נמצא שנאמר אין שום עם אלא ישראל ושאר האומות הם קליפה להם that is, the world was created for the sake of the Israelites, and they are the fruit, while the remaining nations are their husks. We thus find that in truth there is no other people but Israel, and the remaining nations are their husks. *Abarbanel* also teaches in his commentary on the prophet Isaiah, *fol.* 63. *col.* 4., on Isa 41:16, as follows: ישראל הם תכלית העולם השפל הם כערך החטה והסערה והאומות בערך הקש that is, the Israelites are the purpose of the lower world, and they are compared to wheat, while the nations are compared to chaff. And in *Bammidbár rábba* one reads at *fol.* 171. *col.* 1. in the *Parascha Bammidbar*: נמשלו ישראל כערימה של חטים מה החטים הללו נכנסות לאוצר במנין כך אמר הק"ב"ה שיהו ישראל נמנים בכל שעה לכך נאמר בטנך ערימת חטים אבל התבן והקש אינן נמנים ולא נמדדים כך עכ"ום נמשלו כתבן וכקש שנ' כקש לפני רוח : וכן ובית עשו לקש : למה שאין להק"בה הנייה מהם שנ' כל הגוים כאין נגדו אבל ישראל יש להק"בה הנייה מהם קורין שמע מתפללין ומסבכין שמו של מלך that is, the Israelites are likened to a heap of wheat: just as wheat is brought into the treasury (that is, counted by the bushel and the measure) into the storehouse; so God says that the Israelites shall be counted every hour; therefore it is said (Song 7:3): Your belly is like a heap of wheat. But the straw and the stubble are neither counted nor measured. Thus the idolaters are compared to straw and stubble, as it is said (Ps 83:14): Like stubble before the wind. And likewise it is written (Obad 1:18): But the house

of Esau shall be stubble, because God has no benefit from them, as it is said (Isa 40:17): All the nations are as nothing before Him. But from the Israelites God does derive benefit, for they recite the *Shema*, that is, the words (Deut 6:4): Hear, O Israel, etc. They pray and bless the name of the holy and blessed God every day; therefore they are counted every hour and compared to wheat, as it is said: Your belly is like a heap of wheat. Precisely the same is also found in the book *Toledoth Jizchak* fol. 84. col. 1. in the Parascha *Bechykkothai*.

They also believe that the world cannot exist without them; concerning which, in the book *Matteh Aharon*, fol. 19, col. 2, it is written thus: כשם שאי אפשר לעולם בלא ארבע רוחות כך אי אפשר לעולם בלא ישראל נמצא אם אין לישראל עולם הזה לא יכול עשו להיות בחלקו כי אין לאומות קיום אם אין קיום לישראל בעולם, that is: Just as the world cannot exist without the four winds, so too it cannot exist without the Israelites. It follows that if the Israelites do not have this world, then Esau (by whom Christendom is understood, as will be seen below in the 17th chapter of this first part) cannot remain in his portion, for the nations cannot subsist if the Israelites are not sustained in the world. The same is also to be found in the aforementioned book *Zeror hammor*, in the Parashah *Bammidbar*, fol. 107, col. 2 and 4, and fol. 127, col. 3, and in *Jalkut chadasch*, fol. 49, col. 3, number 58, under the title *Galuth*, and in the great *Jalkut Rubeni*, fol. 172, col. 3, in the Parashah *Ekebh*, as well as in the little book *Othioth Rabbi Akiva*, fol. 6, col. 4, and fol. 7, col. 1. Likewise, in *Medrasch Tillim*, fol. 4, col. 4, one reads: כשם שאי אפשר לעולם בלא חטין כך אי אפשר לעולם בלא ישראל, that is: Just as the world cannot exist without barley, so too it cannot exist without the Israelites. And in *Jalkut Schimoni*, number 176, fol. 28, col. 1, on the first book of Kings, it stands: ישראל נמשלו לחול ואומות העולם בסיד שנ' היו עמים משרפות סיד אם אין אתה נותן חול בסיד אינו עומד כך אם אין ישראל אין אומות העולם יכולים לעמוד, that is: The Israelites are compared to sand, but the nations of the world to lime, as it is said (Isa 33:12): For the nations shall be burned to lime. If you put no sand into the lime, it will not hold together; so too the nations of the world cannot subsist without the Israelites. And this is also to be found in *Pesikta rabbetha*, fol. 17, col. 3.

They also hold the belief that without them there would be no blessing, rain, or sunshine. Concerning the blessing, the following is found in the Talmudic tractate *Jevamoth* fol. 63. col. 1.: כל משפחות האדמה אפילו משפחות הדרות באדמה אין מתברכות אלא בשביל ישראל כל גויי הארץ אפילו ספינות הבאות ממליא לאספמיא אינן מתברכות אלא בשביל ישראל that is: All the families of the earth, even the families that dwell upon the earth, are blessed for no other reason than on account of Israel. All the peoples of the earth, even the ships that come from France to Spain, are blessed for no other reason than on account of Israel. Concerning rain and sunshine, it is reported in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol. 153. col. 3. in the Parascha Bammidbar*: אלמלא ישראל לא היה מטר יורד לעולם ולא השמש זורחת אם לא בשביל ישראל שנאמר אם לא בריתי וגו׳ that is: Were it not for the Israelites, no rain would come down into the world, and the sun would not rise, unless it were for their sake, as it is said (Jer 33:25): "If I do not maintain my covenant with day and night." Concerning all of this, the following is read in *Medrasch Tillim fol. 47. col. 1. on Ps 109*, as well as in the *Jalkut Schimoni* on the Psalms *fol. 124. col. 2. numer. 868.*: אלמלא ישראל לא היתה ברכה בעולם שנ׳ יצו יי׳ את הברכה חילולי ישראל לא היו המאורות זורחים שנ׳ אם לא בריתי יומם ולילה ולא היה המטר יורד שנ׳ יפתח יי׳ לך את אוצרו הטוב that is: Were it not for the Israelites, there would be no blessing in the world, as it is said (Deut 28:8): "The LORD will command the blessing." And were it not for the Israelites, the lights (namely the sun and moon) would not rise, as it is said (Jer 33:25): "If I do not maintain my covenant with day

and night." Nor would any rain come down, as it is said (Deut 28:12): "The LORD will open for you His good treasury." Rabbi Samiga also writes in his book *Mikrä hakkódesch, fol. 109. col. 1. in the 21st chapter*: לא הגלה הק"בה את ישראל לבין האומות אלא כדי שיתברכו האומות that is: The Holy and Blessed God drove the Israelites into exile among the nations for no other reason than that the nations might be blessed.

They are also caught up in the erroneous delusion that they are holy people, which is why they are called in the book *Chissuk emunä, p. 80.* קדושי אל *Kedósche El*, that is, the Holy Ones of God, and in the book *Cad hakkemach f. 20. c. 4.* the words of Dan 7:25, "He will destroy the saints of the Most High," are interpreted as referring to them, since it is written thereupon as follows: אלו ישראל קדושים תהיו : כמה דאת אמר that is, These (namely, the Holy Ones of God) are the Israelites, just as you say (from Lev 19:2): "You shall be holy." As indeed Rabbi Saadias also agrees in his commentary on the aforementioned words of Dan 7:25. They also pray on this account on the first day of the New Year as follows: שומר גוי קדוש שמור שארית עם קדוש ואל יאבד גוי קדוש המשלשים בשלוש קדוש קדוש that is, O Keeper of the holy people, preserve the remnant of the holy people, so that the holy people may not perish, which says three times: holy, holy, holy. They pray this same prayer also on all the remaining days of the year, as can be found in the large *Tephilla fol. 28. col. 3. under the title Schacharith*. And in the book *Zerór hammór* it stands at *fol. 101. col. 2. in the Parascha Kedoschim* as follows: נקראו ישראל קדושים וטהורים לפי שידוע שבמן שיש הבדל בכל הדברים שהשם ברא בין אלו לבין יש הפרד בישראל לשאר האומות כמו שנאמר כי הצומח למעלה מן הדומם והב"ח למעלה מן הצומח והאדם למעלה מן האומות that is: The Israelites are called holy and pure, since it is well known that just as there is a distinction between all things which God has created, so too there is a distinction between the Israelites and the remaining peoples, just as one says that plants are to be esteemed more highly than those things which have no sensation, and that living animals surpass plants, humans surpass living animals, but the Israelites are placed above the peoples of the world. And in the 58th chapter of the little book *Pirke Rabbi Elieser* one reads: מה הכושי משונה מכל הבריות כך ישראל משונים במעשיהם הטובים מכל אומות העולם that is, Just as a Moor is distinguished from all creatures, so too are the Israelites distinguished from all the peoples of the world through their good works. How pleasing, however, their worship is to God the Lord is shown by Rabbi Joseph Albo in the 37th chapter, in the third part of his *Sepher Ikkarim*, with these words: מעט העבודה המגיע אליו מאומת ישראל יותר נחשב אצלו מהרבה מאומה אחרת או מכל האומות that is, A small service which is rendered to Him (namely, God) by the people of Israel is more precious to Him than much service from another people, or from all peoples.

They also believe that they are the cleverest and wisest people in the entire world. Thus it is stated in the book *Zeror hammor* fol. 131, col. 2, in the *Parascha Vaëthchannan*, that they (as may be seen in Exod 19:6) are a royal priesthood and a holy people; and the following passage comes after: וזה היתרון יש לישראל מכל האומות כאמרו אשריך ישראל מי כמוך עם נושע בה' כי בכל שאר האומות אם ימצא בכולם איש יחידי מסוגל בחכמה וזאת פלא אבל בישראל הוא להפך כי הם עם חכם ונבון, that is: The Israelites have this advantage over all peoples, as it is said (Deut 33:29): Happy are you, O Israel, who is like you, a people saved by the Lord. For when among all the other peoples only a single person of particular wisdom is found, it is a wonder; but among the Israelites the opposite is to be seen, for they are a wise and understanding people. On this same subject, the following is written in the third column of that same place: זה פלא גמור כי בכל שאר האומות לא נמצא בהם אלא איש פרטי וישראל גוי גדול כולם חכמים כולם נבונים וכולם יודעים את התורה באופן שמקים המצות השם קרוב אליהם ועונה אותם בתפלתם, that is: This is a

great wonder, that among all the other peoples only perhaps one particular man is found (who may be wise), whereas the Israelites, as a great people, are all wise and understanding, and all know the Law, so that God, on account of their observance of the commandments, is near to them and hears them in their prayer. Accordingly, it may be seen in the Bensh-Book fol. 38, col. 2, under the title *Seder schel Pesach*, that the Jews say of themselves: אפילו : הרי אנו ובנינו משועבדים היינו לפרעה במצרים כולנו חכמים כולנו נבונים כולנו זקנים כולנו יודעים את התורה, that is: Behold, we and our children were in bondage to Pharaoh in Egypt, although we are all wise, all understanding, all elders, and all know the Law.

Furthermore, they hold that they are God's kinsmen, concerning which, in the book *Avodah* (or *Avodas*) *hakkodesch*, in the first part, which is called *Chelek hajichud*, in the fifth chapter, fol. 11. col. 2., over the words of Deut 4:7, "Where is there so glorious a people to whom the gods draw so near?", the following is written: הוא קורבנו ואנחנו קורביו וכמו שכתוב לכמ' ישראל עם קרבו חלילה שניהיו : קרובים לשום כח או מלאך חוץ מעצם האלהות ולא שום כח או מלאך קרוב אלינו כי חלק יי עמו that is, He is our kinsman, and we are His kinsmen, just as (Ps 148:14) it is written: The children of Israel, the people that is near to Him. But far be it from us that we should be kinsmen of any power (or authority) or of any angel other than God Himself. No power (or authority) or angel is our kinsman, for (Deut 32:9 it is written) the LORD's portion is His people. Likewise, in the second part, which is called *Chelek haavoda*, in the 17th chapter, fol. 35. col. 3. of the aforementioned book *Avodath hakkodesch*, over the cited words of Deut 4:7, one reads: יש לו קורבה עמנו מצד היחס והדמיון שיש לנו עמו : that is, He has a kinship with us, in respect of the lineage and the likeness that He has with us. Indeed, they go so far as to claim that they are God's brothers, concerning which, in the *Medrasch Tillim*, fol. 49. col. 2., over the 118th Psalm, the following is read: ישראל עתידין לעמוד בדין לפני הק"בה והם מתייראין ומלאכי השרת אומרים להם אל תתייראו בן עירכם הוא שנ' הוא יבנה עירי וגלותי ישלח חזרו ואמרו אל תיראו מן הדין אין אתם מכירים אותו קורובכם הוא ונו' ושבו ואמרו להם אל תיראו מן הדין אחיכם הוא למען אחי ורעי וכבו' שהוא אביכם שנ' הלא הוא אביך : That is, The Israelites will stand in judgment before God and will be afraid, but the ministering angels will say to them: fear not, He is your fellow citizen, as (Isa 45:13) it is said: He will build my city and set my captives free. They will say again: fear not before the judgment, you do not know Him, He is your kinsman, etc. Thereafter they will speak to them once more: fear not before the judgment, He is your brother (as Ps 122:8 it is written:) For the sake of my brothers and friends. And what is more, He is your father, as (Deut 32:6) it is said: Is He not your father? And in the *Schemoth rabba*, in the 27th *Parascha*, fol. 117. col. 2., it is written: חביבים חביבים ישראל שנקראו רעים שנ' למען אחי ורעי that is, The Israelites are beloved, for they are called friends (of God), as (Ps 122:8) it is said: For the sake of my brothers and friends. Rabbi Bechai likewise writes in his commentary on the Five Books of Moses, in the Parascha Mischpatim, fol. 96. col. 4., as follows: ידוע כי ישראל נקראו רעים למקום שנ' למען אחי ורעי that is, It is known that the Israelites are called God's friends, as (Ps 122:8) it is said: For the sake of my friends and brothers.

They also claim that they are all children of kings, for in the Talmudic tractate *Shabbath*, *fol.* 67, *col.* 1, and *fol.* 128, *col.* 1, it is written: כל ישראל בני מלכים, that is, All Israelites are children of kings; which is also to be found in the book *Emek hammelech*, *fol.* 27, *col.* 3, in the 48th chapter under the title *Schâar olam hattohu*.

On account of the aforementioned conceits which they hold about themselves, they thank God every morning that He made them Jews and not heathens or Christians, and each one says: ברוך אתה יי׳ אלהינו מלך העולם שלא עשני גוי, that is, Blessed art thou, Lord our God, thou King of the world, that thou hast not made me a *Goi* or heathen. In some copies, however, it reads: שעשני ישראל, that is, Who has made me an Israelite. In others, however, one reads: שעשני יהודי, that is, Who has made me a Jew. And because they are descended from such a high lineage, no Jew may call another a servant, on pain of the ban, as can be seen in the book *Shylchan aruch*, in the section *Jóre déa*, *num.* 334, §. 40, *fol.* 306, *col.* 1, where mention is made of those who are to be placed under the ban, among whom is also included הקורא לחבירו עבד, i.e., he who calls his companion a servant; which is likewise to be found in the *Sépher chasidim*, *num.* 43, *fol.* 11, *col.* 1. They therefore wish, out of a ridiculous arrogance, not to be regarded as servants, even though they are under the yoke of other peoples; for this reason they also say every morning: ברוך אתה יי׳ אלהינו מלך העולם שלא עשני עבד, that is, Blessed art thou, Lord our God, and King of the world, who hast not made me a servant.

On the other hand, they regard Christians in a mocking and contemptuous manner as their servants, as can be seen in their *Selichóth* (or *Selichos*), where on the first day of the New Year, in the prayer that begins לעינינו עשקו *Leénénu áscheku*, they lament and quote from Lam 5:8: עבדים משלו בנו, that is, "Servants rule over us," by which are understood all those peoples under whose yoke they have been and still are, as is found in *Echa rábbathi*, fol. 309, c. 1, where one reads: עבדים משלו בנו אלו מלכיות, that is, the words "Servants rule over us" signify the kingdoms or the monarchies. And in the aforementioned *Selichóth*, they pray in a prayer that begins תא שמע מרי עלמא *Taschemá Máre alma*, under the title *Le jóm chamischi scheben rosch haschaná vejóm kippur*, as is found in all copies, in the following manner: שממית אכלה לי לגרשני וברגלה רפשה שארא ומפלי לי לעוצר ושדו לי חניא עבדא אסוסא רכיב ומרה אזיל ואיפכא מסתברא. מנייהו מלכי ואפרכי וכולא סרדא, that is: The spider (understand: Christendom, as can be seen below in Chapter 19 of this first part, at the thirty-first name they give to it) devours me in order to drive me out, and tramples the remainder underfoot; and they cast me into a press and wage war against me. The servant (that is, Esau, by whom Christians are to be understood, as can be seen in the Amsterdam German translation) rides on horseback, and his master (that is, Jacob, by whom the Jews are understood) goes on foot, whereas it ought to be the other way around. From among them come kings and great lords, and nothing but dominions. In the old *Nizzáchon*, on page 243, it is also written thus: מה שמנבחים ואומרים שאין נכון לערל וטמא לשמש ליהודים אמור להם אדרבא אם לא ישרתו ליהודים הם הוי חייבים כליה ומיתה דכתיב בישעיה הנביא קומי אורי כי בא אורך וגו׳ כי הגוי והממלכה אשר לא יעבדוך יאבדו והגוים חרוב יחרבו, that is: As for their barking and saying that it is not fitting for an uncircumcised and unclean person (understand: a Christian) to serve the Jews, say to them, on the contrary, if they do not serve the Jews, they are guilty of destruction and death, as is written in the prophet Isaiah (Isa 60:1): "Arise, be enlightened, for your light has come," etc. (and it follows there at v. 12:) "For the nations and kingdoms that will not serve you shall perish, and the nations shall be utterly laid waste." But if the name "servant" seems so contemptible to the Jews, and they do not wish to be called by that name among them, why then do they say at their Passover feast, as can be seen in the *Haggáda*, f. 20, c. 1, in the large *Tephilla*: השתא הכא לשנה הבאה בארעא דישראל: השתא עבדי לשנה הבאה בני חורין, that is: Now we are here; but in the coming year we shall be in the land of Israel. Now we are servants; but next year we shall be free.

Since they consider themselves such excellent and distinguished people in their own minds, they hold that it is a very great sin when anything is done contrary to them. Hence it is written in the book *Toledóth Jizchak*, fol. 97, col. 1, in the *Parascha Mattóth*: העומד כנגד ישראל כאומר כנגד הק"בה, that is: Whoever rises up against an Israelite (to do him harm) does as much as if he rose up against God. This is also to be found in the book *Jr gibbórim*, fol. 110, col. 3, and in the *Jalkut Schimóni* on the Five Books of Moses, numero 247, fol. 71, col. 3. And in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 81, col. 2, in the Parascha *Beschállach*, one reads: כל הקמים על ישראל כאלו הם קמים כנגד השכינה, that is: All who revolt against Israel do as much as if they revolted against the Divine Majesty. Likewise, in the book *Zerôr hammôr*, fol. 66, col. 1, in the Parascha *Schemóth*, it is written: מי שמזיק לישראל אינו יוצא לשלום, that is: Whoever causes harm to the Israelites does not come out well. And in the Talmudic tractate *Sanhédrin*, fol. 58, col. 2, one reads: גוי שהכה את ישראל חייב מיתה, that is: A *Goi* (that is, a Christian or pagan) who strikes an Israelite is guilty of death. This can also be found in the book *Jad chasaka*, in the second part, fol. 43, col. 1, in the fifth chapter, § 3, under the title *Hilchóth chóbhel umássik*. And immediately following in the aforementioned tractate *Sanhédrin*, fol. 58, col. 2: הסטור לועו של ישראל כאלו סוטר לועו של שכינה, that is: Whoever gives an Israelite a slap on the cheek (or a box on the ear) does as much as if he gave the Divine Majesty a slap on the cheek.

Furthermore, it is taught in the aforementioned tractate *Sanhédrin*, *fol.* 37. *col.* 1: כל המאבד נפש אחת מישראל מעלה עליו הכתוב כאלו אבד עולם מלא וכל המקיים נפש אחת מישראל מעלה עליו הכתוב כאלו קיים עולם מלא that is: anyone who kills a soul of *Israel*, it is reckoned by Scripture as though he had destroyed a full world; but anyone who preserves an *Israelite* soul, it is received by Scripture as though he had preserved a full world. This is also found in the *Jalkut Schimóni* on the Five Books of Moses, *fol.* 4. *col.* 4, and in the *Medrasch Mischle*, *fol.* 65. *col.* 3, as well as in the book *Pirke Rabbi Elieser*, in the 48th chapter. And in the book *Avodáth hakkódesch*, in the second part, which is called *Chelek haavóda*, in the 34th chapter, *fol.* 49. *col.* 2, it is taught: המקיים נפש מישראל כאלו קיים כל התורה : that is, whoever preserves an *Israelite* soul does as much as if he had kept the entire Law. In the book *Pesíkta sotárta*, *fol.* 44. *col.* 4, in the Parashah *Behaalotechá*, the following is also read: כל מי ששונא ישראל כאלו שונא למי שאמר והיה העולם וגו' וכל העוזר לישראל כאלו עזר למי שאמר והיה העולם : that is, anyone who hates an *Israelite* does as much as if he hated the one who spoke and the world came into being (that is, God), *etc.* And anyone who helps an *Israelite* does as much as if he helped the one who spoke and the world came into being. And this is also found in part in the aforementioned *Jalkut Schimóni* on the Five Books of Moses, *fol.* 219. *col.* 1. *num.* 730.

They further teach that it is impossible for them to be mingled among other peoples, concerning which the book *Avodáth hakkódesch*, *fol.* 20. *col.* 1, in the 20th

chapter of the first part, which is called *Chelek haijichud*, where it is written: אי אפשר לישראל לצאת מרשותו של הק"בה ולהתערב בשאר האומות לפי ששמו של הק"בה משותף בהם ואין עמו אל נכר גם הם לא יתערבו באומות הבאים מכח אל נכר: that is, It is impossible that the Israelites should go out from under the power of the holy and blessed God and be mingled among the remaining peoples, since the name of God is attributed to them and no foreign god is with Him. Likewise, they cannot be mingled among the peoples who descend from the power of the foreign god (that is, the devil, who is called the foreign god). This, however, is untrue, for history testifies that many Jews have accepted the Christian faith

and have thus been mingled among the people of the Christians, as can be seen in the little book *Schévet Jehûda*, fol. 62, col. 1.

It is also read in the Talmudic tractate *Avóda sára*, fol. 4, col. 1, that God does not become angry with them, where the words read as follows: רבי חמא בר חנינא רמי כתיב חמה אין לי וכתיב נוקם יי׳ ובעל חמה לא קשיא כאן בישראל כאן באומות העולם: that is, Rabbi Chama, the son of Channina, raises an objection (and says): It is written (Isa 27:4): Wrath is not in me; and (Nah 1:2) it is written: The Lord is a avenger and is wrathful. This objection is not weighty, for the former (namely, that there is no wrath in God) is to be understood of the Israelites, but the latter (that He is wrathful) is to be understood of the peoples of the world.

They also believe that they alone belong to God the Lord, while the remaining nations are the devil's portion, concerning which in the book *Ir gibbórim* fol. 90. col. 2. numero 30., on the words of Lev 16:18, "And Aaron shall cast lots over two goats, one lot for the Lord, and the other for *Azazel*," the following is written: רמז לישראל שנמשלו לשעיר עזים שנ׳ שערך כעדר העזים והאומות אף הם נמשלו לשעיר שנ׳ והצפיר השעיר מלך יון וגו׳ לפיכך נתן גורל אחד ליי׳ היינו ישראל שיעלו על גורלו של הק״בה שנ׳ כי חלק יי׳ עמו וכתיב יי׳ מנת חלקי וכוסי אתה תומיך גורלי. וגורל אחד לעזאזל היינו האומות עע״א שעליהם אמר דוד חללים שוכבי קבר אשר לא זכרתם המה מידך נגזרו: that is, this is an allusion to the Israelites, who are compared to a he-goat, as it is said (Song 4:1): "Your hair is like a flock of goats." The nations, however, are also compared to a goat, as it is said (Dan 8:21): "And the he-goat is the king of Greece," etc. Therefore he (namely Aaron) gave one lot to the Lord, which represented the Israelites, who fell to the holy and blessed God as His lot, as it is said (Deut 32:9): "For the Lord's portion is His people." And it is written (Ps 16:5): "The Lord is my good and my portion; You uphold my allotted inheritance." The other lot, however, he gave to *Azazel* (that is, as the Jews understand it, to the chief devil *Sammaël*, who, as may be seen in Rabbi Lipmann's *Sepher Nizzáchon*, num. 87, is also said to be called *Azazel*), which represents the idolatrous nations, of whom David said (Ps 88:6): "Like the slain who lie in the grave, of whom You think no more, and who are cut off from Your hand." More on this, however, is to be found below in the 18th chapter of this first part.

Based on the above, they imagine that their prayers are very pleasing to God the Lord, concerning which one reads in the *Jalkut chádasch fol. 122. col. 2. numero 30.* under the title *Mila* as follows: ישראל שהם נימולים תפלתן נכנסת לפני הק״בה כריח ניחוח שנאמר ואנחנו נברך יה מעתה ועד עולם הללוי׳ : that is, the prayer of the Israelites who are circumcised enters before God like a sweet fragrance, as it is said (Ps 115:18): "But we will bless the Lord, from this time forth and forevermore." They also believe that a crown is woven from those same prayers, concerning which it is written in *Schemóth rábba, fol. 113. col. 1.* in the twenty-first *Parascha* as follows: אמר רבי פנחס בשם רבי מאיר ורבי ירמיה בשם רבי חייא בר אבא בשעה שישראל מתפללין אין אתה מוצא שכולן מתפללין כאחד אלא כל כנסיה וכנסיה מתפללת בפני עצמה הכנסת הזו תחלה ואחר כך הכנסת האחרת ומאחר שכל הכנסת גומרת כל התפלות המלאך הממונה על התפלות נוטל כל התפלות שהתפללו בכל הכנסיות כולן ועושה אותן עטרות ונותן בראשו של הק״בה שנ׳ עדיך כל בשר יבאו ואין עדיך אלא עטרה שנ׳ כי כלם כעדי תלבשי וכן הוא אומר ישראל אשר בך אתפאר שהק״בה מתעטר בתפלותיהן של ישראל שנ׳ ועטרת תפארת בראשך : that is, Rabbi *Pinchas* said in the name of Rabbi *Meïr*, and Rabbi *Jeremias* in the name of Rabbi *Chija*, the son of *Abba*: When the Israelites pray, you will not find that they all pray at the same time; rather, each individual congregation prays separately, this congregation first, and then another. And when each congregation has finished all its prayers, the angel who is appointed

over all prayers takes all the prayers that they have prayed in each and every congregation, makes crowns out of them, and places them upon God's head, as it is said (Ps 65:3): עדיך כל בשר יבאו *Adécha colbäsar jafóu*, that is, "with your adornment" (as it is erroneously understood, since *adécha* here means: "to you") "all flesh comes"; and here *adécha* means nothing other than a crown (because עדי *adi* means an adornment or ornament, as it is said (Isa 49:18): "You shall be clothed with all of these as with an *adi*, that is, as an ornament"). And thus He says (namely God (Isa 49:3)): "Israel, through whom I am glorified," since the holy blessed God is crowned with the prayers of the Israelites, as it is said (Ezek 16:12): "And a crown of glory upon the head." The very same thing also appears in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, *fol. 54. col. 1.* in the Parascha *Vajera*, as well as in the book *Toledoth Jizchak fol. 17. col. 1.* in the Parascha *Bereschith*, though with some variation.

What the name of that angel is who makes these crowns can be seen from the aforementioned commentary of Rabbi *Menachem* of *Recanati, fol. 148. col. 2.* in the Parascha *Kedoshim*, where one reads as follows: כל המלובש שעטנז בתפלתו סנדלפון המלאך הקושר כתרים להק"בה מתפלתן של ישראל אינו מקבל תפלתו עם שאר התפלות, that is: Whoever is clothed in mixed fabric (such as wool and linen, of which Lev 19:19 speaks) during his prayer, his prayer is not accepted by the angel *Sandalfon*, who binds crowns together for the Holy and Blessed God from the prayers of the Israelites, along with the other prayers, because that person is regarded by him as equal to an idolatrous priest who gives strength to the unclean spirit. Concerning this angel, however, and the crowns which he makes from the prayers of the Jews and places upon God, more is to be found below in the 7th chapter of the 2nd part of this book.

But if the prayer of the Jews were so pleasing to God the Lord, and they were such holy and righteous people as they imagine themselves to be, then He would also hear them; for it is written (Ps 34:18): When they (namely the righteous) cry out, the Lord hears them and delivers them from all their distress. That He does not hear them, however, occurs, in their opinion, for this reason: because they no longer know the *Schem hammphorasch*; for in the *Jalkut Schimoni* on the Psalms, fol. 119, col. 1, numero 843, on Psalm 91, it is written thus: מפני מה ישראל מתפללין בעולם הזה ואינון נענין. על ידי שאינם יודעין שם המפורש אבל לעתיד לבוא הק"בה מודיעם שנאמר לכן ידע עמי שמי באותה שעה הם מתפללין ונענין שנאמר יקראני ואענהו וגו' that is: Why do the Israelites pray in this world and yet are not heard? Because they do not know the *Schem hammphorasch*. But in the future, the holy blessed God will make it known to them, as it is said (Isa 52:6): Therefore my people shall know my name. Then they will pray and be heard, as it is said (Ps 91:15): He will call upon me, and I will answer him, etc. So also in the *Medrasch Tillim*, fol. 40, col. 4, and fol. 41, col. 1, on Psalm 91, the following is read concerning this: אמר רבי יהושע בן לוי בשם רבי פינחס בן יאיר מפני מה מתפללין ישראל בעולם הזה ואינן נענין על ידי שאינן יודעין בשם המפורש אבל לעתיד לבוא הקדוש ברוך הוא מודיען כטו שנאמר לכן ידע עמי שמי באותה שעה הם מתפללין ונענין שנאמר יקראני ואענהו that is: Rabbi *Jehoscha*, son of *Levi*, said in the name of Rabbi *Pinchas*, son of *Jair*: Why do the Israelites pray in this world (that is, at this time) and are not heard? Because they do not know the *Schem-hammophoraschi*. But in the future, the holy blessed God will make it known to them, for it is said (Isa 52:6): Therefore my people shall know my name. At that same time they will pray and be heard, for it is said (Ps 91:15): He will call upon me, and I will answer him.

In Rabbi *Menachem* of *Recanati*'s commentary on the Five Books of Moses, at fol. 64, col. 4, and fol. 65, col. 1, in the Parashah *Vayishlach Yaakov*, a different reason is put forward for why the prayers of the Jews are not heard by God in the present day, and the words there read as follows: דע והבן כי כפי הכונה והמקום אשר הבקשה נאצלת משם תהיה כוונה המתפלל כמו שאמרו רבותינו זכרונם לברכה מפני מה אין ישראל נענין לפי שאינן יודעין להתפלל בשם ופירש החכם רבי עזרא ז"ל והוא הנכון בשם הראוי לאותו ענין ושלא תהא המחשבה זרה מייחור הכל. והבן זה מאוד כי יש בכל ענין שם שמורה עליו. יש ממונה על הסליחה והתפלה והרחמים יש על הדמעה , יש על הפגעים והצרות, יש על שאלת בנים, יש על המזונות, יש על הגבורה, יש על החכד, ואם אין אדם יודע לכוון בתפלתו באותו השם הממונה על מה שצריך לו, מי גרם לו שלא יפיק רצונו סכלותו ומיעוט השגתו וחושב בדעתו מחשבה רעה שהשם והעלה מנע ממנו חפצו ורצונו ואינו אלא סכלותו כענין שנאמר אולת אדם תסלף דרכו וגומר. וחטאומיכם מנעו הטוב מכם. אמנם פשיטה בק' בהן ובשמותיהן ויצטרך לבקש לפני השם בקשה או שאלה וישים דעתו וכוונתו אל השם הממונה על שאלתו. לא די שיפיק חפצו ורצונו אלא שיהיה אהוב למעלה ונחמר למטר'. משל לאוצר מלא כל טוב שיש בו כמה חדרים כל חדר מיוחד לדבר אחד- בחדר זה מאכל, בזה זהב, בזה מרגליות, בזה מלבוש, כשאדם צריך לאכול ואינו יודע החדר שהמאכל בו איפשר שימות ברעב והחדרים מלאים כל טוב לא מפני שמנעו ממנו בקשתו אלא שאינו יודע באי זה הוא חדר הצריך לו: that is, Know and understand that the devotion (or the intention) of the one praying must be directed according to the petition and the place from which the petition receives its *influx* (or from which what is prayed for is granted), just as our Rabbis, of blessed memory, have said: Why are the Israelites not heard (in their prayer)? Because they do not know how to pray by the Name. The wise Rabbi (*Aben*) *Ezra*, of blessed memory, has explained this, as is correct, that it is to be understood as referring to that Name which is suited to the particular matter (that is desired), and that one's thoughts must not deviate from the unification of all (that belongs thereto). Mark this well, therefore, that in every matter there is a Name which gives information concerning it. One is appointed (or set) over forgiveness, and over prayer, and over mercy; another over tears; another over accidents and distresses; another over the desire for children; another over food; another over power (or strength); another over goodness; and when a person does not know how, in his prayer, to direct his attention to that Name which is appointed over that which he needs, who then is to blame that he does not obtain his will? His foolishness and his limited capacity (are to blame). Yet he harbors wicked thoughts in his mind, that the praised God has denied him his desire and his will, when he ought rather to attribute it to his own foolishness; for it is said (Prov 19:3): The foolishness of a man perverts his way, etc. (And it is written in Jer 5:25:) And your sins turn away the good from you. But when someone is well versed in this matter and properly understands the Names, and has need to ask and petition God for something, and directs his mind and his devotion to that Name which is set (and appointed) over his petition (and that for which he makes supplication), he not only obtains his will and his desire, but is also beloved above (in heaven) and pleasing below (on earth). The matter is comparable to a treasury which is full of all manner of good things and has many chambers, each of which is dedicated to a particular thing. In this chamber there is food; in that one drink; in that one gold; in this one there are pearls; in that one clothing. Now if a person has need to eat and does not know the chamber in which the food is, he may well die of hunger, even though the chambers are full of good things: not because his petition should have been refused him, but because he does not know in which chamber the thing is that he requires. These are the words of the aforementioned Rabbi *Menachem*.

Since the Jews, by their own admission, are not heard by God, there is a great lamentation about this in the Talmudic tractate *Berachóth*, *fol.* 20, *col.* 1, in these words: אנו קא מצערנין נפשין ומצווח קא

צווחין ולית דמשגח בן that is, We torment ourselves and cry out continually (to God), but there is no one who takes heed of us. So too it stands in the Talmudic tractate *Berachóth*, *fol.* 32, *col.* 2: מיום שחרב בית המקדש נפסקה חומת ברזל בין ישראל לאביהם שבשמים שנ' ואתה בן אדם קח לך מחבת ברזל ונתת אותה קיר קיר ברזל ביננו ובין העיר that is, From the day on which the Temple was destroyed, an iron wall was set between Israel and their Father who is in heaven (by which they are separated from one another), as it is said (Ezek 4:1, 3): And you, son of man, take an iron pan and set it as an iron wall between yourself and the city.

Since this passage deals with the prayer practices of the Jews, I must also explain the reason why they customarily turn their faces toward Jerusalem when they perform their prayers. In the book *Schâare Zédek fol. 22. col. 1.* it is written on this matter as follows: אין תפלת התוחה לארץ עולה למעלה דרך ישר עד שהולכת לארץ ישראל ומשם לירושלים ומשם לבית המקדש כמו שכתוב בתפלת שלמה ע"ה וכשמגעת לבית המקדש אז היא עולה למעלה לפיכך ישראל שהם בגלות הם מתפללים סביבות ירושלים בארבע כנפות הארץ ירושלים באמצע לפיכך כל אותן שבגלות לקצת מערב יתפללו כלפי מזרח וכן אותן שבצד מזרח יתפללו למערב וכן אותן שבצד צפון יתהפכו פניהם ויתפללו לדרום נמצאו כל ישראל משלחים תפילתם לירושלים ולבית המקדש כי משם תפילות עולות להשם יתברך that is: the prayer which is offered outside the land (of *Israel*) does not ascend by the straight path until it has passed into the land of *Israel* (or the Promised Land), and from there to *Jerusalem*, and from there into the Temple, as is written in the prayer of *Solomon*, upon whom be peace (1 Kgs 8:30); and when it arrives at the Temple, then it ascends. For this reason, the *Israelites* who are *in exilio*, or in misery, pray facing *Jerusalem* from all around, from the four corners of the earth, with *Jerusalem* in the middle. Therefore, all those who dwell in misery toward the west pray toward the east; and likewise those who dwell toward the east pray toward the west; and in the same manner those who reside toward the north turn their faces toward the south; so it is found that all *Israelites* direct their prayer toward *Jerusalem* and into the Temple, since from there the prayers ascend to the blessed GOD.

The Jews are also accustomed, when they read or pray, to sway from one side to the other. As to why this occurs, I find two different opinions on the matter. The first is found in the second part of the book *Cosri, numer. 79.* and *80. p. 141.* and *142.* in these words: אמר הכוזרי אשאל אותך התוע' למה מתנענעים היהודים בקריאת העברית. אמר החבר אמרו כי בעבור העיר החום הטבעי ואינני סבור שהוא אלא מצד הענין שאנחנו בו מפני שהיו יכולים לקרוא רבים מהם כאחד היו יכול שיחבצו בהם עשרה או יותר על ספר אחד ובעבור זה היו ספרינו גדולים ויצטח כל אחד מהעשרה שיטה בכל עת לעיין התיבה וישוב הודו נטה ושב תמיד מפני אקוספו עוד ספר בארץ ויהיה זה הסבה הראשונה. ואחר כן שב מנהג מפני ההסתכלות והראות בנדחק תמיד ולהתמזג למי שרואים אותם כאשר הוא טבעי במי אדם. וכל אחד וכל אחד קורא כל אחד בספרו ומקרבו אל עיניו או יקרב הוא אליו כפי רצונו מבלי שיצר עליו חבירו ואיננו צריך שיטה וישוב; that is: *The Cosri* said (to the Jewish Rabbi): I ask you, are you also aware of why the Jews sway when they read Hebrew? The Jewish master, or *Rabbi*, answered: it is said that this occurs in order to stir up the natural heat; I, however, hold that it occurs solely on account of the matter we are discussing. For since many of them were able to read at the same time (from one book), it could happen that ten or more gathered around a single book; for this reason our books were also large, and each one of the ten had need at all times to lean forward to see the words and then to go back again (to make room for others), so that he was constantly obliged to bend and draw back, since the book lay upon the ground, and this was the first cause. After this, on account of the leaning in, since they were constantly in motion, a habit arose from it, so that one conformed oneself to those whom one saw doing likewise, as is natural among human beings. Among other

peoples, however, each person reads from his own book and holds it close to his eyes, or he draws near to it as he pleases, so that no one is a burden (or hindrance) to him, and he has no need to lean forward and draw back.

The second opinion is found in the *Jalkut chadasch*, where at *fol. 105. col. 4. numero 24.* under the title *Jisrael* the following is written: למה ישראל פעמים לומדים מתנועעים ואומות העולם אינם מתנועעים לפי שנשמותיהם של ישראל הן מאור של מעלה דכתיב נר יי׳ נשמת אדם והנר הנר טבעו תמיד שהוא מרחף ומתנועע סביב הפתילה ואינו נח לעולם כך ישראל שנשמותיהם נאצלה חצובה בנר יי׳ של מעלה לכך אינם מתנועעים תמיד that is: Why do the Israelites move when they study, and the peoples of the world do not move? Because the souls of the Israelites come from the upper light, as it is written (Prov 20:27): The soul of man is a light of the Lord; and behold, the nature of light is always such that it hovers around the wick and moves, and never stands still; thus the Israelites also move, whose souls come from the highest light of the Lord and cling to it continually when they study in the light of the Law; but the peoples of the world, whose souls do not come from the light of the Lord, do not move. Concerning this, there is also something written in the book *Zeror hammor fol.* 78. *col.* 4. in the Parascha *Vajischma Jethro*, as follows: בענין התנענוע יורה על מעלת ישראל כי הם באו מכח האש וכתיב נר אלהים נשמת אדם ואור הנר לעולם הוא מתנענע ועולה וכן ישראל מכח האש מתנועעים דכתיב המזכירים את יי׳ אל דמי לכם וכתיב אלהים אל דמי לך. אבל אומות העולם הם רועכים ודוממים כמו העצם שהוא באש שעומד ואינו מתנענע. That is: As regards the movement, it indicates the excellence of the Israelites, for they come from the power of fire; and it is written (Prov 20:27): The soul of man is a light of God. The flame of a light moves continually and rises upward; thus the Israelites also move by the power of fire, as it is written (Isa 62:6): You who make mention of the Lord, you shall not stand still (as it is understood here, though it actually means: you shall not be silent). So also it is written (Ps 83:2): O God, do not stand still (or: do not be silent). But the peoples of the world are extinguished and stand still, like a bone that lies in the fire, remaining motionless and not stirring. This, however, has remained with the Israelites from the time when the Law was given, as it is written (Exod 20:18): And the people saw it and moved. Concerning all of the above, something may also be read in the book *Nischmath chajim*, *fol.* 96. *col.* 2. and *fol.* 97. *col.* 1. in the first chapter of the third part.

Returning now to their claim of precedence over other peoples, which they believe themselves to possess: they hold that God proceeds with His judgment far more leniently toward them than toward other peoples. On this subject, the following is read in the *Jalkut Schimoni* on the Five Books of Moses, *fol.* 308, *col.* 3, *numero* 946, in the Parascha *Haasinu*: כשהק"בה דן את האומות שמחה היא לפניו שנ' כי ידין עמו: כשהמקום דן את ישראל כביכול תהיה והוא לפניו שנאמר ועל עבדיו יתנחם ואין נחמה אלא דהויי: that is, when the holy and blessed God judges the peoples, it is a joy to Him, as it is said (Deut 32:36 and Ps 135:14): "For He will judge His people." But when God judges the Israelites, He repents of it, as it were, as it is said (in the aforementioned passage, Deut 32:36): "And He will relent concerning His servants," for the word *nechama* means nothing other than repentance. And in the *Medrasch Tillim*, *fol.* 10, *col.* 2, the following is written concerning the ninth Psalm: אמר רבי לוי בשעה שהק"בה דן את האומות הוא דן אותם בלילה בשעה שהם ישנים מן העבירות ובשעה שהוא דן את ישראל הוא דן אותם בשעה שעוסקין בתורה: that is, Rabbi Levi has said: when the holy and blessed God judges the peoples, He judges them at night, when they are asleep from their sins; but when He judges the Israelites, He judges them while they are engaged in studying the Law. Likewise, in *Bereschîth rábba*, *fol.* 74, *col.* 2, in the eighty-second Parascha, the following is written: בשעה שהק״בה דן את ישראל דן אותן מעומד מקצר בדין

ומפשר בדין אבל כשהוא דן את העכו״ם דן מיושב מדקדק בדין ומאריך בדין. That is: at the time when the holy and blessed God judges the Israelites, He judges them standing, and makes the judgment brief and lenient. But when He judges the idolaters, He judges them sitting, examines the matter closely, and proceeds at length with it.

They also hold that God provides for the Jews in a more direct manner, but for other nations in a more mediated manner, concerning which the book *Maschmia jeschúa fol. 25. col. 2.* teaches as follows: האל משגיח בכל האומות על ידי אמצעיים ומשגיח בישראל בעצמו מבלי אמצעי ולכן נקרא בערך העמים אלהי האלהים כי הוא אלהי המנהיגים אותם that is, GOD provides for all nations through intermediaries, but He provides for the *Israelites* without an intermediary; therefore He is called, with respect to the nations, a God of gods, because He is a God over the gods who govern them.

Indeed, in the book *Schīr haschīrîm rábba*, it is taught at fol. 273, col. 3, that God pays attention only to the Jews and cares for them, but regards the nations as nothing at all, where the words read as follows: כשם שאין בעל הבית משגיח לא על משפלות של תבן ולא על משפלות של תבן ולא על הקש ולא על המוץ למה שאין נחשבים לכלום כך אין הק״בה משגיח על עכ״ם למה שאינן כלום שנ׳ כל הגוים כאין נגדו וגו׳ ועל מי הוא משגיח על ישראל שנ׳ כי תשא את ראש בני ישראל וגו׳ שאו את ראש כל עדת בני ישראל that is: Just as a householder pays no attention to the baskets into which one puts dung and straw, nor to the stubble or chaff, because they are worth nothing, so too does the Holy and Blessed God pay no attention to the idolaters, because they are nothing, as it is said (Isa 40:17): All the heathen are before Him as nothing, etc. Whom then does He regard: the *Israelites*, as it is said (Exod 30:12): When you count the heads of the children of *Israel*, etc., and (Num 1:2): Take the sum of the whole congregation of the children of *Israel*. And in the book *Cad hakkémach*, at fol. 46, col. 1, on the words of Isa 40:15, "Behold, the heathen are counted as a drop from the bucket, and as a small dust that remains in the balance," it is taught thus: כל האומות אין נחשבין כלום לפני ישראל כשם שאין הטיפה נחשבת כלום כשנפלה מן הדלי ובעל הדלי לא יחשוב אותה כלל כי מי הדלי הם עיקר וגו׳ that is: All nations are counted as nothing in comparison to the *Israelites*, just as a drop is counted as nothing when it falls from the bucket, which the one to whom the bucket belongs disregards entirely, since the water in the bucket is the principal thing, etc. Something similar is also to be found in the book *Maschmía jeschúa*, fol. 21, col. 1. So too is it found in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol.

154. col. 4. in the Parashah *Bammidbar*, on the words of *Song 2:4*, "He brought me into the wine cellar," it is written thus: למי הדבר דומה למלך שהיה לו אוצר מלא יין נכנס לבדוקן מצאו כולו חמיץ בא לצאת מתוך האוצר מצא שם חבית אחת של יין טוב אמר חבית זו חביבה עלי מן האוצר כך להק״בה שבעים אומות ומכולן לא מצא הנאה אלא מישראל יין בגימטריא שבעים כמספר שבעים אומות: that is, to what is the matter to be compared: to a wealthy man who had a cellar full of wine, and when he went in to taste it, he found that it had all turned to vinegar. But when he went back out of the cellar, he found a barrel of good wine, and said: this barrel is dearer to me than the entire stock. Just so, God has the seventy nations; but from all of them He finds no benefit except from the Israelites. The word יין *Jajin* (which means wine) yields seventy through *Gematria*, corresponding to the number of the seventy nations. The very same is also to be found in the *Jalkut Schimoni* on the Five Books of Moses, fol. 202. col. 1.

They also compare themselves to fire, and the nations to thorns and thistles, concerning which it is written in the 40th chapter of the book *Pirke Rabbi Eliezer* as follows: למה הראה הק״בה למשה האש

מתוך הסנה אלא האש אלו ישראל שנמשלו לאש שנ' והיה בית יעקב אש והסנה אלו אומות העולם שנמשלו כקוצים וכדרדרים וגו' that is, Why did God show Moses the fire from within the bush (as is to be read in *Exod 3:2*): (It happened) because the fire signifies the Israelites, who are compared to fire, as it is said (*Obad 1:18*): And the house of Jacob shall become a fire. But the bush signifies the nations of the world, who are likened to thorns and thistles. Likewise, the nations that are outside of Judaism are also compared to thorns and thistles in the *Baal Turim* on *Gen 3:18*, as well as in the 40th chapter of *Rabbi Eliezer*. But let this be enough on the Jews' vain boastfulness and their conceit founded upon nothing whatsoever.

Chapter XV.

In which it is shown how the Jews hate and despise all peoples of the world, but especially the Christians, and what hypocrites they are.

Rabbi Bechai writes in his book *Cad hakkemach* fol. 17. col. 2. as follows: מי שיש בו יראת השם יתעלה ישנא איש רע וגו' כי כיון שהוא איש רע מצוה לשנאתו וכן אמר דור עליו השלום הלא משנאיך י' אשנא וגו' וחסד לאמים ע"ג עובדי תורה תורה ויהללו רשע ושומרי תורה יתגרו בם כי הצדיק והרשע שני הפכים הם זה שונא לזה כי כל מין אוהב את מינו ושונא את הפכו: that is, he who fears the praiseworthy God hates a wicked man, *etc.* For since that man is a wicked man, it is commanded to hate him. Thus also David, upon whom be peace (Ps 139:21), said: Do I not hate, O Lord, those who hate You? And Solomon, upon whom be peace (Prov 28:4), likewise said: Those who forsake the law praise the wicked; but those who keep it resist them. For the righteous and the wicked are two contrary things that hate one another, since every kind loves its own kind and hates that which is contrary to it. From these words we see that the Jews are commanded to hate wicked and godless people. Since they now regard all the peoples of the world as wicked and profligate persons, as will be demonstrated in what follows, it is no wonder that they hate them all collectively.

Abarbenel also teaches in his book *Rosch amana fol.* 5. *col.* 1., after he has set forth the thirteen articles of the Jewish faith, the following: אם לא יאמין האדם אלה העקרים כולם כראוי כבר יצא מן הכלל וכפר בעקר ונקרא מין ואפיקורוס וקוצץ בנטיעה וחייב אדם לשנאתו וראוי למאוס בו ולאבדו ועליו נאמר הלא משנאיך ה' אשנא that is: When a person does not believe all these articles as is proper, he has already departed from the community (of the *Israelites*) and denies the foundation (of the faith), and is called a heretic and *Epicurean*, as well as a cutter of the plantings (the meaning of which can be seen in the aforementioned Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol.* 12. *col.* 1.). One is also obligated to hate such a person, and it is fitting that one despise him and cast him into ruin; and of such a one it is also said (Ps 139:21): "Do I not hate, O Lord, those who hate You?" This also stands in the aforementioned book *Rosch amana, fol.* 9. *col.* 1. And it is evident from this that the Jews are obligated to regard those who do not accept their thirteen articles of faith as heretics and to hate them.

Furthermore, in the Talmudic tractate *Schabbath, fol.* 89. *col.* 1., the following is read: מאי הר סיני הר שירדה שנאה לאומות העולם עליו that is, What does *Har Sinai* mean, that is, the mountain *Sinai*? (it means) a mountain upon which *Sina*, that is, hatred toward the nations of the world, came down. This is also to be found in the book *Avodath hakkodesch fol.* 91. *col.* 2. in the 34th chapter of the third part, and in the book *Reschith chochma, fol.* 412. in the 16th chapter under the title *Or olam*,

as well as in the *Jalkut Schimoni* on the Five Books of Moses, *fol.* 80. *col.* 1. *numero* 284. From all of this it may be reasonably concluded that the Jews hate all nations; hence it also comes about that, out of such hatred, to which they are raised and trained from their youth, they speak all manner of evil of those nations and despise, mock, and hold them in contempt in every possible way.

They teach that non-Jews are not to be regarded as human beings, and the words of Ezek 34:31, "You now, my sheep of my pasture, you are *adam*, that is, human beings," are interpreted in the book *Zerôr hammôr, fol. 2. col. 4.*, in the Parashah *Bereschith*, as follows: אתם קרויין אדם ואין אומות העולם קרויין אדם that is, You (Israelites) are called *adam*, that is, human beings, but the peoples of the world are not called *adam*, that is, human beings. This is also to be found in the great *Jalkut Rubéni, fol. 150. col. 4.*, in the Parashah *Chykkáth*; and in the book *Béer haggôla fol. 10. col. 3.* And in the book *Emek hammelech* it is written on *fol. 67. col. 4.* as follows: אתם קרויים אדם ואין אומות העולם קרויים אדם א"עפי שהם מצד הגוף ומצד הרע של אדם הראשון שקבל זוהמא מהנחש לו ולעזרינו אחריו עד יערה עלינו ממרום רוח לנחמנו אין להם חלק בנשמת אדם הראשון הכלולת נשמת כל ישראל that is, You are called *adam*, that is, human beings, but the peoples of the world are not called human beings, although they descend from the side of the body and of the evil of the first man, who received the impurity from the serpent for himself and for his seed after him, until (God) shall pour out upon us from on high the Spirit to comfort us; and they have no share in the soul of the first man, which comprehends within itself all Israelite souls. So too it stands in the great *Jalkut Rubéni*, in the Parashah *Lech lechá fol. 39. v. 2.*: מי שאינו נימול ואינו שומר את השבת אינו נקרא אדם that is, One who is not circumcised and does not observe the Sabbath is not called a human being.

The reason why they do not regard the latter as human beings consists in this: because they believe that only the pure and holy souls, which are to be found, according to their erroneous opinion, among themselves alone, are called *adam*, that is, human beings, as can be read in the commentary of *Rabbi Menachem of Recanati* on the Five Books of Moses, *fol. 14. col. 1.*, in the *Parascha Bereschith*, where the following is taught: לפי כוונת רבותינו ז"ל שם אדם הנעשה בצלם אלהים לא נאמר על הגוף הבא מטפה סרוחה כי הגוף נקרא בשר אדם וגו' ואם העור והבשר הוא מלבוש על כן רוח הפנימי הוא הנקרא אדם ולא העור והבשר, that is: According to the opinion of our Rabbis, of blessed memory, the name *adam*, that is, human being, which is made in the image of God, is not said of the body, which comes from a putrid drop (of seed); for the body is called the flesh of the human being, *&c.* Now since the skin and the flesh are a garment (with which the soul is clothed), the inward spirit, and not the skin and the flesh, is called *adam*, that is, human being. Upon this there follows in the same place, from the *Zohar*: אתם אדם ושאר עממי' לאו אינון אדם דוחא דסטר קדשא איקרי אדם גופא דיליה לבושה דאדם ועל דא עור ובשר חלבישני. בשרא לבושא דאדם איהו ובכל אתר כתיב בשר אדם אדם לגו בשרא לבושא דאדם הגה לך בביאור כי שם אדם נופל על הצורה לא על החומר ועל כן אין אומות העולם קרויין אדם כי נשמתם מצד הטומאה אמנם ישראל שנשמתם מרוח קדשו שנ' ממני פריך נמצא ופריו מתוק לחכי שהרמז בו לאילן הנקרא כל שמשם פורחות הנשמות הנקראים אדם והם בצלם אלהים, that is: You (*Israelites*) are human beings, but the remaining peoples are not human beings. The spirit of the side of holiness is called human being, but his body is the garment of the human being; of this (it is written, Job 10:11:) Thou hast clothed me with skin and flesh. The flesh is the garment of the human being, and in every place where it is written "the flesh of the human being," it is to be understood with reference to the inward human being, while the flesh is the garment of the human being. See, here you have it plainly, that the name "human being" belongs to the form and not to the matter; therefore the peoples of the world are not called human beings, because their

souls derive from the unclean spirit; rather, the Israelites alone are so called, whose souls derive from His (namely God's) holy spirit, as it is said (Hos 14:9): From me your fruit is found. (And it is read in Song 2:3:) And his fruit is sweet to my palate; whereby reference is made to the tree called *Col*, from which the souls that are called *adam* and are in the image of God take flight. The very same thing also stands at *fol. 137. col. 1.* in the *Parascha Schemini* in the aforementioned Rabbi Menachem's commentary, as well as in the book *Avodath hakkodesh fol. 84. col. 1.* in the 25th chapter of the third part, and in the book *Maarecheth haelahuth fol. 179. col. 1.* Rabbi *Bechai* also writes in his commentary on the Five Books of Moses, *fol. 27. col. 2.*, in the *Parascha Vajera*, as follows: כבר דעת כי הנפש היא נקראת אדם לא הגוף כי הגוף איננו אלא מלבוש הנפש, that is: It is already well known to you that the soul is called *adam*, that is, the human being, and not the body; for the body is nothing but a garment of the soul. With this Rabbi *Meir* also agrees in his book *Avodath hakkodesh, fol. 40. col. 1.*, in the 20th chapter of the second part, as does Rabbi *Menasseh ben Israel* in the book *Nishmath chajim fol. 69. col. 1. 2.*, in the 14th chapter of the second part. The same is also read in the *Jalkut chadash fol. 154. col. 2. num. 12.*, under the title *Neschamoth*.

The Jews, however, err greatly in this matter, in that they teach that the word *adám*, that is, "man," is to be understood as referring only to the soul; for *adám* derives from *adamá*, which means "earth," and man is called *adám* in the Hebrew language because he was created from the earth, as *Rabbi Salomon ben Mélech* himself teaches in his book *Michlál jóphi fol. 5. col. 2.* on the words of Gen 5:2, **"And He called their name adám, i.e., man,"** where he writes: נקרא כן על שם האדמה אשר לוקח משם, that is, He (namely the *adám*, that is, man) was thus named on account of the *adamá*, that is, the earth, from which he was taken. Likewise it stands in *Bereschíth rábba fol. 17. col. 1.* in the 17th *Párascha*, that Adam gave all things their names, and when God had asked him what his own name was, he answered: אני נאה להקרא אדם שנבראתי מן האדמה, that is, It is altogether fitting that I be called Adam, since I was created from the *adamá*, that is, the earth. The soul therefore cannot be called *adám*, that is, "man," by itself alone; rather, this name properly belongs to the body, on account of the matter from which it was created; yet the whole man, who consists of body and soul, and indeed especially on account of the earthly body, is called by this name.

To return now to what was discussed earlier, wherein it was shown from the commentary of *Rabbi Menáchem* of *Rekanat* that the nations of the world are not called human beings, because their souls are said to derive from the unclean spirit: in that same aforementioned commentary, *fol. 34. col. 1. in the Parascha Bereschíth*, the following is written from the *Sohar* on this matter: אדם אתם רוחא דסטר קדשא גופא דידיה לבושא דאדם דאיהו רוחא דאתפשט לשאר עמין נפקא מסטרא דמסאבו ולאו איהו אדם that is: You are human beings; the body of the spirit of the side of holiness is the garment of the human being; but the spirit which is spread out among the remaining nations comes from the side of impurity (that is, from the devils) and is therefore not a human being. And *fol. 139. col. 1. in the Parascha Scheminí*, the following is read there: בסטרא אחרא דמסאבא רוחא דאתפשט לשאר עמין נפק מסטרא דמסאבו לאו איהו אדם ובגין כך לא סליק בשמא דא שמא דדהוא רזא טמא לא סליק בשמא דאדם ולית ביה חולקיה גופא דידיה לבושא דהוא טמא טמא לגו בשר לבושא דיליה בגין כך בעוד דשארי דהוא רוחא בד הוא גופא איקרי טמא נפק רוחא מההוא לבושא לא איקרי טמא וגו׳ that is: On the other side, which is unclean, the spirit that is spread among the remaining nations comes from the unclean side (namely, the devils). That same spirit is not a human being; for this reason it is also not called by this name. The name of that spirit is called unclean, and is not called *adám*, that is, human being, and has no share in it whatsoever. Its body is

the garment of that same unclean spirit upon the flesh; the unclean spirit is within, but the flesh is its garment; therefore, as long as that spirit remains in the body, it is called unclean; but when the spirit departs from that body, it (namely, the body) is no longer called unclean.

Concerning this impurity of the nations, the following is also written in the book *Maarécheth haëlahúth fol. 128. col. 2.*: הנחש מטיל זוהמא על חוה ומזוהמתא ההיא מקבלות האומות כח ועולים בה לגדולה ואינם נמחים. וידוע כי דם טהור ההוא. וכחם מן השדים המלחין that is: The serpent cast a filth into *Eve*, and from that same filth the nations receive power, and rise thereby to greatness and glory, and are not destroyed. It is known, however, that they derive from that same side (namely the side of impurity), and are apportioned to the princes (that is, to the devils ruling over them, as may be seen below in the 18th chapter of this first part) and to the stars. And in *fol. 172. col. 2.* of the aforementioned book one reads: האומות הם יונקים מן הנחש הקדמוני שהוא שרו של עשו that is, the nations suckle from the ancient serpent, which is the prince of *Esau*. In the book *Avodáth hakkódesch*, it is also taught at *fol. 56. col. 3. 4.* in the 44th chapter of the second part, in the following manner: אמר ר' ברכיה בשם ר' לוי אמר הקב"ה אני לא שמחתי בעולמי ואומות העולם שמחים הוא מה שאמרנו כי כשאיו ישראל עושין רצונו של מקום ואין משלימין הכוונה העליונה כביכול יש עצב למעלה בסוד ויתעצב אל לבו וצד הרע שמח ומשם מתפשטת השמחה אל האומות הבאים מהצד ההוא ושמחים כי זה לעומת זה עשוה האלהים זו שמחה מצד הטוב וזו עצבון מצד הרע כשזה שמח זה עצב וכשזה עצב זה שמח that is, *Rabbi Beráchja* said in the name of *Rabbi Levi* that the holy and blessed God had spoken: I do not rejoice in my world, but the nations of the world are glad. And this is what we have said: that when the *Israelites* do not do God's will and do not fulfill the highest purpose (understand: God's will), there is, as it were, a sorrow above, according to the mystery of that which is written of God in Gen 6:6: And it grieved Him in His heart. But the side of evil (that is, of the unclean spirits) rejoices, and from thence joy is spread abroad to the nations who come from that same side, and they rejoice; for God has made the one over against the other. This is a joy on the side of the good, but that is a sorrow on the side of the evil. When the one rejoices, the other is sorrowful; but when the one is sorrowful, the other rejoices. In the book *Zerór hammór*, it is also written at *fol. 148. col. 4.* in the *Parascha Kitavó* in the following manner: אומות העולם הם משולים כנחש לפי שהם באים מזוהמת נחש הקדמוני that is, the nations of the world are compared to the serpent, because they derive from the impurity of the ancient serpent.

From all of this it is thus to be seen that the nations are supposed to derive from the unclean spirits. Concerning this, the following is also found in the Zohar, in the 68th column of the Sulzbach printing, in the Parascha Schemini: שאר עמין עכו"ם אינון מסאבין ומסטרא דמסאבא קא אתיין וכל חד אתדבק באתריה: that is, The remaining idolatrous nations are unclean, and come from the unclean side, and each one cleaves to its place. And in the *Sepher gilgulim* it is read at *fol. 1. col. 3.*: דאלו עכו"ם אינם קרויים אדם פירוש לא יצאו אלא מהחלק הרע שנתערב באדם הראשון: that is, The idolaters are not called human beings, that is, they derive from that evil part which was mingled with the first man. Thus the Jews, according to their own imagination, are called human beings solely on account of their presumed pure souls; but the remaining nations are not to be accorded this name, because their souls are supposed to derive from the unclean spirits, the devils, concerning which more is to be found below in the first chapter of the second part.

Since the Jews consider themselves alone to be human beings, the *Talmud* teaches that the remaining peoples are nothing but dumb cattle, as is written in the *Tractate Bava Mezia fol. 114, col. 2*: ר'

שמעון בן יוחאי אומר קברי גויים אין מטמאין שנ׳ ואתן צאני צאן מרעיתי אדם אתם אתם קרויים אדם ואין אומות העולם קרויין אדם אלא בהמה: that is: Rabbi *Simeon, son of Jochai*, says: the graves of the *Gojim* or heathens (by which all peoples apart from the Jews are understood) do not defile, because it is said (Ezek 34:31): "You, my sheep, the sheep of my pasture, you are human beings." You are called human beings, but the peoples of the world are called not human beings but cattle. So too it is reported in *Médrasch Kohéleth, fol. 319, col. 4*: אמר הקב״ה לא כשם שהעמדתי נביאים מישראל שהם קרויים אדם שנ׳ אדם אתם לא כך העמדתי נביאים לעכו״ם שהם קרויים בהמה שנ׳ ובהמה רבה: that is: The holy and blessed God has said: I have not appointed prophets for the idolaters, who are called cattle, as it is said (Jonah 4:11): "And also much cattle," as I have appointed for the Israelites, who are called human beings, as it is said (Ezek 34:31): "You are human beings." And in the book *Emek hammelech*, concerning the words of Gen 9:2, "And the fear and dread of you shall be upon all beasts," one reads: המזיקן ואומות העולם הם בכלל החיות: that is: The devils and the peoples of the world are included among the animals. And in the *Jalkut chadrasch*, at *fol. 154, col. 2, no. 7*, under the title *Neschamoth*, one reads: נשמת חיים היא הנשמה הנאצלת מתחת כסא הכבוד ונפש חיה היא הכח שניתן לבהמה וזוהמות האומות אין להם נפש רק אותו כח הבהומת והחיות וישראל עד י״ג שנה גם כן אין לו רק אותו הכח ומי״ג שנה ואילך אם זוכה בתורה זוכה לנשמת חיים: that is: The soul of life is that soul which is hewn out (or formed) from beneath the throne of glory; but the living soul is that power which is given to cattle and animals; and the peoples have no soul other than that same power of the cattle and the animals. An *Israelite* also has, up to his thirteenth year, only that same power; but from the thirteenth year onward he becomes worthy of the soul of life, when he has merited it through the Law. On this subject something is also to be found in the book *Emek hammelech, fol. 140, col. 1, etc.* In the great *Jalkut Rubeni* it stands at *fol. 9* (which, however, should be *fol. 11*), *col. 4*, as also in the small *Jalkut Rubeni*, under the title *Hasdala*, no. 2, from the book *Pelia*, concerning the words of Gen 1:26, "Let us make man," the following as well: עכ״ום נקראו בהמות ונקראים בשם אדם בשיתוף כענין הבהמות והחיות והעופות שכולם נקראו בהמות טהורות וטמאות כן הדין באדם כולם נקראים אדם בשם המין אלא שזה אדם טהור וזה אדם טמא ואם כן ישראל מובדלים מן האומות שנ׳ ואבדיל אתכם מן העמים להיות לי ואם כן הם צריכים להבדיל שנ׳ והבדלתם בין הבהמה הטהורה לטמאה ו that is: The idolaters (by which all peoples who are outside of Judaism are understood) are called cattle, but they are also called *adam*, that is, human beings, by a *communication* (or sharing of the word *adam*), just as cattle and animals and birds are all together called clean and unclean cattle; so too it is with (the word) *adam*, that is, human beings: they are all called human beings according to the name of the species, only that this one is a clean and that one an unclean human being. Now if this is the case, then the *Israelites* are distinguished from the peoples, as it is said (Lev 20:26): "And I have separated you from the peoples, that you should be mine." And since the matter is thus constituted, they are obliged to make a distinction (between themselves and other peoples), as it is said (Lev 20:25): "You shall also separate the clean cattle from the unclean."

So also in the aforementioned great *Jalkut Rubeni, fol. 10.* (though it should be *fol. 12.*) *col. 2.* the following is read: ישראל נקרא אדם על שנפשו ירדה לו מאדם עליון אבל לעכ״ום שבא נפשם מרוח הטומאה נקרא חזיר ואם כן גוף של עכ״ום הוא גוף ונפש של חזיר: that is, the *Israelites* are called human beings because their souls have descended from the highest human being, but the idolaters, whose souls derive from the unclean spirit, are called swine. If this is so, then the body of an idolater is the body and soul of a swine. For this reason *Rabbi Bechai* writes in his commentary on the Five Books of Moses, in the Parascha *Bereschith, fol. 16.*

16. col. 1. likewise: אין האדם נקרא אדם רק בסבת הנפש והשכל שאלמלא הם נמשל כבהמות that is, Man is called man for no other reason than on account of the soul and reason; for if these were absent, he would be like cattle. And *fol.* 24. *col.* 2. in the *Parashah Lech Lecha* he states: הבהמות דמו לאומות העולם שנמשלו לבהמות that is, Cattle have a signification referring to the nations of the world, who are compared to cattle. He likewise teaches *fol.* 174. *col.* 3. in the *Parashah Chukkath*, in the following manner: לא נקראו האומות בשום מקום אדם בלבד אלא אם כן זכיר הכתוב בהמה that is, The nations are nowhere called human beings alone, unless Scripture has at the same time made mention of cattle. Hence it stands in the Talmudic tractate *Yevamoth fol.* 94. *col.* 2. in the *Tosaphoth*: זרע נכרי כבהמה that is, The seed of a foreigner (that is, of one who is not a Jew) is like the seed of cattle. For this reason it is also taught in the book *Lektof*, *fol.* 46. *col.* 1., that the houses of idolaters are to be regarded as the houses of animals. And in the little book *Ben Sira* it is found at *fol.* 8. *col.* 2. that King Nebuchadnezzar said to Ben Sira: אם תהיה לי חתן ותקח בתי לאשה אמליכך במקומי that is, If you will be my son-in-law and take my daughter as a wife, I will let you reign in my place. But the latter is said to have answered: אני בן אדם ואיני יכול לישא בהמה שנ' אשר בשר חמורים בשרם וגו' that is, I am a child of man and cannot marry cattle, as it is said (Ezek 23:20): Whose flesh is the flesh of donkeys, etc. So too does Abarbanel write in his book *Markevet ha-Mishneh*, in the *Parashah Tavo*, as follows: לפי שצפה ברוח הקודש שעתיד שמשון להיות משבט דן ויהיו כל צרותיו בעבור אשתו להיותה מעם נכרי גויה אשר לא אהבתהו באשה צנועה האוהבת בעלה אבל מסירתו ביד אויביו פעמים רבות לכן אמר ארור שוכב עם כל בהמה ידמה לנכרית שאינה בת ישראל שהיא כבהמה דעה שאין לה אהבה לבעלה that is, Because he (namely Moses) saw through the Holy Spirit that Samson would be of the tribe of Dan, and that all his tribulations would arise on account of his wife, she being a gentile woman from a foreign people who would not love him as a chaste wife loves her husband, but would deliver him into the hands of his enemies many times, he therefore said (Deut 27:21): Cursed be he who lies with any animal. By which he (Moses) means a foreign woman who is not a daughter of Israel, because she is like a vicious beast that has no love for its master. In the commentary of Rabbi Menahem of Recanati on the Five Books of Moses, it is also read at *fol.* 137. *col.* 3. 4. that Moses said to the Israelites as follows: דעו שתמסרו ביד ד' מלכיות ההוה וזל' תתערבו בהם ואל תשיאו מהם ואל תשיאו להם שנ' אך את זה לא תאכלו אין אכילה האמורה כאן אלא ביאה כמה דאת אמר אכלה ומחתה פיה that is, Know that you will be delivered into the power of the four monarchies; take heed, and do not mingle among them, take no wives from them, and give them no women in marriage, as it is said (Lev 11:4): But these you shall not eat; the eating spoken of here, however, signifies sexual intercourse, as it is said (Prov 30:20): She eats, and wipes her mouth. And immediately thereafter follows: מכשלים לא תאכלו שלא תשאו מהם כמה דאת אמר והיו לבשר אחד וכנבלתם לא תגעו שלא תשאו להם שנ' בדינה כי נבלה עשה בישראל that is, Of their (namely the unclean animals mentioned in Lev 11:8) flesh you shall not eat, that is, you shall take none of them as wives, just as it is said (Gen 2:24): And they shall be one flesh. And you shall not touch their carcass, that is, you shall give them no women, as it is said (Gen 34:7): For he has committed a disgrace (in Hebrew it is called *Nebalah*, by which an allusion is made to the word *nefelah*, which means a carcass) in Israel. According to all this, therefore, women outside of Judaism are regarded as unclean animals.

Rabbi Salman Zevi does indeed claim, in his Jewish Theriac, in the fourth chapter, *num.* 13, that it is no concern of Christians when the peoples of the world are called cattle, since only the idolatrous

peoples are meant by this, and he denies therewith that it is written in the Talmud that the peoples of the world are cattle. But here too he acts falsely and deceitfully, as is his custom, for by "the peoples of the world" are understood all people who are not Jews. Likewise, all Christians are regarded by the Jews as idolaters, as will be clearly demonstrated in the following 16th chapter of this first part: how then can he so shamelessly claim that it is no concern of Christians? Moreover, it stands quite plainly in the words cited shortly before from the Talmudic tractate *Báva mezia, fol.* 114, *col.* 2, that the peoples of the world are called not human beings but cattle; how then can he so brazenly deny that the word "cattle" is found therein?

Although the name *Adam*, or "man," is given here and there in Holy Scripture to those who did not belong to the Israelite church, as can be seen in Ps 105:14 and various other places, the Jews will nonetheless not concede that it is used there in its proper sense, but rather maintain that it is to be understood in those passages in a contemptuous manner. Hence, in the Talmudic tractate *Avóda Sára*, fol. 3, col. 1, in the *Tosephoth*, on the words of Ezek 34:31, "And ye my flock, the flock of my pasture, are men," the following is written: אתם קרוים אדם ולא אומות העולם קרוים אדם ואשר רבינו תם דיש לחלק בין אדם להאדם ולא קשיא מהא דכתיב גבי חידם ואתה אתה בן אדם ולא אל ביד מחללך דאז אמר כן לקחתו אדם בלשון חשיבות אלא לגנותו בלשון בזיון ושפלות והא דכתיב בקום עליך אדם רוצה לומר אדם ולא מלך והא דכתיב ישעיהו נ״א:י״ב לי אדם שיהא מצוי, that is: "You are called men, but the peoples of the world are not called men"; and *Rabbenu Tam* says that a distinction is to be made between *adam* and *adām* (that is, between "man" and "man"); and that the objection drawn from what is written of Hiram (Ezek 28:9), "Thou art a man, and not God, in the hand of him that slayeth thee," carries no weight (even though he is called *ben adam*, that is, a son of man), for God does not say this in order to have called him a man in an honorable sense, but rather it was done in a contemptuous manner, to his shame and diminishment. Likewise, what is written in Ps 124:2, "When *adam*, that is, man, rose up against us," means no more than "a man, and not a king." As also what is written in Ps 118:6, "What can *adam*, that is, man, do unto me?" for this signifies a contemptible man. On this matter, something equally to the same effect may also be read in the great *Jalkut Rubeni*, fol. 150, col. 4.

In the book *Ir gibborim*, however, it is written thus at *fol.* 9, *col.* 1: אמרו רז״ל אתם קרויין אדם ולא ע״א אע״פ שיש להם יש נפש המשכלת המדברת. מה בכך אם אין משתמשין בה׳ למה שנברא האדם בעבורו. וכן האומן אם יש לו כל כלי האומנות אינו נקרא על שם האומנות אם לא יוציא אותם אל הפועל ונשארו הכלים אצלו לבטלה. ואע״פי שאמרו רז״ל זכרונם לברכה ע״א אין קרויין אדם לא דברנו אלא בהנהו שהוא הולך כל אדם הנמשך אחר התאוות ההם יצא מכלל אדם ובא במדרגת בהמה שהרי אף לבהמה יש נשמת רוח חיים וחכם אחד אמר ודומה נוד למטה כפו כך רוחו של אותו אדם: that is, our rabbis, of blessed memory, say: you (Jews) are called human beings, and not the idolaters, even though the latter also possess a rational and speaking soul. But what good is it to them, if they do not apply it to that for which the human being was created? Likewise, a craftsman, even if he already has all the tools of his trade, is not called by the name of his trade if he does not put them to use and the tools remain idle with him (that is, if he does not make use of them). Although, however, our rabbis, of blessed memory, say that the idolatrous peoples are not called human beings, they have said this only with respect to what commonly tends to occur, and the meaning is that every person who follows his lusts is excluded from the sum of human beings and is counted among the rank of cattle. For behold, cattle too have a soul of the living spirit, and just as its spirit descends downward, so too does the spirit of such a person descend downward.

Rabbi *Jeschája* teaches in his book *Schené luchóth habberíth* (or *luchós habborís*) *fol.* 250, *col.* 2, as follows: אומות העולם אף שנתנו להם צורת אדם כמ"ש ויבואו ויראו את הדברים האלה אבל הם כקוף בפני אדם that is: Although the nations of the world have the same form as the *Israelites*, they are nonetheless to be regarded as nothing more than an ape before a human being, just as it has been said; and they do not attain to the highest head (or summit). They are also the lowest or most base of human beings; and this is what (the scripture Dan 4:14, or according to others v. 17) says: And God sets the most base of men over it (the kingdom). The *Israelites*, however, are highly esteemed human beings, according to the mystery of the (word) *adam*, that is, "man," and they alone are called human beings.

Since the Jews regard all other peoples as equal to cattle and animals, they are also called wolves by them, as can be read in Rabbi *Mosche de Mercardo*'s commentary on Ps 35, col. 1, concerning the words of Ps 31:22, "Blessed be the LORD, who has shown me His wondrous kindness," where he writes as follows: וזו ההתבוננות בעבור חסד נפלא שעושה עמנו בגלות זה בהיותנו סובבים מע' זאבים וה' מצילנו מידם, that is: This reflection concerns the wondrous kindness (which He, namely God, shows toward us in this *exilio*, or misery, in that we are surrounded by the seventy wolves, that is, the seventy peoples, and yet God delivers us from their hand. And at fol. 53, col. 2, the same author writes concerning Ps 60:11 as follows: ובך בלבד בטחנו להיותנו בחיים וזה בין ע' זאבים, that is: In You alone do we trust, that You preserve us in life to this very day among the seventy wolves. And at fol. 103, col. 1, the following is read there concerning Ps 121:1: עזרי לם מעם ה' עושה שמים וארץ כי למי יכול לקיימני בחלה בין ע' זאבים, that is: My help is from the LORD alone, who made heaven and earth, for He alone can sustain me like a lamb among the seventy wolves. Likewise, the same is also to be found there at fol. 88, col. 2, concerning Ps 106:2. So too, in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 34, col. 1, in the *Parascha Toledóth*, the following is read: אמר לו אדריאנוס קיסר לרבי יהושע בן לוי גדולה כחה של כבשה שעומדת בין שבעים זאבים אמר לו גדול הרועה שמצילה מידם ומשברם לפניהם שנ' כל כלי יוצר עליך לא יצליח וביאור דביאו הדבר עלי שם סופם שיאבדו מן העולם, that is: The Emperor Hadrian said to Rabbi *Jehoschua ben Levi*: great is the power of the sheep, that it stands firm among the seventy wolves. To which he replied: great is the Shepherd, who delivers it from their hand and breaks them, those seventy wolves, before them, namely the sheep, as it is said (Isa 54:17): For every weapon that is forged against you shall not prosper.

Although the Jews hate all peoples, this occurs especially toward the Christians, whom they call the children of *Esau*, and between them there is supposed to be a perpetual hatred, concerning which the following is read in *Abarbanel*'s commentary on the 1st chapter of the Prophet *Malachi*, *fol.* 297. *col.* 1: רשו ויעקב היו אחים והיו צוררים זה את זה, כמו שגלתה התורה בתחלת בספור חרינתם ואמר ויתרוצצו הבנים בקרבה לפי שתמיד היו באיבה ושנאה כשהיה קם זה נפל כנ' שמלדה ומבטן ומדרין היו שונאים זה לזה עד שבהולדם היה יעקב ידו אוחזת בעקב עשו להעיר שכן היו חמיד אדום וישראל מתקוטטים זה בזה כי נולדו שגיהם במזנים מתחלפים וסתריס תכלית דחילוף: that is, Esau and *Jacob* were brothers, and were enemies of one another, as the Law (of *Moses*) has revealed in the account of their conception; for it is said (Gen 25:22): And the children struggled together within her womb, because they were always to be in enmity and hatred toward one another, and when the one rises, the other must fall, seeing that from birth, from the mother's womb, and from conception they hated one another, so that *Jacob*, when they were born, held the heel of *Esau* with his hand, thereby signifying that the *Edomites* (that is, the Christians) and the *Israelites* would in such a manner always quarrel with one another, since both were born with different and entirely contrary temperaments.

Therefore, it is also written in the book *Caphtor uphérach*, *fol.* 40. *col.* 2. as follows: אמרו ז"ל מעשה אבות סימן לבנים וכל מה שאירע לאבות אירע לבנים בגלות דוגמתו: that is, our Rabbis, of blessed memory, say that what befell the fathers (in former times) was a sign (or prefiguration) for their children, and that everything which happened to the fathers also befell the children, and that the like occurs in the *exilio* or misery. The very same is also to be found in the book *Zerór hammór*, *fol.* 30. *col.* 4. in the *Parascha Vajéze*, and in the book *Zijóni*, *fol.* 15. *col.* 3. and *Ir gibbórim*, *fol.* 52. *col.* 3. Rabbi *Bechai* likewise teaches in his commentary on the Five Books of Moses, *fol.* 42. *col.* 4. in the *Parascha Vajischlach* the following: דע כי יש בפרשה הזאת באור למה שארע ליעקב עם עשו אחיו ורמז גם כן לדורות למה שעתיד שיארע לנו תמיד עם בני עשו וראוי לנו לאחוז דרכיו של יעקב שהתקין עצמו לשלשה דברים למלחמה לתפלה לדורון: that is, Know that in this *Parascha* (or section) there is an explanation of what befell Jacob with his brother *Esau*; and this also carries a meaning for the generations to come, concerning what shall in the future continually befall and happen to us at the hands of the children of *Esau* (that is, the Christians); and we must adopt the ways (or manners) of Jacob, who prepared himself for three things, namely war, prayer, and the gift.

The Jews' hatred toward Christians can also be seen from the fact that in Rabbi Behai's book *Cad hakkemach fol. 20. col. 1.*, the words of Prov 30:28, "The spider worketh with her hands," are expounded as follows: שממית זו מלכות אדום מה שממית זו שנואה אף מלכות אדום שנואה שנ' ואת עשו שנאתי that is, the spider signifies the Edomite kingdom (that is, Christendom). Just as the spider is hated, so too is the Edomite kingdom hated, as it is said (Mal 1:3): "And Esau I hated." In the same place, the words of Prov 30:23, "A hateful woman (or despised woman) when she is married, and a maidservant when she becomes heir to her mistress," are also written upon as follows: שנואה זו אדום שנ' ואת עשו שנאתי ושפחה זו ישמעאל שהוא בן השפחה that is, the hateful one signifies Edom (that is, Christendom), as it is said (Mal 1:3): "And Esau I hated." The maidservant, however, signifies Ishmael, who is the son of a maidservant (namely, Hagar). By Ishmael, however, the Turkish people is understood; and this is also found in the aforementioned Behai's commentary on the Five Books of Moses, *fol. 220. col. 4. in the Parascha Nizzavim*.

Just as the Jews hate all other peoples, so too do they regard them all collectively as their enemies. For it stands written in the book *Toledoth Jizchak fol. 104. col. 2.* as follows: כל האומות אויבים לישראל, that is, All peoples are the enemies of the Israelites. In particular, however, they regard the Christians as their enemies, and in the book *Zeror hammor. fol. 125. col. 2. 3. in the Parascha Pinchas*, the words of Ps 9:7, "O enemy! are the devastations then complete?" are explained thus: האויב זה עשו הרשע שהוא אויב לישראל ומבקש רעתם, that is, This (enemy) is the wicked Esau (that is, Christendom), who is the enemy of the Israelites and seeks their misfortune. Likewise, *Abarbenel* in his book *Maschmia jeschua fol. 7. col. 2.* expounds the words of Deut 32:42, "From the head onward shall there be vengeance of the enemy," as follows: באמרו אויב בלשון יחיד רמז לאדום אשר כלנו ואשר דמהו לנו כי הוא האחד המיוחד באויב, that is, When (the Scripture) makes mention of the enemy in the *singulari numero*, or singular number, thereby Edom (that is, Christendom) is signified, which has destroyed and exterminated us, for it has been our true enemy. In the same manner they are also understood to refer to Christendom in the aforementioned book *Zeror hammor fol. 158. col. 2. in the Parascha Haasinu*. In the large *Tephilla* we are also called their enemies at fol. 43. col. 2. under the title *Jozer beschabbath rischon achar Jod Sain betammus*, in a prayer which begins אל אל חי ארנן (*El chai arannen*), when they say: דכאני אויבי שקר זכרך מפי לעקר כסלא בני בהיכלך בלי לבקר וגומר, that is,

My enemies, who are my enemies without cause, crush (that is, torment) me, in order to root out the remembrance of You from my mouth and to visit You in Your temple no more, *&c.* That the Christians are meant by this, however, is evident from the words immediately following, in which it is stated that such enemies reproach the Jews with the crucifixion of Christ. In the little book *Abkath Rochel* it also stands in the first part at the tenth sign: ששית שעתיד הק"בה לאבד את כל אויבי עמו ויעשה בהם נקמות שנ' ונתתי נקמתי באדום ביד עמי ישראל, that is, Sixth, GOD will destroy all the enemies of His people and take vengeance upon them, as it is said (Ezek 25:14): And I will take my vengeance upon Edom through my people Israel. Likewise, we are also called enemies of the Jews in Rabbi *Mosche de Mircado*'s commentary on the Psalms, fol. 33. col. 3., on the 30th Psalm. So too in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 86. col. 1. in the Parascha *Vajischma Jethro*, one reads as follows: ידוע כי זרעו של עשו קוץ מכאיב לישראל בכל הדורות, that is, It is well known that the seed of Esau has been a painful thorn to the Israelites in every generation.

The Turks are also regarded by them as their enemies, who are often grouped together with the Christians, concerning which the aforementioned Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 220, col. 2, in the Parascha *Nizzavim*, contains the following: אנו משועבדים תחת האויבים השונאים והשרד והפוגו הם אדום וישמעאל ואנחנו נפוצים ומפזרים בארצותם: that is, We (who are of the tribe of Judah and Benjamin) are subjected to the enemies, haters, and persecutors, namely the Edomites and Ishmaelites (that is, the Christians and Turks), and are scattered and dispersed throughout their lands. And in the third column of the same place, on the words of Deut 30:7, "Upon your enemies and upon your haters": אויביך ישמעאל שונאיך עשו that is, "Your enemies" signifies the Ishmaelites; "your haters," however, signifies the children of Esau (that is, the Christians). The same is also to be found there in the fourth column, and in the book *Cad hakkemach*, fol. 19, col. 4, as well as in the *Jalkut Rubeni*, under the title *Galuth*, numero 14, and in the book *Pesikta Sotarta*, fol. 81, col. 4, alongside Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 164, col. 2, in the Parascha *Bechukkothai*.

Although they also regard the Turks as their enemies, they nevertheless believe that Christians are their worst enemies, as can be read in the book *Toledoth Jizchak, fol. 36. col. 1.* in the Parascha Vajischlach, where it is stated: עשו הוא האויב הגדול והמידי לכל ישראל עד המשיח that is: Esau is the greatest and perpetual enemy of all Israelites until the Messiah shall come. And by Esau, Christendom is also understood here, as will be demonstrated below in the 17th chapter of this first part. Thus also writes *Abarbanel* in his commentary on the prophet *Habakkuk, cap. 2. fol. 272. col. 1.* as follows: בתשובת השם לנביא זכר לו שני חזיונות אחד במפלת בבל ואחד לעתיד לבוא במפלת האומות שהצרו לישראל אשר מלכות אדום היא that is: In the answer which God gave to the prophet, He made mention of two visions; the first concerns the fall of Babylon, but the other is of the time to come, concerning the fall of the nations that have afflicted Israel, among which the Edomite kingdom is the chief (or the foremost). Exactly the same is also to be found in his book *Maschmia jeschúa fol. 13. col. 2. and fol. 61. col. 4.* There is also written in the Polish *Siddúrim fol. 84. col. 2.* under the title *Józer leschábbath schelíschne schevuóth*, in a prayer which begins: אלהי אקראך במחשכ/ *Elohái ekraachá bemáchalchak*, the following: נעתי ימי עברה. וצר הדון נגדה. כי דברי סרה/ that is: The days of wrath have reached me, and the Zar, that is, the enemy, contends with arrogance, because he speaks of apostasy (and wishes to persuade me to fall away from my faith). The word Zar, or enemy, however, is explained in the commentary by אומה הרשעה *úmma harescháa*, that is, the godless people, by which Christians are

understood, as will be demonstrated below in the following 15th chapter of this first part, at the seventeenth name which they give to them. Likewise, in the words immediately following, both in the prayer and in the commentary, Christians are mentioned, and it is stated that they boast of the Nazarene, that is, of Christ, from which it is plainly to be seen that by the Zar or enemy, Christians are understood. Indeed, they are also called, shortly thereafter in that very same prayer, האויב *haójeb*, that is, likewise the enemy. In the book *Pesikta sotárta*, this is read *fol. 18. col. 2.* in the Parascha Balak, on the words of Num 24:18, "Edom shall be a hereditary possession," as follows: והיה ירושה שיהיה אויבו מחיי יעקב אבינו דכתיב וישטם עשו את יעקב. דוא אויבם במדבר דכתיב ויבא עמלק וילחם עם ישראל ברפידים. הוא אויבם בגלות הראשון שנאמר ואל תעמוד על הפרק. זה חירב בבית שני שנאמר זכור ה' לבני אדום את יום ירושלים והוא חיה איבם בגלות שיגאמרו דיספר והשמיד מחיי ומין ודרך that is: He shall be a hereditary possession, because he (namely Esau) has been his (understand: Israel's) enemy from the lifetime of our father *Jacob*, as it is written in Gen 27:41: "And Esau hated Jacob." He was their enemy in the wilderness, as it is written (Exod 17:8): "Then came Amalek and fought with Israel in Rephidim." He was their enemy in the first captivity, as it is said (Obad 1:14): "You should not have stood at the crossroads." This occurred at the time of the second Temple, as it is said (Ps 137:7): "Lord, remember against the children of Edom the day of Jerusalem." He was also their enemy in the (last) captivity, as it is said (Dan 7:25): "And he shall think to change the times and the law."

Yes, they even consider us to be enemies of God, and in the aforementioned *Abarbanel*'s commentary on the Prophet Zephaniah, cap. 3, fol. 276, col. 1, the following is read: הזבונן אמרו כי אז אהפך אל עמים שפה ברורה ולא אמר אל כל העמים כי הם אויבי ית' ותורתו that is: Consider what he (namely the Lord, Zeph 3:9) says: "Then will I turn to the peoples a pure lip"; he did not say "to all peoples," because the Edomite people (that is, the Christian people) is not included in this promise, for they are enemies of God and of His law. In the *Jalkut Shimoni* on the Prophet Micah, fol. 82, col. 1, numero 553, the following is likewise written: עתיד הק"בה להשמיד את בני עשו שהם צריו ולהכרית בני ישמעאל שהם אויביו שנ' תרום ידך על צריך וכל אויביך יכרתו that is: The holy blessed God will destroy the children of Esau, who are His adversaries, and will exterminate the children of Ishmael, who are His enemies, as it is said (Mic 5:8, or according to others v. 9): "Your hand shall be lifted up against all your adversaries, and all your enemies shall be cut off." In the aforementioned book *Maschmia Jeshua*, fol. 44, col. 2, on the words of Isa 63:1, "Who is this that comes from Edom?", the following is likewise read: תתבאר בנבואה הזאת עיקר הנקמה שיעשה השם באחרית הימים על עיין ואויביו בני אדום ובני ישמעאל that is: In this prophecy the foundation of the vengeance is explained which God will execute in the last days against His adversaries and enemies, the children of Edom and the children of Ishmael. Concerning this, an equivalent passage may also be read in the book *Zerór Hammor*, fol. 160, col. 2, in the Parashah *Haazinu*.

The Jews also delude themselves into believing that those who are enemies of the Jews are also enemies of God, which is why Rabbi Bechai, in his oft-mentioned commentary on the Five Books of Moses, fol. 226. col. 1., in the Parascha *Haasinu*, interprets the words of Deut 32:41, "So will I take vengeance on my enemies," as follows: אשיב להם גמול כאשר עשו לישראל כי המה אויבי הקב"ה והקב"ה קראם צרי ולמעלה הזכיר מן ינכח עירמו ולישראל יחזור המנוח ולפיכך הסמיך כי אמרם that is, "I will repay them as they have done to the Israelites; and the holy blessed God has called them His enemies; but above (v. 27.) He mentioned that their enemies might not hold themselves as strangers," where the little

word “their” refers to the Israelites, “and Scripture teaches you that the enemies of Israel are the enemies of God.”

Since the Jews hate all peoples in the manner described, they are also forbidden to follow the customs of those peoples, whatever those customs may consist of. Thus it is taught in the great *Sepher mizvoth* of *Rabbi Mosche Mikkozi fol. 10. col. 4.* as follows: שלא ללכת בחוקות הגוים ולא במלבושיהן ולא במנהגיהם שנ׳ לא תלכו בחוקות הגוי וגו׳ ובחוקותיהן לא תלכו ונא׳ השמר לך פן תנקש אחריהם וגו׳ הכל בענין אחד הוא מזהיר שיהא ישראל מובדלין מן הגוים במלבוש במנהג בדבור that is: one must not walk in the ordinances or manners of the heathens, neither in their clothing nor in their customs, as it is said (Lev 20:23): “And walk not in the ordinances of the people (or of the heathens),” etc. And Lev 18:3 says: “You shall not follow their ordinances.” And (Deut 12:30) it is said: “Take heed that you do not fall into a snare by following them,” etc. All of this has one and the same meaning, and (Scripture) warns that the Israelites shall be distinguished from the heathens in clothing, in custom or habit, and in speech. For this reason He (namely God, Lev 20:26) says: “And I have separated you from the peoples.” On this matter *Rabbi Mosche bar Majomon* also writes in his book *Jad chasaka*, in the first part, *fol. 40. col. 2., in the 11th chapter, §. 1.*, in the *Tractate* on idolatry, as follows: אין הולכין בחוקות גוים ולא מדמים להם לא במלבוש ולא בשער וכיוצא בהן שנ׳ ולא תלכו בחוקות הגוים ונא׳ ובחוקותיהם לא תלכו ונאמר השמר לך פן תנקש אחריהם הכל בענין אחד הוא מזהיר שלא ידמה להן אלא יהיה הישראל מובדל מהן וידוע במלבושו ובשאר מעשיו כמו שהוא מובדל מהן במדעו ובירועותיו וכן הוא אומר ואבדיל אתכם מן העמים. לא ילבש כמלבוש המיוחד להן ולא יגדל ציצית ראשו כמו ציצית ראשם ולא יגלה מן הצדדים ויניח השער באמצע כמו שהם עושין וזהו הנקרא בלורית ולא יגלח השער מכנגד פניו מאזן לאזן ויניח הפרע מלאחריו כדרך שעושין הן ולא יבנה מקומות כבנין היכלות של עכו״ם כדי שיכנסו בה רבים כמו שהן עושין that is: one must not follow the ordinances of the *Gojim*, or heathens (by whom the Christians are to be understood), nor make oneself like them, neither in clothing nor in hair, and the like, as it is said (Lev 20:23): “And walk not in the ordinances of the heathens.” And it is said (Lev 18:3): “You shall not follow their ordinances.” And (Deut 12:30) it is said: “Take heed that you do not fall into a snare by following them,” etc. All of this has one and the same meaning, and (Scripture) warns that the Israelites shall be distinguished from the heathens in clothing, in custom or habit, and in speech. For this reason He (namely God, Lev 20:26) says: “And I have separated you from the peoples.” On this matter *Rabbi Mosche bar Majomon* also writes in his book *Jad chasaka*, in the first part, *fol. 40. col. 2., in the 11th chapter, §. 1.*, in the *Tractate* on idolatry, as follows: אין הולכין בחוקות גוים ולא מדמים להם לא במלבוש ולא בשער וכיוצא בהן שנ׳ ולא תלכו בחוקות הגוים ונא׳ ובחוקותיהם לא תלכו ונאמר השמר לך פן תנקש אחריהם הכל בענין אחד הוא מזהיר שלא ידמה להן אלא יהיה הישראל מובדל מהן במדעו ובירועותיו וכן הוא אומר ואבדיל אתכם מן העמים. לא ילבש כמלבוש המיוחד להן ולא יגדל ציצית ראשו how they style their hair and do other such things, and the like: that is, one must not follow the ordinances of the *Gojim*, or heathens (by whom the Christians are to be understood), nor make oneself like them, neither in clothing nor in hair, and the like, as it is said (Lev 20:23): “And walk not in the ordinances of the heathens.” And it is said (Lev 18:3): “You shall not follow their ordinances.” And (Deut 12:30) it is said: “Take heed that you do not fall into the snare by following them.” All of this has one meaning, and (Scripture) warns that one must not make oneself like them, and that an Israelite shall be distinguished from them and recognized by his clothing and his other deeds, just as he is separated from them in his knowledge and his opinions. For this reason He (namely God, Lev 20:26) says: “And I have separated you from the peoples.” He shall not put on any garment made

according to their particular fashion, nor let the hair-locks of his head grow long like their hair-locks, nor shave himself on the sides and leave the hair standing in the middle as they do, which is called בלורית *belurith* (or *belúris*); nor cut the hair on the front of his head from one ear to the other and let the hair stand at the back, as they do; nor build places after the manner of the buildings of idolatrous churches, so that many may enter into them, as they do. These are the words of *Rabbi Mosche bar Majemon*; and all of this is likewise to be found in the book *Schylchan áruch*, in the part *Jóre déa fol. 141. col. 2. numero* 178, in precisely the same words.

In the book *Col bo*, however, where this is likewise read at *numero* 108, *fol. 109, col. 1*, the following is added: ישראל שהוא קרוב למלכות וצריך לישב לפני מלך ויהיה לו גנאי אם לא ידמה להם במלבוש ובשער מותר ללבוש כמלבושן ולגלח כנגד פניו כמו שהם עושים : that is: An Israelite, however, who must be near the king and remain before him, and for whom it would be a disgrace if he did not conform to them in clothing and hair, is permitted to put on a garment such as their garments are, and to cut his hair toward the face (or at the forehead) as they are accustomed to do. We thus see from this the true reason why the Jews among us dress differently from us, also have themselves shaved differently from us, and speak the German language in a different manner than we are accustomed to do, namely so that they may thereby distinguish themselves from us as the supposed heathens.

On account of the distinction they make between themselves and us, they also presume to imagine that they are a holy and pure people, while we are a godless and impure people; that they are proper human beings, while we are to be regarded as mere cattle, as has been demonstrated in the preceding section. I must also point out here that when they make mention of Christians, or of another people, and of Jews at the same time, they customarily add the word להבדיל *lehafdil*, which means as much as: a distinction is to be made, by which they intend to convey that, even though Christians or another people and Jews are placed together and mentioned at the same time, a very great distinction is nonetheless to be made between them, and that the Jews are far to be preferred over the Christians or other peoples. An example of this is found in the *Maase*-Book, in the 240th chapter, in the fable about *Rabbi Amram* cited above in the eleventh chapter, who is said to have been transported dead, entirely alone in a small boat from Cologne, and brought to Mainz: and there one reads: דא קאם דיא גאנצע שטאט צו לויפן אן ריין יהודים חוץ {להבדיל} כותים that is, "There came the whole city running to the Rhine, Jews and Christians *lehåfdil*," that is, among whom a distinction is nonetheless to be made. So also in the godless little book *Toledóth Jéschu*, *paginâ* 21, it is written thus: ויהי אחרי הדברים האלה ויגדל מריבה בין המצרים ובין יהודים {להבדיל} that is, "And it came to pass after these things that the strife greatly increased between the Christians and the Jews, *lehåfdil*," that is, among whom a distinction is to be made. In the preface of the German-Hebrew little book *Mikvéh Jisraël* it is reported that *Rabbi Menasse ben Israël* wrote it, and who translated it into German, as well as that one may see therein where the ten tribes, together with the two tribes of Judah and Benjamin, went; and thereafter follows: חוץ רצון זעלביג וועט וואוול בעפעסטיגט מיט ניינציג שרייבערס ווּוו וואוול פון חכמי אומות העולם ח'ו' {להבדיל} פון חכמי ישראל that is, "And the same will be well confirmed by ninety writers, as well from the wise men of the peoples of the world as from the wise men of Israel, *lehåfdil*," among whom a distinction is to be made. And in the German-Hebrew little book *Maasêôth Benjamin*, *fol.* 61, *col.* 2, it is reported of *Rabbi Daniël* that he is the most distinguished Jew in the Promised Land, and it continues further: ער האט גרושי חשיבות בייא דעם מלך ער האט פול יהודים אונטר זיין האנר ער האוט דען מלך איין מצוה לאזן אויזגאנגן חומ' חוזק זיין קינרר לוחה געהן דיא זייא פיר דעם זעלביגן רבי דניאל זאלן אויף שטין

חומ' מיט כבוד חנטאן וואו איר ניי מיירת קענן וואו {יהודים} אונד {ישמעאלים} {להבדיל} that is, "He is held in great esteem by the king; he has many Jews under his authority; and the king has also issued a decree, and commanded his children as well, that they shall rise before the said *Rabbi Daniel* and show him honor in whatever way they can, both Jews and Ishmaelites (or Turks), *lehåfdil*," among whom a distinction is nonetheless to be made. We thus see from this that *Friederich Samuel Brentz* wrote the truth when, in the fourth chapter of his work *The Stripped Jewish Serpent-Skin*, *paginâ* 20, he writes as follows: "When a Jew says something about another Jew and immediately names a Christian, the Jew says להבדיל בין טמא לטהור *lehåfdil ben táme letáhor*, that is, 'Let there be a distinction between the pure and the impure'; whereby he calls the Christian the impure one and the Jew the pure one." Likewise, the converted Dieterich Schwab in his *Jewish Cloak*, in the eighth chapter of the first part, *paginâ* 65, reported nothing false when he writes: "When they (namely the Jews) acquire a governing authority that is favorable and well-disposed toward them, they then say: 'What a well-mannered authority this is, it gladly accepts gifts, it is just like the Jews, *lehafdil*, yet with a distinction,' by which word they wish to indicate that they are still better than such an authority, however high its rank may be."

Because of this supposed distinction between themselves and other peoples, they are also accustomed to say: ברוך אתה יי׳ אלהינו מלך העולם המבדיל בין קדש לחול בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי המעשה בין קדושת שבת לקדושת יום טוב הבדלת ואת יום השביעי מששת ימי המעשה קדשת והבדלת וקדשת את עמך ישראל בקדושתך: that is, "Blessed are You, Lord our God, You King of the world, who makes a distinction between the holy and the unholy, between light and darkness, between Israel and the peoples, between the seventh day and the six working days. You have made a distinction between the holiness of the Sabbath and the holiness of a feast day, and have sanctified the seventh day above the six working days. You have set apart and sanctified Your people Israel in Your holiness": as may be seen in the *Benschbuch fol.* 36. *col.* 1. under the title *Kiddusch lejom tof*, and *fol.* 37. *col.* 2. under the title *Seder schel Pesach*. They also pray daily in the morning in a prayer which begins: ובא לציון גואל *Ubá lezijon Goël*, as may be read in the large *Tephilla fol.* 32. *col.* 1., in the following manner: ברוך הוא אלהינו שבראנו לכבודו והבדילנו מן התועים ונתן לנו תורת אמת וחיי עולם נטע בתוכנו that is, "Blessed be our God, who has created us for His glory, and separated us from the *Töim*, that is, the erring ones (namely the *Gojim*, that is, the Christians, who, as may be seen in the following seventeenth chapter under the twenty-sixth name they give us, are called *Töim*, and other peoples), and has given us the true Law, and has planted eternal life within us." This is also to be found in the aforementioned book *fol.* 74. *col.* 3. under the title *Mincha schel Schabbath* in the prayer mentioned above.

It is also forbidden for Jews to instruct a *Goi* or Christian in the Law, or to hold a conversation with one on matters of religion. Regarding instruction in the Law, this is forbidden in the Talmudic *Tractate Chagiga fol.* 13, *col.* 1, where it is written: אמר רבי אמי אין מוסרין דברי תורה לגוי: that is, Rabbi *Ammi* has said, one does not give (or betray) to a *Goi* the words of the Law. And in the *Tosephóth* thereon one reads: אסור משום מגד דבריו ליעקב: that is, It is forbidden, because (as Ps 147:19 states:) He makes His words known to Jacob. This is also to be found in the Tractate *Bâva kâmma fol.* 38, *col.* 1, in the *Tosephôth*, in these words: המלמד תורה לגוי עובר בעשה דמגיד דבריו ליעקב ו: that is, Whoever teaches a *Goi* the Law transgresses an affirmative commandment, for he makes His words known to Jacob, and consequently not to the *Gojim*. In the *Jalkut chádasch*, *fol.* 171, *col.* 2, *numero* 71, under the title *Tôra*, the following is also taught: לגר אסור לגלות סתרי תורה כלל וכלל: ומי שמגלה לגוי כאלו

החריב כל העולם ומשקר בשמא קדישא: that is, It is forbidden to reveal the secrets of the Law to a *Goi* in any way whatsoever; and whoever discloses them to a *Goi* does as much as if he had destroyed the entire world, and denies the holy name, that is, God.

Rabbi Elias, however, was of a different opinion, as he confesses in his book *Masoreth hammasoreth*, in the preface written in verse, *fol. 9. col. 1.*, that he had instructed *Gojim*, or Christians, in the Law; and he excuses this with the following words: רק שדברי תורה לגוי חכמים אינם אוסרין. רק עקרי דבריהם עומדין. על דברים ששייך בהן מסירה. כגון מעשה בראשית ומעשה מרכבה וספר יצירה. שאין מנלין אלא לצנועים. אנשים חכמים וידועים. אשר מבני ישראל המה. וכן כצרור אבן במרגמה אשר על תלמיד שאינו הגון דרשוהו. ולזורק אבן למרקוליס רמוהו. ואמרו כל המלמד תורה לתלמיד שאינו הגון. ירד שאולה ביגון. וחס ושלום תפח שנ' תאכלהו אש לא נפח. לא דברו אלא בישראלי. ולא באדומי או ישמעאלי. ועוד מה שאמרו בגמרא. אין מוסרין סתרי תורה אלא למי שיש בו חמשה עניינים זקן ונשוא פנים וכולי כדאיתא בישעיה חי לנו בו ראיה שחכמים לא גזרו. שהלמוד לגוי יהיה עברה. כי אפילו לפי דבריהם. כותר ללמד עמהם. שבע מצוות בני נח. וזה לי לפי כחי כי איך אפשר זה להודיעם חוץ שבע מצוות להשמיעם. אם לא ידעו בראשון להבין את הלשון. וגם יש לי להתלות. בהרבה אילנות גדולות. אנשים שהיו לפני. אשר קטנם עבה ממתני. ולזכור בשמם ראי אינני ולמדו גוים יתר ממני, that is: The sages forbid (in the words cited above from *Chagiga fol. 13. col. 1.*) only that one should not give the words of the Law to a *Goi* (or Christian); but they do not say that one may not teach them: rather, the main substance of their pronouncement concerns those things which must not be transmitted, namely the work of creation, and the work of the Chariot (treated in Ezek 1), as well as the book *Jezíra*, which are revealed to none other than the modest, wise, and conscientious persons among the children of Israel. Likewise they interpreted the words (of Prov 26:8), "He who confers great honor upon a fool is like one who binds a stone in a sling," as referring to a disciple who is not worthy, and compared one who has such a disciple to one who throws a stone at *Markolis*; and they said therewith that whoever teaches a disciple who is not fit must descend into the pit in sorrow and the spirit of his soul must burst asunder, as it is said (Job 20:26): "A fire that is not blown shall consume him." But they spoke of this only with respect to an Israelite, and not with respect to an Edomite (that is, a Christian) or an Ishmaelite (that is, a Turk). Beyond what they stated in the *Gemara*, that one should not transmit the secrets of the Law to anyone except one who possesses the five qualities (namely, that he be) old and well-regarded, etc., as it stands in Isa 9:15, this proof is sufficient for us to show that the sages did not judge it to be a sin to instruct a *Goi* (or Christian), since even according to their own pronouncement it is permitted to study the seven commandments of Noah together with the *Gojim*, which also serves me as a justification of the authority (and permission). For how is it possible to make these seven commandments known to them, and to cause them to hear the same, if they do not first understand the language? I therefore follow in this matter many distinguished men, whose little finger is thicker than my loins (that is, who are far more excellent than I), whose names I am not even worthy to mention, and who have taught more *Gojim* (or Christians) than I, some of whom are still in part among the living, while others are in part, as to their souls, in Paradise. These are the words of Elias the Levite. He erred, however, in claiming that the Talmud does not state, on the part of their sages, that it is forbidden to teach a *Goi*, since this is clearly to be seen in the previously cited *Tosephóth* of the tractate *Bava kámma fol.* 38. *col.* 1.

That it is also forbidden for them to engage in a conversation about religion is to be seen at *fol.* 77. *col.* 2. in the *Piske Tosephóth* of the Talmudic tractate *Avóda sára*, number 43, where one reads: לא

ישא ויתן עם המינין מהורתן דאתי לאימשוכי : that is, one shall have nothing to do with heretics concerning their religion, because one is thereby enticed (and led astray).

Furthermore, it is forbidden for Jews to rent a house to a Christian, which according to some rabbis' opinion is to be understood only of the Promised Land, but according to others also of all other lands; and they prove this from the words of Deut 7:26: "You shall not bring an abomination into your house." Concerning which Rabbi Bechai, in his commentary on the Five Books of Moses, *fol.* 198. *col.* 1. in the *Parascha Ekef*, writes as follows: מכאן למדו חכמים ז"ל בדרך אסמכתא שאסור להשכיר ביתו לגוי לבית דירה מפני שהגוי מכניס לתוכו ע"ז . וישראל זה המשכיר עובר שהדי שכירות אינו קונה הקרקע לשנויי וקרקע לאו של גוי הוא אלא של ישראל הוא לפיכך עובר עליו אבל מצינו קצת מן הגאונים זל שכתבו שאין זה אלא בארץ ישראל לפי ששם עקר ע"ז וכן נראה נראה בירושלמי וכן אנו נוהגים בזה התר עכשו. אבל הרמב"ן ז"ל כתב בעל נפש צריך לפרש מלהשכיר אפילו חוצה לארץ. that is: From this our sages, of blessed memory, have taught by way of a weak proof that it is forbidden to rent one's house to a *Goi* or Christian as a dwelling, because the *Goi* brings an idol into it; and an Israelite who rents it out transgresses (this commandment), for, behold, through a lease the lessee does not acquire the land itself, and the land is not the *Goi*'s but the Israelite's, and therefore he transgresses (this commandment) by it. We find, however, some among our doctors, of blessed memory, who have written that this is to be observed only in the land of Israel, where the chief seat of idolatry is to be found (and against which one must take particular care), and so it appears in the Jerusalem Talmud; and so we are accustomed to permit it at the present time. But Rabbi Moses bar Nachman, of blessed memory, has written that a courageous or pious man ought to refrain from renting (a house to a *Goi*) even outside the land of Israel. On this matter one may also consult the book *Col bo*, *fol.* 108. *col.* 2. *numero* 97, under the title *Avóda sára*; and in the *Sepher mizvóth gadól*, *fol.* 10. *col.* 4.; as well as in the Talmudic tractate *Avóda sára*, *fol.* 15. *col.* 1. and *fol.* 20. *col.* 2., and also *fol.* 21. *col.* 1. Since, then, it is forbidden to the Jews by their rabbis in such a manner to rent a house to a Christian, Christian authorities would have all the more reason to forbid Christians from renting a house to any Jew, seeing that he blasphemes Christ the Lord within it, curses and despises Christians, and holds everything that is Christian in contempt.

Furthermore, it is forbidden for the Jews to allow an idolatrous person to live in their land when they have the upper hand; from which it follows that they would also not allow any Christian to live there, since they regard us all as idolatrous people. This prohibition is to be read in Rabbi *Mosche bar Majemon's Sepher mizvóth, fol. 85. col. 3.*, where he states: מצוה נ"א הזהירנו מהושיב עובדי עבודה זרה בארצנו כדי שלא נלמוד כפירתם כאמרו לא ישבו בארצך פן יחטיאו וגו' ואלו רצה הגוי לעמוד בארצנו אינו מותר לנו עד שיקבל עליו שלא לעבוד ע"ז ואולם עובדי ע"ז לא ישכנו עמנו ולא נמכור להם נחלה ולא נשכיר להם בית ובבצור אמר לנו הפי' לא תחן להם חניה בקרקע: that is: The fifty-first commandment. (Scripture) warns us that we shall not allow any idolatrous people to dwell in our land, so that we do not learn their unbelief from them, when it (Exod 23:33) says: They shall not dwell in your land, lest you sin against me. But if a *Goi* or heathen wishes to remain in our land, it is not permitted to us (to tolerate him therein) until he takes it upon himself (and gives assurance) that he will not practice idolatry; the idolaters, however, shall not dwell among us. We must also neither sell them any inheritance nor lend them any house. The commentary also states plainly: you shall give them no dwelling upon the ground (or soil). The same author also writes in his book *Jad chásáka*, in the first part, *fol. 40. col. 2.*, in the 10th chapter, §. 6. of the tractate on idolatry, as follows: בזמן שיד ישראל תקיפה עליהם אסור לנו להניח עובד כו"ם בינינו אפילו יושב שיבת עראי או עובר ממקום למקום בסחורה לא יעבור בארצנו עד שיקבל עליו שבע מצוות

שנצטוו בני נח שנ׳ לא ישבו בארצך: that is: At the time when the Israelites have the upper hand over them (namely, the nations), it is forbidden to allow an idolatrous person among us, even if he is staying only incidentally or by chance (and not permanently among us), or is passing through from one place to another with goods; he shall not pass through our land until he takes upon himself the seven commandments that were enjoined upon the children of Noah (to observe them), as it is said (Exod 23:33): They shall not dwell in your land. The high Christian authorities, however, would have more than sufficient cause not to allow any Jew to live among Christians, since among them the Jews engage in all manner of godless conduct, which is described throughout this book.

Beyond the above, they are also forbidden from taking a Christian woman as a wet nurse. On this subject, the book called *Brandspiegel* writes as follows in the 18th chapter, *fol. 68. col. 1.*: אוב׳ דיא חאלטן גויה זויגאמן דאס זייא טוהן זעהר אונרעכט או ווייט אן קיין אידן קיין יודין האבן דען דיא מילך פון דר גויה קומט פון טרפה עסן אונ׳ דאס קינד זויגט פון איר אונ׳ ורשטופפט אים זיין הערץ אונ׳ איז צו בזורגן עס וועלט ניקס גוטס אוים אים עס וועלט פרייא אונ׳ הוט ניט פֿורכט גוטס אונ׳ וועלד ניט קונן תורה לערנן עס ווירט איין הערץ ורסטאנד אז איין חמור דען דיא כותיים זיין גיגליכן צו איינם חמור דאס דרסן דיא חכמים דאז אברהם האט גזאגט צו זיינן יונגן שבו לכם פה עם החמור דאט איז טייטש זויאט איין איר דעם אייזל דאס איינר איר זייט איין גלייך זייט איין גלייך וויא איין אייזל: that is, those who keep Christian wet nurses do very wrong, provided a Jewish woman can be had, for the milk of the *Gója* (that is, a heathen or Christian woman) comes from eating forbidden foods, and the child suckles from her and has its heart stopped up; and one must fear that nothing good will come of it, that it will become insolent and not God-fearing, that it will not be able to learn the Law, but will have a heart and understanding like an ass, for the Cutheans (that is, the *Gójim*) are compared to asses. Our sages interpret this to mean that *Abraham* said to his servants in the parashah *Vajera* (Gen 22:5): Stay here with the ass; which signifies as much as if he had said: You are a people just like an ass. These are the words from the *Brandspiegel*. One could, however, with far greater justification say that those supposed sages who interpret the words of Holy Scripture so foolishly are themselves true, witless asses, even though they were not suckled by any Christian woman. In the book *Schulchan aruch*, in the section *Jore dea*, however, it is permitted in a certain manner at fol. 121. col. 2. numero 124, where the words read as follows: עכו״ם לא תיילד לישראלית בינה ואפילו אם הוא מומחית וכן לא תניק לבן ישראל בביתה אפילו אחרים עומדים על גבה אבל בבית ישראל מותרת ליילד ולהניק אם אחרים עומדים על גבה או יוצאים ונכנסים והוא שלא יתחד עמה לבדו בלילה: that is, an idolatrous woman (by which a Christian woman is to be understood) shall not serve as midwife to a Jewish woman, being entirely alone with her, even if she is already well experienced in the matter; likewise she shall not suckle a Jewish child in her own house, even if others are present: in a Jew's house, however, she is permitted to perform the service of a midwife and to nurse, provided other people are standing by or are going in and out. The child, however, shall not be left alone with her at night.

Thereupon the following is further stated in the same place: ישראלית לא תניק לבן עכ״ם אפילו בשכר, that is: A Jewess shall not nurse the child of an idolater (a pagan person), not even for pay. But if this is supposed to be forbidden, how does it come about that the pious Sarah is said to have nursed so many heathen children, concerning which it is written in the Chapters of *Rabbi Eliezer*, in the 52nd chapter, as follows: מיום שנברא העולם לא היתה אשה יולדת לצי שנה שנ׳ ואם שרה הבת צ׳ שנה תלד וראו כל מלכי הארץ ותמהו ולא האמינו מה עשה הק״בה הוביש חוטי דיי נשיהם ומביאים הילדים לשרה להניקם שנ׳ וידעו כל עצי השדה אלו אומות העולם כי אני י׳ השפלתי עץ גבוה זה נמרוד הגבהתי עץ שפל זה אברהם אבינו הובשתי עץ לח אלה נשי אומות העולם הפדחתי עץ יבש זה שרה אמש היו כולן מביאין בניהן אצל שרה והיתה מניקה אותן שנ׳ הניקה בנים שרה,

that is: From the time when the world was created, no woman had given birth in her ninetieth year of age, as it is said (Gen 17:17): Shall Sarah, who is ninety years old, bear a child? But all the kings of the earth saw it, and marveled, and would not believe it. What did the Holy and Blessed God do? He caused the veins of the breasts of their wives to dry up, and they brought their children to Sarah to nurse them, as it is said (Ezek 17:24): And all the trees of the field shall know; these trees are the nations of the world, that I the Lord have brought down the high tree, which is Nimrod; and have exalted the low tree, which is Abraham our father; and have dried up the green tree, which signifies the wives of the nations of the world; and have made the dry tree to flourish, which signifies Sarah our mother. And they all brought their children to Sarah, and she nursed them, as it is said (Gen 21:7): Sarah has nursed children.

This is, however, a foolish proof that Sarah should have nursed many children, simply because it is written: "And Sarah has nursed children," and not "a child"; for among the Hebrews it is customary that the *pluralis numerus* is used in place of the *singularis*, that is, the plural number is used in place of the singular. Thus it is read in Gen 46:7 that Jacob took his daughters and his daughters' children with him into Egypt, when in fact he had only one daughter, namely Dinah, as can be seen in v. 15 of that same passage, and one son's daughter, namely Serah, as can be read in v. 17. A similar example is also to be found there in v. 23, where it is read: "The children (or sons) of Dan, Hushim," when Dan had only one son, namely Hushim. And the very same thing is to be seen in Num 26:8. Thus it is also said here that Sarah nursed children, even though she had and nursed only one son.

A Jewish midwife is also not permitted to serve a Christian woman; therefore it is written in the book *Aggúda fol. 60. col. 4. numero 17.*: בת ישראל לא תיילד לנכחית מפני שמיילדת בן לעבודת אלילים, that is: a Jewish woman shall not serve any Christian woman as a midwife, because she thereby causes a child to be born into idolatry. And in the Talmudic tractate *Avóda sára* it is read at *fol. 26. col. 1.*: נכרית לא תיילד את בת ישראל : מפני שחשודין על שפיכת דמים, that is: a foreign woman (understand: a Christian woman, or any other woman who is outside of Judaism) shall not serve any Jewish woman as a midwife, because such women are suspected of bloodshed (and it is to be feared that they might kill the child). However, some rabbis do permit this to be done, so that the Christians will not on that account become enemies of the Jews; therefore it is written in the *Sepher mizvóth gadól, fol. 10. col. 2.* and in the book *Col bo, fol. 108. col. 2. numero 97.* as follows: בת ישׂראל לא תיילד את נכרית לפי שמיילדת בן לע"ז הנ"מ בלי בחנם : אבל בשׂכר מותר משום איבה, that is: a Jewish woman shall not allow herself to be employed as a midwife for any foreign woman, because she thereby causes a child to be born into idolatry. These words, however, are to be understood as meaning that it is not permitted to do so free of charge; for doing it for payment is permitted, on account of the enmity (which would otherwise arise against the Jews). On this matter, nearly the same thing is also to be read in the book *Scylchan áruch*, in the section *Jóre déa, numero 154. fol. 121. col. 2.* And in the book *Col bo* it is written at *fol. 108. col. 2. numero 97.*: בת ישראל לא תיילד לנכרי לפי שמילדת בן לעבודת זרה והני מלי בחנם אבל בשכר מותר אבל נכרית מילדת בת ישראל בזמן שאחרות עומדות על גבה אבל לא בינה לבינה ולמא קטלא לה, that is: a Jewish woman shall not serve any foreign woman as a midwife, because she thereby causes a child to be born into idolatry; and these words are to be understood as meaning that it shall not be done free of charge, for doing it for payment is permitted. A foreign woman, however, may serve a Jewish woman as a midwife when other women are present; but not when she is alone with her, lest she take her life.

One can see from this, then, how little trust the Jews place in other people. For this reason, the following is also taught in the *Sepher mizvóth gadól, fol. 156. col. 3.*: תניא במסכת עבודה זרה (ע"ב דף כ"ה) לא יתלוה עמהם בדרך פגע גוי בדרך מחזירו לימינו היו עולין במעלה או היו יורדין בירידה לא יהיה ישראל למטה וגוי למעלה אלא ישראל למעלה וגוי למטה שמא יפול עליו דבר להמיתו ולא ישח לפניו שמא ירוץ גולגלתו : that is, we learn in the (Talmudic) tractate *Avóda sára, fol. 25. col. 2.*: A (Jew) shall not join company with the *Gojim*, or heathens, on the road. If he encounters a *Goi*, or heathen, on the road, he lets him walk on his right-hand side. If they are climbing or descending together, the Jew shall not be below and the *Goi* above, but rather the Jew above and the *Goi* below, so that he might not throw something upon him to kill him. He shall also not bow down before him, lest he smash his skull. The Jews thus imagine that Christians harbor the same reckless dispositions toward them as they themselves harbor toward Christians, as shall be shown below in the third chapter of the second part.

Among the Jews, a *Goi* or Christian is also not considered competent to give testimony; for this reason, the book *Schylchan áruch*, in the section *Chóschen hammischpat, fol. 40. col. 2. numero 34. §. 19.*, teaches: גוי ועבד פסולים לעדות : that is, A *Goi* and a servant are incompetent to give testimony. Rabbi Mordochai Japhe likewise writes in his book *Lefúsch malchúth*, under the title *Hilchóth edúth* (or *Hilchos édus*) *numero 34. §. 19.*, as follows: גוי ועבד פסולים לעדות גוי מדכתיב שקר ענה באחיו ש"מ דגבי עדות בעינן גוי לא אחיו הוא : that is, A *Goi* and a servant are incompetent to give testimony. A *Goi* is incompetent because it is written (Deut 19:18): When the witness has given false testimony against his brother. Learn from this that a brother is required for testimony, but the *Goi* is not a brother. Rabbi Salman Zevi does indeed deny this in the fourth chapter of his Jewish *Theriac*, *fol.* 24. *col.* 2. *numero* 12; however, he did so, as is his custom, against his better knowledge and conscience.

It is also forbidden for Jews to praise a *Goi* or Christian; for this reason, the book *Schulchan aruch*, in the section *Jore déa*, *fol.* 120. *col.* 2. *numero* 151. §. 14., reads as follows: אסור לספר בשבחן (של גוים) אפילו לומר כמה נאה עכ"ום זה that is, It is forbidden to praise the *Gójim* or Christians, even to say: how beautiful is this idolater in his appearance. Still less should one praise his works, or hold anything belonging to him in affection. The same is also to be found in the *Sepher mizvóth gadól* of *Rabbi Mosche Mikkózi*, *fol.* 10. *col.* 3., and in the book *Col bo fol.* 108. *col.* 4. *numero* 97. under the title *Avóda sara*, and in the book *Jad chasaka*, in the first section, in the 10th chapter, §. 4. of the Treatise on Idolatry, as well as in the book *Toledóth Adam vechávva*, *fol.* 160. *col.* 2. in the sixth section, under the title *Nathif schifa éser*.

The Jews also teach that the almsgiving of Christians and other peoples, and the kindness and mercy they show, is pure sin. This is written in the book *Váve haammúdim*, *fol.* 17, *col.* 4, in the 15th chapter, as follows: אמר להן רבי יוחנן בן זכאי לתלמידיו מהו שאמר הכתוב צדקה תרומם גוי וחסד לאומים חטאת צדקה תרומם גוי אלו ישראל דכתיב ומי כעמך ישראל גוי אחד בארץ וחסד לאומים חטאת כל צדקה וחסד שאומות העולם עושין חטא הוא להם שאין עושין אלא להתגדל בהן : that is, *Rabbi Jochanan, son of Saccai*, said to his disciples: What is the meaning of that which Scripture (Prov 14:34) states: "Almsgiving" (which otherwise means "righteousness," and the Hebrew word signifies both) "exalts the people, but the mercy of the nations is sin." By the words "Almsgiving exalts the people," the Israelites are meant, as it is written (1 Chr 17:21): "Who is like Your people Israel, a people unique on the earth?" And by the words "But the mercy of the nations is sin," it is given to be understood that all almsgiving which the peoples of the world give, and all mercy (or beneficence) which they show, is counted

as sin for them, because they do it only in order to make themselves great thereby and to make a show of it. This is also found in the book *Cad hakkémach*, *fol.* 62, *col.* 3, as well as in the Talmudic tractate *Báva báthra*, *fol.* 10, *col.* 2. Likewise, in the book *Ir gibbórim*, *fol.* 13, *col.* 4, the following is written concerning the Law, almsgiving, and prayer: לא חפץ הק״בה לזכות בג׳ כתרים אלו כי אם ישראל ולא לשום אומה. דתורה כאמרו רז״ל בן נח שעסק בתורה חייב מיתה כו׳ צדקה תרומם גוי • • • • פירשו רז״ל אלו ישראל וחסד לאומים חטאת כל צדקה שעובדי אלילים עושין חטאת היא להם וכו׳.

תפו׳ תפלה כא״ל הקול קול יעקב אין לך תפלה נשמעת שלא יהיה בה מזרעו של יעקב: that is, the holy and blessed GOD has not wished to make any other people worthy of these three crowns except the *Israelites*. As regards the Law, the matter stands as our Rabbis, of blessed memory, have said: A son of *Noah* (that is, one who is not a Jew, for all people outside of Judaism are called by the Jews children of *Noah*) who studies in the Law is guilty of death, *etc.* As regards almsgiving, the matter stands as is said in (Prov 14:34): Almsgiving exalts the people; and our Rabbis, of blessed memory, have interpreted this to mean that this refers to the *Israelites*. (And concerning the words) But the mercy of the nations is sin; (they have turned it so that) all almsgiving which the idolaters give is a sin for them, *etc.* As regards prayer, the matter stands as our Rabbis, of blessed memory, have said (from Gen 27:22): The voice is Jacob's voice. There is no prayer that is heard unless someone from the seed of Jacob is among those who offer the prayer. But how can it be said here that a Jew's prayer is heard, when they, as has been demonstrated above on pp. 581 and 582, by their own admission, are not heard by God, because they do not know the *Schem hammephorasch*.

They also do not consider Christians and other peoples worthy enough to receive alms from them. On this matter, the book *Schulchan aruch*, in the section *Jóre déa*, *fol. 230. col. 1, numero 254*, reads as follows: אסור לישראל ליטול צדקה מן העכ״ום בפרהסיא ואם אינו יכול לחיות בצדקה של ישראל ואינו יכול ליטלה מהעכ״ום בצנעה הרי זה מותר : מלך או שר גוי ששלח ממון לישראל לצדקה אין מחזירין אותו משום שלום מלכות אלא נוטלין ממנו ונותן לעניי עכ״ום בסתר כדי שלא ישמע המלך : that is, it is forbidden for an Israelite to receive alms from an idolatrous person publicly; but if he cannot live from the alms of Israelites and cannot receive them from idolaters in secret, then it is permitted to him. When a heathen (or Christian) king or prince sends money to an Israelite as alms, it is not returned to him for the sake of the peace one wishes to maintain with the king (or prince), but rather one accepts it and gives it secretly to the idolatrous poor, so that the king may not learn of it. This, however, is taken from the tractate *Báva báthra*, cited shortly before, *fol. 10. col. 2.*, where it is reported that the mother of Sapor, king of Persia, had sent four hundred pennies (each of which was worth half a quarter-thaler) to Rabbi Ammi, but he did not accept them; when she sent them to Rabba, however, he accepted them in order to maintain peace with the queen.

On the other hand, Jews are permitted to give alms to a Christian; however, this is done not out of love or compassion toward that person, but only for the sake of maintaining peace. Therefore, the following is taught in the book *Jad chasaka*, in the first part, *fol.* 40, *col.* 2, *cap.* 10, §. 5: מפרנסי עניי עכו״ם עם עניי ישראל מפני דרכי שלום ופאה ושכחה ולקט עכו״ם ביד עניי ישראל מפני דרכי שלום That is: one feeds the poor idolaters together with the poor Israelites, for the sake of peace. Likewise, one does not prevent the poor idolaters from gleaning the fallen ears of grain, nor from gathering the fruit that has remained standing at the edges of the fields (concerning which, see Lev 19:9), for the sake of peace. Something on this subject is also to be found in *Jalkut chadasch, fol.* 58, *col.* 4, *numero*

11, under the title *Gemiluth chasadim*, and in the book *Schulchan aruch*, in the section *Jore dea, fol.* 226, *col.* 2, *numero* 251, §. 1; and this is taken from the Talmudic tractate *Gittin fol.* 61, *col.* 1, where the following is also added: ומבקרין חולי נכרים עם חולי ישראל וקוברין מתי נכרים עם מתי ישראל מפני דרכי שלום that is: one also visits the sick among the foreigners (or Gentiles) together with the sick among the Israelites, and buries the dead of the foreigners together with the dead of the Israelites, for the sake of peace.

That it does not happen out of compassion when they assist Christians with alms or otherwise do them a favor is evident from the book *Jad chasaka*, in the first part, *fol.* 40. *col.* 1, in the 10th chapter, §. 1, where the following is taught: אסור לרחם על עכו"ם שנ' לא תחנם *that is: It is forbidden to have compassion on the idolaters, because (Deut 7:2) it is said: You shall show them no favor.* So too in the *Medrasch Tillim, fol.* 26. *col.* 4, and in the *Jalkut Schimoni* on the Psalms, *fol.* 102. *col.* 4, *numero* 727, on the words of Ps 36:11 [Extend your goodness to those who know you], it is read thus: אמר רבי יצחק אל תהי מושך חסד לאומות העולם *that is: Rabbi Isaac has said: Show the nations of the world no goodness or mercy.* The like is also to be found in *Rabbi Mosche bar Majemon's Sepher mizvoth, fol.* 85. *col.* 3, where it is written: מצוה נ' הזהרנו מלחמול כלל על עובדי עבודה זרה *that is: The fiftieth commandment is that (Holy Scripture) warns us that we are not to have any compassion whatsoever on the idolaters.* From this it is thus plainly to be seen that the Jews do nothing good for a Christian or any other person out of sincere goodwill, nor show them any favor, and that everything they do happens out of sheer hypocrisy, so that they may obtain the goodwill of Christians or other people.

Against this, the Jews might object that I am doing them an injustice by accusing them of hypocrisy, since hypocrisy is so strictly forbidden among them. For in the book *Reschith chochma*, *fol. 412. col. 1.*, in the *16th chapter*, under the title *Or olam*, from the Talmudic tractate *Sota, fol. 41. col. 2.*, it is written thus: אמר רבי אלעזר כל אדם שיש בו חנופה נופל בגיהנם, that is: Every person in whom there is hypocrisy falls into hell. Further, it stands in the same place: לעולם יפרוש אדם מן החנופה. לפי שהיא שקולה כנגד עבודת זרה וגילוי עריות ושפיכות דמים, that is: A person should at all times keep away from hypocrisy, since it is held to be equal to idolatry, fornication, and bloodshed. Something equivalent to this is also to be found in the book *Lef arje, fol. 78. col. 2.* And in the book *Brandspiegel*, in the *52nd chapter, fol. 189. col. 2.*, one reads: עס איז קיין גרעסר זינד וועז אן דען זייטן חניפה טרייבט וגו׳, that is: It is a great sin when one practices hypocrisy toward people. Likewise, in the aforementioned passage of the tractate *Sota, fol. 41. col. 2.*, it is taught: כל אדם שיש בו חנופה אפילו עוברין שבמעי אמן מקללין אותו, that is: A hypocritical person is cursed even by the children who are still in their mothers' wombs. And further things of the same kind are reported there, as well as at *fol. 42. col. 1.* And in the *Jalkut Schimoni* on Job, it is taught at *fol. 149. col. 3. numero 906.*: ארבע' כתות אין מקבלין פני שכינה כת חנפים וכת שקרים וכת מספרי לשון הרע וכת לצים, that is: Four groups do not come before the face of God: the group of hypocrites, the group of mockers, the group of liars, and the group of slanderers. Beyond the above, in the *Sepher mizvoth gadol, fol. 58. col. 3.*, under the title *Hilchoth genefa ugezela*, one reads: גרסינן בפרק גיד הנשה אמר שמואל אסור לגנוב דעת הבריות ואפילו דעת הגוי, that is: We learn in the seventh chapter of the Talmudic tractate *Chullin* (*fol. 49. col. 1.*) that Rabbi Samuel said it is forbidden to steal the opinion of people, and indeed even the opinion of the *Gojim*, or heathens, that is, to cause them to believe this or that which is nonetheless not the case, as hypocrites are accustomed to do.

To this, however, I reply that this prohibition of hypocrisy is to be understood solely in such a way that no Jew should behave hypocritically toward another Jew, and that consequently it is not at all intended to teach that one must also conduct oneself honestly toward Christians. I prove this from the fact that hypocrisy toward Christians and other peoples is permitted to them, for in the book *Ir gibborim, fol. 36. col. 1. numero 55.* it is written as follows: מותר להחניף לרשע מפני היראה כדאיתא בפרקי' דחכי אלעזר אמר יעקב לעשו כה אמר עבדך יעקב אמר אמר הקב"ה ליעקב עשית קדש חול אמר לו מחניף אני לרשע שלא יהרגני מכאן אמרו מחנפים לרשעים בעולם הזה מפני דרכי שלום. ואמר ר' שמעון מותר להחניף לרשעים בעולם הזה שנ' לא יאמר עוד לנבל נדיב ולכלי לא יאמר שוע מכלל דבעולם הזה שרי: that is, it is permitted to behave hypocritically toward a wicked person out of fear (which one has of him), as it is written in the chapters of *Rabbi Eliezer* (in the 37th chapter). When Jacob had said to Esau (Gen 32:4), "Thus your servant Jacob has spoken," the holy and blessed God said to Jacob: "You have made something holy into something unholy" (that is, you have defiled yourself, who are holy, by calling yourself Esau's servant); but he answered Him: "I am only flattering the wicked man so that he does not kill me." Hence it is said: one flatters the wicked in this world for the sake of peace. *Rabbi Simeon* also said: it is permitted to practice hypocrisy toward the wicked in this world, as it is said (Isa 32:5): "A fool shall no longer be called a prince, nor a miser called generous." On this matter *Rabbi Bechai* also writes in his book *Cad hakkémach, fol.* 30. *col.* 1. as follows: מציג חנופה שהיא מותרת בענין אחד והוא שיתנהג אדם עם הרשע בדרך מוסר ויכבדו ויעמוד מפניו ויאמר לו שהוא אוהב אותו זה מצינו שהוא מותר כשהוא צריך אליו ומפני היראה שכן מצינו ביעקב שאמר לעשו הרשע כי על כן ראיתי פניך וגו' ואמר רבי יוחנן אמר מותר להחניף את הרשעים בעולם הזה שנ' כי על כן ראיתי פניך וגו' that is, we find that flattery is permitted in one respect, namely that a person should conduct himself toward a wicked man in a courteous manner, honor him, rise before him, and tell him that he loves him. We find that this is permitted when one has need of him and fears him. For thus we find it in the case of Jacob, who said to the wicked Esau (as is to be read in Gen 33:10): "For I have seen your face as one sees the face of God." *Rabbi Jochanan* has said: it is permitted to flatter the wicked in this world, as it is said (Gen 33:10): "For I have seen your face," etc. The same is likewise to be found in his commentary on the Five Books of Moses, *fol.* 42. *col.* 2. in the Parashah *Vajischlach*, and in the *Jalkut Schimóni* on Isaiah, *fol.* 47. *col.* 3. *numero* 302, and in the book *Zerór hammór, fol.* 21. *col.* 2. in the Parashah *Vajéra*, and in the book *Orchóth Zaddikim fol.* 15. *col.* 2. in the 24th chapter, as well as in the Talmudic tractate *Sóta, fol.* 41. *col.* 2.

Regarding the honor which one should show to the wicked, according to the aforementioned teaching of the book *Cad hakkémach, fol.* 30. *col.* 1., it is written in the mentioned passage of the book *Orchóth Zaddikim, fol.* 15. *col.* 2. as follows: המכבד הרשעים הבשעים מחמת היד שלום לא ידבר טוב הרשע ולא ינהג בכבודו על דרך שיחשבו בני אדם שהוא נכבד בעיניו ואין לחלוק לו כבוד אלא כדרך בני אדם המכבדים העשירים בעבור כי צלחה ידם ולא מפני שהן ערכם ואף בזה יש חטא ואשמרה כי לא הותר לכבד הרשעים אלא מחמת מורא שירא שיזיק לו הרשע ויגרום לו הפסד בזמן שיד הרשעים תקיפה על כן הותר דאס לכבודו דרך שמכבדין בני אדם בעלי זרוע אך לא יחשבנו ולא ידבר עליו טוב בפני בני אדם : that is, he who honors the wicked for the sake of peace shall speak nothing good of the wicked, and shall also conduct himself in the honor he shows him in such a way that people cannot think that the wicked man is held in high esteem by him. He shall likewise show such a one no honor other than in the manner in which one honors the rich, because they are prosperous, but not because they are otherwise so worthy: although even in this a sin is committed, for it is not permitted to honor the wicked except on account of fear, in that one fears

the wicked man will cause him harm and bring about some loss, when the wicked have the upper hand; therefore it is permitted to honor such a one in the same way that people are accustomed to honor those who are powerful. He shall, however, speak nothing good of such a wicked man in the presence of other people.

Since Christians are regarded by the Jews as idolatrous and godless people, as will be clearly demonstrated below in the 16th chapter of this first part, it is also permitted to them to use hypocrisy toward such people, and to honor them only with forced gestures and words; and they know how to practice this so masterfully toward those of whom they have need, or whom they must fear, that many a Christian regards such a Jew, who gives him the smoothest words and knows how to present himself as very humble and courteous, as an honest and refined person. He will, however, certainly be shamefully deceived in his opinion; for even though the Jew's false tongue gives smooth words, and the outward gestures indicate nothing but good, yet in the heart there is nothing hidden but poison and irreconcilable hatred, and it can be said of them from Jer 12:6: "Trust them not, even when they speak in a friendly manner with you." And from Pss 55:22: "Their mouth is smoother than butter, and yet they have war in mind; their words are gentler than oil, and yet they are drawn swords." Which last words can very fittingly be applied to them, for they wish to make war upon all Christians at the coming of their supposed Messiah and to shed their blood, as can be seen in detail below in the 14th chapter of the second part. How then can one expect anything good from such arch-enemies, who daily harbor an ardent desire to defile their godless hands with the innocent blood of Christians, or hope for an honest and upright disposition in them, even when they present themselves as entirely friendly and let the sheepskin show on the outside, while inwardly they are ravening wolves, and they are called in Isa 10:6 a hypocritical people? Their *Talmud* likewise permits them to deceive someone with flattering words; as it is written in the *Tractate Báva báthra fol. 123. col. 1.*: ומי שרי להו לצדיקי לכנויי ברמאותא : אין עם נבר תתבר ועם עקש תתפל : that is, "Is it then permitted to the righteous to deal deceitfully (with the godless)? Yes, certainly (for it is written in 2 Sam 22:27:) With the pure you show yourself pure, and with the perverse you show yourself perverse."

Since now, as shown by the foregoing, Jews are permitted to behave hypocritically toward Christians, we must also consider what is to be made of the greeting they customarily give them. In the *Talmudic tractate Berachoth* it is written at *fol. 17, col. 1* as follows: מרגלא בפומי' דאביי לעולם יהא אדם ערום ביראה מענה רך משיב חמה ומרבה שלום עם אחיו ועם קרוביו ועם כל אדם ואפילו עם נכרי בשוק כדי שיהא אהוב למעלה ונחמד למטה ויהא מקובל על הבריות אמרו עליו על רבן יוחנן בן זכאי שלא הקדימו אדם שלום מעולם ואפילו נכרי בשוק : that is, It was a pearl in the mouth of *Abaye* (when he said:) A person should always be cunning in the fear (of God, since it is written in Prov 15:1:) A soft answer turns away wrath, and he should greet his brothers and relatives, as well as all people, and even a stranger (that is, one who is not a Jew,) in the street, so that he may be beloved above (in heaven) and esteemed below (on earth), and be pleasing to all creatures. It is said of *Rabbi Jochanan*, the son of *Saccai*, that no person, not even a stranger, ever greeted him first in the street. So too is it read in the fourth chapter of *Pirke Avoth*: רבי מתיא בן חרש אומר הוי מקדים בשלום כל אדם : that is, *Rabbi Mathja*, the son of *Charasch*, says: Greet every person first.

From this, one might conjecture that the Jews are commanded to greet Christians and other peoples with a sincere heart; but the matter is entirely otherwise, for their greeting does not come from a good heart, but is done solely to the end that they may obtain the favor of Christians and live peaceably with them, so that nothing adverse may befall them from those same people. I demonstrate this from the *Talmudic tractate Gittin fol. 61. col. 1.*, where the following is taught: מחזיקין ידי נכרים בשביעי אבל לא ידי ישראל ושואלין בשלומן מפני דרכי שלום : that is, one strengthens the hands of strangers (that is, of the *Gójim*) on the seventh day (that is, one helps them and lends them a hand,) but not the hands of the Israelites; likewise one greets them for the sake of peace. This is also to be found in the book *Menoráth hammáor, fol. 86. col. 3. 4.*, in the third chapter, under the title *Kelál Scheni; Perek Schelischi, ner Schischi, chëlek rischon*. So too it is written in Rabbi Mordecai Jaffe's book *Lefúsch málchuth, numero 148. §. 10.*, in the section called *Lefúsch atéreth saháf*, as follows: מן הדין היה אסור ליתן שלום לגוי מפני שהשלום שמו של הקב"ה ולא יטיל שם שמים על הגוי אבל אח"כ מותר לשאול בשלומו מפני דרכי שלום : that is, it ought rightly to be forbidden to give a Goi or heathen the *Schalóm*, that is, peace (that is, to greet him, for *Schalóm* among the Hebrews also signifies a greeting), since *Schalóm*, or peace, is a name of God, and one ought not to impart the name of God to them; yet our sages, of blessed memory, have said that it is permitted to greet them (and to wish them peace) for the sake of peace. From all of this the purpose of their greeting is plainly to be seen, namely that it occurs only for the preservation of peace and out of pure hypocrisy. Hence it is also taught in the book *Sohar fol. 59. col. 1.* as follows: גדול השלום שלא נתן בחלקן של רשעים כי שלום אין זה חלקו ואסור ליתן לו שלום כי אם בלשון לעז וגו' ר"ל שאסור לומר שמו ית' שלום לרשעים : that is, the *Schalom*, or peace, is a great matter, which has not been given to the wicked as their portion, for peace does not befit him (the wicked one); and it is forbidden to wish him peace in any other way than in a foreign tongue (by which all languages other than Hebrew are understood, etc.) That is, it is forbidden to say the name of God, *Schalóm* or peace, to the wicked. On this same point, an equivalent teaching is also found in the *Tosephoth* of the aforementioned Talmudic tractate *Gittin, fol. 62. col. 1.*

That there must be no sincerity in their greetings, they learn from their godless Talmud, in the last-mentioned passage of the tractate *Gittin*, where it reads as follows: אין כופלים שלום לנכרי רב חסדא מקדים ויהיב להו שלמא רב כהנא אמר ליה שלמא למר : that is, one does not greet a stranger (or *Goi*) twice in succession. *Rav Chasda* greeted him first. *Rav Cahana* said to him (namely to the *Goi*): May the Lord have peace, or be greeted. For *Rav Cahana* did not understand his greeting to mean that the peace should concern that *Goi* who came to him, and that he should be greeted by him; rather, by "the Lord" he meant his teacher, and wished him well-being and prosperity in this manner, as Rabbi Solomon Jarchi himself explains in his commentary on this passage, when he states: לא היה מתכוין לברכו אלא לבו היה לרבו : that is, his intention was not to bless him (and to wish the *Goi* well), but rather his thoughts were directed toward his teacher, which is also interpreted in this way in the *Tosephoth* on the same passage. Thus the aforementioned *Rav Cahana*, with his false greeting, will have deceived many a person, just as a rabbi in Amsterdam also sought to deceive me with these very same words.

Such hypocrisy is also taught in the *Jalkut Rubeni gadol, fol. 62. col. 2.*, in the *Parascha Vajischlach*, from the *Sohar*, where, concerning the words (Gen 33:3) **And he went before them, and bowed himself to the ground seven times**, the following is written: האיך סגיד ליה להוא רשע והא כתיב לא תשתחוה לאל נכר ועשו כאל אחר הוי אלא הוא עבר לפיהם שכינתא נקרא הוא הוי הוא עבר לפניהם. וסגיד יעקב לשכינה

דלא כתיב וישתחו לעשו וכו׳ ומן מצינו בדוד שנתן שלום לנבל וכו׳ לנבל וכו׳ להק״בה נתן דוד שלום ולא לנבל, that is: How could he (namely Jacob) have bowed before that wicked one (Esau) and shown him honor? For it is written (Ps 81:10): You shall not worship a foreign god, nor bow before him. And Esau is indeed like another (or foreign) god. The words "And he went before them" are therefore to be understood as meaning that the Divine Majesty is here called "He," so that it was the Divine Majesty that passed before them, and Jacob bowed before God (and not before Esau); for it is not written that he bowed before Esau, etc. Thus we also find concerning David (1 Sam 25:5) that he had Nabal greeted, etc. But David did not greet Nabal; he greeted God. In this manner, Nabal too was deceived by David, in that he supposed David had sent him a greeting, when in fact, according to this Jewish madness, the greeting was not meant for him at all. And the Jews will know well how to conduct themselves in their greetings to Christians according to these examples, so that many a Christian is led astray by them in this fashion.

But this is still not enough for the wicked Jews; rather, they also curse, disgrace, and revile a Christian in place of what is supposed to be a greeting, as is shown by the convert *Friedrich Samuel Brenz* in his *Jüdischer abgestreifter Schlangenbalg* ("Jewish Shed Snakeskin"), *p. 18*, in the fourth chapter, where he writes as follows: When a Christian enters a Jew's house, the Jew says ארור הבא *ôrur hábbo*, that is, "cursed be he who comes"; or he also says *Lot* welcome, and says it so quickly that the Christian cannot notice whether he said God or *Lot*: for he does not consider the Christian worthy enough that he should use the name of God toward him. He also greets him with שד *sched* welcome, that is, welcome to you in the devil's name. So courteously does the Jew receive Christians. And *p. 19*, shortly thereafter, he further reports: When the Christian then leaves the Jew's house again, the Jew says: לך לשם שדים ומלאכי חבלה *Lech leschém schédim umaláche chabbólo*, that is, "Go hence in the name of the devils and of the angel of destruction": &c. He further reports in the same place: When a Jew enters a Christian's house, and the Christian receives him or bids him welcome, the Jew in turn says, *Lot* thank you. This is that which *Friedrich Samuel Brenz* charges the Jews with.

Regarding the curse that the Jews use in place of a greeting, which he mentions, his account is confirmed in the little book *Schévet Jehúda*, *fol.* 36. *col.* 2., in which one reads that *Nicolaus Valentinus* addressed a king in Spain as follows: שמעתי עליך מלכנו שרצון חכמתך לצאת למלחמה על אויבך ולמה ילך אדוננו אל האויבים אשר מחוץ ויניח אותם שבפנים והם היהודים אשר גדלה שנאתם אלינו וכתוב בספריהם שאסור לתת לנו שלום ומפי המכיר אותם שמעתי שהנוצרי אין ראוי שיקבל מן היהודי אלא באמצע ופירושו כי כשהגוי בא לעומת היהודי או אומר על הנוצרי בא בשעה רעה והתקרב אצלו אומר לו שלום עליך אדוני האל יחייך ובהתרחק ממנו אומר לו לך כקורח לגיהנם וכפרעה אל הים: that is, I have heard of Your Royal Majesty that you are minded to go to war against your enemies; but why would you march against foreign enemies and let those within the land go free, namely the Jews, whose hatred toward us is great, and in whose books it is written that it is forbidden to greet us? I have also learned from one who knows them well that (they teach) a Christian is worthy of being greeted only in a middling manner, which is to be understood as follows: when the *Goi* (or Christian) is coming toward the Jew (and is still on the way), he says to him, "May you arrive at an unlucky hour"; but when he draws near to him, he says to him, "My lord be greeted, and may God let him live"; and when he departs from him again, he says to him, "Go to hell like *Korach*, and into the sea like *Pharaoh*."

That such a godless practice must exist among the Jews is evident from the *Sepher chasîdim*, *numerô* 51, *fol.* 12, *col.* 2, where Rabbi *Jehuda* writes as follows: אסור להנהיג עצמו בדברי חלקות ופיתוי ולא יהיה אחד בפה ואחד בלב אלא תוכו כפיו והענין שבלב הוא הדבר שבפה ואסור לגנוב דעת הבריות ואפילו דעתו של נכרי ואותן שמחנפין את הנכרים בשעת שאלת שלומם והנכרי סבור שאמר לו טובה חוטאים כי אין לך גניבת דעת גדול מזה: that is, it is forbidden to employ flattering and seductive words, and there shall not be one thing in the mouth and another in the heart, but rather the inward part shall agree with the mouth; and that which one holds in the heart shall also be spoken with the mouth: and it is forbidden to steal the minds of men, yes, even the mind of a stranger (that is, of one who is not a Jew), (that is, to make him believe something that in reality is otherwise.) For this reason, those who revile (or despise) strangers when they greet them commit sin, inasmuch as such a stranger supposes that something good has been said (and wished) to him, for there is no greater theft of the mind than this. Certainly, had Rabbi *Jehuda* not known that such a godless practice was prevalent among the Jews, he would not have forbidden it. As for the fact that he forbids dissimulation and hypocrisy even toward Christians, whereas the same is permitted to Jews in the *Talmud* and their most distinguished books, as has been reported above in this chapter, he held in this matter a wholly singular opinion, in which he departed from the evil Jewish manner. I very much doubt, however, whether any Jew will give his approval to him in this.

Regarding the aforementioned words *Sched* willkommen, or "devil welcome," with which the Jews are accustomed to receive a Christian in their homes, *Antonius Margarita* writes about this as well in his work on the Jewish faith, in the third chapter, paginâ 18, as follows: the German Jews have the custom that when they receive a Christian, they do not say "Be welcome to God," but rather שד *Sched* willkommen, that is, "devil, be welcome." The very same thing is also confirmed in the converted *Ferdinand Hessen's* "Judengeissel" in the eleventh chapter of the third part. They thus corrupt the word, saying *Sched*, which means a devil; and I myself was previously welcomed in this manner by a Jew in his house in the Jewish lane here in Frankfurt, so that there is absolutely no reason to doubt this matter. That they also say *Lot* willkommen instead of "God welcome," I believe to be entirely certain, for it was shown in the immediately preceding passage that it is forbidden to them to use the name of God toward a *Goi*, and for this reason they quickly say *Lot* in place of "Gott," so that one should not notice it. It may also well be, however, that the word *Lot*, when they use it in this manner, is meant to signify "cursed," for in the Chaldean language לוט *Lut* means to curse, and in the *Talmud* it signifies one who is accursed: which is all the more credible because *Friedrich Samuel Brentz*, as was mentioned previously, reports that they say to a Christian who comes to them, *Orur hábho*, that is, "Cursed be he who comes." Thus *Lot* willkommen would mean as much as "Cursed one, be welcome," just as they say "Devil, be welcome." As for the aforementioned *Friedrich Samuel Brentz's* report that the godless Jews say to those who depart from their houses that they should go in the devil's name, I can attest to this from my own experience; for a Jew here in Frankfurt, after he had accompanied me to the door of his house with every show of courtesy, had scarcely let me walk four steps from the house before he carelessly uttered these godless words against me, and said quite clearly, so that I was able to hear them: לך לשם של שדים *Lech leschém schel schédim*, that is, "Go hence in the name of the devils." However, although I subsequently came to the villain's house many times on account of certain Hebrew books that I desired, I gave him not the slightest indication that I had heard it. Now, since that man always showed himself friendly and

courteous toward me whenever I came to him, and yet cursed me in such a godless manner when he believed I would not hear it, the shameful Jewish hypocrisy and their frivolous disposition toward us Christians is all the more apparent from this. This hardened people believes it is not well done if they do not curse us in every possible way and wish us all manner of evil, as will be demonstrated in detail in the second chapter of the second part.

It was also shown shortly before, from the Talmudic tractate *Gittin fol. 62. col. 1.*, that the following is taught there: אין כופלין שלום לנכרי, that is, one does not greet a stranger (or *Goi*) twice; and in the aforementioned book *Lefúsch málchuth, numero 148. §. 10.*, in that section which is called *Lefusch atéreth sáhaf*, it is also written thus: אסור לכפול לו שלום לעולם כדי שלא להזכיר עליו שם שמים ב' פעמים לפיכך טוב להקדים לו שלום כדי שלא יתחיל הגוי ויצטרך לכפול לו כשישאל הגוי בשלומו יצטרך להשיב לו שלום ואם כן יצטרך הוא לחזור ולשאול בשלום הגויים גם כן לומר שלום עליך שכך הוא מנהג העולם כדרך ארץ, that is: it is always forbidden to greet him (namely the *Goi*) twice (in succession), so that one need not invoke the name of God twice on his account; for this reason it is better to greet him first, so that the *Goi* does not begin, and the Jew is not compelled to greet him twice; for when the *Goi* greets him, he is obliged to return the greeting; and if that is the case, he (the Jew) will be compelled to greet the *Goi* in return as well, and to say to him, peace be upon you (that is, be welcome), for this is the common custom of the world. That the Jews observe and keep this commandment toward Christians, I have myself noted among them on many occasions. Once, when I was at the home of the aforementioned Jew, who had told me that I should go in the devil's name, visiting his house in the evening, and when I was departing and had wished him a good evening in his sitting room, he thanked me and wished me a good evening as well, and accompanied me to his door, where I wished him a good evening once more and then gradually went on my way; but because he had not thanked me a second time, his maidservant immediately asked him why he had not done so; to which he replied that I had surely heard it well enough: אין כופלין שלום לגוי, *En cófelin schalom legói*, that is, one does not greet a *Goi* twice.

The Jews are also accustomed to displaying their abominable hatred toward Christians even further, in that they frequently, when they see a Christian, utter the word כפרה *Cappará* or *Cappóro*, which means an atonement, or the words מיתה משונה *mitha* (or *misa*) *meschúnna*, which signify a sudden death, or indeed all of these words together, against that person, thereby wishing that such a Christian might be a sacrifice for their sins and might die a swift death. All converted Jews attest to this unanimously, and it is to be found in *Antonius Margarita*'s book on the Jewish faith, in the fifth chapter, *paginâ* 71, where he writes: In this manner (which he has described in the preceding section) they also commonly curse the Christians, and say to them כפרה מיתה משונה *Cappóro, míso meschúnno*. The convert *Ferdinandus* likewise confirms this in the first part of his Jewish Scourge, in the fourth chapter, when he addresses the Jews as follows: First, you call them (namely the Christians) *Gójim*, that is, an unworthy and despised people. Or, if you call someone by the name *Peter* or *Johannes*, you say these words: *Cappóro, míso meschúnno*, which is to say, *Johannes* must be sacrificed for your sins. The convert *Friedrich Samuel Brenz* also writes of this in his Jewish Serpent-Skin, *paginâ* 12, in the third chapter, as follows: When they (the Jews) name a Christian, they always append these words to it: *Teréfa* or *Cappóro*. The word *Térefa* means unclean, and the word *Cappóro* (means) that the same person shall be a sacrifice for his sin. In the fourth chapter, *paginâ* 19, he also reports that when a Jew comes into a Christian's house and the Christian gives

him harsh words, he says, as a רשע *róscho* (that is, as a godless person is this one) to *Cappóro*, that is, the scoundrel shall be a sacrifice for his sin. I myself have often heard the word *Cappóro* used by them in this manner, and it is no wonder at all that they employ it in such a way against Christians, since they hold that the Christians must bear all their sins, as will be demonstrated below in the second chapter of the second part.

What they are accustomed to say when they see many Christians or other peoples gathered together is to be found in the book *Toledóth Adam vechávva*, where at *fol.* 104. *col.* 1. in the second part, under the title *Nathíf Schelóscha éser*, the following is written: הרואה אוכלוסי ישראל אומר ברוך חכם הרזים פירוש ס' רבא .וכול' אומורה אוֹמְרֵי הָעוֹלָם אוֹמֵר בּוֹשָׁה אִמְּכֶם מְאֹד חָפְרָה יוֹלַדְתְּכֶם הִנֵּה אַחֲרִית גּוֹיִם מִדְבָּר צִיָּה וַעֲרָבָה : that is, whoever sees a crowd of Israelites says: blessed be He who is wise in secrets, which signifies sixty times ten thousand. But if he sees a crowd of the peoples of the world, he says (from Jer 50:12): "Your mother is greatly ashamed; she who bore you is brought to confusion: the end of the nations is a wilderness, dry and desolate." This is also to be found in the book *Col bo* fol. 98. col. 3. numero 87. It may also well be true what the convert Dieterich Schwab writes in his *Jüdischer Deckmantel* in the 8th chapter of the first part, when he reports: when the Jews see a crowd of Christians or their children assembled, they say: "See how *harbe mamserim*, what a crowd of whoreson children these are, a *pegira* or *déver*, a pestilence upon the *Kelofim* dogs; there are indeed *baavónos harábbim* of them, God have mercy, *dajénu*, enough." By this their hostile disposition is once again brought to light.

When a Christian, or any other person who is not a Jew, dies, they say mockingly that he has "gepegert" (i.e., croaked/carcassed), as *Samuel Friedrich Brentz* indicates in the fourth chapter of his *Abgestreiffter Jüdischer Schlangenbalg* (Stripped Jewish Snakeskin), p. 17. In the Hebrew language, פֶּגֶר *Péger* means a carcass, and Elias writes about it in his *Tischbi*, fol. 70, col. 1, under the *radice* or root word פָּגַר *Pagár*, as follows: כָּל לָשׁוֹן פֶּגֶר הַנִּמְצָא בַּמִּקְרָא אֵינוֹ בָּא רַק עַל גְּוִיַּת אָדָם מֵת וְלֹא עַל שְׁאָר בַּעֲלֵי חַיִּים רַק בְּמָקוֹם אֶחָד וְהוּא וַיֵּרֶד הָעַיִט עַל הַפְּגָרִים שֶׁהֵם הָיוּ פִּגְרֵי בְּהֵמוֹת וְעוֹף דַּע כִּי כָּל לָשׁוֹן פֶּגֶר לֹא נִמְצָא רַק עַל פִּגְרֵי אֲנָשִׁים רְשָׁעִים לָכֵן אֵין מַזְכִּירִין זֶה רַק עַל מִיתַת רְשָׁעִים: that is, the word *Péger*, wherever it is found in Scripture, means nothing other than the body of a deceased person, and is used of the remaining living animals in only one place (namely Gen 15:11), where one reads: "And the birds of prey came down upon the *pegarim*," that is, upon the carcasses, which were carcasses of cattle. Furthermore, know that the word *Péger* is found only in reference to the dead bodies of wicked men, and therefore it is mentioned only in connection with the death of the wicked. From this word *Péger* the Jews form a verb, namely *pégern*, which means to die and to become a dead body or carcass, and it is evident from the words of Elias that the Jews regard those of whom they say that they have "gepegert" as wicked people. Hence the word פְּגָרִים *pegarím*, that is, carcasses, is also applied to Christians who are buried in churches, as can be found in the old *Nizzáchon*, p. 242, because they regard Christians collectively as wicked people. The word *pegeren*, however, is found in the German-Hebrew booklet called *Sepher gelilóth*, *geliloth erez Jisrael*, where it is written on the sixth leaf, col. 1, that the grave of *Ezra* had formerly been broken open, and when a shepherd lay down to sleep upon it, it appeared to him in a dream that Ezra said to him: I, Ezra the Scribe, lie buried here; go to the Jews so that they may take me away from this place and lay me in another place; and if the prince of the city will not permit it, tell him that the entire city will "auspegeren" (be wiped out like carcasses). The shepherd then went to the Jews and told them, and they went with

him to the prince, whereupon the shepherd recounted to the prince what had happened to him; but the prince would not allow him to be taken out of his land. Shortly thereafter a plague came upon the place, and nearly half of the idolatrous people had been "wegpegert" (carried off like carcasses). The same account is also found in the book *Zeéna ureéna*, fol. 76, col. 2, in the *Parascha Scholách lechá*. In the *Sépher Júchasin*, however, fol. 131, col. 2, the Hebrew form in the *conjugation Niphal*, נפגר *Niphgar*, is found in its place with the same meaning, where it is reported of a Sadducee by the name of *Ben Altiras*: ותפגר בן אל תיראס לגהינם, that is, "And Ben Altiras has 'gepegert' into hell." Otherwise the Jews use this word of cattle when they die; accordingly it stands in the *Maase Buch*, in the 155th chapter: איך האב איין שוף הוט איין יונגס לעמלין גיהאט חונ' דז שוף חז גלייך גפגרט: that is, "I had a sheep that had a young little lamb, and the sheep had straightway 'gepegert.'"

Wicked Jews cannot leave dead Christians or other peoples without insult either, but must also display their hatred toward them even when they lie in their graves. Therefore it stands in the book *Col bo, fol. 78. col. 2. numero 87.* and in the book *Toledóth Adam vechávva, fol. 104. col. 1. 2.*: הרואה קברי אומות העולם אומר בושה אמכם מאד חפרה יולדתכם וגו' ויש מי שאומרים מתים בל יחיו רפאים בל יקומו וגו' הרואה קברי ישראל אומר יחיו מתיך נבלותי יקומון חו' that is: Whoever sees the graves of the peoples of the world says (from Jer 50:12): "Your mother is greatly ashamed; she who bore you has been put to shame, etc." But some say (from Isa 26:14): "They are dead and shall not live again; they have perished and shall not rise again." Whoever, however, sees the graves of the Israelites says (from Isa 26:19): "Your dead shall live, and my dead bodies shall rise again." And this is taken from the Talmudic tractate *Berachoth fol. 58. col. 2.*

Chapter XVI.

In which it is shown how the Jews customarily refer to Christians, and what mostly derisive names they give them.

Since in the preceding chapter the great hatred which the Jews bear toward Christians has been sufficiently demonstrated, one can easily conclude from this that they also give them very contemptible and mocking names. But so that the gracious reader may know all the names by which they customarily call us, I will indicate both the good and the bad ones, so that whenever one of them occurs either in conversation among Jews or in their books, one may know with certainty whether we are meant by it or not. Without further circumlocution, however, proceeding to the matter itself: they call us, first of all, נוצרים *Nózerim*, that is, Nazarenes. Concerning this, the following is written in *Eliae Tischbi*, fol. 59, col. 1: הנוצרים אומרים שישו נולד בבית לחם ונתגדל בעיר הנקראה בלשונם נצ'ורת ובלשוננו נצר וגו' ולכך קוראים אנחנו הגוים המאמינים בדעתו נוצרים, that is: The Nazarenes (or Christians) say that Jesus was born in Bethlehem and was raised in the city which in their language is called Nazareth, but in our language *Nezer*, etc. For this reason we call those Gentiles (or peoples) who believe in his teaching Nazarenes. Rabbi Abraham Perizol likewise writes in his book *Maggen Abraham*, in the 59th chapter, as follows: נתברר כי זאת האומה נקראת נוצרים על שם ישו הנוצרי, that is: It is clear that this people is called Nazarenes after the name of Jesus the Nazarene. We can well accept being called by this name, for Christians were already called thus in the time of the holy Apostles, as can be seen in Acts 24:5. Abarbenel, however, teaches in his commentary on Jer 4:16, on the words "There come *Nózerim* (that is, guardians, or according to others, destroyers) from a distant land," the following:

למה קרא את הרומיים נצרים הוא לפי שנצר הוא מענין חרבן וכבר הביא רד"ק בשרשיו והביא ממנו ונצורי ישראל להשיב כעיר נצורה ונצורת לב שהם כולן ענין חרבן ומפני שהיו הרומיים כובשי ממלכות מחריבי ארצות לכן קראם נצרים כלומר מחריבים מצורף למה שיורה עליו הנראה שצפה הנביא ברוח הקדש שהרומיים עתידים להאמין בישוע הנוצרי ויקראו מפני זה נצרים, that is: Why did he (namely the prophet) call the Romans *Nózerim*? Because *Nazár* also means to destroy, and Rabbi David Kimchi in his lexicon (which is called *Sepher Scharaschim*) cited the words of Isa 49:6, ונצורי ישראל להשיב, *Unczuré Jisraël lehaschif*, that is: And to restore the destroyed of Israel; and the words of Isa 1:8, *Keir nezúra*, that is: Like a devastated city; as well as the words of Prov 7:10, *Unezuráth lef*, that is: And she who was disordered in heart; all in this sense, all of which carry the meaning of destruction. Since the Romans had subjugated kingdoms and laid waste to lands, he therefore called them *Nózerim*, that is, destroyers. To this is added, moreover, that in all likelihood the prophet saw through the Holy Spirit that the Romans would believe in Jesus the Nazarene and would therefore be called *Nózerim* or Nazarenes. He teaches the very same thing in his aforementioned commentary on Jer 31:6, fol. 130, col. 2, and in the book *Maschmía jeschúa*, fol. 37, col. 1. In the commentary of Rabbi Moshe bar Maimon on the Mishnah of the Talmudic tractate *Avóda sára*, we are called, at fol. 78, col. 4, אומה נוצרית *Umma Nózerith*, that is, the Nazarene people, as can be seen in the Talmud printed in Amsterdam. An individual Christian, however, is called *Nózeri*.

Second, they call us רומיים *Romijim*, that is, Romans. Therefore *Abarbanel* writes in the book *Maschmía jeschúa, fol.* 36. *col.* 4: הנצרים הם הרומיים בני אדום, that is, the Nazarenes (or Christians) are the Romans, the children of Edom. And shortly thereafter he teaches, concerning the words of Deut 28:49, "The LORD will send a nation against you from afar," as follows: פירשוהו המפרשים כולם על הרומיים הנקראים היום אצלנו נצרים, that is, all commentators have interpreted this as referring to the Romans, who are called by us today *Nózerim*, that is, Christians. And in *fol.* 59. *col.* 4 of the aforementioned book he states: הגלות האחרון הזה שמו הרומיים בני אדום שהם כלל הנצרים, that is, this long-enduring *exilium*, or misery, was caused by the Romans, the children of Edom, by whom all Christians are to be understood. He also writes in his book *Majene jeschúa fol.* 16. *col.* 2, under the second *Majan* in the third *Támar*, on this matter in the following manner: הרומיים והנצרים עם היותם להם שמות מתחלפים הנה עם אחד ושפה אחת להם הוא לשון הלאטין אבל מפני שהיתה רומי העיר רבתי עם שרתי במדינות לא לבד בממשלה והשלטונות והמלוכה בכפה אבל גם נעשתה להם ראש בהנהגת דתם ואמונתם כי שם ישבו כסאות למשפט האפיפיור ומשם רועה כל אומת אדום לכן נקראו הנצרים בכלל רומיים, that is, although the Romans and Christians have different names, they are nevertheless one people and have one language, namely Latin. But since Rome was a populous city and a princess among the lands, not only on account of its dominion, power, and rule under heaven, but also because it was made the head in the governance of their religion and their faith, in that the seats of the Pope for judgment are established there, from which he governs the entire Edomite people, the Christians are therefore collectively called Romans. So too it is written in the 59th chapter of the book *Maggen Abraham* by *Rabbi Abraham Perizol*: רומיים אשר נקראים נתרים, that is, the Romans, who are called Christians.

Third, they call us כותיים *Cuthijim* (or *Cusijim*), that is, Cutheans. In ancient times the Samaritans were called Cutheans, after the region of *Cutha* (concerning which one may read in 2 Kgs 17:24), as can be seen in the thirty-eighth chapter of the Chapters of *Rabbi Eliezer*; for this reason *Elias* also writes in his *Tischbi*, fol. 43, col. 1, under the word *Cuth*, as follows: רבותינו זכרונם לברכה קראו לשומרונים כותיים לפי שבאים מכותה שנ' ויביא מלך אשור מבבל ומכותה ומעוה ומחמת וספרים ויושב בערי שומרון וגו'

ונקראו כותיים יותר משאר שמות האומות הנזכרים בפסוק אולי לפי שהם היו הרבים לכך נקראו כולם כותיים והיחיד מהם נקרא כותי, that is: Our rabbis, of blessed memory, called the Samaritans Cutheans, because they came from *Cutha*, as it is said (2 Kgs 17:24): But the king of Assyria brought people from Babylon, from Cutha, from Ava, from Hamath, and from Sepharvaim, and settled them in the cities of Samaria, etc. They are called Cutheans (after the people of *Cutha*) rather than by the names of the other peoples mentioned in Scripture, because those from *Cutha* were the most numerous; therefore they were all called *Cuthijim*, that is, Cutheans, while a single individual among them was called *Cuthi*. That Christians are called this by the Jews can be seen in *Rabbi Lippmann's Sepher Nizzachon*, number 46, page 28, where, commenting on the words of Gen 49:10, "The scepter shall not depart from Judah," he writes as follows: הנה הכותים אומרים ששילה זהו הנוצרי וכפרשים שלא יסור שבט מיהודה עד ביאת הנוצרי ואז יסור וגו', that is: Behold, the Cutheans say that by Shiloh the Nazarene (that is, Christ) is to be understood, and they interpret the matter to mean that the scepter was not to depart from Judah until the Nazarene had come, after which it departed and was taken from the tribe of Judah. This name is likewise given to them in the *Maase-Book*, in the two hundred and fortieth chapter, as can be seen above on pages 514 and 515, and in the book *Agudda*, fol. 59, col. 3, in the tractate *Avoda sara*, number 1, as can be found above in the thirteenth chapter, page 561. A Christian man is called כותי *Cuthi* or *Cusi*, and a Christian woman כותית *Cuthith* or *Cusis*. For this reason it stands written in the aforementioned book *Agudda*, fol. 60, col. 2, number 7, as follows: אסור למכור לכותי לבונה דמידי דתקרובת הוא וכו' וכן שעוה אסור למכור ביום איד, that is: It is forbidden to sell frankincense to a *Cuthi* (that is, a Christian, meaning a Christian clergyman, as can be seen above on page 532), because it is something that is offered as a sacrifice, etc. Likewise it is forbidden to sell them wax on Candlemas, etc.; but on the remaining days it is permitted to sell them wax. Frankincense, however, may be sold to the other Cutheans (or Christians). And in the aforementioned Maase-Book, in the two hundred and ninth chapter, a cathedral provost of Paris is twice called כותי *Cuthi*, with the added note that he had become a Jew on the advice of a devil. In the one hundred and eighty-seventh chapter, however, a Christian woman who had served a Jew named Rabbi Shimon on his Sabbath is called כותית *Cuthith* or *Culis*, and שבת כותית *Schabbath Cuthith* or *Schabbas Culis*, that is, a Sabbath-Christian, one who served on the Sabbath and heated the room, several times. In *Abarbanel's* book *Majene jeschúa*, however, fol. 27, col. 4, the Italians in particular are called כותיים *Cuthijim*, that is, Cutheans.

Otherwise, the name *Cuthijim* or Cuthean is often placed in the Rabbinical books in lieu of the word *Gójim*, which means heathens, and by it all peoples who are outside of Judaism are signified, as occurs in countless places in Rabbi Moses bar Maimon's book *Jad chasáka*, whereas in other books, where the very same subject matter is treated, *Goi* is found in place of *Cuthi*, and *Gójim* in place of *Cuthijim*. For this reason it is written in the book *Jad chasáka*, in the second part, *fol. 175. col. 2. in the 11th chapter, num. 8.* under the title *Hilchóth maachalóth asuróth*: כל מקום שנאמר כותי סתם הרי זה עובד עכו"מ (that is, Wherever the word Cuthean is mentioned without qualification, it signifies an idolatrous person, that is, a *Goi*.

Fourth, they call us כתים *Kittim*, that is, Chittites, or Kittites. In the first book of Moses it is read at Gen 10:4 that Javan had a son who was called Kittim. In the book *Tóledoth Jizchak*, however, it is written at fol. 32, col. 1, in the Parascha Tóledoth Jizchak: רומי שהגלתנו היא מזרע כתים (that is, Rome, which brought us into captivity, is of the seed of the Kittites). And in Rabbi Lipmann's *Sépher*

Nizzáchon it is taught at numero 8, at the end, p. 14: ידוע שהכיתים הם רומיים (that is, It is known that the Chittites or Kittites are the Romans). This is also to be found in Rabbi Moshe bar Nachman's commentary on the five books of Moses, fol. 123, col. 4, in the Parascha Balak. Rabbi Bechai also writes in his commentary on the five books of Moses, fol. 180, col. 4, in the aforementioned Parascha Balak, as follows: כיתים הוא מלכות רומי מזרע עשו, i.e., Kittim signifies the Roman Empire, which descends from the seed of Esau. And at fol. 181, col. 1, he further teaches there: כיתים הם רומיים היא מלכות אדום שהיא החיה הרביעית, i.e., Kittim signifies the Romans, and the Edomite kingdom, which is the fourth beast. In the first part of the Prague *Machsor* it is also read at fol. 32, col. 1, in the commentary: כיתים הם אומה הרשעה, i.e., By the Kittites is understood the godless people. By the godless people, however, the Christians are meant, as shall be demonstrated below in this chapter. And still more concerning the name Kittim can be found in Abarbanel's book *Muschmia jeschúa*, fol. 19, col. 2.

Fifth, they call us בני עשו *Bené Esav*, that is, Esau's children; and because Esau was also called Edom, as can be read in Gen 25:30, since he said to Jacob: "Let me taste *min haadóm hassèh*," that is, of this red thing, namely of the red lentil dish, as can be seen in v. 34 (concerning which Rabbi Bechai's commentary on the Five Books of Moses, fol. 35, col. 1, as well as *Bereschith rabba*, fol. 68, col. 3, in the 75th Parashah, may be consulted), for *adóm* means "red" in Hebrew; so they also call us בני אדום *Bené Edom*, that is, Edom's children; as well as אדומיים *Edomijim*, that is, Edomites; זרע אדום *Séra Edom*, that is, the seed of Edom; זרע עשו *Séra Esav*, that is, Esau's seed; אומה של עשו *Umma schel Esav*, that is, the Esauite people; as well as אומת אדום *Ummáth Edom*, that is, the Edomite people. The name *Bené Esav*, that is, Esau's children, is very common, and in the book *Maschmia jeschúa*, fol. 19, col. 4, the following is taught concerning it: כל הנוצרים המאמינים בדת ישוע הנוצרי הם בלי ספק בני אדום בני עשו, that is, all the Christians who believe in the law of Jesus the Nazarene are without any doubt the children of Edom and Esau. And in the old *Nizzáchon*, p. 170, the Christians are mentioned, and it is reported of them: הם לא נקראו יעקב ולא מבני בניו המה כי בני עשו הם ונקראים אדום, that is, they are not called Jacob, nor do they descend from his grandchildren, for they are Esau's children and are called Edom.

The name *Bené Edom*, that is, Edom's children, also appears very frequently in Jewish books, and in the old *Nizzáchon*, p. 166, the following is written concerning it: אם תאמר ישראל והו קרישטנהייט תשובת הלא זה השם נקרא לנו מימי יעקב אבינו ועל שמו נקראנו ישראל אבל הם לא מחלצי יעקב יצאו כי בני אדום המה, that is: If you (Christian) say that by Israel the Christian community is to be understood, then I answer: have not we (Jews) been called by this name since the days of our father Jacob, and been named Israel after his name? But they (the Christians) did not come from his loins; for they are *bené Edom*, that is, Edom's children. Likewise, in the book *Chisluk emuná*, p. 352, the following is read: אמר אוכלי בשר החזיר השקץ והעכבר על בני אדום שהם הנצרים האוכלים אותו, that is: He (namely the prophet Isaiah) has spoken (in his 66th chapter, v. 17, the words) those who eat swine's flesh, abomination, and mice, of the *bené Edom*, that is, the children of Edom, the Christians, who eat swine's flesh; for the Ishmaelites (or Turks) do not eat it. On this subject, something similar is also to be read in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 220, *col.* 4, in the Parascha Nizzavím. In the book Maschmía jeschúa, *fol.* 18, *col.* 3, certain prophecies of Holy Scripture are mentioned by Abarbenel, with the following note added: יסוד הבנת זאת הנבואה ונבואות אחרות שבאו בדברי הנביאים היא היות רומי וכל עמי איטליא וכלל הנצרים בני אדום, that is: The foundation for understanding this and other

prophecies that appear in the writings of the prophets consists in this, that Rome, and all the peoples of Italy, and likewise all Christians in general, are *bené Edom*, that is, Edom's children. These same words were also repeated by him in his commentary on Isa 34, *fol.* 53, *col.* 4. Furthermore, in the aforementioned book Maschmía jeschúa, *fol.* 59, *col.* 1, concerning the words of Isa 34:5, "For my sword is drunk in heaven," the following is written: הנבואה ההיא עתהה להתקיים ועל רומי וכלל הנצרים הנקראים בני אדום נאמרה, that is: This prophecy will yet be carried into effect, and it was spoken of Rome and all Christians in general, who are called *bené Edom*, that is, Edom's children.

The name אדומים *Edomijim*, that is, Edomites, is found in the aforementioned Abarbanel's commentary on Isa *cap.* 43, *fol.* 66, *col.* 2, where it is written that according to Christian teaching there are three covenants, namely ברית דם שלקחו להם היהודים בכרית מילה וברית מים שלקחו האדומיים בטבילתם וברית האש שהם דתיה לומר ההחדיים לקחו להם מפני מאטיאו השליח שצוה אותם עליו: that is, the covenant of blood, which the Jews received through the covenant of circumcision; and the covenant of water, which the *Edomijim*, that is, the Edomites, received through their baptism; as also the covenant of fire, which they, namely the Abyssinians, received from the Apostle *Matthæus*, who enjoined it upon them.

The name זרע אדום *Séra Edom*, that is, the seed of Edom, is found in the aforementioned Abarbanel's commentary on Jer *cap.* 49, *fol.* 148, *col.* 2; and the name זרע עשו *Séra Esav*, that is, the seed of Esau, in the oft-mentioned book *Maschmía jeschúa*, *fol.* 19, *col.* 3, 4, as also in Rabbi Bechai's commentary on the five books of Moses, fol. 46, col. 2, in the Parascha *Vajischlach*; and the name אומה של עשו *Umma schel Esav*, that is, the Esavian people, in the small *Jalkut Rubéni*, under the title *Bechorá*, numero 8, as also in the large *Jalkut Rubéni*, fol. 51, col. 2, in the Parascha *Toledóth*; the name אומת אדום *Ummáth Edom*, that is, the Edomite people, however, is found in Rabbi Joseph Albo's *Sepher Ikkarim*, in the 42nd chapter of the fourth part, fol. 162, col. 2.

The Christians who are in *Abyssinia*, however, are to be excluded from this and are not to be counted among the children of Edom, concerning which Abarbanel, in his aforementioned book *Maschmía Jeschúa*, fol. 43. col. 4., on the words of Ezek 32:30, "Yea, all the princes of the north must go thither, and all the Zidonians," writes as follows: המפרשים פירשהו על מלכי בבל וצידוני אמרו שהם מצידון ואני אחשוב שנסיכי צפון וכל צידוני הם משפחות ההודיים אשר מארץ הודו שהם מכלל הנוצרים ולא יוכללו בשם אדום אשר יחס לרומי ולכל הגוים אשר תחת הנהגתה ודתה והם הנקראים היום ממלכות הפרישטו זואן ואינם נכנעים לאפיפיור אבל הם מדת ישוע הנוצרי; that is: the commentators have explained this passage with reference to the kings of Babylon; but as for the Zidonians, they have said that these were from Zidon; I, however, hold that these princes of the north and all the Zidonians were from the Abyssinian families who came from the land of Abyssinia, which (*Abyssinians*) belong to the sum total of Christians, but are not comprehended under the name of the children of Edom, which name is ascribed to Rome and to all peoples standing under its government and religion; and these are those who are called in our day the kingdom of Prester John, who are not subject to the Pope, yet are devoted to the religion of Jesus the Nazarene.

Concerning the reasons why they call us children of Edom or Esau, I find three of them in their books. The first is because we believe in Christ, who is supposed to be called Esau, concerning which Abarbanel writes in his book *Maschmía Jeschúa*, fol. 19. col. 4. in a godless and blasphemous manner as follows: חכמי האמת קבלו שנפש עשו נתגלגלה בישוע הנוצרי ולכן היה כמדברות איש שדה והיה איש ריב ומדון לחכמי הפרושים ואולי שעל זה נקרא ישוע שאותיותיו הם אותיות שם עשו במלואו ומפני זה כל המחזיקים בדתו

ואמונתו ועובדים אותו היה ראוי שיקראו בני אדום כיון שישוע הוא עשו ועשו הוא אדום : that is, the theologians or divines have learned through a *tradition*, or oral teaching, that the soul of Esau passed into Jesus the Nazarene; for this reason he dwelt in the wilderness and was a man of the field, and quarreled and contended with the wise men of the Pharisees.

Perhaps he is also called ישוע *Jeschúa* for this reason, because his letters are the letters of the name עשו *Esav*, when it is written in full (with the Yod or *J*); therefore it was fitting that all those who adopt his religion and faith should be called children of Edom, because ישוע *Jeschúa* is עשו *Esav*, and Esau means Edom. The very same thing is also found somewhat more elaborately in his commentary on *Esaiam fol.* 54. *col.* 3. 4.

The second reason is that the Edomites, who dwelt close to the land of Israel, are said to have been the first to receive faith in Jesus from the Apostles, and the Romans in turn to have received it from Edomite priests. Concerning this, the following is read in the book *Chissuk emuná, p.* 65: כל האומות הנוצרים ובראשם החטיים הכתוב קורא אתם בכל מקום אדום או בת אדום מצד שקבלו אמונת ישו הנוצרי על ידי כומר אדומי ועל שם אפפוריוס הראשון וסיעתו שהיו מאדום ואע"פ שאומת אדום בכללותם שבו לדת ישראל בימי הורקנוס מלך ישראל אשר הכריחם על ככה כמוזכר ביוסיפון פרק כ"ח עם כל זה אחר חורבן בראותם השפלות האומרה ישראלית קבלו אמונת ישו קודם שאר כל האומות על כן כל האומות ההן נקראו בשם אדום על שם האומה שנתערבו בה כאשר האומות שנהפכו לדת ישמעאלים נקראים גם כן ישמעאלים על שם המחזיק באמתת הדת ההיא שהוא ישמעאל: that is, Scripture calls all Christian peoples in every place, and especially the Romans, Edom or the daughter of Edom, because they received faith in Jesus the Nazarene through an Edomite priest; and likewise because the first Pope and his companions were Edomites. And although the entire Edomite people adopted the Israelite religion in the time of *Hyrcanus*, king of Israel, who compelled them to do so, as is recorded in the 28th chapter of *Josephus*, yet after the destruction, when there was no longer anyone to hold them under compulsion and they saw the wretched condition of the Israelite people, they adopted faith in Jesus before all other peoples. For this reason, all those peoples are called Edomites after the name of the people with whom they intermingled, just as those peoples who have gone over to the Ishmaelite faith are likewise called Ishmaelites, after the name of him who first adopted that faith and was an Ishmaelite. Rabbi Joseph Albo likewise agrees with this in his *Sepher Ikkarim*, where he writes in the 42nd chapter of the fourth part, *fol.* 162, *col.* 2, as follows: אע"פ שבתים הם מזרע יון אפשר שהם חזרת וי רביעית לפי שהם מלכו בעולם אחר כלות מלכות חיונם ונקראו הכתוב בת אדום מצד שקבלו האמונה על יד כומר אדומי כי האדומיים קבלו אמונת ישו בתחלה וכל האומות יקראו על שם האומה שנתערבו בה כמו שהמומיריס לדת ישראל יקראו ישראלים או יהודים אע"פ שהם משאר האומות האומות וכן החמי"ס יקראו אדומיים וגו׳: that is, Although the Chittites (that is, the Romans or *Italians*) are of the seed of *Javan*, they may nonetheless be the fourth beast (of which Dan 7:7 speaks), since it ruled in the world after the Greek kingdom came to an end; and Scripture calls that same beast a daughter of *Edom*, because they (the Romans) learned the (*Christian*) faith through an Edomite priest. For the Edomites were the first to adopt faith in *Jesus*; and all peoples are called after the name of that people among whom they are mingled. Just as those who adopt the Israelite faith are called Israelites or Jews, even though they have come from other peoples, so too are the Romans called Edomites, etc.

Concerning this, *Abarbenel* also writes in his book *Maschmia jeschua fol.* 19. *col.* 3. in the following manner: ואמנם מפני הדת והאמונה אומר אני שראוי היה לקרוא הנוצרים בני אדום וזרע עשו לפי שהאומות יכנו אותם הנביאים כפי מעשיהם הלא תראה שהנביא ישעיה קרא לבני דורו קציני סדום עם עמורה ויחזקאל אמר כנגד ישראל זאת

חטאת סדום אחותך ולא היה ישראל אח סדום במשפחתם כי אם במעשיהם that is: Truly I say that it is fitting to call the Christians children of *Edom* and seed of *Esau*, since the prophets give names to peoples according to their deeds. Do you not see that the prophet *Isaiah* called the children of his time (in the first chapter, at the 10th verse) princes of Sodom and the people of Gomorrah; so too did *Ezekiel* (in the 16th chapter, v. 49) say against the Israelites: "That was the iniquity of your sister Sodom," even though Israel was not Sodom's brother by lineage, but rather by their deeds. And in the following fourth *column*, as well as *fol.* 20. *col.* 1., it is written thus: כתב הרמב"ן שהאדומיים שהיו שכנים לארץ ישראל המה קכלו ראשונה על עצמם אמונת ישוע הנצרי כי מהיותם נימולים מימי הורקנוס היו תמיד מתחברים לאנשי ירושלים ולכן שלוחי ישוע הנזרי ותלמידיו בברתם מירושלם הלכו לארץ אדום ופתו את הארומיים עד שהכניסו אותם בדתם ואחריהם נמשכו הרומיים ולכן נקראו כלס אדום בשם האומה שקבלה ראשונה האמונה ההיא ואין ספי שלא גזרו זה הרמב"ן מלבו אבל היה הדבר הזה מקובל אצלו ואולי ראה אותו בספר דברי הימים ההם that is: Rabbi *Moshe bar Nachman* wrote that the Edomites, who were neighbors of the land of Israel, were the first to accept the faith in *Jesus* the Nazarene, for since they had allowed themselves to be circumcised from the time of *Hyrcanus*, they were always in fellowship with the inhabitants of Jerusalem. Therefore, when the apostles and disciples of Jesus the Nazarene fled from Jerusalem, they went into the land of *Edom* and led the *Edomites* astray, until they brought them into their religion. The Romans then followed after them, and for this reason they are all called *Edomites*, after the name of that people which first accepted that faith. And it is certainly to be believed that Rabbi *Moshe bar Nachman* did not devise this from his own mind, but rather learned it through *tradition*, that is, oral teaching. Perhaps he saw it in a chronicle of those times. The aforementioned *Abarbenel* also reports further in his commentary on *Isaiah fol.* 54. *col.* 1. concerning this as follows: עם היות שהר"מבן כתב וכן הר"דק שהרומיים הם בני אדום ושקבלו דת ישו נוצרי מפי כומר אדומי לפי שהאדומיים החזיקו בדתו ראשונה וכמו שאזכור אחר זה הנה לא נתנו טענה ולא ראיה לדבריהם that is: Although Rabbi *Moshe bar Nachman*, as well as Rabbi *David Kimchi*, wrote that the Romans are children of *Edom* and learned the religion of *Jesus* the *Nazarene* from the mouth of an *Edomite* priest, because the *Edomites* were the first to accept the faith in him, as I will mention in what follows, they nevertheless did not prove and substantiate their assertion. In what follows thereafter, however, he seeks to demonstrate this at length. So too does *Aben Ezra* write in his commentary on Isa 63:1, on the words "Who is this that comes from *Edom*?", in the following manner: זאת היא מלכות רומי וקוסט'נסינא ונקראו אדומיים בעבור שנכנסו בתורת אדום ואת התורה הנזכרה נקראה על שם אדום שהאדומיים האמינו בתחלה בתורת האיש הידוע that is: This (namely the word *Edom*) signifies the Roman and *Constantinopolitan* Empire, and they are called *Edomites* because they adopted the *Edomite* religion. That religion, however, bears the name of *Edom* because the *Edomites* were the first to believe in the law of the well-known man (namely *Jesus*).

The third reason is that kings from the lineage of Esau ruled in Rome and held dominion over all the lands of Christendom, and the Edomites, on account of such kings, are said to have migrated from their land into Italy and other Christian countries. For this reason, Abarbenel writes in his book *Maschmia jeschúa, fol. 20. col. 1.* that it had been commonly known to everyone at the time of the Second Temple, and after it, that Rome was inhabited by the children of Edom; and that no one had denied this, and he continues: מבואר הוא שהיה הדבר פשוט וברור אצלם שאדומיים נתיישבו ונתפשטו ומלכו על רומי וכל הארצות האיטליא ושאר הארצות הנקראות היום ארצות הנוצרים ולכן קראום כולם בני אדום ובאו ויבאו עליהם ייעודי נבואות אדום בהכרח : that is, it is thus plain as day that the matter was entirely clear and well known to those people (namely, the people who lived at the time of the Second Temple and

thereafter) that the Edomites had settled and spread themselves in Rome and in all the lands of Italy, as well as in the remaining territories which are today called the Christian lands, and that they had ruled there; for this reason they called them all children of Edom; and the prophetic pronouncements have in part necessarily come upon them, and in part will yet come upon them. On this same subject, something equally consistent is to be read in his commentary on Isa, fol. 54. col. 4. Likewise, in his commentary on Ezek 35, fol. 201. col. 3. 4., the following is read: הוכחתי בראיות ברורות שהר שעיר הוא ארץ אדום הקרובה לירושלם אבל מפני שיצא מצפה צפו בן אליפז חרעו שמלכו באיטליא של יון ותמלאה רומי וכל ארץ איטליא מאבלוסין מבני אדום לכן כל ארצות איטליא היו וייחסו לבני אדום להיותם מהם באמת ושאר ארצות המערב להיותם נכנעות לרומי שהיתה מושלת עליהם בימי שלטונה וממשלתה נקראו גם כן בני אדום that is, I have demonstrated with clear proofs that by Mount Seir the Edomite land lying near Jerusalem is indeed to be understood; but because Zepho, the son of Eliphaz (who is mentioned in Gen 36:4), and his seed (or descendants) departed from that place, who ruled in Italy of the Greek lands, and Rome as well as all of Italy became filled with the children of Edom, therefore all the lands of Italy belonged to the children of Edom and were attributed to them, since they were in truth descended from them; the remaining peoples of the lands of the West, however, were likewise called children of Edom, because they were subject to the city of Rome, which had ruled over them while it still held power and dominion.

Furthermore, the aforementioned *Abarbenel* expresses himself as follows in his commentary on the Prophet *Obadiah, fol. 255, col. 1*: כבר הודעתי פעמים שארזים מהם יצאו המלכים אשר מלכו באיטליא ואשר בנו רומי רבתי בגוים שרתי במדינות ותמלאה איטליא וכל ארץ יון מבני אדום וגם כל ארצות המערב ומפני זה קנו הנביאים האומה כולה בשם אדום ועשו לפי שהוא היה התחלת היחס וקראו בשם אדום אם אדום שהיא ארצם סמוכה לירושלם ואם הרומיים אשר נסתעפו ונמשכו מהם כי כולם וכל אחד מהם that is: I have already made known several times that from the land of Edom, which lies near Jerusalem, kings came who ruled in *Italy* and built the populous city of Rome, the princess of the provinces, and thus *Italy* and all of Greece, together with all the lands toward the west, became filled with the children of Edom. For this reason the prophets called the entire people by the name of Edom and Esau, since that was the origin of the lineage, and they gave the name Edom not only to those whose land was near Jerusalem, but also to the Romans, who sprang from them and are derived from them, since Scripture has called them all, and each one of them, by the name of Edom. More on this subject can also be read in his commentary on the Prophet *Isaiah, fol. 53, col. 4*, and *fol. 54, col. 1, 2, 3, 4*. Likewise, in the book *Chissuk-emuna*, page 66, the following is written on this matter: חמצא כי צפו בן אליפז בן עשו אשר נקרא שמו אדום הוא המלוך תחלה בבקעת כנפניא על כל ארץ כתים שהם החתים ועל כל ארץ איטליא כמבואר ביוסיפון פרק ב' ולהיותו הוא ארומי על כן האומות הרומיים עם כל הנוצרים הנלוים אליהם נקראים אדומיים על שם מלכם הראשון כמו שעשרת השבטים כלם הכתוב קורא בשם אפרים על שם שמלכם הראשון ירבעם היה משבט אפרים that is: You find that *Zepho*, the son of *Eliphaz*, the son of *Esau*, who is called *Edom*, was the first to rule in the valleys of *Campania*, over all the lands of the *Chittites*, who are the Romans, and over the entire territory of *Italy*, as is evident from the second chapter of *Josephus*. Now since that same *Zepho* was an Edomite, the Romans, together with all the Christians who are joined to them, are called Edomites after the name of their first king, just as Scripture calls all ten tribes by the name of Ephraim, because their first king, Jeroboam, was of the tribe of Ephraim.

How *Zepho* came to Italy is recounted in the aforementioned book *Maschmia jeschua*, fol. 19, col. 2, as follows: יוסף בן גוריון כתב שכאשר עלה יוסף ואחיו ממצרים לקבור את יעקב אביהם חיל גדול מהמצריים

עמהם יצאו אליהם בדרך אלוף עשו וילחמו עמהם ותגבור יד יוסף עליהם וילכוד את צפו בן אליפז בן עשו ואת בחוריו ויביאם אסורים מצרימה ויברח צפו ואנשיו ממצרים ויבאו אל אפריקא אל אנגי'אס מלך קארטאגינאה ואפריקה ויקבל את צפו בכבוד גדול וישימהו שר צבאו והיה צפו לוחם מלחמות המלך כנגד הכתים הם אנשי איט'ליא שהיו אויבים לאנשי אפריקה וקארט'גנאה ואחרי כן ברח צפו משם ויבא בארץ הכתים היא איטליא הוא וכל אנשיו ויקבלו אותו בשמחה רבה וישימוהו לשר צבאם וילחם בנחרי אפיקודו וקארט'אגינה וינצחו מנצח וכן כבש את בני חובל היושבים פשישא והנה הכתים בראותם הצלחותיו בכל מלחמות וכל מעשה תקפו וגבורתו המליכוהו עליהם ויקראו את שמו צפואגוס כי כנהו בשם כתב שכתי' שהיו עובדים בימים ההם בחשבם שהיה בו כחו ורוחניותו וימלוך על הכתים חמשים שנה בבקעת קאנפניאאה והוא היה המלך הראשון אשר מלך באיטליא. ובפי דעת רבים מהמספרים הוא אשר בנה גינו'בא וקראה על שמו ונקבר שמה היא קבורת גאנוס הידועה עד היום הזה ואחריו מלך בנו וכן נמשכו המלכים אחרים מזרעו. ובפי קבלת ח"זל היה אחד מהם אלוף מגדיאל שהתחיל ראשונה בישוב רומי המדינה קודם מא חסולו אשר בנה חומותיה והציב דלתיה הר לך עדות ברורה מדברי יוספון שהוא שהיה ראש המלכים גם אצלם שבארץ כתים מלכו מבני אדום ואין ספק שבמלך שמה מלכם אחתיים יבאו עמים רבים מארץ אדום להתישב באיטליא בסבת המלכים המולכים בה וידנו That is: Josephus, the son of Gorion, writes that when Joseph and his brothers, together with a great multitude of people, went out of Egypt to bury their father Jacob, the princes of Esau came out to meet them on the way and fought against them; Joseph, however, gained the upper hand, and took Zepho, who was the son of Eliphaz and the grandson of Esau, along with his young men, captive, and led them bound into Egypt. But Zepho fled with his men out of Egypt and came into Africa, to Angias, the king of Carthage and Africa, who received him with great honor and made him his general or field commander. Zepho also waged the king's war against the Chittites, that is, the Italians, who were enemies of the Africans and Carthaginians. After this, Zepho fled from there and came with all his men into the land of the Chittites, that is, into Italy; and when they received him with great joy and made him their commander-in-chief, he fought against the African and Carthaginian armies so that they were put to flight before him; he also subdued the sons of Tubal, who had dwelt in Pisa. When the Chittites saw his good fortune in the wars and all his valiant deeds, they made him their king and called his name Zepho-Janus, for they named him after the planet Saturn, which they had served at that time, because they held that the power and spiritual essence of that planet dwelt in him (Zepho); and he reigned fifty years over the Chittites in the valley of Campania, and was the first king who had ruled in Italy. According to the opinion of many narrators (or historians), he also built the city of Genoa, named it after himself, and was buried there, which is the tomb of Janus known to this day; and his son reigned after him, and other kings of his lineage likewise followed him in the reign. According to the tradition or oral teaching of our sages, of blessed memory, the prince Magdiel (who is mentioned in Gen 36:43) was one of these, who first began to inhabit the city of Rome before Romulus came, built its walls, and set up its gates. See, here you have a clear testimony from the words of the foremost historian Josephus, who is also regarded by them (namely the Christians) as the best historian, that in the land of the Chittites some of the children of Edom ruled. And there is no doubt that, since Edomite kings ruled there, many peoples from the land of Edom will also have come to dwell in Italy on account of the kings who reigned therein, and will have multiplied and increased very greatly, so that Italy became full of them, etc. The very same thing also stands in the aforementioned Abarbanel's commentary on Isaiah, fol. 54, col. 1, 2, 3, 4, and it is without doubt taken from the Parashah *Vajechi* and the Parashah *Schemoth* of the book called *Sepher hajaschar* (ספר הישר), where the matter is recounted at length.

That the Jews commit a gross error in their teaching that we are supposed to be Edomites is maintained with sufficient proofs in Hulsius's *Theologia Judaica* from p. 116 to p. 142, as well as in Galatinus, in the twenty-eighth chapter of his fourth book. We, on the other hand, may well say that the Jews may rightly be called Edomites. For just as the princes at Jerusalem are called princes of Sodom in Isa 1:10, and the people of Judah are called the people of Gomorrah, because in their godless life and conduct they had made themselves equal to those of Sodom and Gomorrah; and just as it was said in Ezek 16:3 to the godless Jews: "Your lineage and your birth are from the land of the Canaanites; your father was an Amorite and your mother a Hittite," because they had followed the godless works of those peoples whom the Lord had cursed: so likewise do the godless Jews follow the wicked deeds of the Edomites, who in former times hated and persecuted the Jewish church and were its sworn enemies; and they continue to do so even now, in that they hate and assail the Christian church and everything that is Christian in the most extreme manner, and, were it within their power and their strength, would murder all Christians in a most wretched and barbarous fashion, which they intend, as has already been mentioned more than once, to carry out at the coming of their vainly hoped-for Messiah, and for which bloodbath they carry a fervent longing, as will be reported in detail below in the fourteenth chapter of the second part.

Since Esau, as mentioned, is what the Jews call us Christians (that is, children of Esau), we must look a little more closely at what they write and teach about Esau, so that we may learn from it what a splendid origin they ascribe to us. As regards his birth, he is said to have been born under the planet Mars, as may be read in the commentary of *Rabbi Bechai* on the Five Books of Moses, fol. 35, col. 1, in the Parashah *Toledoth*, where it is written as follows: אמר הליעטני נא מן האדום הזה כלומר מן התבשיל האדום הזה המושך כח מן האדום הוא כוכב מאדים ששמו אדום אשר בו נולד והוא היה כוכב שלו ומזלו על כן היה שופך דמים ונתנה לו ברכת החרב: that is, He (namely Esau) said (to Jacob, Gen 25:30): Let me taste of this red thing, that is, of this red dish, which draws its power from the Red One, namely the planet Mars, which is called red; in which he was born; and this was his planet and his constellation, and therefore he was a shedder of blood, and the blessing of the sword was given to him.

He is also said to have descended from the impurity of the devil, concerning which the book *Schene luchoth habberith* (or *luchos habberis*) fol. 232. col. 3. reads as follows: עשו הוא אדום והוא מזוהמת נחש הקדמוני that is, *Esau* is *Edom*, and he descended from the filth of the accursed ancient serpent. And at fol. 241. col. 3. of the aforementioned book it is stated: עשו הוא אדום הוא הנחש ששאב כל זוהמת הנחש כדי שישאר יעקב נקי that is, *Esau* is *Edom*: he is the serpent who drew unto himself all the impurity of the serpents (namely of the chief devil *Sammaël*), so that *Jacob* might remain pure. Concerning this, something is also to be found in the *Jalkut chadrasch* fol. 3. col. 2. numero 8. and fol. 6. col. 3. numero 78. under the heading *Adam*. Likewise, at fol. 244. col. 2. of the said book *Schené luchoth habberith* it is taught: כשהביא אדם וחוה זוהמת הנחש מחמת חטאם בא הנחש על חוה והטיל בה זוהמא וממנה יצא קין כמו שאמרו בזוהר וזוהרא קין דמסאבותא אבל הבל נתקדש הוא גלגול שת ואח"כ מר"עה כי קין עור פניו ומ"מ נחפסטח הזוהמא היתד והרע בכל הדורות רק שעקר הזוהמא הוהבא בעשו ויעקב זך ונקי that is, When *Adam* and *Eve* had brought about the filthiness of the serpents on account of their sin, the serpent lay with *Eve* and cast into her an impurity, from which *Cain* descended, as is stated in the *Sohar*; and he is called the nest of filthiness: *Abel*, however, was sanctified, whose soul passed into *Seth* and thereafter into *Moses* our teacher, upon whom be peace, whose facial skin shone with radiance. Nevertheless, the impurity and the evil nature spread throughout all generations; yet the chief work of impurity

came into *Esau*, and *Jacob* remained pure and clean. For this reason *Esau* is also called in the great *Jalkut Rubeni* fol. 49. col. 3. in the Parascha *Toledoth* ס"מ סמאל שרו של עשו that is, the dross or scum of *Sammaël*, the prince of *Esau*. In the *Sepher gilgulim* there stands at *fol.* 27. *col.* 2. in the 34th *Cap.* the following concerning this matter as well: כבר ידעת כמו שקין נתאחז בו זוהמת הנחש כן נתאחז בעשו וכמ"ש בפ' תולדת דף כ"ו עשו נתאחז מסטרא דחויא *that is, It is already known to you that just as Cain was afflicted with the impurity of the serpents, so too was Esau seized by it: just as it was stated in the Parascha Toledoth fol. 26. that Esau had been seized from the side of the serpents.*

Therefore, in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 199, col. 2, in the *Parascha Vehajà ékef*, the following is also read: בעשו כתיב הלעיטני נא והנחש המסיה שרוי במעיו ונקרא רשע *that is, Concerning Esau it is written (Gen 25:30) that he said to Jacob: Let me taste; and the seducing serpent dwells in his bowels, and he is called a wicked man.* In the small *Jalkut Rubeni*, under number 88, under the title *Malach*, from the *Zijóni*, concerning the words of Num 24:20, "Amalek is the firstborn (or foremost) among the nations," the following is written: וכתבו המקובלים כי היה לו דמות נחש על עמלק שרש נחש הקדמוני ירכו של עשו *that is, Amalek is the root of the ancient serpent; and the Kabbalists have written that Esau bore the image of the serpent on his hip.* The very same thing is also found in the large *Jalkut Rubeni*, fol. 50, col. 1, in the *Parascha Toledoth*. In the aforementioned book *Scheué luchóth habberíth*, Rabbi Jefchája teaches on this matter as follows, fol. 233, col. 3: עשו הרשע הוא הרמאי חיפף ויעקב אבינו לא התחיל ברמאות. כחו הוא הנחש הערום מכל היה חקוק בירך שלו *that is, The wicked Esau was the deceiver and the German, and our father Jacob did not begin the deception first, etc. His power is the serpent, which is more cunning than all things, and it was engraved upon his hip.* This is also read at fol. 243, col. 3 in the same work. Furthermore, fol. 237, col. 4 of the same work states: כמו שיעקב חקוק בכסא כן עשו חקוק בסמאל ושמותיהן יוכיחו עשו הוא אדום תכתוב סמאל ותמצא כי שמותיהן מעורבין כי אותיות הקצוות מד' אלו הו גם כן סמאל ואותיות הפנימיות הוא אדום *that is, Just as Jacob is engraved upon the throne (of the glory of God), so Esau is engraved upon Sammaël, and their names demonstrate this. Esau is Edom. Write Sammaël, and you will find that their names (namely those of Esau and Sammaël) are intermingled with one another; for the four outermost letters also form Sammaël, while the four innermost letters form Edom.* Rabbi Jefchája intends by this to convey that when the name סמאל *Sammaël* and אדום are written intermingled in the following manner,

ס	מ	א	ל
S	**M**	**E**	**L**

א	ד	ו	ם
E	**D**	**O**	**M**

the four outermost letters, when read crosswise, also form Sammael, while the four innermost letters form Edom, by which it is signified that Esau was engraved upon Sammael. For this reason, in the booklet *Schechéchat léket*, number 8, under the title *Juacob*, concerning the words of Jacob in Gen 33:10, **"For I saw your face as though I had seen the face of God,"** the following is read: חמי באנפוי דעשו דיוקנא דאתחזי ליה סמאל ממש that is, he saw in the face of Esau precisely the same form

as if Sammael himself had appeared to him; which same Sammael, as may be seen in the book *Maarĕcheth haĕlahúth*, fol. 213, col. 2, is called אל אחר *El ácher*, that is, the other God, and in the book *Zerór hammór*, fol. 141, col. 1, is called אל נכר *El néchar*, that is, the foreign God.

Since Esau, as mentioned, had drawn to himself all the impurity which the chief devil Sammael is said to have cast into Eve, and also bore his image at his side, the Jews accordingly give him all manner of shameful names that belong to the devil, as though he himself had been the devil in person. They call him, first, סמאל Sammael, as can be seen in the book *Megallé amykkóth fol.* 165, in the 191st *Ofan*, where one reads: יוסף הוא סטנו של עשו שהוא סמאל that is, Joseph is an adversary of Esau, who is Sammael. And in the book *Emek hammélech* it stands at *fol.* 18, *col.* 4, in the 9th *Capit.*, under the title *Schâar tikkúne hattesxhúva*, concerning Prov 30:21-22, written thus: תחת שלש אלה רגזה ארץ העליונה תחת עבד כי ימלוך הוא סמאל שנ' ואת אחיך תעבוד וגו' that is, The upper land is moved by these three things; by a servant, when he rules; this is Sammael, as (of Esau, Gen 27:40) it is said: **You shall serve your brother**, *&c.*

Second, he is called שטן Satan, as is found in the book *Zerór hammór fol.* 29, *col.* 4, in the *Parascha Toledóth*, where concerning the words of Gen 27:1, **And he called Esau his elder son**, it is written thus: הוא שטן הוא נחש ההולך לשוט בארץ that is, This (elder son) is Satan, he is the serpent that goes about upon the earth. And at *fol.* 109, *col.* 3, in the *Parascha Nasó*, one reads: אמר בעשו שהוא שטן הלעיטני מן האדום הזה כי אין תאותו אלא הלעטה ואכילה ושתיית היין that is, Of Esau, who is Satan, Scripture records (Gen 25:30) that he said, **Let me taste of that red thing**, for his desire was only for tasting, eating, and drinking wine.

Third, he is called נחש הקדמוני *Náchasch hakkadmóni*, that is, the ancient serpent. Hence it stands in the aforementioned book *Zerór hammór fol.* 27. *col.* 2. in the *Parascha Toledóth*: יצחק יצא ממנו עשו הוא סמאל הוא נחש הקדמוני, that is, From Isaac came Esau, who is the Sammaël and *Náchasch hakkadmóni*, that is, the ancient serpent. He is also called simply *Náchasch*, that is, a serpent, and for this reason the following is read in the *Jalkut chadasch, fol.* 109. *col.* 3. *num.* 76. under the title *Keschafim*: עשו הרשע נקרא אדם רע וגם נקרא נחש וז"ש הצילני נא ונוטריקון נחש אדם, i.e., The wicked Esau is called the evil man; likewise he is called a serpent; and this is what (Jacob, Gen 32:11) said: Deliver me נא *na*, i.e., now (and the little word) *na* is rendered, by *Notarikon* (that is, where each letter signifies a separate word), נחש *náchasch*, i.e., a serpent, and אדם *adám*, i.e., a man. By which it is given to be understood that the man Esau is a serpent. The very same thing is also to be found in the great *Jalkut Rubéni, f.* 59. *c.* 4. in the *Parascha Vajischlach*.

Fourth, he is called in *Bereschith rabba fol.* 59, on the first page, in the commentary *Mattenóth Kehúnna* גבר שדין *Géfer schédin*, that is, a devil's man, which is also read at the end of the *Jalkut Schimóni* on the books of Moses, *fol.* 33, *col.* 3, *num.* 114, where he is also called at the margin בעל שדים *Báal Schédim*, which likewise means a devil's man; and this occurs in both places for the reason that, as is read in Gen 27:11, Jacob said to his mother: Behold, my brother Esau is איש שעיר *isch sair*, that is, a rough (or hairy) man, and the word *Sáir* here, according to the opinion of the Jews, means a devil, as it is taken in Isa 13:20, where it is written: And the *Seirim*, that is, field-spirits or devils, shall leap there. It is therefore clearly to be seen from all of this that when the Jews call us children of Esau, it is just as much as if they called us children of the devil.

Otherwise, he is also called, fifthly, ערב *óref*, that is, a raven, in the book *Megálle amykkóth, fol.* 10, *col.* 3, in the fortieth furnace, as well as in the *Jalkut chadasch fol.* 109, *col.* 2, numero 73, under the title *Keschafim*; and sixthly, חזיר *Chasir*, that is, a swine, as is to be seen at numero 79 of the aforementioned title *Keschafim*; or חזיר מיער *Chasir mijáar*, that is, a wild boar, concerning which last name it is written as follows in the book *Schené luchóth habberíth fol.* 265, *col.* 2: עשו נקרא חזיר מיער כי הוא פשוט טלפיו להראות שיש בו סימן טהרה והוא נחש מרפנותו של סמאל that is, Esau is called a wild boar, for he stretches out his (cloven) hooves in order to show that there is a sign of purity in him (for in Lev 11:3, the animals that have cloven hooves and chew the cud are held to be clean). But he is Esau, he is the serpent, from the tutelage of Samael.

Seventh, he is called שָׂעִיר *Sair*, that is, a goat, as can be found in *Bechai*'s commentary on the Five Books of Moses, *fol.* 36, *col.* 2, in the *Parascha Toledoth*, and in the *Jalkut Shimoni* on the aforementioned Books of Moses, *fol.* 33, *col.* 3, *numero* 115; and in the great *Jalkut Rubeni* it stands at *fol.* 60, *col.* 1, in the *Parascha Vajischlach*, on the words of Gen 33:16, "So Esau returned that day on his way to Seir," written thus: הוּא שָׂעִיר שֶׂנִּתַּן לַעֲזָאזֵל, that is, he was the *Sair*, or goat, who was given to *Azazel*, concerning which Lev 16:8 is to be consulted. He is likewise called a goat in the first part of the Prague *Machzor*, *fol.* 57, *col.* 2, under the title *Musaph schel rosch haschana jom scheni*, where in a prayer beginning *Ahallela Elohai, aschira yllo*, it is written thus: שָׂעִיר הִתְנִיךְ לְהוֹדוֹ בְּצִידוֹ, that is, the goat, or hairy one, practiced deceit toward his father with his venison; and in the commentary thereon it stands: הוּא עֵשָׂו זֶה שָׂעִיר, that is, this goat, or hairy one, is Esau.

Eighth, he is called שׁוֹר הַמּוּעָד *Schor hammuad*, that is, the ox inclined to goring, as can be read in the book *Emek hammelech*, *fol.* 8, *col.* 1, at the end of the 41st chapter, under the title *Schaar Schaaschue hammelech*, and *fol.* 77, *col.* 4, in the 41st chapter, under the title *Schaar Abba veema*, as well as in the great *Jalkut Rubeni*, *fol.* 59, *col.* 1, in the *Parascha Vajischlach*.

Ninth, he is called מְשׁוּמָּד יִשְׂרָאֵל *Jisrael meschummad*, that is, the apostate *Israelite*, concerning which the following is written in the aforementioned commentary of *Rabbi Bechai* on the Five Books of Moses, *fol.* 56, *col.* 1: קָרָא הַתַּלְמוּד לְעֵשָׂו יִשְׂרָאֵל מְשׁוּמָּד, that is, the *Talmud* has called *Esau* the apostate *Israelite*; and this name is also to be found in the book *Sera Abraham, fol.* 37, *col.* 2, 3.

Tenth, he is called נָבָל *Nabal*, that is, a fool or simpleton, and the following is written concerning this in the book *Medrasch Tillim, fol.* 12, *col.* 4, on the words of Ps 14:1, "The fool says in his heart": אָמַר נָבָל זֶה עֵשָׂו הָרָשָׁע שֶׁהוּא אוֹמֵר אֶחָד בַּפֶּה וְאֶחָד בַּלֵּב וגו' : ד"א אָמַר נָבָל בְּלִבּוֹ זֶה עֵשָׂו הָרָשָׁע וְלָמָּה נִקְרָא שְׁמוֹ נָבָל תְּנֵי יְהוּדָה בְּשֵׁם רַבִּי שְׁמוּאֵל אָמַר עַל שֶׁמִּלֵּא כָּל הָעוֹלָם כֻּלּוֹ נְבָלוֹת, that is: (By the words "the fool says," the wicked *Esau* is signified, who says one thing with his mouth and thinks another in his heart, etc. In another interpretation, the words "the fool says in his heart" are expounded to signify the wicked *Esau*. But why is he called a fool? *Rabbi Jehuda* says in the name of *Rabbi Samuel* that it is because he has filled the entire world with folly.

Finally, eleventh, he is called אדמוני *Admóni*, that is, the red or reddish one, because it is written of him in Gen 25:25: "The first who came out was reddish."

The reason why he was ruddy is found in the *Jalkut Chadush* fol. 91. col. 3. numero 167. and in the great *Jalkut Rubeni*, fol. 50. col. 1. in the Parascha Toledoth, with these words: ויצא הראשון אדמוני שתהה דמי אמו דם נידתה that is, he came out ruddy because he had drunk, in his mother's womb,

the blood of her monthly impurity. Rabbi Solomon Jarchi, however, teaches in his commentary on Gen 25:27 that he was called ruddy because he would shed blood. In the commentary of Rabbi Menachem of Recanati on the Five Books of Moses, fol. 57. col. 4. in the Parascha Toledoth, yet another reason is brought forward and stated: עשו הרשע נמשך אחר פעולת הדין וזהו סוד ועל חרבך תחיה ועל כן היה אדמוני that is, the wicked Esau followed after the works of judgment, and this is the mystery (of the words Gen 27:40) "By your sword you shall live," and therefore he was ruddy. Abarbanel, however, sets forth yet another reason in his commentary on Isa, chap. 35, fol. 54. col. 4., and states that he was ruddy because he was born under the planet Mars, and his words read as follows: אמרו בבראשית רבה ויצא הראשון אדמוני כתיב מדוע אדום ללבושך הוא אדום ותכשילי אדום וארצו אדומה וגבוריו אדומים לבושיהם אדומים ופורע ממנו אדום בלבוש אדום : הוא אדום שנאמר ויצא הראשון אדמוני. תבשיליו אדום שנאמר הלעיטני נא מן האדום. ארצו אדומה שנא' ארצה שעיר שדה אדום. גבוריו אדומים שנ' מגן גבורהו מאדם. לבושיהם אדומים שנאמר אנשי חיל מתולעים : ופורע ממנו אדום שנאמר דודי צח ואדום בלבוש אדום מדוע אדום ללבושך. העירו בזה הבחינות אשר בעבורם נקרא עשו וכל הנקראים בשמו אדום והוא לפי שהיה מושל עליו מאדים ולכן נולד אדמוני ונפשו מאכל אדום מאה כי המזון ראוי שידמה למזון והארץ אשר גר בה היתה תחת מאדים וגם אלו. כך הגברים אשר יצאו ממנו ומלכו באיאליא כולם היו ממשלת מאדים כל חות נפש וכל נוגע בחלל והם מלכי איטליא וקיסרי רומי לבושי תולעת שנ' כי כן היה מנהגם ברומי עד היום הזה that is, (our sages) have said in *Bereshit Rabbah* (fol. 57. col. 2. in the 63rd Parascha), from Gen 25:25, "And the first came out ruddy," and from Isa 63:2, where it is written: "Why is your garment red?" He (Esau) was red, his food was red, his land was red, his heroes were red, their garments were red, and he who will take vengeance upon him (Esau) is red, clothed in a red garment. He (namely Esau) was red, for it is said (Gen 25:25): "And the first came out ruddy." His food was red, for it is said (Gen 25:30): "Let me taste of the red." His land was red, for it is said (Gen 32:3): "Into the land of Seir, the field of Edom." His heroes were red, for it is said (Nah 2:3 or 4): "The shields of his mighty men are red." Their garments were red, for it is said (in the aforementioned place, Nah 2:3 or 4): "His warriors are clothed in scarlet." And he who takes vengeance upon him is red, for it is said (Song 5:10): "My beloved is white and ruddy." Clothed in a red garment (for Isa 63:2 says): "Why then is your garment so red?" By this, (our sages) wished to set forth the considerations on account of which Esau and his entire people, as well as all those who are named after him, are called red, namely because the planet Mars ruled over him (Esau), and therefore he was born ruddy and his soul craved red food; for it is fitting that the food should resemble the one who is fed. Likewise, his land, in which he dwelt, was under the planet Mars. In the same way, the heroes who subsequently descended from him and ruled in Italy were all together under the dominion of Mars, destroyers of men and leaders of the wounded; and these were the kings of Italy and the Roman emperors, who clothed themselves in scarlet, for such was the custom in Rome down to the present day. On this matter, the commentary of Rabbi Bahya on the Five Books of Moses, fol. 35. col. 1. in the Parascha Toledoth, may also be consulted.

Because the preceding passage mentions the sword of Esau, I must also take this occasion to show what kind of sword it is said to have been. In the small *Jalkut Rubeni*, numero 5, under the title *Massikim*, the following is written about it from the *Midrash*: מתושלח היה לו חרב ושם המפורש חקוק עליו והיה מפיל בו אלף מזיקים וגו' זה החרב ירש אברהם והנחיל ליצחק ויצחק that is: Methuselah had a sword upon which the *Shem hammephorasch* (that is, the name of God, *Jehovah*) was inscribed, and with it he had slain a thousand devils, *&c.* When Abraham then inherited this sword, he bequeathed it to

Isaac, and Isaac in turn bequeathed it to Jacob; but Esau desired that same sword, and it was given to him in exchange for the right of his birthright.

Further, it is taught in the Jews' books concerning Esau that he committed five kinds of sin in a single day, of which the following is written in the frequently mentioned commentary of Rabbi Bechai on the Five Books of Moses, fol. 35, col. 1, in the Parascha Toledoth: דרשו רז״ל חמשה עבירות עבר אותו רשע באותו יום בא על נערה המאורסה הרג את הנפש, וכפר בתחיית המתים, וכפר בעיקר ושט את הבכורה וגו׳ that is: Our rabbis, of blessed memory, teach that this wicked man (namely Esau) committed five sins in a single day; that he lay with a betrothed virgin, killed a person, denied the resurrection of the dead, denied the foundation of faith, and despised the right of the firstborn. This is also to be found in Jonathan's Chaldean translation of Gen 25:29, as well as in the *Midrasch Tillim*, fol. 10, col. 1, and likewise in the Talmudic tractate *Bava Bathra*, fol. 16, col. 2. Moreover, all of his children are said to have been bastards, of which the following is written in the book *Mattath Jah*, fol. 17, col. 2, in the *Parascha Vajeschef*: מעלתו של יעקב היה מצד בניו שהיו כשרים : ובניו של עשו היו ממזרים : that is: The glory of Jacob consisted in regard to his children, who were upright and honorable, whereas the children of Esau were bastards.

He is also said to have already been devoted to idolatry in the womb, concerning which it is written in *Bereshith Rabba, fol.* 56. *col.* 2. in the 63rd *Parasha*, on the words of Gen 25:22, **And the children struggled together within her**, as follows: בשעה שהיתה עומדת על ב״כ ובתי מדרשות ויעקב מפרכס לצאת : ה׳ד בטרם אצרך בבטן ידעתיך : ובשעה שהיא עוברת על בתי ע״ז עשו רץ ומפרכס לצאת ה׳ד זורו רשעים מרחם : that is, at the time when she (namely Rebecca) stood near the synagogues or the schools, Jacob stirred and wanted to come out, and this is what is written (Jer 1:5): **Before I formed you in the womb I knew you.** But when she passed by the houses (or temples) of idolaters, Esau moved and stirred to come out; and this is what is written (Ps 58:4): **The wicked are estranged (or alienated) from the womb.** The very same thing is found in the *Yalkut Shimoni* on the Five Books of Moses, *fol.* 32. *col.* 2. *numero* 110, and in the oft-mentioned commentary of Rabbi Bechai, *fol.* 34. *col.* 3. in the *Parasha Toledoth*.

Since Esau is mentioned here, we also want to examine what garments he is said to have possessed, which are mentioned in Gen 27:15, and which his mother put on Jacob. In the book *Zeéna ureéna*, fol. 5, col. 1, in the *Parascha Bereshith*, it is written that this was the very coat which God made for Adam, of which Gen 3:21 speaks, and upon which all the wild animals and birds of the world are said to have been embroidered and sewn; concerning which the book *Zeror hammór*, fol. 28, col. 3, in the *Parascha Toledoth*, contains the following written passage: כבר אמרו חכמים ז׳ל שהיו אלה הבגדים של אדם הראשון וכו׳ והיו עליהם מצויירים כל החיות והעופות באלו היו חיים ובאו לידי נמרוד ולכן נקרא נמרוד גבור ציד לפי שכל החיות והחיות והעופות היו באים מעצמם אצל המלבוש ומיד אותם נמרוד חמדם עשו הרשע והרג לנמרוד וגזלם ממנו ולכן נקרא איש יודע ציד גם כן ואותו היום סבב השם שלא לבשם ונתאחר בצידו בענין שיקבל יעקב הברכות that is: Our sages of blessed memory have said that those garments belonged to the first man Adam, and that upon them all wild animals and birds were painted as though they were alive; and that they came into the hands of Nimrod, which is why Nimrod (Gen 10:9) is called a mighty hunter, since all wild animals and birds came of their own accord to such garments, and Nimrod caught them. But after the wicked Esau took a liking to them, he killed Nimrod and robbed him of them, and for that reason he too is called (Gen 25:27) one who understood hunting. On that same day, however

(the day on which his mother put his garments on Jacob), God caused him not to put them on and to remain away on the hunt for a long time, so that Jacob might receive the blessings. Concerning this, the same account is to be found in the *Sohar* printed at Sulzbach, in the *Parascha Toledoth*, in the 333rd column; and in the great *Jalkut Rubéni*, fol. 52, col. 1, in the said *Parascha*; and in the aforementioned commentary of Rabbi Bechai, fol. 14, col. 1, in the *Parascha Bereshith*; and in the book *Nézach Jisrael*, fol. 26, col. 2-3, in the 16th chapter; as well as in the 24th chapter of the chapters of Rabbi Eliefer.

Furthermore, it is read in Gen 25:28 that Isaac loved Esau; why this should have occurred, however, is to be seen in the small *Jalkut Rubéni*, number 11, under the title *Gehinnom*, and in the large *Jalkut Rubéni*, fol. 51, col. 4, where it is reported that Isaac had foreseen that his children would sin against GOD, and that their sins were to be atoned for through the *exilium*, or captivity, under the children of Esau; for this reason he had rejoiced and loved Esau, since the Israelites would in this manner be freed from Hell.

Concerning the death of Esau, it is found in the *Médrasch Tillim*, fol. 17, col. 4, on the 18th Psalm, as well as in the *Jalkut Schimóni*, on the Books of Samuel, fol. 25, col. 4, number 163, that when Isaac was buried in the double cave, which is mentioned in Gen 23:19, Esau also attended the burial, and when the sons of Jacob had gone out of the cave and left their father, who was weeping, standing alone, Esau crept in to him; whereupon Judah immediately followed after him, so that he might not kill his father, and found that he had intended to kill his father, and therefore dispatched him from behind. But in the book *Maór hakkáton*, it is read at fol. 42, col. 2, in the Parascha *Terúma*, that Chuschim, the son of Dan, beat him to death with a club, because he had wanted to prevent Jacob from being buried in the double cave; and this is taken from the Talmudic tractate *Sota*, fol. 13, col. 1. But let this be enough here concerning Esau. We must now return to the names by which the Jews are accustomed to call us.

Sixth, they call us תולדות שעיר *Toledóth* or *Tolédos Seïr*, that is, the generations of Seïr, and אומת שעיר *Ummáth* or *ummas Seïr*, that is, the people of Seïr, as well as נכדי שעיר *Néchde Seïr*, that is, the descendants of Seïr, because the land in which Esau dwelt was called Seïr, as can be seen in Gen 32:3 and Deut 2:12; and שעירים *Seïrim*, that is, those of Seïr. The name *Toledóth Seïr*, that is, the generation of Seïr, appears in the first part of the Prague *Machsor*, fol. 142, col. 1, under the title *Józer le jóm ríschon schel Súccoth*, in the prayer which begins *Koscht Scheïnath ez*, with these words: תאביד תולדות שעיר, that is, Blot out the generations of Seïr; whereas in the *Machsor* printed here in Frankfurt in the year 1690, one reads: תאביד תולדות אויביך, that is, Destroy the generations of your enemies. Both expressions, however, signify the Christians, since these are regarded by the Jews as enemies of God, as has been demonstrated above in Chapter 15, p. 604. The name *Ummáth Seïr*, that is, the people of Seïr, appears in the book *Maggen Abraham*, in the second chapter, where one reads: אומת שעיר היא אדום, that is, The people of Seïr signifies Edom. The name *Néchde Seïr*, however, is found in the second part of the Prague *Machsor*, fol. 86, col. 1, in the prayer which begins *Schem jikkaré bichtifáto*, where it is written as follows: נכדי שעיר בהכותו באויביו יתן נקמתו, that is, When He (namely God) shall smite the descendants of Seïr (and bring about the aforementioned bloodbath), He will take vengeance upon His enemies. These words, however, have been omitted entirely from the aforementioned *Machsor* printed here in Frankfurt, out of fear. The name *Seïrim*,

that is, those of Seïr, appears in the second part of the Prague *Machsor*, fol. 52, col. 2, under the title *Jozer lejóm ríschon schel pésach*, in the prayer which begins שלחץ פרדס וגו׳ *Schelachaich Pardes &c.*, with these words: אני ישנה ביאת עיר משעירים, that is, I sleep (that is, I remain so long in exile or misery) until I shall come into the city (Jerusalem) from the *Seïrim* (that is, from those of Seïr).

Seventh, they call us בני עמלק *Bené Amalek*, that is, Amalek's children, and זרע עמלק *Séra Amalek*, that is, Amalek's seed, and אומת עמלק *Ummáth Amalek*, that is, Amalek's people, or the Amalekite nation, as well as עמלקים *Amalèkim*, that is, Amalekites. The name *Bené Amalek*, that is, Amalek's children, is found in the *Machsor* printed in folio at Venice, in a prayer beginning אמרה בשחי *Amàrer bischi*, under the title באב לתשעה *Letischa beaf*. Likewise, the name *Séra Amalek*, that is, Amalek's seed, is found in the second part of the *Wilmersdorf Machsor*, fol. 60, col. 2, in the commentary, where it is written: עתיד הקב״ה לתקוע שלש תקיעות אחת לתחיית המתים ואחת להכרית זרעו של עמלק ואחת לקבץ גליות, that is, the Holy and Blessed GOD will sound the trumpet three times: once for the resurrection of the dead; a second time to exterminate *Séra Amalek*, that is, the seed of Amalek; and a third time to gather together the Jews who are in captivity. But in place of the words להכרית זרעו של עמלק, that is, to exterminate the seed of Amalek, the *Prague Machsor*, first part, fol. 17, col. 2, reads להכרית זרעו של עשו, that is, to exterminate the seed of Esau, since both names are taken in the same sense. Beyond this, the same name is also found in the aforementioned Venice *Machsor*, first part, under the title ערבית למוצאי שבת *Arafith lemozäé Schabbáth*, on the last leaf of that title, and in the second part of the Prague *Machsor*, fol. 16, col. 2, in the commentary, under the title זכור לפרשת *Józer lepharascháth sechór*, as well as in the book *Pesíkta rábbetha*, fol. 19, col. 4. The name *Amalèkim*, that is, Amalekites, however, appears in the little book *Schévet Jehúda*, fol. 75, col. 1, where one reads as follows: העלילו העמלקים שבא נערי בבית איש- יהודי ולא יצא עוד וגו׳, that is, the Amalekites have falsely accused (the Jews), claiming that a Christian entered a Jewish house and never came out again, etc. Now since Amalek was Esau's grandson, as can be seen in Gen 36:12, it amounts to the same thing as if they called us Esau's children, or Esau's seed, or Edomites, for the name Esau is often used among the Jews in place of Amalek, and Amalek in place of Esau, as will be clearly seen from what follows.

In the *Jalkut Shimoni*, on *Obadiah*, *fol.* 80, *col.* 3, *numero* 549, the following is read: אין הכס שלם ולא השם שלם עד שיכרית זרעו של עשו, that is: The throne (of God) will not be complete, nor His name whole, until He shall have destroyed the seed of Esau; which is also to be found in Abarbanel's *Commentario* on *Obadiah*, *fol.* 256, *col.* 4. Rabbi Solomon *Jarchi* likewise writes in his commentary on the words of Exod 17:16, "The hand is upon the throne of the Lord, that the Lord will wage war against Amalek from generation to generation," as follows: נשבע הקב״ה שאין שמו שלם ואין כסאו שלם עד שימחה שמו של עשו כולו וכשימחה שמו יהי׳ השם שלם והכסא שלם, that is: The holy and blessed God has sworn that His name shall not be whole, nor His throne (or seat) complete, until the name of Esau shall have been entirely blotted out; and when his name shall have been blotted out, then the name shall be whole and the throne complete. And in his commentary on the words of Obad 1:21, "And saviors shall come up upon Mount Zion to judge the mountain of Esau," he writes as follows: לימדך שאין מלכותו שלימה עד שיפרע מעשו הרשע, that is: This teaches you that His (namely God's) kingdom shall not be complete until He shall have taken vengeance upon the wicked Esau. In place of the name of Esau, however, the name Amalek is read by others in this matter; hence it stands in the book *Pesikta Rabbatha*, *fol.* 19, *col.* 4, as follows: אמר ר׳ לוי בשם ר׳ חמא בר׳ חנינא כביכול כל זמן שזרעו

של עמלק בעולם לא השם שלם ולא הכס שלם נעקר זרעו של עמלק הכסא שלם והשם שלם, that is: Rabbi Levi has said in the name of Rabbi Chama, of the house of Rabbi Channina: so long as the seed of Amalek is in the world, so is, so to speak, the name (of God) not complete, and the throne not whole either; but when the seed of Amalek shall have been rooted out, then the name shall be complete and the throne whole. In this same manner it is also read in Rabbi Moshe de Mercado's commentary on the Psalms, *fol.* 18, *col.* 4, on Ps 9:2: שאין הכסא שלם ועד שימחה שם זכר של עמלק שנ' כי יד על כס יה, that is: The name is not complete, nor the throne whole, until the name and the memory of Amalek shall have been blotted out, as it is said (Exod 17:16): "The hand is upon the throne of the Lord." In the Prague *Machzor*, in the first part, *fol.* 56, *col.* 2, and in the second part, *fol.* 16, *col.* 2, in the commentary, as also in the book *Midrash Tillim*, *fol.* 10, *col.* 2, on Ps 9, and in the book *Avodat Hakkodesh*, under the title *Chelek Hattachlith*, in the 41st chapter, *fol.* 97, *col.* 3-4, and in Rabbi Moshe bar Nachman's commentary on the Five Books of Moses, *fol.* 56, *col.* 4, at the end of the *Parashat Beshalach*, the like is found, and Amalek is read in place of Esau, so that from all this it sufficiently appears that one of these two names is taken in place of the other.

The truth of this can also be plainly gathered from the following. In the book *Zerór hammór*, at *fol. 125. col. 2.*, in the Parascha *Pinchas*, it is stated that the he-goats mentioned in Num 29:16, 19, 22, 25, etc. signify the kingdoms (or monarchies), and the following is added: וכן רמז השעיר לעשו מלך אדום שהוא איש שעיר והם עתידים להיות נעקרים מהעולם לפי שבאו מכח נחש הקדמוני אשר כתב בו על גחונך תלך בלא רגלים לפי שהשקר אין לו רגלים ולכן אנן בטוחים שאף על פי שאלו המלכיות היו חזקים ועזים כאלה וכאלון פתע פתאום ישברו ויאבדו ולכן כתב בעמלק ואחריתו עדי אובד ועליו אמר האויב תמו חרבות הוא עשו הרשע שהוא אויב לישראל ומבקש רעתם וגו'

חמן יבא שיאבדו ויהו אבד וכרם–המה שיאבד וזכרון שיש להם כאלו הימים that is: the goat also has a meaning referring to *Esau*, the *Edomite king*, who is a hairy man, and those same ones (namely the Edomites, that is, the Christians) will be rooted out from the world, because they descend from the power of the ancient serpent (that is, the devil, as may be read in the following seventeenth chapter), of which it is written (Gen 3:14): "Upon your belly you shall go, without feet," since the lie has no feet. Therefore we hope that, although those kingdoms are mighty and strong like an oak and a pine tree, they will nonetheless be swiftly and suddenly broken and will perish. For this reason it is written of *Amalek* (Deut 24:20): "And his end is unto destruction." Of this it is also said (Ps 9:7): "O enemy, are the desolations then complete?" And this enemy is the wicked *Esau* (understand: Christendom), who is the enemy of the *Israelites* and seeks their misfortune (as was shown above in the 15th chapter, p. 602 and 603). But a time will come when they (the Christians) will perish, and this is what is said (Ps 9:7): "Their memory has perished with them," since their memory will vanish in those same days. In these words it is once again plainly to be seen that by *Esau* and *Amalek* one people, namely the Christians, is to be understood, for it is stated that *Esau* shall be exterminated, because it is written of *Amalek* that his end is unto destruction.

So it is also written in *Abarbanel*'s commentary on *Obadiah*, fol. 255, col. 2, on the words of v. 9, "That every one of the mount of Esau may be cut off by slaughter," as follows: הנה לומר שיכרית איש מכל אותם המתיחסים ונקראים ומסתעפים מהר עשו והם כלל הנוצרים ותהיה כריתתם מקטל כלומר מהריגה עצומה שתהיה בהם כי לא ישארו באדום ממלחמה העתידה עוללות כמו שנשארה ממלחמות האחרות וגו' that is: the meaning of these words is that all who trace their lineage from the mount of *Esau* and are named after it,

namely the Christians, are all together to be exterminated by slaughter, that is, by a mighty massacre that shall come upon them, for in the coming war no one from *Edom* shall remain, as some have remained from the other wars, *etc.* In the Prague *Machzor*, however, in the second part, fol. 12, col. 2, the same is stated concerning *Amalek* in the commentary.

Furthermore, in the second part of the Prague *Machsor*, fol. 15, col. 2, at the end, in the commentary under the title *Jozer lepharaschath Sechor*, the following is read: עמלק הרשע (know that by *Amaleck* the Wicked is meant) מרשע מושל בכל העולם: that is, the wicked Amaleck rules over the entire world. This, however, is said in other places of Christendom, that it rules everywhere; and concerning this it stands written in the Prague Machsor, in the first part, *fol*. 31, *col*. 2, under the title *Musaph schel rosch haschána jom échad*, as follows: גברת ממלכות זהו אדום הרשעה שהיא מלכות גוברת שמלכותה פשטה בכל העולם: that is, by the mistress of kingdoms is understood the wicked realm (Christendom), whose kingdom has spread throughout the entire world. In *Schemóth rábba*, however, it is found at fol. 117, col. 1, in the 27th *Parascha*, still more plainly, that Esau and Amaleck are one and the same, in these words: ביתרו מה כתיב ויאמר שאול אל הקיני : בעשו כתיב זכור את אשר עשה לך עמלק אתה מוצא דברים רבים כתובים בעשו לגנאי ובחובים ביתרו לשבח וגו׳ עשו שמע ביציאתן של ישראל ונלחם עמהם שנאמר ויבא עמלק: that is, what stands written concerning Jethro (1 Sam 15:6): And Saul sent word to the Kenite. But concerning Esau it stands written (Deut 25:17): Remember what Amaleck did to you. You find many things written to the dishonor of Esau, but to the praise of Jethro, etc. Esau heard that the Israelites had gone out of Egypt and fought against them, as it is said (Exod 17:8): Then came Amaleck. And in the book *Zerór hammór* it stands written at fol. 146, col. 2, at the end of the *Parascha Ki téze*: הוי זוכר מה שעשה לך עמלק שהוא רמז על יצר הרע שנקרא עמלק הוא עשו אבי אדום: that is, Remember what Amaleck did to you, who is a symbol for the *Jézer hará*, that is, the evil inclination, which is called Amaleck, and Esau is the father of Edom.

So also in the small *Jalkut Rubéni*, *numero* 33, under the title *Sammaël*, the following is read from the book *Pelía*: המלחמה בגלות רביעית תהיה עם סמאל הוא עשו ותהיה המלחמה קשה ועזה בענין תמחה זכר עמלק : that is, the war in the fourth *exilio*, or exile, will be waged against Sammaël, that is, Esau, and such a war will be hard and mighty, for it is written (Deut 25:19): You shall blot out the memory of Amalek. Therefore Rabbi Bechhai teaches in his commentary on the Five Books of Moses, *fol*. 85, *col*. 3, in the *Parascha Beschállach*, as follows: אין לך אומה בעולם שלא יהיה לו חלק בהקב״ה אבל עמלק ועשו לא יהיה להם חלק וזכרון עם שאר האומות הנשארים הוא שכתוב ולא יהיה שריד לבית עשו באור הכתוב כי משאר האומות יהיו שרידים ופליטים שישארו מהם לעבוד את ה׳ ואין בו מרעו של עשו אך ימחו מן העולם כענין שכתוב כי מחה אמחה את זכר עמלק ואז יהיה השם והכסא על השלימות שהרי ג׳ אותיות שהן א׳ל׳ף ה״א ו״או הם תשלום הכסא והשם: that is, there is no nation in the world that will not have (at the coming of the Messiah) a share in the holy and blessed God; but Amalek and Esau will have no share among the remaining nations that shall be left over, nor will they be remembered any longer, and this is what is written (Obad 1:18): And there shall be no survivor of the house of Esau. The explanation of this saying consists in this: that survivors from the other nations will remain to serve the Lord, but not from the seed of Esau; rather, these shall be exterminated from the world, just as it is written (Exod 17:14): For I will utterly blot out the memory of Amalek; and then the name and the throne (of God) shall be complete, for the three letters Aleph, He, and Vau make the throne and the name complete. All of this is also to be found in the book *Zeëna ureëna*, fol. 45, col. 1, at the end of the Parascha Beschallach. These last words, however, are to be understood as follows: that the throne of God, which in Exod 17:16 is

called כס *Kes*, without the letter Aleph, instead of כסא *Kisse*, with the Aleph, and the name of God, which is likewise read there as יה *Jah*, instead of יהוה *Jehova*, with the omission of the letters He and Vau, shall, at the coming of the Messiah, after all Christians have been exterminated and killed, regain their completeness, and instead of כס *Kes* shall then be said כסא *Kisse*, and instead of יה *Jah* shall be said יהוה *Jehova*.

Since it is now established that both the name Amalek and the name Esau refer to the descendants of Esau and to Christians, Rabbi Menachem of Recanati writes in his commentary on the Five Books of Moses, fol. 96, col. 1, in the Parashah *Vajishma Jethro*, as follows: בימות המשיח ימחה זרעו של עשו ושל עמלק מפני כחן של ישראל שיגבר למעלה וגו׳: that is, "In the days of the Messiah, the seed of Esau and of Amalek will be blotted out on account of the power of the Israelites, which will be mighty above" (that is, in heaven), "etc." Likewise, in the aforementioned book *Zeëna ureëna*, fol. 45, col. 2, in the said Parashah *Vajishma Jethro*, the following is read: עס איז וויסיג/ דס עסו איז גיוועז קיין רשע צו ישראל אין אלע דורות און אלע צייט עס איז דיא ערסטי מלחמה פון עמלק דען ער האט קיין אנגס חביב חיהיה גיהאט מיט ישראל דאס ערסטי און נייארט עסו דס איז עמלק האט אנגיהובן לוח ערסטן און דאס גלייכן דיא הינטרסטי מלחמה ווערט זיין פון עסו אין טעגן משיח: that is, "It is known that Esau has shown himself wicked toward Israel in all generations and at all times, whether in the first war of Amalek (of which one may read in Exod 17:8, or elsewhere); for no one ever made war against Israel for the first time except Esau, that is, Amalek, who was the first to begin it; and likewise the last war will be with Esau in the days of the Messiah."

Eighth, they call us נכרים *Nochrim*, or בני נכר *Bene nechar*, or נכרים *Nuchrim*.

זרים *sarim*, that is, foreigners; but a single one is called נכרי *Nóchri*, or נכר *Néchar*, or בן נכר *Ben néchar*, or זר *Sar*, that is, a foreigner. What the word *Nochri* means is taught by Rabbi Abraham Perizol in his book *Maggen Abraham*, in the 72nd chapter, when he states: מלת נברי היא היפך היא שאינו שומר ברית אחוה ולא שומר דעות דעתו ותורתו נבדלה ונפרשה ובדעות ובאמונות העיקר׳ במלת נכרי הנה שאינו בלתי נימול שהערל נקרא נכרי ונכר כאמרו כל בן נכר ערל לב וערל בשר לא יבא אל מקדשי: that is, the word *Nóchri*, or foreigner, is the opposite of the word brother, for he (namely the foreigner) does not keep the covenant of brotherhood and does not hold his brother's opinions. Likewise his law is separated and distinguished in its opinions and beliefs; and the word *Nóchri*, or foreigner, signifies principally one who is not circumcised, for an uncircumcised person is called *Nóchri* and *Néchar*, that is, a foreigner, as it is said (Ezek 44:9): No *ben néchar*, that is, foreigner of uncircumcised heart and uncircumcised flesh, shall enter my sanctuary. So too is it read in the old *Nizzáchon*, p. 139: כתיב לאחיך לא תשיך אבל לנכרי ר״ל שאינו נימול תשיך: that is, it is written (Deut 23:19-20): You shall not charge usury to your brother, but to the *Nóchri*, that is, the foreigner who is not circumcised, you shall charge usury. From this we see that an uncircumcised person is called *Nóchri*, or a foreigner, and that is why every Christian is called such by the Jews, because he is not circumcised. In the Talmudic tractate *Berachóth*, fol. 47, col. 2, it is stated concerning a proselyte or associate of the Jews: לעולם אינו גר עד שימול ויטבול וכמה דלא טבל נכרי הוא: that is, he is by no means a Jewish associate until he is circumcised and washed; but as long as he has not been washed, he is a *Nóchri*, that is, a foreigner. Rabbi Bechai has also written in his commentary on the Five Books of Moses, fol. 207, col. 3, in the Parashah *Schóphetim*, on the words of Deut 17:15, "You shall set over yourself a king from among your brothers," in the following manner: מכאן יש ללמוד שכל מי שאינו אחיך אינו ישראל וכל מי

שאינו ישראל נקרא נכרי: that is, from this it is to be learned that everyone who is not your brother is no Israelite, and everyone who is no Israelite is called a foreigner. Thus, according to the teaching of Rabbi Bechai, the foreigner is set in opposition to an Israelite, so that an Israelite is no foreigner and a foreigner is no Israelite; and for this reason he also teaches, fol. 213, col. 4, in the aforementioned book, in the Parashah *Ki téze*: לנכרי תשיך ולא לישראל: that is, you shall charge usury to the foreigner, and not to the Israelite. The like is also to be found in the *Sepher Chasidim*, numbers 1014, 1017, and 1018, where יהודים *Jehúdim* and נכרים *nóchrim*, that is, Jews and foreigners, as well as נכרי *nóchri* and ישראל *Jisrael*, that is, a foreigner and an Israelite, are set against one another. Accordingly, Abarbenel, in his commentary on the Five Books of Moses, fol. 360, col. 4, explains the words of Deut 15:3, "From a foreigner you may exact payment," as follows: רוצה לומר את הנכרי אשר לא מבני ישראל הוא תוכל לנגוש ממנו מה שהלוית לו: that is, by this is meant that from a foreigner who is not of the Israelites you may exact that which you have lent him.

Against this, it could be objected that the aforementioned *Abarbenel*, in his cited commentary fol. 382. col. 2., actually denies that someone of the lineage of Esau, that is, a Christian, is called *Nóchri*, when he writes: אין הנכרי נקרא כל איש אשר לא מזרע היהודים הוא ואמנם לזרע אדום לא יאמר נכרי כי הוא נקרא אח שנ' לא תתעב אדומי כי אחיך הוא. ונכלל בלא תשיך לאחיך. וכן ישמעאל ושאר האומות לא נקראו בשם נכרי. ולנכרי שהוא מז' אומות אינו מגונה לקחת רבית ממנו וגו' that is: Not every person who is not of Jewish lineage is called a *nóchri* or a foreigner, for certainly the seed of Edom (understand: the Christians) is not called *nóchri*, inasmuch as it is called a brother, as it is said (Deut 23:7): You shall not abhor an Edomite, for he is your brother; and it is included under the words (Deut 23:19): You shall not charge interest to your brother. Likewise, the Ishmaelites (that is, the Turks) and the remaining peoples are not called by the name *nóchri*. But to take usury from a foreigner who is of the seven peoples (who dwelt in the land of Canaan before the Israelites, and whom God commanded to exterminate) is not shameful, etc.

Further, it can be said that the same author, in his book *Markéveth hammischne*, fol. 77, col. 4, in the Parascha *Téze*, also teaches that by the *nóchrim*, or foreigners, only those who have fallen away from the Jewish faith are to be understood, where his words read as follows: אפילו שנהיה שהרבית מצד עצמו מגונה הנה לא התיר הש"י כי אם בנכרי ואין הנכרי נקרא כל איש אשר לא מזרע היהודים הוא אבל הוא האיש שהתנכר לאביו שבשמים ועבר בריתו והם המשומדים והיוצאים מכלל הדת ואמנם לזרע אדום לא יאמר נכרי כי הוא נקרא אח שנ' לא תתעב אדומי כי אחיך הוא ונכלל בלא תשיך לאחיך וכן ישמעאל ושאר האומות לא נקראו בשם נכרי כי אם בשם גוים או בשמותם הפרטיים. אבל נכרי סתם לא יאמר כפי דברי חז"ל אלא למי שהתנכר לאביו שבשמים , ולנכרי שהתנכר לאלהיו אינו מגונה לקחת רבית ממנו ולעשות לו שלא בהוגן כיון שהוא עשה שלא בהוגן ולא יבא בצדקת הש"י ולא יזכה בחסד התורה אחרי אשר כפר בה: that is, even if we acknowledge that usury is in itself a shameful thing, the blessed God has nonetheless permitted it to be practiced only against a *nóchri*, that is, a foreigner. Not every person, however, is called a foreigner merely because he is not of Jewish descent; rather, it denotes one who shows himself a stranger toward his Father in Heaven, namely those who have abandoned the Jewish faith and fallen away from the religion. The seed of Edom, however (by which Christians are understood), is not called *nochri*, or foreign, for it is called a brother, as it is said (Deut 23:8): "You shall not abhor an Edomite, for he is your brother"; and that seed is included under the words (Deut 23:20): "You shall not charge interest to your brother." Likewise, the Ishmaelites (or Turks) and the remaining peoples are not called by the name *nochri*, that is, foreign, but rather *Gojim*, that is, heathens, or by their particular names. According to the

testimony of our Sages, of blessed memory, only he is called *nochri*, that is, foreign, who shows himself a stranger toward his Father who is in Heaven. To take usury from a *nochri*, or foreigner, who holds himself a stranger toward his God, and to deal with him in an unseemly manner, is no disgrace, since he has not done what is fitting; and one does not deal with him according to the righteousness of God. He is likewise not worthy of the mercy of the Law (which is enjoined in the Law), seeing that he has denied it. These are the words of *Abarbanel*.

I respond to this, however, with the answer that this was not the genuine and true opinion of *Abarbanel*, which becomes clear from what follows, where he states: והתשובה הזאת היתה מאתי משום דרכי שלום that is, "This answer, however, was given by me for the sake of peace," by which he intended to indicate that he had written it solely so that Christians would not be regarded as *nochrim* or foreigners, in order that the Jews might live peaceably among them and not be hated by them, should they hear that they are regarded by the Jews as foreigners who conduct themselves as strangers toward God. For had it been his genuine and earnest conviction, he would not have written, as can be seen shortly before in his commentary on the Five Books of Moses, fol. 360, col. 4, on Deut 15:3, that the word *nochri*, or "foreigner," which appears there, denotes one who is not of the Israelites, by which he has made it plainly clear that every person who is not an Israelite or Jew is a *nochri* or foreigner, and thus no Christian is excluded.

But suppose he did mean it seriously, that Christians are not to be regarded as foreigners, for the reason he cited from Deut 23:7: in that case he would have held an opinion not approved by any other Jews, and one in which no one agrees with him. For although one reads in the booklet *Schevet Jehuda* fol. 7. col. 2. that a certain man named Thomas held a conversation with a king of Spain called *Alphonsus*, and said to him: ויכוח היה לי בזה עם שר אחד מבני אברבנאל בא משביליא מולדתו ואמר כי המכיר בלשון עברי לא יקשה לזה כי המבדל יש ללשון נכרי או לשון נוצרי או גוי כי הנכרי הוא שהתנכר ליוצרו ואינו מאמין בעיקרי הדת אבל הנוצרי בין שמאמין בחדוש העולם והפלאות וההשגחה לא יקרא נכרי: that is, I have had a disputation about this matter (namely, concerning the ox of a Jew that kills the ox of a *nóchri* or foreigner) with a prince from among the sons of Abarbanel (when he had come from Seville, his native city), and he said to me that it does not seem difficult to one who understands the Hebrew language that there is a distinction between the word *Nóchri*, that is, foreigner, and the word *Nózeri*, that is, Christian, or *Goi*, that is, heathen; for he who shows himself a stranger toward his Creator and does not believe the principal articles of religion is called *nóchri* or a foreigner; but a Christian is not called *nóchri* or a foreigner, because he believes in the creation of the world and in miracles, as well as in (divine) *Providenz*, or Providence. Although, I say, this stands in the booklet *Schévet Jehúda*, it was nevertheless not said in earnest, but only out of hypocrisy and flattery, for the sake of peaceful coexistence and to avoid the hostility of Christians, by one of the sons of Abarbanel, just as has happened with various other matters mentioned in the aforementioned booklet *Schévet Jehúda*, which have been pointed out by me in this book.

The truth of this my statement can also easily be gathered from the fact that in 1 Kgs 8:41, someone who was not an Israelite is called *nóchri*, that is, a foreigner, where the word *nóchri* in the Chaldean translation is rendered בר עממין *bar ammin*, i.e., a son of the peoples (of whom, besides the Jews, seventy are said to exist in the world): how then could one of Abarbanel's sons have understood it in earnest any differently than it is taken in Holy Scripture? Furthermore, the two words *nóchri* and

Goi are often used interchangeably, and it is written in the Talmudic tractate *Gittin*, fol. 70, col. 1: רב שימי בר אשי עבד ליה להההוא נכרי that is, Rabbi *Schimi*, son of *Aschi*, did it to a *Nochri*, that is, a foreigner, in that he hanged him. In the Talmudic tractate *Avoda sara*, however, fol. 26, col. 2, in the *Tosephóth*, where the very same matter is repeated, the word *Goi* appears in place of the word *Nóchri*. And in Mr. Doctor Wagenseil's refutation of the *Lipmannian* poem, p. 600, the following is read from the manuscript book *Ez chajim*: מצוה עשה להשיך לגוי שנ' לנכרי תשיך: תשיך that is, it is an affirmative commandment to practice usury against a *Goi* or heathen, as it is said (Deut 23:20): "You shall charge interest to the *nóchri* or foreigner." The same is also to be found in the *Sépher Toledôth Adam vechávva*, fol. 149, col. 4. Now just as a Christian is called *Goi* by the Jews, so too is he called *nóchri* by them; for this reason Rabbi *Eliefer* as well, fol. 134, col. 4, in his book *Maaséh haschém*, calls all Christians *Nóchrim*, that is, foreigners, as can be clearly seen below at the beginning of the fourth chapter of the second part.

Regarding the brotherhood between the Edomites and Israelites, which *Abarbanel* mentions, something quite different is taught on this subject in the old *Nizzáchon*, pages 138 and 139, where the following is written: ואם תאמר גם בני עשו נקראים אחים שנ' לא תתעב אדומי כי אחיך הוא ויש לומר אמת הוא שהיו אחים מקדם ונאסרה הרבית מהם עד זמן שפסל את עצמו ועתה נחשבו לזרים בראותם שחרב בית המקדש ולא באו לעזרה שנ' ביום עמדך מנגד וגו' עד כאחד מהם וכ"ש אשר הם בעצמם עזרו להחריבה שנ' זכור יי' לבני אדום את יום ירושלים וגו' וגם שמחשבין עצמן לבני נכר שאינם נימולים וגו' that is: If you wish to say that the children of Esau are also called brothers, as it is said (Deut 23:7): "You shall not abhor an Edomite, for he is your brother," the answer is this: it is true that they were brothers in former times, and it was forbidden to take usury from them, until they made themselves unworthy of having that commandment observed toward them, and are now regarded as זרים, *fārim*, that is, strangers; for when they saw that the Temple had been destroyed, they did not come to its aid, as it is said (Obad 1:11): "In the day that you stood against him," etc., down to the words, "you were even as one of them." How much more, then, are they to be regarded as strangers, since they themselves helped to destroy the Temple, as it is said (Ps 137:7): "Lord, remember the children of Edom in the day of Jerusalem," etc. In addition, they regard themselves as *bené néchar*, that is, strangers, because they are not circumcised, etc. From all of this it is thus evident that it was not *Abarbanel's* genuine opinion that Christians are not *nóckrim*, or strangers; or, if it were indeed his genuine opinion (which, however, it is not), that he held in this matter a singular view at odds with the testimony of all other Jews.

Regarding the aforementioned name *bené néchar*, that is, foreign children: those who were not of Jewish descent are called by this name in Neh 9:2, where it is written: "And they separated the seed of Israel from all *bené néchar*, that is, foreign children." The same can also be seen in Ps 124:7. For this reason, Christians are likewise called by this name by the Jews, and Abarbenel writes the following on this subject in his commentary on the Five Books of Moses, fol. 153, col. 1, in the Parascha Bo: בֶּן נֵכָר הוּא שֶׁאֱמוּנָתוֹ הוּא נֵכָר בֵּין שֶׁיִּהְיֶה נָכְרִי אוֹ יִשְׂרָאֵל מוּמָר, that is: A *ben néchar*, that is, a foreigner, denotes one who is foreign in his faith, whether he be a foreigner or an apostate Israelite. As for the name זרים *sarim*, which likewise means foreign: it can be seen from the words cited shortly before from the old *Nizzáchon*, *paginâ* 139, and from *Bechai*, fol. 1213, that they are called by this name.

Ninth, they call us גוים *Gojim*, that is, heathens, and a single one גוי *Goi*, that is, a heathen; a woman, however, גויה *Gója*, that is, a heathen woman; and two or more women גויות *Gójoth* or *Gójos*, that is, heathen women. *Elias* writes about this in his *Tischbi*, fol. 14, col. 2, as follows: כָּל אִישׁ שֶׁאֵינוֹ מִיִּשְׂרָאֵל קְרָאוּ לוֹ גּוֹי כְּלוֹמַר שֶׁהוּא מִגּוֹי אַחֵר וְאִם נְקֵבָה הִיא קְרָאוּ לָהּ גּוֹיָה וּבְלְשׁוֹן רַבּוֹת גּוֹיוֹת אַף עַל פִּי שֶׁלֹּא יִתָּכֵן בַּלָּשׁוֹן, that is: Every man who is not of the Israelites is called *Goi*, because he is from another people; but if it is a woman, she is called *Gója*; and if there are many of them (namely, of the women), they are called *Gójoth*, although this does not sit well in the (Hebrew) language. This is also to be found in Rabbi *Solomon* ben *Mélech*'s book *Michlal jóphi*, fol. 7, col. 3, on Gen 20. In the Hebrew text of the Old Testament, the word *Goi* means a people, and is used of both the Jewish and the heathen people: of the former in Exod 19:6, Josh 5:8, 2 Sam 7:23, and Ezek 37:22, as well as in several other places; of the latter in Deut 28:36, 49, 50, Isa 55:5, and Jer 2:11, and in very many other places as well. However, a single person is nowhere called *Goi*, as is done by the Jews contrary to the proper meaning of this word. Now when the word *Goi* is set in opposition to a Jew, it means among them a heathen or unbeliever who lives outside of Judaism, in which sense it is found very frequently in Jewish books, as can be seen hundreds of times in the book *Colbo*. And a Christian who serves the Jews on their Sabbath is called שבת גוי *Schabbás goi*, and a Christian woman שבת גויה *Schabbás gója*, as I myself have heard from them. The Jews are also accustomed at times, for the sake of distinction, to call a Christian גוי נוצרי *Goi Nözeri*, that is, a Nazarene (or Christian) *Goi*, as can be read in the 72nd chapter of the book *Maggen Abraham*, which Rabbi Abraham ham Perizol composed, where he teaches that it is permitted to take usury from a Christian, and he goes on to say: חכמינו הקדושים ראו אמתת הדבר הזה להתיר הרבית לישראל ולקחתו מן הגוי הנצרי, that is: Our holy sages have seen the truth of this matter, to permit an Israelite to take usury and to collect it from a Christian *Goi*. This is also found in *Elias*'s book *Masôreth hammasôreth*, *paginâ* 8, in the preface, which is called *Hakdâma hacharúfith*, where it indicates who gave him occasion to write that book, and he states there as follows: הנני נשבע ביוצרי כי גוי אחד נצרי לוה העירני, that is: Behold, I swear by my Creator that a Nazarene (or Christian) *Goi* aroused me to do so.

Regarding the plural form, or the plural number of the word *Goi*, namely *Gójim*, it is applied to the Israelites in Gen 17:4-5 and Ezek 2:3, although in the latter passage it can be understood to mean that they were so called on account of their godless deeds, by which they had shown themselves equal to the heathens; in general, however, in the Old Testament it refers to the unbelieving peoples and heathens, as can be seen in Deut 4:38, Ps 2:1, and Jer 9:26, just as in the New Testament the Greek word ἔθνη, *éthne*, has the same meaning in Matt 6:32 and 10:5, 18, Acts 9:15, and many other places. It is in this sense that the Jews also take the word *Gójim* when they call Christians by that name. That they call us this is clearly evident from what was cited above in Chapter 11, page 532, from fol. 104, col. 1, numero 97 of the book *Col bo*. So too does *Abarbenel* write in his commentary on the words of Joel 2:17, "Let not your inheritance be put to shame, that the *Gójim* (or heathens) should rule over them," in the following manner: אי אפשר לפרש אל תתן נחלתך לחרפה למשול בם גוים כי אם על הגלות הארוך הזה אשר אנחנו בו לחרפה ביד אדום, that is: "One cannot interpret the words 'Let not your inheritance be put to shame, that the heathens should rule over them' in any other way than as referring to this long *exilio*, or misery, in which we are in the power of *Edom* (that is, of Christendom)." And at fol. 242, col. 3, the aforementioned *Abarbenel* writes on the words of Joel 3:2, "I will gather all the heathens together," as follows: אני כבר כתבתי במקום הנזכר למעלה שלא

יאמר הנביא כל הגוים כי אם על אדום וישמעאל שהם שתי כתות אמונת הגוים שכוללים כל יושבי תבל ושוכני ארץ היום הזה, that is: "I have already written in the aforementioned place that by 'all the heathens' the prophet understands the Edomites (that is, the Christians) and the Ishmaelites (that is, the Turks), who together make up the two camps of the faith of the heathens, which today encompass all the inhabitants of the world and the possessors of the earth." In the *Sepher júchasin*, however, at fol. 148, col. 2, the Christians alone are called *Gojim*, and the Turks *Jischmaélim*, that is, Ishmaelites, where it is reported that a king of England had been in the Holy Land together with *Philippo*, the king of France, and the following is added: ונתפשר עם צלח אל דין עד מלאת חמש שנים שלא יעלו למלחמה בארץ ישראל לא הגוים ולא הישמעאלים:, that is: "And he came to an agreement with *Saladin* that for five years after the expiration of that time, neither the *Gojim* (that is, Christians) nor the Ishmaelites (that is, Turks) should march into the land of Israel to wage war." Something similar is also to be found in the Talmudic tractate *Schábbath*, fol. 11, col. 1, where it is stated that it is good to live נוח תחת ישמעאל ולא תחת גוי, that is, under the Ishmaelite (or Turk) and not under the *Goi*, that is, the Edomite, as *Rabbi Solomon* explains it there, by which the Christians are meant.

Furthermore, a distinction is also made by the Jews between *Gojim*, heathens, and אומים *úmmim*, peoples, and it stands in the *Jalkut chádasch fol. 20.* numero 20. under the title *Ummóth* (or *úmmos*) *haólam*, as follows: גוים הם שעבדו את ישראל אומים הם שלא שעבדו בישראל : that is, those who have brought *Israel* into their servitude are called *Gojim*; those, however, who have not brought them into servitude are called *úmmim*. And this is also to be found in the aforementioned *Jalkut chádasch fol. 51. col. 2. numero 92.*, where one reads: את ישראל נקראו גוים ואותן שלא שעבדו (sic) האומות שעשעבדו בהם נקראו אומים : that is, those peoples who have brought the Israelites into servitude are called *Gojim*; those, however, who have not brought them into servitude are called *úmmim*. On this matter, the same is also to be read in the *Jalkut Schimóni* on the Psalms, *fol. 126. col. 2. numero 875.*

Rabbi *Bechai* also writes in his commentary on the Five Books of Moses, *fol. 22. col. 4.* and *fol. 23. col. 1.*, in the *Parascha Lech lécha*, on the words of Gen 14:1, "And Tidal, king of the nations," as follows: ת"ו גוים זה מלכות אדום שהומלך על עמים רבים שונים אשר מנוהו עליהם לראש ולקצין והוא מלך רומי שהיא עיר מקובצת מעמים רבים כתים ויתר גוים: that is, by the king of the nations is meant the Edomite king, who was made king over many and various peoples who set him as head and prince over them; and this same one is the king of the city of Rome, which is a city assembled from many peoples, from the *Chittim* and other *Gojim*, that is, heathens. In *Beréschith rábba*, however, the following is read: ותעל מלך גוים זו מלכות אדום שהיא מכתבת טירוניא מכל אומות העולם: that is, by *Tidal*, the king of the nations, is meant the Edomite kingdom (that is, Christendom), which exercises tyranny over all the peoples of the world. Rabbi *Salman Zevi* does indeed wish to maintain, in his Jewish Theriac, in the second chapter, number 31, fol. 15. col. 2., that the word *Goi*, or *Gojim*, means nothing evil, and that no one need be ashamed on account of it; but this too is one of his false tricks. One need only ask a Jew whether he is a *Goi*: he will certainly answer immediately with a no, and thereby make it understood that this name carries a contemptuous meaning.

Tenth, they call us בני עדינה *Bené Adina*, that is, Children of the Voluptuous. The Babylonian Empire is called *Adina* in Isa 47:8, that is, one who is given over to pleasures; but the Jews apply this name to Christendom, and it stands in the second part of the Prague *Machsor*, fol. 82, col. 1, in the commentary: עדינה ,אדום הרשעה, that is, the *Adina* signifies the godless *Edom* (understand:

Christendom), of which more is to be found below in the 17th chapter. Therefore, in the Selichoth or Selichos, in the prayer which begins אלה אזכרה ונפשי וגו׳ *Elle eskerá venáfschi* &c., under the title לערב י״כ והלערב *leéref rosch haschána uleéref jom Kippur*, fol. 39, col. 1, in the old Prague printing, one reads as follows: חתונו בני עדינה להלחמה הרעו לנו מכל מלכי ארמה, that is, the *Bené Adina*, or Children of the Voluptuous, have broken us with the waging of war; they have done us more evil than all the kings on earth. In the Frankfurt printing, however, from the year 425, that is, according to our reckoning the year 1665, in place of להלחמה *lehillachamá* stands the word שוממה *Schoméma*, and the Jews' German translation of it, printed at Amsterdam in the year 430, that is, according to our reckoning in the year 1670, fol. 30, col. 2, reads as follows: They (the *Edomites*) have broken us, they who are called the gentle ones (that is, the tender and voluptuous); these same ones now lay waste. Here we see plainly, therefore, that in this translation the words *bené Adina* are explained by means of *Edom*, which among the Jews signifies Christendom.

Eleventh, they call us אום מדקה ואכלה *Om máddeka veáchela*, that is, the crushing and devouring people, or מדקים *Maddikim*, that is, crushers. In the prophet Daniel, it is said in chapter 7, v. 7, of the fourth beast that it had great teeth and devoured all around it and crushed, etc. Now because the Jews understand by this fourth beast the Roman Empire, and by the Roman Empire Christendom, they accordingly call Christians by the aforementioned name; and so they pray at their Passover feast in the prayer that begins ליל שמורים *Lel schimmúrim*, under the title מעריב לראשון של פסח *Máarif lerischon schel Pésach*, as follows: רעוץ ירעוץ אום מדקה ואכלה שנית בו להגאלה, that is, He will crush the crushing and devouring people, so that we may be redeemed a second time in it (namely, the night of watching, of which one may read in Exod 12:42). And the Jews hold that just as their forefathers were redeemed out of Egypt, so too shall they be redeemed a second time out of Christendom, as shall be shown in detail below in the fourteenth chapter of the second part.

The word *Maddikim*, however, is to be found in the *Selichoth*, in the Prague printing fol. 17. col. 2. and in the Frankfurt printing fol. 16. col. 1., in the prayer which begins איתיך קויתי וגו׳ *Ivviticha Kivviticha, &c.*, under the title ליום רביעי *lejóm revii*. Likewise, in the second part of the Prague *Machsor* fol. 77. col. 2., under the title *Józer leschábbath dechól hammóëd*, in the prayer which begins ברח דודי וגו׳ *Berásch Dodi &c.*, the following is read: הנה אכלונו בכל פה מדייקינו, that is: Behold, those who crush us devour us with full mouth. That Christians are meant by this is to be seen in the commentary thereon, where it is explained as follows: זו מלכות אדום הרשעה שנ׳ אכלה ומדקה ושארא ברגלה רפסה פירוש שאוכלים ממונינו עד שנשארנו ריקים דקים ומה שאינו שוה להם ליקח לדוגאום רופסים ברגלם, that is: These (*Maddikim*, or crushers) signify the godless Edomite kingdom (understand: Christendom), as it is said (Dan 7:7): It devoured and crushed, and what remained it trampled with its feet; that is, they (the Christians) devour our goods so that we become empty and thin; but what does not suit them to take for their own benefit, that they trample with their feet. One must, however, turn the matter around and say that it is the Jews who devour the goods of Christians, in that through their godless fleecing, usury, and deceptions they strip the poor Christians of their goods, so that these become entirely thin and empty and fall into the deepest poverty.

Twelfth, they call us צורים *Zorim*, that is, those of Zor. In Holy Scripture, צור denotes the city of Tyre, as can be seen in Josh 19:29 and 2 Sam 24:7 and various other places. The Jews, however, also call Christendom צור *Zor*, as can be seen in the book *Cad hakkémach* fol. 48. col. 1., where,

concerning the word *Zor* as it is read in Isa 23:5, the following is written: הרי צור מלכות אדום היא, that is, Behold, Zor signifies the Edomite Kingdom (that is, Christendom). Rabbi Jacob de *Mircádo* likewise teaches this in his commentary on the Psalms, on the words of Ps 45:13, "The daughter of Zor," as follows: בת צור לעם אדום, that is, This is a surname of the Edomite (or Christian) people, concerning which more is to be found below in the following Chapter 17. For this reason, Christians are also called *Zorim* from the word *Zor*, that is, those of Zor, as can be read in the Prague *Machsor*, in the second part, fol. 70. col. 1., under the title *Józer lejóm schéni schel Pésach*, in the prayer that begins קמ' קהלך קמצנת וג *Kám kehálach kizzázta &c.*, where mention is made of those plagues that came upon Egypt, followed by: ראה יצאו כן צורים, that is, Thus shall the Zorim, that is, those of Zor, also see it (that it will befall them in precisely the same manner). And these words are explained in the commentary thereon in that same place as follows: : כארש ראו המצריים כן יראו מלכות אדום הרשעה שנ' כשמע למצרים כן יחילו כשמע צור, that is, Just as the Egyptians saw it, so too shall those who belong to the godless Edomite Kingdom (namely, the Christians) see it, as it is said (Isa 23:5): Just as people were terrified when they heard of Egypt, so too shall they be terrified when they hear of Zor. We are likewise called Zorim in the *Machsor* printed at Wilmersdorf, in the first part, under the title *Jozer librith mila*, fol. 315. col. 1.

Thirteenth, they call us הגי העז *Haggói haás*, that is, the strong (or hard or cruel) people; or עזים *Assim*, that is, the strong (or hard or cruel ones). The former appears in the second part of the Prague *Machsor*, fol. 85, col. 2, under the title יוצר ליום שביעי של פסח *Jozer legom schevii schel Pésach*, in the prayer which begins אלי הצדק ידועים *Ele hazédek jeduúm*, and in the commentary thereon one reads: הגוי העז זהו אדום הרשעה והיא החשובה באומות העולם, that is, the strong (hard or cruel) people signifies the godless Edom (meaning Christendom), which is the foremost among the nations of the world. The latter, however, is found in the *Benschbuch*, fol. 17, col. 2, under the title זמירות למוצאי שבת *Semiróth (or Semiros) lemozaë schábbath*, in the prayer which begins אדיר איום ונורא *Addir ajom venora*, where the words read as follows: עזור בא את הנשארים : יוצר הרים / פדה עמך מעזים צאנך מיד גוזזים, that is, Help now the remaining ones, O Lord! Thou Creator of the mountains; deliver Thy people from the *Assim*, that is, the strong (or cruel ones), Thy sheep from the hand of the shearers.

Fourteenth, they call us עריצים *Arizim*, that is, the violent ones or tyrants, and this is read in the first part of the Prague *Machsor*, fol. 101. col. 1. under the title שחרית של יום כפור *Schacharith schel jom kippur*, in the prayer which begins וכל תוקף יאמן וג' *Ufecól tokef jeamén* &c., where the words read as follows: המון עריצים לאבדון בהכחיך, that is, When You will root out the *Arizim*, that is, the tyrants, to destruction. In the commentary thereon, the word "tyrants" is explained to mean: אומות הגוברים עלינו, that is, the peoples who have power over us, by which the Christians who rule over them are meant. Likewise, in the daily prayer book, under the title הושענא רבה *Hoschúna rábba*, in the prayer which begins אנא אפן חן וג' *Ana efon chin* &c., it reads thus: אנא סגב אשלי נטעך : עריצים בהזעירך, that is, I beseech You, strengthen the trees of Your planting (meaning the Israelites) when You will move (that is, overthrow and destroy) the *Arizim*, that is, the tyrants. In the German translation of the prayers, however, which was printed here in Frankfurt in the year 447, that is, by our reckoning in the year 1687, in *octavo*, the word Arizim is rendered at fol. 88. col. 2. as *starcke reschoim*, that is, the godless. As for the tyranny which the Jews attribute to the Christians, it is written in the second part of the Prague Machsor, fol. 54. col. 2. under the title Jozer lejom rischon schel Pessach, in the commentary thereon, as follows: מלכות אדום כותבת טרוניא על כל האומות, that is, The Edomite

kingdom (namely, Christendom) exercises tyranny against all peoples. Likewise, in the Talmudic tractate Pessachim, the following is read concerning the tyranny of the Roman Empire: ידוע הק"בה את ישראל שאינן יכולין לקבל גזרות אכזריות רומיים לפיכך הגלה אותם לבבל, that is, The Holy and blessed GOD knew that the Israelites would not be able to endure the cruel decrees of the Romans, and therefore He caused them to be led away captive to Babylon.

Fifteenth, they call us ערלים *Arélim*, that is, the uncircumcised; one alone, however, is called ערל *Arel* or *Erel*, that is, an uncircumcised one, and I have heard this from the Jews many hundreds of times. That we are called *Arélim* can be seen from Abarbanel's commentary on the prophet Ezekiel, chap. 32, fol. 198, col. 1, where he writes the following concerning the word *Arélim* that appears there: ערלים הם הנוצרים כי מפני שהיו הנוצרים ערלי לב וערלי בשר תפש הנביא ברוח נבואתו שבזמן ההוא יהיו בני מצרים ורוב אנשי המזרח והצפון נימולים כדת ישמעאל לכן קרא בנבואה הזאת את העתדים ערלים, that is: By the *arélim*, that is, the uncircumcised, the Christians are to be understood; for because the Christians are uncircumcised in heart and in flesh, and the prophet saw through the spirit of prophecy that at that time (when the prophecy was to be fulfilled) the Egyptians together with most of the people toward the east and north would be circumcised according to the Ishmaelite (that is, Turkish) religion, he therefore called the Christians the uncircumcised in this prophecy. We are likewise called by this name several more times in the second *column* of that same passage, which is equally to be found in the little book *Schévet Jehúda*, fol. 44, col. 2, and fol. 77, col. 2, and fol. 85, col. 1, and in the book *Májene jeschúa*, fol. 73, col. 4, in the eleventh *Májan*, in the fifth *Támar*, as well as in the *Sépher júchasin*, fol. 151, col. 2, and fol. 160, col. 2. For this reason, the territory of Christendom is called by Aben Ezra, in his commentary on Exod 4:22, ארץ ערלים *Erez arélim*, that is, the land of the *arélim*, that is, of the uncircumcised; and Christ is called in his commentary on Dan 11:14, אלהי הערלים *Elohé haarélim*, that is, the God of the uncircumcised. Likewise, in the book *Chilluk emunâ*, paginâ 211, concerning the words of Isa 52:13, "Behold, my servant shall prosper," etc., the following is written: הרצון בו הנה ישכיל עבדי ישראל בצאתו מגלות אדום וישמעאל הנקראים בשם ערל וטמא, that is: By this is meant, "Behold, my servant Israel shall prosper," when he goes forth from the captivity of *Edom* and *Ishmael*, who are called uncircumcised and unclean. And in the aforementioned Abarbanel's commentary on Isaiah, fol. 77, col. 3, concerning the words of chap. 52:1, "Henceforth no uncircumcised or unclean one shall rule over you," the following is read: רמז למלכות אדום שהם הערלים ולמלכות ישמעאל שהם טמאים במעשיהם הרעים עם היותם מראים עצמם טהורים ברחיצותיהם כי היו המושלים בירושלם פעם אדום שהוא הערל ופעם ישמעאל שהוא הטמא, that is: This is an allusion to the Edomite kingdom, which are the uncircumcised, and to the Ishmaelite (or Turkish) kingdom, which are unclean in their evil deeds, even though they make themselves appear clean through their washings; for at one time *Edom*, which is the uncircumcised one, and at another time *Ishmael*, which is the unclean one, has ruled over Jerusalem.

It is true that the name "uncircumcised" has been regarded as a term of contempt in Holy Scripture, as can be seen in 1 Sam 14:6, 17:26, and 31:4; but so that one may rightly understand how greatly we are despised by the Jews through this name, one must consider what they write about the foreskin and the uncircumcised. Regarding the foreskin, Rabbi Menachem of Recanati teaches in his commentary on the Five Books of Moses, fol. 47, col. 1, in the Parascha *Lech lechâ*, as follows: הערלה מאוסה וטמאה מכל טומאות שבעולם, that is: The foreskin is despised and more impure than all impurities that exist in the world. And shortly thereafter follows: הערלה רומזת לכחות הטומאה, that is:

The foreskin has a signification pointing to the powers of impurity (that is, to the unclean spirits). In the book *Akédath Jizchak*, fol. 47, col. 1, the following is also found, drawn from the Talmudic tractate *Nedarim*, fol. 31, col. 2: מאוסה הערלה שנתגנו בה רשעים שנ' כי כל הגוים ערלים, that is: The foreskin is despised, because the wicked are dishonored (or shamed) by it, as it is said (Jer 9:26): For all the nations are uncircumcised. Further, in the aforementioned book *Akédath Jizchak*, fol. 47, col. 2, one reads: הערלה עצמה כטבור או איזה דבר שרוע שנולד ממותרי החומר שהוא גנאי באדם, that is: The foreskin itself is like a navel, or some other superfluous thing, which is generated from excess matter and is a disgrace to a person. Furthermore, the following stands in the same place: הערלה מום גדול בגוף האדם אשר בעודה בו אי אפשר להגיע אל שלמותו המיוחדת שלא תשרה שכינה עליו וכו', that is: The foreskin is a great defect (or blemish) on the body of a person; as long as it remains upon him, he cannot attain his proper perfections, and the Divine Majesty will not dwell fully upon him. In the book *Pirke Rabbi Elieser*, the following is also written on this subject in the 92nd chapter: הָעָרְלָה טוּמְאָה מִכָּל הַטּוּמְאוֹת שֶׁנֶּ' לֹא יוֹסִיף יָבֹא בָךְ עוֹד עֲרֵל וְטָמֵא שֶׁהָעָרְלָה מוּם הִיא מִכָּל הַמּוּמִים, *that is*: The foreskin is an impurity above all impurities, as it is said (Isa 52:1): No uncircumcised or unclean person shall come into you anymore; for the foreskin is a blemish above all blemishes. Likewise, in *Bammidbar rabba*, fol. 203, col. 2, in the 12th Parascha, one reads: הָעָרְלָה מוּם הִיא בַּגּוּף, *that is*: The foreskin is a blemish on the body. And in the Talmudic tractate *Pesachim*, fol. 92, col. 1, one finds: הַפּוֹרֵשׁ מִן הָעָרְלָה כְּפוֹרֵשׁ מִן הַקֶּבֶר, *that is*: He who separates himself from the foreskin does just as much as if he were separating himself from a grave (in which an unclean corpse lies). In the small *Jalkut Rubeni*, under the title *Orla* ערלה, numero 2 (from the book *Schääre ora*, fol. 41), it is stated that when God had said to Abraham, "Walk before Me and be upright," Abraham asked: "O Lord of the world, how then shall I be upright?" But God gave him this answer: בְּשֶׁעָה שֶׁתַּכְרִית הָעָרְלָה שֶׁבְּגוּפְךָ שֶׁהִיא חֵלֶק עַכּוּ"ם, *that is*: When you cut away the foreskin from your body, which is the portion of idolatrous people, then you will be upright. From this it is thus evident that only idolatrous people are supposed to be uncircumcised.

In the great *Jalkut Rubeni*, fol. 58, col. 2, in the *Parascha* Vajeze, it is also read from the book *Gale rasja* that God said to the chief devil *Sammaël*: הַחֵלֶק שֶׁלְּךָ יִהְיוּ הָעָרְלוֹת *that is*, Your portion shall be the foreskins; which is also to be found in the small *Jalkut Rubeni*, under the title *Mila*, number 34, and in the little book *Tuf haarez*, fol. 32, col. 3-4, in a dialogue between God and *Sammaël*. Indeed, the aforementioned devil *Sammaël* is himself also called ערלה *Orla*, that is, the foreskin, as it stands in the book *Emek hammelech*, fol. 37, col. 2: הָעָרְלָה הִיא קְלִיפַּת אֱדוֹם *that is*, The *Orla* is the *Kelifa* or rind of *Edom*, for the aforementioned *Sammaël* is called the *Kelifa* of *Edom*, as shall be demonstrated below in the 18th chapter of this first part. But if the foreskins fall to the devil's share, how does that accord with what is read in *Schir haschirim rabba*, fol. 266, col. 2, namely that God took such great pleasure in their smell, since it is written there as follows: בְּשָׁעָה שֶׁמָּל אַבְרָהָם אָבִינוּ אֶת עַצְמוֹ וּבְנֵי בֵיתוֹ עָשָׂה עֲרְלוֹתֵיהֶן גִּבְעָה חֲזָרָה עֲלֵיהֶן הַחַמָּה הִתְלִיעוּ וְעָלָה רֵיחָן לִפְנֵי הַקָּבָ"ה כְּרֵיחַ קְטֹרֶת הַסַּמִּים וּכְרֵיחַ קוּמָץ הַלְּבוֹנָה שֶׁעַל גַּבֵּי הָאִשִּׁים וְאָמַר הַקָּבָ"ה לְכָשֶׁיָּבֹאוּ בָּנָיו שֶׁל זֶה לִידֵי עֲבֵירוֹת וּמַעֲשִׂים רָעִים אֲנִי נִזְכָּר לָהֶם זֶה הָרֵיחַ וְאֶתְמַלֵּא רַחֲמִים עֲלֵיהֶם וְהוֹפֵךְ לָהֶם מִדַּת הַדִּין…

היו למרת דמים : that is: at the time when our father Abraham had circumcised himself and his household, he laid their foreskins in a heap; but when the sun had shone upon them, worms had grown therein, and their odor rose up before the holy and blessed God like the odor of the smoke of spices, and like the odor of a handful of frankincense upon the burnt offerings; and God said:

when the children of that man shall sin and do evil works, I will remember this odor on their behalf, and will be filled with mercy toward them, and will also transform the attribute of judgment into the attribute of mercy. This same thing is also read in *Bereschith rabba, fol.* 42. *col.* 4. in the 47th *Parascha*; and in *Schir haschirim rabba*, immediately following the foregoing, still more of the same kind is to be found. Should God, then, have taken such great pleasure in the odor of that which belongs to the devil? The foolish Jews ought to be ashamed to write such a thing, since it redounds to the great dishonor of God.

Since the foreskin is supposed to be such an unclean and shameful thing, it is easy to imagine how greatly the uncircumcised must be despised among the Jews. Thus Rabbi Elieser also writes in his aforementioned Chapter 29: מי שאוכל עם הערל כאלו אוכל עם הכלב מה הכלב שלא נימול כך הערל שלא נימול וכל הנגע בערל כנוגע במת וכל הרוחץ עמו כרוחץ עם המצורע שהם בחייהם כמתים ובמותם כנבלת השדה ואין תפלתן נכנסת לפני הק"בה ועליהם הוא אומר לא המתים יהללו יה : that is, whoever eats with an uncircumcised person does as much as if he were eating with a dog; just as a dog is not circumcised, so likewise is he who has the foreskin also not circumcised. Whoever also touches an uncircumcised person does as much as if he were touching a corpse. Whoever also washes himself with such a person does as much as if he were washing himself with a leper, for they are in their life as though dead; but when they die, they are like carrion in the field, and their prayer does not come before God. Of them it is also said (Ps 115:17): The dead will not praise the Lord. So also in the great *Jalkut Reubeni* fol. 37, col. 2, in the *Parascha Lech lecha*, from the *Sohar*, on the words of Gen 15:1, "After these things it came to pass that the word of the Lord came to Abraham in a *machaseh*," that is, a vision, the following is written: יש חלוק בין מראה למחזה מראה הוא לשון הקודש מחזה דא תרגום על כן באברהם קודם שנימול היה דבר יי' אל אברם במחזה כדי שלא ירעו המלאכים שהק"כה מדבר עם אברהם עם ערל והמלאכים אינם משגיחים בתרגום וגן בבלעם כתיב ומחזה שדי יחזה כדי שלא יראו המלאכים שהק"כה מדבר עם הערל אבל לאחר שנימול אברהם דבר אתו אלהים : that is, there is a distinction between the word מראה *märe* and מחזה *machaseh* (each of which means a vision), and *märeh* is Hebrew, while *máchaseh* is Chaldean; therefore, before Abraham had been circumcised, the word of the Lord came to him through a *máchaseh*, so that the angels would not know that God had spoken with Abraham as an uncircumcised man, for the angels pay no attention to the Chaldean language (when it is spoken). Likewise it is also said of Balaam (Num 24:16): *Máchaseh schádddai jéchese*, that is, "He who sees the vision of the Almighty," so that the angels would not see that God was speaking with an uncircumcised man. But after Abraham was circumcised, God spoke with him in such a way that the angels too could know of it. Thus, according to this Jewish foolishness, God must have been obliged to conceal Himself from the angels whenever He spoke with an uncircumcised person, since the angels hate the uncircumcised. Such a foolish fable is also found in the small *Jalkut Rubeéni* under the title *Mila*, number 14, and in the *Jalkut chádasch* fol. 13, col. 4, number 51, under the title *Abraham*, and fol. 153, col. 2, number 5, under the title *Nebhúa*, as well as in the book *Lesárjeh*, fol. 11, col. 4.

That the uncircumcised are hated by the angels is written in the aforementioned *Jalkut chádasch* fol. 117. col. 3. num. 55. under the title *Maláchim* as follows: המלאכים שונאים את הערל ואינם חפצים שדבר עמו הק"בה לכך כשדבר הק"בה עם אברהם קודם שנימול דיבר עמו בלשון תרגום שלא יבינו המלאכים וכן בבלעם: that is, the angels hate an uncircumcised person and take no pleasure in it when God speaks with him; therefore, when God had spoken with Abraham before he was circumcised, He spoke with him in the Chaldean tongue so that the angels would not understand it; this is why (Gen 15:1) the word

máchaseh is used, meaning "vision," which is Chaldean, and the same was the case with Balaam. Abraham is also said to have fallen upon his face for this reason, as is mentioned in Gen 17:3, because he was not yet circumcised, as can be read in the book *Zerór hammór* fol. 15. col. 4. in the *Parascha Lech lechá*, where it is written as follows: נפל אברהם על פניו כי לפי שהיה ערל לא היה לו כח לעמוד ברגליו לדבר עם השם: that is, Abraham fell upon his face, for because he was uncircumcised he had no strength to stand upon his feet to speak with God. As for why God said to Abraham in Gen 17:1, "Walk before me and be devout" (or upright, or perfect), the following reason is given in the *Jalkut chádasch* fol. 103. col. 2. numero 12. under the title *Jisraël*: כל מי שאינו מהול אינו זוכה לילך אחרי השכינה ולכך כתיב גבי אברהם התהלך לפני והיה תמים ולא כתיב היה מתהלך לפני אלא ויהי לו כל זמן שאינו מהול התהלך לפני שלא תסתכל בי אבל לאחר שחחיה תמים שתמול תלך אחרי השכינה. והנה בנח כתיב נח איש צדיק תמים וגו' את האלהים התהלך וגו': that is, every person who is not circumcised is not worthy to walk behind the Divine Majesty; therefore it is written of Abraham: "Walk before me and be perfect," and it is not written "Be perfect and walk before me," so that you may not look upon me. But when you are perfect and circumcised (and thus no longer have the deficiency of the foreskin), then you shall walk behind the Divine Majesty. See, it is also said of Noah (Gen 6:9): "Noah was a righteous man, blameless, etc., and he walked with God," because he was circumcised. This same thing is also to be found in the great *Jalkut Rubeni*, fol. 29. col. 2. in the *Parascha Noach*. God is also said not to dwell among the uncircumcised, concerning which it is written in the little book *Tuf haarez*, fol. 13. col. 1. as follows: אין השכינה שוכת בערלים: that is, the Divine Majesty does not dwell among the uncircumcised.

Regarding the above, the Jews also teach that the uncircumcised bear the covenant of the devil, concerning which the following is read in the great *Jalkut Rubeni, fol. 39. col. 1.* in the *Parascha Lech lecha*, from the book *Zijoni*: דע כי שדי הוא חותם של הק"בה: וכאשר זרועותיו וראשו של אדם זקופים נראה דמות שין ש' וכאשר זרוע שמאל פשוט וימינו נח נראה דמות ד' וברית מילה כיו"ד הי' שדי ולאומות אין להם ברית מילה הם חסר יוד נשאר שד: that is, Know that the name *Schaddai* (which means almighty, and has three letters, namely the *Schin* or *Sch*, *Daleth* or *D*, and *Jod* or *I*) is the seal of the holy and blessed God. When both of a man's arms and his head are directed straight upward, one sees, as it were, the form of the letter ש *Schin* or *Sch*; and when the left arm is stretched straight out while the right one rests (and hangs downward), one sees, as it were, the form of the letter ד *Daleth* or *D*; but the covenant of circumcision is like the letter י *Jod* or *I*, through which the name שדי *Schaddai* (that is, almighty) is formed. The nations, however, do not have the covenant of circumcision, and they lack the letter *Jod* or *I*, so there remains שד *Sched*, which means the devil. This is also found in the book *Maareehethi haëlahúth, fol. 181. col. 2.* and in the *Jalkut chádasch fol. 121. col. 3. numero 9.* under the title *Mila*. In the aforementioned *Jalkut chádasch*, the following is also written concerning this matter at *fol. 122. col. 1. num. 19.* under the said title: כל שלא נימול נרשם בסטרא אחרא והרושם שלו ב' אותיות שד ולאחר שנימול ניתוסף לו יו"ד ונעשה שדי: that is, Every one who is not circumcised is marked with *Sitra áchera*, that is, the other side (by which the devil is understood, as may be seen in the small *Jalkut Rubéni* under the title *Sammuël*, numero 42). His mark, however, consists of two letters (namely Schin or Sch, and Daleth or D), which make שד *Sched*, meaning the devil. But when he has been circumcised, a Jod or I is added to it, from which שדי *Scháddai* is formed. *Rabbi Bechai* likewise writes in his commentary on the five books of Moses, *fol.* 25. *col.* 2. in the *Parascha Lech lechá*, concerning the letter Jod or I, which is joined to the Schin and Daleth, in the following manner: עם

האות הזה נתפרסמה מעלתם של ישראל והיותם נבדלים משאר האומות ערלי לב וערלי בשר שהם מצד השדים ושמם מצד אל שדי that is, Through this sign (or this letter) the excellence of the *Israelites* is revealed, and that they are distinguished from the other nations, who are uncircumcised in heart and flesh; as also that those (nations) are on the side of the devils, but the *Israelites* on the side of *El Schádddai*, that is, of almighty God. More on this subject may also be read in the *Sohar* in the *Parascha Lech lechá*.

Further, the Jews teach that all the uncircumcised are damned and go to Hell, concerning which the following is taught in Rabbi Bechai's commentary on the Five Books of Moses, fol. 26, col. 1, in the *Parascha Vájéra*: גדולה מילה שכל מי שהוא מהול אינו יורד לגיהנם כתיב ביום ההוא כרת ה' את אברם ברית וכתיב התם וביום השמיני ימול ומי יורד לגיהנם מי שכתוב אחריו את הקני ואת הקנזי ואת הקדמוני שכולם ערלי לב' וכל הערלים יורדים לגיהנם וגו that is: Circumcision is a great matter, for no circumcised person goes to Hell. It is written there (Gen 15:18): On that same day the LORD made a covenant with Abraham. And there (Lev 12:3) it is written: And on the eighth day the flesh of his foreskin shall be circumcised. Who then goes down into Hell? Those who are mentioned immediately thereafter (Gen 15:19): the Kenites, the Kenizzites, and the Kadmonites, for they are all uncircumcised in heart; for all the uncircumcised go to Hell. More on this subject can be read in chapter 4 of Part 2. In the book *Ben dáach* or *dáas*, which is a commentary on the Psalms, the following is also read at fol. 5, col. 1, on Ps 2:1: אדם שימול נרשם עליו שם של שדי ועל זה נתקוטטו יעקב ועשו בנחלת ב' עולמות כפירש רש''י בפרשת תולדות יצחק כי יעקב היה מהול במעי אמו כמו שדרשו חז''ל על פסוק ויעקב איש תם היה נחתם באות יוד משם של שדי שהוא המילה ורצה לירש עה''ב שנברא גם ביוד ועשו אמר כי גם לי גט לך לא יהיה ועל כן מצינו תמיד שהעכו''ם היו גוזים מקורם על ישראל שלא ימולו. ולמה כמצווה זו יותר משאר מצוות שבתורה: אלא זהו הדבר אשר דברנו בהיות שהמילה גורמת לחיי עולם הבא כי אל חי חלקנו צוה להציל ידידות שארנו משחת למען בריתו אשר שם בבשרנו על כן הם גוזרים שלא ימולו כדי להיות עמם שבט אחד בגיהנם ולא ולא היה לנו חלק עולם הבא : that is: The man who is circumcised is marked with the name *Schaddai*, that is, of the Almighty; for this reason (the two brothers) Jacob and Esau quarreled with one another over the inheritance of the two worlds (namely this one and the world to come), as Rabbi Solomon Jarchi has expounded in his commentary on the *Parascha Toledoth Jizchak* (namely on Gen 25:22): for Jacob had been circumcised in his mother's womb, as our sages, of blessed memory, expounded upon the words (Gen 25:27) "But Jacob was a plain man," namely that he had been marked with the letter *Jod* from the name *Schaddai*, which letter is the circumcision, and that he had wished to inherit the world to come, which was also created through the *Jod*; but Esau said, neither I nor you shall have it (that is, the world to come, meaning eternal life). For this reason we find at all times that the idolaters issued a decree or ruling against the Israelites that they should not be circumcised. But why did they issue their decrees against this commandment more than against the other commandments contained in the Law? The reason is that which we have stated: because circumcision brings about eternal life, for the living God, who is our portion, commanded that our beloved children be rescued (through circumcision) from destruction, for the sake of His covenant which He made in our flesh; therefore they issue the decrees or orders that they shall not be circumcised, so that Hell may be their portion together with them, and that we may have no share in eternal life. As for who those are who have forbidden circumcision, this can be seen in the Talmudic tractate *Rosch haschana*, fol. 19, col. 1, where it is recorded that the Roman Empire, by which Christendom is understood, did this.

Since the Jews believe that they are saved through circumcision, they also customarily circumcise their little sons who die before circumcision, concerning which the following is read in the afore-

mentioned passage of Rabbi Bechai, *fol.* 26. *col.* 1., shortly after what precedes it: על כן נהגו כל ישראל לנער המת שלא הגיע ימיו למצות מילה שמהלין אותו בקבר וגו' ; that is, Therefore all Israelites have the custom of circumcising in the grave a little boy who dies and does not reach the time of the commandment of circumcision (namely, the eighth day).

We see, therefore, from the above alone that Rabbi Salman Zevi, in his Jewish Theriaca, chapter four, *numero* 5. *fol.* 24. *col.* 1., has once again dealt in falsehood when he states that it is no disgrace to call someone an *Erel*, that is, an uncircumcised person.

Regarding the circumcision of other peoples: it is not considered a circumcision by the Jews, for it is written in the Talmudic tractate *Avoda sara* fol. 27. col. 1. in the *Tosephoth* as follows: כל הגוים ערלים ואין מילתם חשובה לקרותה מילה: that is, All heathens (or peoples) are uncircumcised, and their circumcision is not regarded highly enough to be called a circumcision. The circumcision of the Turks, however (as may be seen in the book *Zerór hammór* fol. 18. col. 4. in the Parashah *Lech lechá*), is regarded as nothing, because they only cut away the foreskin but do not, with sharp and pointed fingernails, tear apart and strip back the stunted little membrane on the member of the circumcised child, so that the front part of the member is entirely exposed, as the Jews do, which is called פריעה *Periah*, that is, an uncovering. For this reason it is also taught in the cited passage of the book *Zerór hammór* as follows: מל ולא פרע כאילו לא מל: i.e., Whoever circumcises and does not uncover (the front part) in the said manner does as much as if he had not circumcised at all. So too is it read in the book *Menoráth hammáor*, fol. 23. col. 2. under the title *Ner schelischi, Pérek schéni, Kelál ríschon, chélek ríschon*: גדולה מילה שעליה חתום בבשר ישראל שמו של שדי בעזרי"ם דמות שי"ן וכזרוע דמות דל"ת ובמילה דמות יו"ד והישמעאלים אינם בכלל זה שמל ולא פרע כאלו לא מל. ופריעה בגימטריא שס"ה נמצא שמי שיש בו פריעה כאלו קיים שס"ה מצוות לא תעשה: that is, Circumcision is a great matter, for through it the name of *Schaddai*, that is, of the Almighty, is inscribed in the flesh of the Israelites. In the nostrils is the form of the letter *Schin*, and in the arm the form of the *Daleth*, and in the circumcision the figure of the letter *Jod*. The Ishmaelites, however, are not included among these, for whoever circumcises and does not uncover (the front part of the member) does as much as if he had not circumcised at all. The word פריעה *Periah* yields, through the Gematria, 365, from which it follows that the one upon whom the uncovering has been performed is in such a condition as if he had observed the 365 *Præcepta negativa*, or prohibitory commandments.

Since the mention of the foreskin occurs here, I must point out a great and shameful lie about King *Nebuchadnezzar*, which is written in the Talmudic tractate *Shabbath*, fol. 149, col. 2, where one reads of him that he committed sodomy with all the kings, and the following passage comes after it: בשעה שבקש אותו רשע לעשות לאותו צדיק כך נמשכה ערלתו שלש מאות אמה היתה מחזרת על כל המסיבה קלת שנאמר שבעת קלון מכבוד שתה גם אתה והערל בגימטריא בגימטריא ג' מאות הוי: that is, at the time when that wicked one (*Nebuchadnezzar*) wished to deal thus with that righteous one (namely, King *Zedekiah*), his foreskin was drawn out three hundred cubits long (or grew to that length), and it encircled all the kings who were seated at table with him, as it is said (Hab 2:16): "You have been filled with shame instead of glory; drink also yourself, and let your foreskin be seen." The word ערל *Arel* yields three hundred by Gematria (by which the three hundred cubits are signified.) This foolish fable also appears in the *Yalkut Shimoni* on *Isaiah*, fol. 44, col. 3, numero 286. *Nebuchadnezzar* would thus have had quite enough to carry with such a foreskin.

Beyond this, I must also report that, according to Jewish teaching, thirteen men are said to have been born into the world without a foreskin, and this is read in the *Midrasch Tillim*, *fol.* 10. *col.* 2., on the ninth Psalm, where, concerning the words of Gen 25:23, **"Two nations are in your womb, and two kinds of people shall be separated from your body,"** the following is written: מכאן אנו לומדים שעלד יעקב מהול וגו' זה אחד מי"ג שנולדו מהולים אדם הראשון שת חנוך נח שם תרח. יעקב יוסף משה שמואל דוד ישעיה וירמיה. אדם תחלת בריאתו של הק"ב"ה. שת שנ' ויולד בדמותו בצלמו. חנוך שנ' ויתהלך חנוך ונאמר בתהלך נח לגזרה שוה. נח שנ' צדיק תמים. שם שנ' אלה תולדות שם שכל מי שנאפל שמו נולד מהול שם שם. נח נת תרח תרח. יעקב שנ' יעקב איש תם ויאמר יעקב יעקב. יוסף שנ' אלה תולדות יעקב יוסף מלמד שנולד מהול כמהוהו. משה שנ' ותרא אותו כי טוב הוא כי נולד מהול. שמואל שמואל ד i. ישעיה שנ' י' מבטן קראני. ירמיה שנ' בטרם אצרך מבטן. דוד שנ' מכתם לדוד סר חם: From this we learn that Jacob was born circumcised, &c. And he is one of the thirteen who were born circumcised into the world. (Those same persons, however, were:) the first man (Adam), Seth, Enoch, Noah, Shem, Terah, Jacob, Joseph, Moses, Samuel, David, Isaiah, and Jeremiah. Adam was the beginning of the creation of the holy and blessed God. Seth (was born circumcised) because (Gen 5:3) it is said: **"And he begat (a son) after his likeness, after his image."** Enoch (was born circumcised) because (Gen 5:22) it is said: **"And Enoch walked before God,"** and (Gen 6:9) it is said: **"And Noah walked before God,"** from which two passages an *argumentum à pari*, that is, a proof by analogy, is drawn. Noah (was born circumcised) because (Gen 6:9) it is said: **"Noah was a righteous man and blameless."** Shem (was born circumcised) because (Gen 11:10) it is said: **"These are the generations of Shem."** For whoever's name appears doubled (in a single verse one after the other, as the name Shem does here) was born circumcised: therefore (Gen 10:10) Shem, and (Gen 6:9) Noah, and (Gen 11:27) Terah. Jacob (was born circumcised) because (Gen 25:27) it is said: Jacob was an upright man. And likewise (Gen 30:36) Jacob is mentioned again. Joseph (was born circumcised) because (Gen 37:2) it is said: And these are the generations of Jacob: Joseph, &c. This teaches us that he was born circumcised, just as the same (namely, Jacob, was born circumcised). Moses (was born circumcised) because (Exod 3:4) Moses is mentioned, and (Exod 2:2) it is said: **"And she saw him, that he was a fine (child),"** meaning that he was born circumcised. Samuel (was born circumcised) because (1 Sam 3:10) Samuel appears twice. Isaiah (was born circumcised) because (Isa 49:1) it is said: **"The Lord called me from the womb."** Jeremiah (was born circumcised) because (Jer 1:5) it is said: **"Before I formed you in the womb."** David (was born circumcised) because (Ps 16:1) it is said: מכתם לדוד *Michtam le David*, that is, a golden jewel of David, where *Michtam* signifies as much as מך *mach*, that is, humble, and תם *tam*, that is, upright. From this one can see once again in how tasteless and foolish a manner the Jews adduce Holy Scripture as proof of their imagined follies. In Rabbi Nathan's *Avoth*, which in the Amsterdam Talmud stands after the tractate *Avóda sára*, there are also mentioned, at *fol. 2. col. 1. 2.*, those who are said to have been born circumcised, among whom Job, Balaam, and Zerubbabel are included. On this subject, the book *Jalkut chádasch fol. 122. col. 1. numero 24.* may also be consulted.

Just as the Jews despise the foreskin, so on the other hand they extol circumcision. Thus it is written in the book *Menórath hammaór fol. 23. col. 1.* under the title *Ner schelifschi, Pérek Schéni, Kelál rischon, chélek rischon*, from the Talmudic tractate *Nedarim fol. 31. col. 2. and fol. 32. col. 1.*:

דבי מאיר אומר גדולה היא מילה שכל מצות שעשה אברהם אבינו לא נקרא שלם עד שמל שנ׳ התהלך לפני והיה תמים ואומר ואת בריתי אקים את יצחק ד״א גדולה היא מילה שאלמלא היא לא ברא הקב״ה את עולמו שנ׳ אם לא בריתי וגו׳ : ר׳ אומר גדולה היא מילה ששקולה כנגד כל המצוות שבתורה שנ׳ הנה דם הברית אשר כרת יי׳ עמכם על כל הדברים :

that is: Rabbi Meir says, circumcision is a great matter, for on account of all the commandments that Abraham our father performed, he was not called perfect until he had circumcised himself, as it is said (Gen 17:1): Walk before Me and be perfect (or upright). And further (v. 21) it is stated: But My covenant I will establish with Isaac. In another manner it is said: circumcision is a great matter, for if it did not exist, the Holy and Blessed GOD would not have created His world, as it is said (Jer 33:25): If not My covenant, &c. The Rabbi says, circumcision is a great matter, since it is held equal to all the commandments of the Law, as it is said (Exod 24:8): Behold, this is the blood of the covenant which the LORD makes with you, concerning all these words. And in the second column of the same place one reads: גדולה מילה שהיא שקולה כנגד כל התורה דכתיב that is, Circumcision is something great, since it is held equal to the entire Law, as it is written (Deut 30:12): *Mi jaâleh lánu haschamaiemah*, that is, Who will ascend into heaven for us? And the first letters of those four Hebrew words form מילה *milah*, which means circumcision. In the book *Zerór hammór* this is also written concerning this matter at *fol. 19. col. 1.* in the *Parascha Lech lechá* as follows: אמרו במדרש הנעלם על פסוק מי יעלה לנו השמימה בראשי תיבות מ״ילה ובסוף תיבות ה׳ להורות כי במצות מילה אנו דבקים בשם ה׳ that is, In the *Medrasch néelam* it is said concerning the words, Who will ascend into heaven for us?, that the first letters form *milah*, but the last letters form *Jehova*, in order to indicate that through the commandment of circumcision we cleave to the name *Jehova*. Furthermore, in the aforementioned book *Menoráth hammaór*, in the passage cited above, it is written: גדולה מילה שבזכותה מקבלין ישראל פני שכינה שנ׳ מבשרי אחזה אלוה ר״ל בזכות המילה אחזה אלהים that is, Circumcision is a great matter, for through its merit the Israelites behold the Divine Majesty, as it is said (Job 19:26): From my flesh I shall see GOD, that is, by virtue of the merit of circumcision I shall see GOD. Further, one reads there: גדולה מילה שבזכותה הק״בה שומע תפלתן של ישראל וזכר לדבר מה שאנו אומרים בתפלה כי אתה שומע תפלת כל פה. ואינו שומע פה דגוים אלא של ישראל בזכות המילה פה בגימטריא מילה ר״ל שומע תפלת כל מהול that is, Circumcision is a great matter, since the Holy Blessed GOD hears the prayer of the Israelites through its merit. A memorial of this matter is what we say in the prayer: For You hear the prayer of every פה *Peh*, that is, mouth; He does not, however, hear the mouth of the *Gójim* (that is, of the Christians), but only that of the Israelites, on account of the merit of circumcision. פה *Peh* amounts by *Gemátria* to as much as מילה (namely 85), which signifies: He hears the prayer of every circumcised person.

God is also said to have helped Abraham hold the foreskin when he circumcised himself, concerning which it is written in *Bereschith rabba*, in the 49th *Parascha*, fol. 44, col. 2, as follows: אמר לו הק״בה לאברהם דיי לעבד שיהי׳ כרבו : אמר לפניו ומי ימול אותי אמר אתה בעצמך מיד נטל אברהם סכין והיה אוחז בערלתו ובא לחתך והיה מתירא שהיה זקן מה עשה הק״בה שלח ידו ואחז עמו והיה אברהם חותך שנ׳ אתה הוא ה׳ האלהים אשר בחרת באברהם וגו׳ וכרות לו הברית אין כתיב כאן אלא וכרור עמו מלמד שהיה הק״בה אוחז בו : that is, the Holy Blessed God said to Abraham: it is enough for a servant that he be like his master. Then Abraham said to Him: who then will circumcise me? But He (namely God) answered him: you yourself shall do it. Thereupon Abraham immediately took a knife, grasped his foreskin, and was about to cut it off; but he was afraid, because he was an old man. What did God do? He stretched out His hand and held it together with him, and Abraham cut it off, as it is said (Neh 9:7): You are the Lord GOD, who chose Abraham, etc. Likewise, it does not say (in the eighth verse that follows): and made a

covenant with him; but rather, and cut a covenant with him, or cut with him, which teaches us that GOD also held the foreskin.

Since the Jews, when they circumcise a child (which they call *Judschen*), throw the foreskin into a small bowl with sand, I must also explain why this is done, and I find four reasons for it. The first is that the foreskin is supposed to be an unholy thing, concerning which one reads in the *Sepher hachajim*, in the second part, *fol. 12. col. 1. cap. 2. numero 2.*: וערלה לבדה נתנה לחלק הטומאה ואדם נשאר שוב חלק אלוה ממעל ולכך טומנין את הערלה בחול על שהערלה היא חול ולא קדש : That is, the foreskin alone is given in part to uncleanness (that is, to the unclean spirits), and the person remains (after it has been cut away from him) as a part of God from above; therefore the foreskin is buried in *Chol*, that is, sand, because it is *Chol*, that is, an unholy and not a holy thing.

The second reason is to signify that their seed shall be multiplied like the sand of the sea and like the dust of the earth; accordingly, what immediately follows the foregoing passage in the aforementioned *Sepher hachajim* reads: פשוטו טומנים אותה בחול על שם ושמתי את זרעך כחול הים : that is, to speak of it plainly, it is buried in the sand because it is written (Gen 32:12): And I will make your seed like the sand of the sea. And in the *Jalkut chádasch*, it states at *fol. 121. col. 4. numerô 14.* that this is done: היה וזרעך כעפר הארץ שנ׳ שנמשלו לעפר *that is, because they (namely, the Israelites) are compared to dust, as it is said (Gen 28:14): And your seed shall be like the dust upon the earth. Concerning which, an equivalent passage is also to be found in the previously cited location in the book* Menoráth hammáor fol. 23. col. 2.*

The third reason is found in the Chapters of *Rabbi Eliezer*, in the 29th chapter, where it is written as follows: כשבאו ישראל לארץ ישראל אמר הק״בה ליהושע אי אתה יודע שאין ישראל נימולין כתקינן חזור ומול אותם פעם שנית שנ׳ מול את בני ישראל שנית וקבץ כל הערלות עד שעשה אותם כגבעה שנ׳ וימל את בני ישראל אל גבעת הערלות והיו ישראל לוקחין את הערלה ואת הדם ומכסין אותן בעפר המדבר וכשבא בלעם הקוסם ראה את כל המדבר מלא מערלתן של ישראל אמר מי יוכל לעמוד בזכות ברית דם מילה שהוא מכוסה בעפר שנ׳ מי מנה עפר יעקב מכאן אמרו חכמים מכסין את ערלה הדם בעפר הארץ : ולא עוד אלא שנמשלו לעפר שנ׳ והיה זרעך כעפר הארץ that is: After the Israelites had come into the land of Israel, God spoke to Joshua: are you not aware that the Israelites have not been circumcised as is proper? Go and circumcise them a second time, as it is said (Josh 5:2): Circumcise the children of Israel a second time. And he gathered all the foreskins (which he had cut off) together until he had made from them, as it were, a hill, as it is said (ibid., v. 3): And he circumcised the children of Israel at the hill of Araloth (that is, of the foreskins, for the place was thus named after the circumcision of the foreskins), and the Israelites took the foreskins and the blood and covered them with the dust of the wilderness. When Balaam the soothsayer then came and saw the entire wilderness full of the foreskins of the Israelites, he said: who could stand on account of the merit of the covenant of the blood of circumcision, which is covered with dust? as it is said (Num 23:10): Who can count the dust of Jacob? From this, say our sages, one covers the bloody foreskin with the dust of the earth. But not only this: they (meaning the Israelites) are also compared to dust, as it is said (Gen 28:14): And your seed shall become like the dust of the earth. This same passage is also found in the *Jalkut chadash, fol. 121, col. 3, numero 14*, under the title *Mila*, and in the *Jalkut Shimoni* on *Joshua, fol. 4, col. 1, numero 15*.

The fourth reason is so that the old serpent may be fed with dust or sand, concerning which one reads in the book *Zerór hammôr fol. 8. col. 3.*, in the Parascha *Bereschîth*, on the words of Gen 3:14,

“And thou shalt eat dust all the days of thy life,” as follows: להודות שהוא החטיא לאדם וסבב לו שימות ויחזור עפר כדכתיב כי עפר אתה וגו׳ ולזה היה עונשו מדה כנגד כדה שיאכל עפר כדכתיב ונחש עפר לחמו ולכן אנו משימין כלי עם עפר בשעת המילה ליתן שם הערלה שזכורתן מנ״ש דכתיב בערלות פלשתים וימלאום למלך וכתיב וימלאום עפר והטעם לפי שהנחש צוה לכרות הערלה להחליש אותו ולהחליש כח הטומאה של נחש וכתיב אם רעב שונאך האכילהו לחם ולכן אנו משימין עפר שהוא לחמו (*that is:* This has been said in order to show that it (namely the serpent) caused Adam to sin, and that it brought about that he had to die and return to dust, as it is written (Gen 3:19): “For thou art dust,” etc. For this reason it was punished in such a manner that like was repaid with like, and it must eat dust, as it is written (Isa 65:25): “And the serpent shall eat dust.” For this reason we place a vessel with dust at the circumcision, in order to lay therein the foreskin that has been cut off, and this is demonstrated by an *argumentum á pari*, or a proof from analogy; for it is written concerning the foreskins of the Philistines (1 Sam 18:27): “And they presented them in full number to the king” (that is, they delivered to him the full count of the foreskins); and (Gen 26:15) it is written: “And they filled them with earth.” The reason, however, is that God commanded the foreskin to be cut off so that that member might be weakened and the power of the impurity of the serpent enfeebled. So it is also written (Prov 25:21): “If thine enemy be hungry, feed him with bread (or food).” Therefore we set out dust, which is its (namely the serpent’s) food.) Concerning this, something may also be read in the aforementioned book *Zerór hammôr, fol. 19. col. 1.*, in the Parascha *Lech lechá*, and *fol. 143. col. 1.*, in the Parascha *Ki téze*, as well as in the *Jalkut chádasch fol. 121. col. 3. 4. numerô* 10 and 16. So it is also written in the *Sohar* on *Bammidbar*, or the fourth book of Moses, in the 421st *column*, in the Parascha *Pinchas*: תקנו לשויה ערלה במנא דעפרא לקיים ונחש עפר לחמו (*that is, our Sages*) have ordained that the foreskin shall be placed in a vessel with dust, in order thereby to confirm (the words of Isa 65:25): “The serpent shall eat dust.”

When a circumcision takes place among the Jews, they customarily set out a chair for the prophet Elijah each time, so that he may sit upon it, and they say aloud: “This is the chair of the prophet Elijah.” Why this is done is written in chapter 29 of the Chapters of Rabbi Eliezer as follows: כל מי שהוא בורח נמלט .עמד לאליהו זכור לטוב וברוח שארץ ישראל ונמלט שנ׳ ויקם ויאכל וישתה : נגלה עליו הק״בה ואמר לו מה לך פה אליהו אמר לו קנא קנאתי וגו׳ : אמר לו הק״בה לעולם אתה מקנא קנאת בשטים על גלוי עריות שנ׳ פינחס בן אלעזר וכאן אתה מקנא חייך חייב שאין ישראל עושין ברית מילה עד שאתה רואה בעיניך מכאן התקינו חכמים שיהו עושין מושב כבוד למלאך הברית שנ׳ ומלאך הברית אשר אתם חפצים הנה בא וגו׳ that is: Every one who flees shall be saved. Elijah arose and fled from the land of Israel and was saved (when Jezebel sought to have him killed), as it is said (1 Kgs 19:8-10). And he arose and ate and drank. At that time God revealed Himself to him and said to him: What are you doing here, Elijah? But he answered: I have been zealous, etc. Then God said to him: You are always zealous; you were zealous in Shittim on account of fornication, as it is said (Num 25:7): Phinehas the son of Eleazar; and here you are zealous again. I swear by your life that the Israelites shall not perform the covenant of circumcision unless you see it with your own eyes. Therefore the sages ordained that an honorable chair shall be set out for the angel of the covenant (namely, for Elijah), as it is said (Mal 3:1): And the angel of the covenant whom you desire. This is also found in the *Jalkut Schimoni* on the Five Books of Moses, fol. 243, col. 3, numero 766, and on Joshua, fol. 4, col. 1, numero 15, and in the *Jalkut chadasch*, fol. 25, col. 4, numero 31, under the title *Mila*, as well as in the last-cited column of the book *Menorath hammáor*.

Regarding the aforementioned name *Arélim*, that is, the uncircumcised who are yet to return, which the Jews give to us: we must indeed confess that we are uncircumcised in the flesh, but this matters nothing, for the holy Apostle Paul says in the Epistle to the Romans, Rom 2:28-29: "That is not circumcision which is outwardly in the flesh; but the circumcision of the heart is circumcision." And in the Epistle to the Galatians, Gal 5:6, he says: "In Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love." And Gal 6:15, he says again: "In Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creature." He likewise teaches in 1 Cor 7:19: "Circumcision is nothing, but keeping the commandments of God." It is therefore sufficient if only our hearts are circumcised and we lead a God-fearing life and a good walk, as we are commanded in God's Word, even if we are uncircumcised in the flesh. Indeed, Rabbi Lipmann also writes in his *Sepher Nizzáchon*, p. 19, numero 21, in the following manner: לגלג הנוצרי לאמור הנקבות שאין להן מילה אין להן דין יהודי ולא דעו שאין האמונה תלויה במילה כי אם בלב .מי שאינו מאמין בשורה אין מילתו משווה אותו ליהודי גם המאמין כשורה הרי הוא יהודי אפילו אינו נימול אלא שיש בידו עבירה וגו' that is: A Christian mocked and said that women are not to be regarded as Jewesses because they are not circumcised. They (namely the Christians) however do not know that faith does not depend on circumcision but on the heart. One who believes nothing rightly is not made a Jew by circumcision; but whoever believes rightly is a Jew, even if he is not circumcised, though he does commit a sin in that case. From this we see that, even according to Rabbi Lipmann's teaching, faith does not depend on circumcision but on the heart.

Since circumcision of the heart is a circumcision, as the Apostle Paul shows in Rom 2:29, and since the Jews have uncircumcised hearts, they may rightly be called *Arelim*, that is, the uncircumcised. That they have uncircumcised hearts is to be seen in the prophet Jeremiah, cap. 9:26, where it is written: All the heathen have an uncircumcised foreskin, but the whole house of Israel has an uncircumcised heart. For this reason, Rabbi *Bechai* also writes in his commentary on the five books of Moses, fol. 220, col. 3, in the Parashah *Nizzavim*, on the words of Deut 30:6, "And the Lord your God will circumcise your heart, and the heart of your seed," in the following manner: כתב הרמב"ן ז"ל שיסיר מהם ערלת הלב כי החמדה ושאר התאוות הן ערלה ללב והחומר והנטיה אל התאוות נקרא ערל כענין שכתוב וכל בית ישראל ערלי לב וכל מי שאינו חומד ולא מתאווה נקרא מול לב וגו' וזהו שאמר ירמיה הנה ימים באים נאם יי' וכרתי את בית ישראל ואת בית יהודה ברית חדשה לא כברית אשר כרתי וגו' זאת הברית אשר אכרות את בית ישראל אחרי הימים ההם נתתי את תורתי בקרבם ועל לבם אכתבנה וכתיבת התורה על הלב הוא ביטול יצר הרע והסרת התאוות כלו שהיא מלת לב: that is, Rabbi *Moshe bar Nachman*, of blessed memory, has said that He (namely God) will remove the foreskin of the heart from them, for lust and the remaining desires are the foreskin upon the heart. Whoever is given over to desires is called *Arel*, that is, an uncircumcised one, just as it is written (Jer 9:26): The whole house of Israel has an uncircumcised heart. But whoever has no desires is called circumcised in heart, &c. And this is what Jeremiah (cap. 31:31-33) says: Behold, the time is coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not like the covenant that I made, &c. But this shall be the covenant that I will make with the house of Israel after this time; I will give my law into their inward parts, and write it upon their hearts. The writing of the law upon the heart, however, is the rooting out of the evil nature and disposition, and a driving away of all lusts, which is the circumcision of the heart. These are the words of Rabbi *Bechai*. But since lusts and desires are not to be taken from the Jews until the time of their Messiah, for whom they wait in vain, as Rabbi *Menachem* of *Recanati* teaches

in his commentary on the five books of Moses, fol. 217, col. 3-4, in the aforementioned Parashah *Nizzavim*, and as will be sufficiently demonstrated below in the fifteenth chapter of the second part, it follows that they are still entirely uncircumcised in their hearts; for this reason they also pray to God, as found in the first part of the Prague *Machzor*, fol. 125, col. 2, under the title *Musaph schel jom Kippur*, in the prayer that begins *Elohénu velohé avothénu al taasvénu*, as follows: מול את לבבנו לאהבה וליראה את שמך, that is, circumcise our hearts, that we may love and fear Your name. This also occurs in their other prayers, through which they acknowledge and confess their uncircumcision.

Sixteenth, they call us ממזרים *Mamserim*, that is, bastards or whores' children; a single one, however, they call ממזר *Mamser*, and Dieterich Schwab writes about this in the 8th chapter of the first part of his Jewish Cloak, p. 65, as follows: When the Jews see a crowd of Christians or Christian children gathered together, they say: כמה הרבה ממזרים *kärbe mamserim*, what a crowd of whores' children those are. That we are called this by them can be seen from the 178th chapter of the *Maase*-Book, where a murdered Christian is called פגר ממזר *Péger mamser* once, that is, the carcass of a whore's child, and is called *Mamser* three times. So too it was shown above in the 12th chapter, p. 540, that baptism is called a *Mamser Schemad*, for they call Christian children in particular *Mamserim*, as the aforementioned Dieterich Schwab indicates in the cited 8th chapter, p. 66. Likewise, the converted Bleibtreu, residing here in Frankfurt, once complained to me that a godless villain from the Jewish alley had asked him how many *mamserim* or bastards he had, by which he meant his children. And this confirms what Samuel Friedrich Brenz indicates in the second chapter of his Jewish Stripped Snakeskin, p. 9, when he reports: If a Christian has many children, they say (namely the Jews) that he has many *Mamserim*, that is, many whores' children.

It is no wonder, however, when they call Christians *Mamserim*, since they hold that our marriages are not to be regarded as marriages at all, as has been demonstrated above in Chapter 8, page 432. Rabbi *Salman Zevi* does indeed wish to deny, in his Jewish Theriac, fol. 12, col. 2, in the second chapter, numero 21, that we are called *Mamserim* by them, and he claims that the aforementioned *Brentz* must have understood the words מעם זר *Meám sar*, that is, "from a foreign people," as Mamser; but this is a frivolous and cunning wickedness on the part of Rabbi *Salman*, who, in keeping with his custom, has sought all manner of crafty evasions in order to whitewash and defend the malicious deeds of the Jews. Thus he has likewise denied in that same place that Mamser means a whoreson, and has claimed that it means a foreigner, and has sought to prove this from Zech 9:6, where one reads: **And the Mamser shall dwell in Ashdod**, where the word Mamser, in the opinion of some interpreters, means "foreigner." Rabbi *Aben Esra*, however, writes in his *Commentario* on that passage as follows: אמר ר' יהודה בן בלעם כי הוא שם לגוי ולפי דעתי הוא ממזר מהעריות, that is, Rabbi *Jehuda*, the son of *Bileam*, has said that it is the name of a people, but in my opinion it means a whoreson, who is born of whoredom. One may also consult Rabbi *David Kimchi's Commentarius* on the same passage. Rabbi *Levi ben Gersom* likewise writes in his commentary on the Five Books of Moses, fol. 332, col. 4, in the *Parascha Teze*, on the words of Deut 23:2, **No Mamser, that is, whoreson, shall enter into the congregation of the Lord**, in the following manner: ידוע כי הולד שיחיה לאיש מאשתו הוא בנו ואמנם מי שיש לו ממי שאין לו אישות בה בשום פנים הוא הנקרא ממזר, that is, it is known that when a man has a child by his wife, it is his child, and it is called a son. But if a man begets a child by a person who is in no way joined to him in marriage, it is called Mamser, that is, a bastard. Rabbi *Bechai* likewise teaches in his oft-mentioned commentary, fol. 213, col. 3, in the

Parascha Ki téze, as follows: לשון ממזר הוא מי שנולד מן העריות, that is, the word Mamser denotes one who is begotten through whoredom. How then can Rabbi *Salman Zevi* deny that Mamser means a whoreson?

Seventeenth, they call us האומה הרשעה *haùmma harescháa*, that is, the godless people; or אומת אדום הרשעה *Ummáth Edom harescháa*, that is, the godless Edomite people; or רשעים *Reschóim*, that is, godless ones. The first appears in the book *Májene jeschúa*, fol. 76, col. 3, in the eleventh *Májan*, in the eighth *Támar*, where one reads: סמוך לגאולה יהיה התפשטות האומה הרשעה היא אדום, that is, Shortly before the redemption, the godless people, namely *Edom*, will spread itself abroad. And something similar is likewise to be found there at fol. 47, col. 3, in the eighth *Májan*, in the ninth *Tamar*, concerning which something may also be read above at page 635, under the fourth name they give us. The second is found in the book *Maschmia jeschúa*, fol. 60, col. 1, on the words of Obad 1:2, **Behold, I have made thee small among the heathen**, where the words read as follows: התחיל הנביא לדבר כנגד אומת אדום הרשעה הרה הרשעה באמרו הנה כימים הקדומים בהתחלת ענייך לא היית מולך בכל העולם כי קטן נתתיך בגוים וגו', that is, The prophet began to speak against the godless Edomite people when he says: In former times, at the beginning of your existence, you did not rule over the entire world; for I had made you small among the heathen, etc. The third appears in Rabbi Mosche de Mircado's commentary on the Psalms, where at fol. 79, col. 3, on Ps 94:1-3, it is stated: בזה המזמור מתפלל לה' שינקום מאויביו הגוים הרשעים וגו', that is, In this psalm he (namely David) entreats the Lord to take vengeance upon his enemies, the godless heathen. And shortly thereafter he writes on the words of v. 3, How long, etc.: על רשעי אדום דבר, that is, This he speaks against the godless Edomites. Furthermore, he teaches on the words of v. 4, And speak so arrogantly, concerning the Christians: ביבועו הזכיר היותם רשעים בתכלית הרשע במחשבה דבור ומעשה, *d. i.*, He (namely King David) states that they speak arrogantly, because they are exceedingly godless in their thoughts, words, and deeds.

Eighteenth, they call us אומה המקוללה *ummah hammekullála*, that is, the accursed people, or עם המקולל *Am hammekúllal*, which has the very same meaning. The first is found in Abarbanel's book *Maschmia jeschúa, fol. 30. col. 2.*, and the following is written there concerning God's vengeance against Christendom: תהיה נקמת השם יותר באומת אדום מבשאר האומות ולא תזכה אותה אומה המקוללת אל מה שיזכו האומות האחרות: that is, the vengeance of God will come more upon the Edomite people than upon other peoples, and that same *úmmah hammekulléleth*, that is, accursed people, will not be worthy of that which other peoples will be worthy of. The very same can also be read in the aforementioned Abarbanel's commentary on Isaiah, *fol. 93. col. 4.* The second is found in the book *Cad hakkémach fol. 20. col. 1.*, and it is written concerning the words of Isa 34:5, "My sword is drunk in heaven, and behold it shall come down upon Edom and upon the banished people," that by the banished people one is to understand as much as if *Am hammekúllal*, that is, the accursed people, had been said. Likewise it is also read in Abarbanel's commentary on Malachi, *fol. 297. col. 3.*, that the Christians will one day experience that they are cursed and accursed by God. The Jews, however, err very greatly in this, that they regard us as an accursed people, for Christ has redeemed us from the curse of the law, as is to be read in Gal 3:13, and He has been made unto us by God righteousness, sanctification, and redemption, as is taught in 1 Cor 1:30. On the other hand, however, they ought to know that they are an accursed people, inasmuch as they hate and curse Christ, for the holy Apostle Paul in the First Epistle to the Corinthians, chap. 16, v.

He teaches in 1 Cor 16:22: “If anyone does not love the Lord Jesus Christ, let him be accursed.” So too Rabbi *Isaac Karo* acknowledges in his commentary on the Five Books of Moses, which is called *Toledóth Jizchak*, fol. 109, col. 2, in the Parascha *ki távo*, that all the curses of the Law have come upon the Jews, where he writes as follows: לפי שנתארך הגלות הזה כל כך באו עליהם כל הקללות שהם שבמשנה תורה, that is: Because this captivity (among the Christians) has lasted so very long, all those curses which are written in the Fifth Book of Moses have come upon them (namely, the Jews).

Nineteenth, they call us מינים *Minim*, that is, heretics; a single one, however, is called מין *Min*. Concerning the origin of this name, *Elias* writes in his *Tischbi, fol. 53. col. 2.* as follows: נמצא בספרי היונים שהיה אדם אחד שהיה שמו מאני ולא היה בעל דת ועל שמו נקראים כל הנמשכים אחריו מינים that is, In the books of the Greeks it is found that there was a man whose name was *Manes*, and who had no religion, and after his name all who follow him are called *Minim* or *Mineer* (that is, heretics). On this point, the book *Ammúde Gólah fol. 123.* may also be consulted. And in the little book *Michtam le-David*, one reads at *fol. 81. col. 2.*: ראש המינים שהיה כופר באחדות השם ית’ היה נקרא בשמו מאני ועל שמו אותן מין קראו כל מי שכופר באחדות השם יתברך מין that is, The first heretic, who denied the unity of the blessed God, was called *Manes*, and after the name of this *Manes*, every person who denies the unity of the blessed God has been called *Min*. Rabbi *Lipmann*, however, teaches in his *Sépher Nizzáchon, numero 76. p. 46.* how many kinds of *Minim* or heretics there are, and states: אלו הן חמשה מיני מינים האחד אומר שאין נמצא אלוה ואין לעולם מנהיג: השני אומר שישנו מנהיג אלא שישנו יותר על אחד : השלישי שאומר שיש אחד אלא שהוא גוף ובעל תמונה : הרביעי שאומר שאינו לבדו ראשון וצור לכל : החמישי העובד אלוהות זולתו להיות מלין בינו ובין אדון כל that is, These are the five kinds of heretics. The first kind says that there is no God and that no one governs the world. The second kind says that there is indeed someone who governs, but that there are more than one. The third states that there is indeed only one who governs, but that He has a body and a form. The fourth says that He is not alone the first and a rock of all things. The fifth, however, is that kind which serves another God, so that this other might be an advocate between him and the Lord of all things.

That we are called *Minim* or heretics is to be seen in the aforementioned book of Rabbi *Lipmann, p. 7, numero 4*, where he writes the following concerning the words of Gen 1:1, “In the beginning God created”: כאוטעו המינים לומר בראשית זהו ה”ש” הנקרא ראשון והוא ברא אלהים ומפרשים הדבר על ישו הנוצרי, that is: Here the *Minim* or heretics err in understanding “the beginning” to mean God, who is called the First, and that this same one created God, which they interpret as referring to Jesus the Nazarene. Likewise it stands in *Medrasch Tillim, fol. 4, col. 3*, concerning the words of Ps 2:7, **“Thou art my Son”**, as follows: מכאן תשובה למינים שהם אומרים יש לו בן וגו’, that is: Here is an answer to be taken against the *Minim*, that is, the heretics, who say that He (namely God) has a Son, *&c. Abarbanel* also writes in his book *Markéveth hammischneh, fol. 110, col. 3*, in *per Parascha Haasinu*, concerning the words of Deut 32:21, **“With a foolish (or senseless) people will I provoke them to anger”**, in the following manner: כבר כתב רבינו משה בר נחמן שזה נאמר על עשו שהיה נבל ולא זכר ברית אחים ויותר נראה לפרש נבל שהוא מין ואפיקורוס ועל הצר קראו הרומיים גוי נבל רוצה לומר גוי מין ונבל באמונתו שמאמין האלהות בבשר ודם וכן דרשו בספרי בלא עם אלו חמותיים וכן הוא אומר נשמעו צרי יהודה, that is: Our teacher Rabbi Moses bar Nachman has already written that this was said of Esau, who was a fool and did not remember the brotherly covenant. It seems to me, however, that the word “foolish” is better interpreted as referring to a *Min*, that is, a heretic and *Epicurus*, that is, an Epicurean; and in this manner the Romans (that is, the Christians) are called a foolish people, that is, a heretical and senseless people in their faith,

who believe that the Godhead is flesh and blood (that is, a human being). Likewise, in the book *Siphre*, the words **"with that which is not a people"** are interpreted as referring to the Cutheans, in accordance with what is said in Ezra 4:1, **"Now when the adversaries of Judah heard."** The words "with a foolish people," however, are understood as referring to the heretics, as it is said in Ps 14:1: **"The fool hath said in his heart, There is no God."** These are the words of *Abarbanel*. In the old *Nizzachon* it is also written concerning the words of Gen 14:18, **"And Melchizedek the king of Salem brought forth bread and wine, and he was the priest of the most high God"**, as follows: אומרים המינים שהוא רמז לישו, that is: The heretics say that it is an allusion to Jesus. The like is also to be found at *p. 12, 17, 24, 37, 83, 116*, and *126* in the aforementioned old *Nizzachon*; and at *p. 146* we are called מינים ארורים *Minim arurim*, that is, accursed heretics therein.

In particular, Jews who have abandoned their religion are called *Minim*, which is why the following is read in the Talmudic tractate *Avóda sara, fol. 26. col. 2.* in the *Tosephóth*: איזהו מין זה העובד ע"ז משמע דישראל משומד ל"ע נקרא מין, that is: Who is a Min or heretic? The one who practices idolatry. This teaches us that an Israelite who has apostatized to idolatry is called a Min, concerning which more is to be found in that same place. For this reason, the converted Nicholas is called a Min, that is, a heretic, in the disputation he held with Rabbi Jechiel, on pages 6, 8, 17, and 22, which name is also given to the converted Paul in the disputation he held with Rabbi Nachman, on pages 42, 44, 49, and 60. And although it is read in the aforementioned *Tractat Avoda sara, fol.* 26. *col.* 2. in the *Tosephoth*, as well as in the *Tractat Chollin, fol.* 13. *col.* 2.: אין מינים באומות, that is, Among the peoples (who live outside of Judaism) there are no Minim, or heretics, one must nevertheless not be swayed by this, for they regard us all as Minim, as has been demonstrated clearly enough in the preceding.

Twentieth, they call us כופרים *Copherim*, that is, deniers, namely of God and of the divine law. Rabbi Lipmann teaches in his *Sepher Nizzachon*, *numero* 76, p. 46, how many kinds of *Copherim* there are, and writes: חמשה מיני כופרים הן הא' כופר בתורה אפילו תיבה אחת : השני הכופר בפירושה היא התורה שבעל פה כמו צדוק וביתוס : השלישי כמו הכותיים והישמעאלים : הרביעי הכופר בתחיית המתים : החמשי הכופר בביאת הגואל : that is, there are five kinds of *Copherim*, or deniers. The first kind consists of those who deny the law, or even so much as a single word of it. To the second kind belongs whoever denies the interpretation of the law, that is, the oral law (which is contained in the Talmud), as Zadok and Bajethos did. The third kind consists of such people as the Cutheans (that is, the Christians) and the Ishmaelites (that is, the Turks) are, who teach that the law of Moses had to come to an end and that another had to be given in its place. To the fourth kind belongs whoever denies the resurrection of the dead. To the fifth, however, belongs whoever does not acknowledge the coming of the Redeemer, namely the Messiah. We thus see from this that we are regarded as *Copherim* because we teach that the Old Testament has been abolished and that the New Testament has been given in its place. It is also read in the old *Nizzachon*, p. 181, that we are deniers of God because we believe that Christ the Lord is God, and it stands there as follows: הם אומרים כי אלהים הוא אם כן הם כופרים כי' שהרי כתוב בתורה ראו עתה כי אני אני הוא ואין אלהים עמדי אני אמית ואחיה מחצתי ואני ארפא : that is, they (the Christians) say that he (namely Christ) is God, but in doing so they deny God, for behold, it is written in the law (Deut 32:39): See now that I am He, and there is no God beside me. I kill and make alive, I wound and I heal.

They also hold us to be *Copherim*, because we (according to their teaching) are given over to idolatry; for in the book *Markéveth hammischneh*, *fol. 43. col. 3. in the Parascha Reeh*, it is taught: העובד עבודה זרה ככופר בכל התורה כולה, that is, whoever practices idolatry does as much as if he denied the entire Law. The same is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 198. col. 2. in the Parascha Ekef*. In the aforementioned *Rabbi Lipmann's Sepher Nizzáchon*, one also reads, concerning the words of Gen 1:1, "In the beginning God created": טועי והכופרים לדקדק אל יחד ומעתה אלהים לשון רבים, that is, the *Copherim* (namely, the Christians) are mistaken in that they wish to dispute with subtlety (and maintain) that the word אל *El* (which means God) is the *singularis*, or the singular, whereas the word אלהים *Elohim* (which also means God, and stands in the cited passage) is the *pluralis numerus*, or the plural number. And at *p. 35, numero 56*, the aforementioned *Rabbi Lipmann* remarks, concerning the words of Gen 15:25, "And the Lord showed him a tree," that the Christians say it was a cross, and writes thereupon: דאס הכופרים סמכו לדבריהם עץ בגימטריא צלם, that is, and the *Copherim*, or deniers, prove their assertion thereby, since the word עץ *Ez* (which means wood) produces, through *Gemátria*, צלם *Zélem* (which means a cross), for each amounts to the number 160. In the same manner we are named in the first part of the Prague *Machsor*, *fol. 34. col. 1. in the Commentario*, where it is taught: כופרים היינו אומה הרשעה, that is, the *Copherim* are the godless people, by which the Christians are meant, as has been reported above at *p. 689*, under the seventeenth name they give us. Beyond the above, there is also found in the book *Cad hakkémach*, *fol. 78. col. 2.*, concerning the words of Song 7:11, *Nalina bakkepharim*, that is, "We will lodge in the villages," the following written: אל תקרי בכפרים אלא בכופרים אראך בני עשו שהשפעת להם טובה וכפרו בך, that is, read not *bakkepharim*, that is, in the villages, but *bakkopherim*, that is, among the deniers. I will show you the children of Esau, upon whom you have poured out good things, and they deny you. This is also found in the book *Avodáth hakkódesch*, in the fourth part, in the 18th chapter, *fol. 121. col. 4.*, and it is taken from the Talmudic tractate *Erúvin*, *fol. 21. col. 2.*

Twenty-first, they call us אפיקורוסין *Epicúrosin*, that is, *Epicureans*; but a single person is called אפיקורוס *Epicúros*, that is, an *Epicurean*. *Elias* writes in his book *Tischbi, fol. 73. col. 1. in der Radice* פקר, or on the root word פקר *Pakár*, concerning the origin of this word, as follows: היו שני אנשים שלא היו בעלי דת והנמשכים אחריהם נקראים מינים ואפיקורוסין, that is, *Manes* and *Epicurus* were two men who had no religion, and those who follow after them are called *Minim*, or *Mineer*, and Epicureans. *Abarbenel*, however, teaches on this matter in his book *Rosch amana, fol. 3. col. 1.*, after he has set forth the thirteen articles of faith of the Jewish religion, as follows: אם לא יאמין האדם אלה העקרים כלם כראוי כבר יצא מן הכלל וכפר בעקר ונקרא מין ואפיקורס וקוצץ בנטיעות וחייב אדם לשנאתו ולמאוס בו ולאבדו ועליו נאמר הלא משנאיך יי' אשנא, that is, when a person does not believe all these principal articles as is proper, he is already excluded from the community (of the Israelites), and he denies the foundation, and is called a *Min*, that is, a heretic, and an *Epicúros*, that is, an Epicurean, as well as a cutter of the plantings (concerning which expression, and what it signifies, Rabbi *Bechai* may be consulted in his commentary on the Five Books of Moses, *fol. 12. col. 1.* in the *Parascha Bereschith*, and *fol. 111. col. 1. 2.*). One is also obligated to hate, despise, and remove such a person from the community. Of such a person it is also said (Ps 139:21): "Should I not, O Lord, hate those who hate You?" Rabbi *Mosche bar Majemon* agrees with this in his book *Babo Mose, p. 169*, and also reports on the matter in his book *Jad chasaka*, in the fourth part, in the tractate *Mamrim, cap. 3. §. 1. fol. 269. col. 1.*, as

follows: מי שאינו מודה בתורה שבעל פה אינו זקן ממרה האמור בתורה אלא הרי זה בכלל האפיקורוסים, that is, he who does not acknowledge the oral law is not an elder rebel (or one who is obstinate) of the kind mentioned in the law, but is rather counted among the Epicureans. There are, however, said to be two kinds of Epicureans, as may be read in the Talmudic tractate *Sanhedrin, fol. 38. col. 2.*, namely אפיקורוס גוי, that is, a heathen Epicurean, and אפיקורוס ישראל, that is, an Israelite Epicurean.

That we are called by this name can be seen from the old *Nizzachon*, where on *p. 186* it is written: הוי שקוד ללמוד תורה כדי שתשיב לאפיקורוס, that is: Be diligent in learning the Law, so that you may answer the Epicurean; which words are taken from the aforementioned passage of the tractate *Sanhedrin*, namely *fol. 38, col. 2*. Who, however, is meant by this, the words immediately following make plainly clear, in which a disputation is conducted against the Christians. Something similar is also to be found in the book *Chissuk emuna, p. 9*. Likewise, Rabbi *Lipmann* begins his *Carmen*, or poem, which he calls *Sichron Sepher Nizzachon* and which he composed against the Christian religion, with these words: מה אשיב לאפיקורוס הבא להאביד ולהרוס תורת שומרי אמונים ועל הייחוד מדבר גבוהים, that is: What shall I answer the Epicurean, who comes to corrupt and destroy the Law of those who observe faithfulness (that is, Jews), and who speaks lofty words against the unity of God. Beyond this, Abarbanel has refuted the opinion and interpretation of the Christians concerning Dan 9:24-27 in his book *Majene jeschua, fol.* 66, *col.* 4, and *fol.* 67, *col.* 1, 2, 3, in the tenth *Majan*, in the eighth *Tamar*, and has stated in the fourth column that this was done at length, כדי להשיב את האפיקורוס פן יהיה חכם בעיניו, *that is*, to answer the Epicurean, so that he does not think himself to be wise. The same author also calls us Epicureans in his book *Markeveth hammischneh, fol.* 110, *col.* 3, as can be seen above on p. 692 from his cited words.

Twenty-second, they call us פוקרים *Pokerim*, or מפקירים *Mafkirim*, that is, heretics who hold an erroneous doctrine. The first instance appears in *Rabbi Lipmann's Sépher Nizzáchon*, p. 160, numero 292, where he writes the following concerning the words of Ps 110:1, "The Lord said *ladoní*, that is, to my Lord, etc.": כל אלו מפרשים הנוצרים על הנצרי ולא עוד אלא לאדוני הניקוד בחיירי"ק קורין הפוקרין בפת"ח ואומרים על חול שהוא קדוש, *that is*, all of this the Christians interpret of the Nazarene (namely, Christ), and moreover the *Pokerim* (or heretics) do not only do this, but the word *ladoni*, which is pointed with a *Chirek*, they also read with a *Pathach* (and thus *ladonái* instead of *ladoní*), and they turn the common name *Adoni* into the sacred name *Adonai*. In this same manner we are also called by that name at numero 209 in the same book. The second instance is found in *Abarbanel's* book *Maschmía jeschúa*, fol. 23, col. 1, where he writes the following concerning the words of Isa 51:4, "Hearken unto me, my people; listen to me, my nation, for a law shall go forth from me, and I will make my justice to rest as a light for the peoples": אין פירושו שתצא תורה חדשה מאתו יתעלה בזמן הגאולה כדברי המפקירים כי תורתנו היא נצחית ולא תשתנה, *that is*, this must not be interpreted to mean that a new law will go forth from the praised God at the time of redemption, as the *Mafkirim*, that is, heretics say, for our law is eternal and will not be changed.

Twenty-third, they call us עורים *Ivverim*, that is, blind, and this is found in *Abarbanel*'s commentary on Isaiah, fol. 64, col. 3, where he teaches the following concerning the words of Isa 42:7, "That thou mayest open the eyes of the blind": אמר לפקוח עינים עורות שהגוים הם כעורים שאינם רואים אמתת האמונה האלהית, *d. i.* He says, that thou mayest open the eyes of the blind, because the *Gojim* (understand: the Christians) are like the blind, for they do not see the truth of the divine faith. So also writes Rabbi

David Kimchi in his *Teshuvoth* (or *Teshuvoths*), that is, Responses, which he composed against the Christians, and which are printed at the end of Rabbi *Lipmann*'s *Sepher Nizzachon*, appended at the back, published at Nuremberg, p. 20, after he has purportedly refuted the Christians' interpretation of Ps 110:1, in the following manner: יפקוּ עינים עיניהם ויאמרו אך שקר נחלו אבותינו, that is, Let the blind open their eyes, and say (from Jer 16:19): Our fathers have possessed false gods.

We can say with the greatest justification that the Jews are spiritually stone-blind, as the ravings brought to light in this book abundantly testify. Indeed, some Jewish teachers themselves confess their blindness; for *Abarbanel* writes in his commentary on *Isa* ch. 34, fol. 53, col. 3, as follows: הנה אלהיכם נקם יבא רחמה לומר עתיד אלהיכם לבוא בנקם גדול וגמול אלהים על אשר סבלתם עול הגלות הוא יבא ויושיעכם ואו בתשועתו תפקחנה עיני ישראל שהם עורים מתוקף צרותיהם, that is: (The words of Isa 35:4) "Behold, your God comes for vengeance" mean: Your God will come with great vengeance and mighty retribution, because you have borne the yoke of the *exilii*, or misery. He will come and redeem you; then the eyes of the Israelites, which are blind on account of their severe afflictions, will be opened through His salvation. Rabbi *David Kimchi* also states in his commentary on the words of Isa 42:16, "I will lead the blind on the way," that this is to be understood as referring to the Israelites, and he writes: ישראל שהם כעורים בגלות אוליך אותם וגו' that is: The Israelites, who are as blind in the *exilio*, or misery, I will lead, *&c.* And on Isa 35:6 he likewise teaches that by the blind, the deaf, the lame, and the mute, the Israelites in their present misery are to be understood. The Chaldean translation, however, reads there as follows: בכן יתפתחן עיני בית ישראל דאינון כסמן מן אוריתא ואדניהון דכחרשון לקבלא למלי נביא יציחן, that is: Then the eyes of the house of Israel will be opened, they who are as blind in the Law; and their ears, which are as deaf to receiving the words of the prophet, will hear.

Twenty-fourth, they call us גּוֹי נָבָל *Goi náfal*, that is, the foolish people, or סכלים ותפשים *Sechalim vetippeschim*, that is, fools and simpletons, or כסילים *Kesilim*, which has the same meaning. The first of these is found in Rabbi *Bechái*'s book *Cad hakkémach fol. 20. col. 4.*, where, commenting on the words of Ps 74:22, "Remember the reproach that the fools bring upon You daily," he writes as follows: קרא מלכות אדום נבל וגו' הוא הוא הזה הרביעית שהתפלל עליה גער חית קנה וגו' ועליו שהזכיר משה עליו השלום בני נבל אמעיכם כי נבל יקרא מי שאינו זוכר ברית אחים, that is: He (namely King David) called the Edomite kingdom (meaning Christendom) a fool or simpleton, *&c.*, and this is the same fourth beast against which he (Ps 68:31) prayed: "Rebuke the beast in the reeds, *&c.*" Of this same beast, *Moses*, upon whom be peace, also spoke (Deut 32:21): "I will provoke them to anger with a *Goi náfal*, that is, a foolish people"; for whoever does not remember the covenant of brotherhood is called *Náfal*, that is, a fool. This is also found in the aforementioned Rabbi Bechai's commentary on the Five Books of Moses, fol. 225. col. 1., in the Parascha Haasinu. Likewise, in *Abarbanel*'s book *Markéveth hammischné*, fol. 110. col. 3., in the said Parascha Haasinu, we are called *Goi náfal*, and in his book *Maschmia jeschúa*, fol. 79. col. 4., Christendom is called *Náfal*, that is, a fool. In the old *Nizzáchon*, at page 51, commenting on the words of Deut 32:21, "I will provoke them to jealousy with those who are not a people, and with a foolish nation I will anger them," the following is written: חרי קרא אתכם לא עם וגוי נבל כי אין לכם בושת פנים שאתם אומרים על מי שאמר והיה העולם שהוא חי וקיים לנצח אתם אומרים עליו שקבל מיתה ויסורין בשבילכם, that is: Behold, he (namely *Moses*) has called you (Christians) not a people, and a foolish people, because you are not ashamed to say that He through whose word the world was created, who lives and endures eternally, died for your sake and suffered on your behalf. Likewise, we are also called, in the Selichóth (or Selichos), under the title

Lejóm revii schebén rosch haschaná vejóm Kippur, in the prayer that begins: יא *Ach bechá mikvéh Jisraël*, גוי נבל ועם גנא *Goi náfal veám gannái*, that is, the foolish and shameful people.

Regarding the second matter: it is found in Rabbi Lipmann's *Sépher Nizzáchon*, page 79, no. 124, where he expounds at length on the words of Deut 4:39, "Know therefore this day, and consider it in your heart, that the Lord is God," and thereupon states: וכל זה הארכתי להוציא המינות מלב חסכלים והטפשים האומרים ידענו מדוה יוצרנו והוא בתוארנו וזהו באמונת הנוצרים : that is, I have set all of this forth at length in order to drive the *Minuth* or *Minus*, that is, the heresy, out of the hearts of the *Sechalim* and *Tippeschím*, that is, of the fools and simpletons, who say: we know the nature of our Creator, that He has our form, and this is found in the faith of the Christians.

Regarding the third matter: it is read in *Bammidbar rabba*, fol. 198, col. 3, in the eleventh *Parascha*, where, concerning the words of Prov 3:35, "But shame shall be the promotion of fools," it is written: אלו אדומים כמה דתימא והאבדתי חכמים מאדום ותבונה מהר עשו : that is, These are the Edomites, as it is said (Obad 1:8): "And I will destroy the wise men out of Edom, and understanding out of the mount of Esau." Likewise, in the Chapters of Rabbi Eliezer, in the nineteenth chapter, it is read: אדם בקי באמונת העולם הזאת כטיל כסיל למה שאינו יודע דברי תורה שנ' וכסיל לא יבין את זאת that is, The most experienced (or most capable) person among the peoples of the world is a fool. Why? Because he does not know the words of the Law, as it is said (Ps 92:6): "And a fool does not understand this."

Twenty-fifth, they call us סדים *Sédim*, the Arrogant or Proud, and this is found in *Bammidbar rabba fol. 198. col. 3.*, in the eleventh *Parascha*, on Prov 3:34, in these words: לצים אלו אדומים שנקראו לצים שנ' זד יהיר לץ שמו והם נקראו זדים כמחר דחימא אשתהנו מאשרים זדים ומנין שבאדומים הכתוב מדבר שכן כתיב נבנו עושי רשעה ואלו אדומים כמה דתימא וקראו להם גבול רשעה : והם מתלוצצים בכל יום על ישראל על חצרות הבאות עליהם וה' עתיד הקב"ה למדוד להם כמדתם כמה דתימא כאלשר עשית כן יעשה לך גמולך ישיב בראשך that is: By the mockers are meant the Edomites (that is, the Christians), who are called mockers, as it is said (Prov 21:24): the proud and haughty man is called a mocker. They are also called the arrogant, as it is said (Mal 3:15): Therefore we praise the proud. But from where is it proven that Scripture (in the passage of the prophet Malachi) makes mention of the Edomites? Because (further in the same place) it is written: The wicked are built up (or increase). These wicked ones are the Edomites, as it is said (Mal 1:4): They shall be called (namely the Edomites) the border of wickedness. These same mock the Israelites daily on account of the tribulations that come upon them, etc. But God will repay them in kind, as it is said (Obad 1:15): As you have done, so shall it be done to you, and your recompense shall come upon your own head. Rabbi *Menasse ben Jisrael* states in his book *Nischmath chajim, fol. 46. col. 2.*, on the cited words of Mal 3:15, as follows: זדים הם אומות העולם הנקראים מלכות זדון that is: By the proud are to be understood the nations of the world, which are called the arrogant kingdom. By the arrogant kingdom, however, Christendom is to be understood, as will be clearly demonstrated in the immediately following Chapter 17. In the first part of the *Prague Machsor*, there is also found at *fol. 31. col. 2.*, under the title *Musaph schel rosch haschana*, a prayer beginning *Ansicha Malki*, in which the Jews pray on their New Year's Day as follows: זד בך בערכו יאחז דרכו , ויום בוחנו נקם יטס יעט וימלוך , וזד בשלכו יהן עז למלכו זכים בהמליכנו על כל ימלוך that is: When the pure one (God) will establish His judgment, He will maintain His custom (or observe it, and deal graciously with us Jews). When He will tread down the arrogant, He will clothe Himself with vengeance and reign. When He will cast down the crown of the arrogant one (of Esau, as is

expounded in the commentary thereon), He will give strength to His king (the Messiah). When He will cause the pure ones (namely the Israelites) to reign, He will rule over all. This, however, is to be understood as referring to the time when the supposed Jewish Messiah is to come, at which time all dominion is to be taken from the Christians and they are to be utterly exterminated from the world, of which the fourteenth chapter of the second part is to treat in detail. Beyond this, the Christians are also called זדים *Sédim*, that is, the Arrogant, in the Polish *Siddúrim, fol. 74. col. 1.*, under the title *Ofan leschábbath Schelischíth*, in a prayer beginning: ארזית ודחיו פזורה *Arajóth hiddíchu pesúra*, and at *fol. 90. col. 2.* under the title *Józer leschábbath chamischí ácher happésach*, in a prayer whose opening reads: אלהים לא אדע זולתך *Elohim lo eda sulathécha*.

Twenty-sixth, they call us טועים *Tóim*, that is, the Erring, as can be read in the book *Maggen Abraham*, in the 73rd chapter, where, concerning the words of Isa 52:13, "Behold, my servant shall deal wisely," it is written: הטועים פרשו אותה על משיחם וגו׳ והכי יוסף בן כספי מלאו לבו לומר כי that is, The Erring have interpreted this (*Parascha*) concerning their Messiah, *&c.* But *Rabbi Joseph ben Caspi* has dared to say that those who interpret this *Parascha* concerning the King Messiah (who may come soon and in our days) are the cause of the Erring explaining it concerning Jesus. We are likewise so named in the written *Commentary* of *Rabbi David Kimchi* on Mic 5:2, as can be seen in the late Mr. *Doctor Pocock's Notis miscellaneis, p. 431*, appended to *Rabbi Moses bar Maimon's* book *Bábe Móse*. Beyond this, we are also called תועי רוח *Toë ruach*, that is, Erring in Spirit, in *Aben Ezra's* commentary on Gen 18, at the beginning, in the old Venice printing, where one reads: תועי רוח אמרו כי השם ג׳ אנשים הוא ואחד הוא ג׳ ולא יתפרדו that is, Those erring in spirit say that God consists in three persons, that He is one and three, and that the three are not separated (or divided) from one another. And in his commentary on Gen 37:35, the Latin translator, who is called *Vulgatus Interpres*, is named המתורגם לתועים, that is, the translator of the *Tóim*, or of the Erring.

Twenty-seventh, they call us לצים *Lézim*, that is, Mockers, as can be seen under the preceding twenty-fifth name above, or מלעיגים *Maligim*, that is, Scorners, as is to be found in *Rabbi Lipmann's Sèpher Nizzáchon numero 287*, at the beginning, *p. 157*.

Twenty-eighth, they call us טמאים *Teméim*, that is, the Unclean, as can be read in Rabbi Menáchem of Recanati's commentary on the Five Books of Moses, *fol.* 145, *col.* 3, in the Parasha *Acharé moth*, where it is written as follows: לָא מָצָא הַשֵּׁם יִתְעַלֶּה חֵלֶק בָּאֻמּוֹת וּמְחוֹזוֹת רַק בְּיִשְׂרָאֵל וּבְאֶרֶץ יִשְׂרָאֵל לְפִי שֶׁהוּא טָהוֹר וְהֵן טְמֵאִים: that is, the praised God found no portion among the peoples (of the world) and the lands, except among Israel and the land of Israel, because He is pure, but they are *temèim*, that is, unclean. And in the book *Schάare Zédek*, Rabbi Joseph ben Karnitol writes on this matter, *fol.* 2, *col.* 4, as follows: דַּע שֶׁאַחַר שֶׁנִּתְחַלְּקוּ ע׳ אֻמּוֹת לַע׳ כָּתָרִים כָּל אֻמָּה וְאֻמָּה לְשַׂר יָדוּעַ וְלֹא מָצָא ה׳ ית׳ חֵלֶק בְּכוּלָּם לְפִי שֶׁהוּא טָהוֹר וְכוּלָּם טְמֵאִים: that is, Know that when the seventy peoples were divided among the seventy crowns, and each people together with its land fell to the portion of a certain prince, the blessed God found no portion among all of them, because He is pure, but they are all *temèim*, that is, unclean. Abravanel reports in his commentary on the words of Isa 52:11, "Depart, go out from there, and touch no unclean thing," the following as well: אָמַר כְּנֶגֶד יִשְׂרָאֵל סוּרוּ סוּרוּ צְאוּ מִשָּׁם כְּלוֹמַר מִבֵּין הַגּוֹיִם כִּי הֵם טְמֵא: that is, He speaks to the Israelites: "Depart, go out from there," namely from among the *Gójim* or heathens, for they are the unclean one spoken of here. Rabbi Bechai teaches in his book *Cad hakkémach*, *fol.* 20, *col.* 3, on the words of Isa 65:4, "Those who eat swine's flesh,"

as follows: אָמַר הַכָּתוּב הֵם טְמֵאִים אוֹכְלֵי בְּשַׂר הַחֲזִיר: that is, Scripture says, those who eat swine's flesh are unclean, by which we Christians are meant. It is also lamented very bitterly in the little book *Schèvet Jehúda*, *fol.* 85, *col.* 1, concerning a severe persecution that befell the Jews in Poland in the years 1648 and 1649, and it is stated as follows: נָפְלוּ מֵחֶרֶב בַּגָּלוּת וּשְׁמָדוֹת בִּידֵי עֲרֵלִים טְמֵאִים רְשָׁעִים אֲרוּרִים וְלִרְבָבוֹת יְשָׁרִים וּתְמִימִים חֲסִידוֹת וַחֲסִידִים וְגוֹ': that is, They fell through the persecutions into the hands of the uncircumcised, the unclean, the godless, the accursed, and the arrogant, who killed thousands and tens of thousands of upright, honest, and pious women and men, *&c.* Beyond this, it is written in the *Jalkut Schimóni* on the Five Books of Moses, *fol.* 203, *col.* 1, *numero* 692, as well as on Isaiah, *fol.* 50, *col.* 3, *numero* 316, as follows: אָמַר לוֹ הַקָּבָ"ה לְמֹשֶׁה כָּל הָאֻמּוֹת טִנּוֹפוֹת הֵם שֶׁנֶּ' הָיוּ עַמִּים מִשְׂרְפוֹת שִׂיד קוֹצִים כְּסוּחִים בָּאֵשׁ יִצָּתוּ לְפִיכָךְ אַל תִּדְקַדֵּק בְּמִנְיָנָם אֲבָל יִשְׂרָאֵל צַדִּיקִים הֵם כּוּלָּם שֶׁנֶּ' וְעַמֵּךְ כֻּלָּם צַדִּיקִים וְכֵן הוּא אוֹמֵד כֹּה יִהְיֶה זַרְעֶךָ לְפִיכָךְ דִּקְדֵּק בְּמִנְיָנָם: that is, the holy blessed God said to Moses: all peoples are filthy, as it is said (Isa 33:12):"The peoples shall be burned to lime, like cut thorns set ablaze with fire"; therefore pay no heed to their number. But the Israelites are all righteous, as it is said (Isa 60:21): "And your people are all righteous." So too it is said (Song 4:7): "You are altogether beautiful, my love"; therefore pay heed to their number.

In Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 183, col. 1, in the Parascha *Chykkath hattora*, on the words of Num 19:14, "This is the law when a man dies in a tent," etc., the following is also written: כבר דעת כי הגוי בעודו בחיים טמא ומטמא בעבור חטומאה השוכן בו וכשמת נעדר ממנו אותו הרוח על כן אינו מטמא באהל כי העקר אצלנו קברי גוים אינן מטמאין באהל שנ' אדם כי ימות ואין אומות העולם קרוין אדם. אבל ישראל חן הפך כי בחייו שורה בקרבו רוח קדושה וכשמת טמא ומטמא ויש בזה סוד גדול כי בראות רוח הטומאה כלי טהור פנוי מהרוח הקדושה אז באה ושורה בו וכל אשר בו טמא ומטמא. וטעם זה נהגו לשמור גופי המתים שלא יכנס בקרבם רוח רעה כי הם תואבים להשלמת יצירתם: that is, it is already known to you that a *Goi* (that is, a Christian or pagan), as long as he lives, is unclean and causes uncleanness, on account of the uncleanness (that is, the unclean spirit) that dwells within him. But when he dies, that same spirit comes to an end (since it departs), and therefore he does not cause uncleanness in the tent. For this is a foundational principle among us: that the graves of the *Gojim* (that is, of Christians or pagans) do not cause uncleanness in the tent, because (in the aforementioned passage, Num 19:14) it is said, "When a man dies," but the nations of the world are not called men. With an Israelite, however, it is the complete opposite, for during his lifetime a holy spirit dwells within him, but when he dies he is unclean and causes uncleanness; and in this matter there is a great mystery, for when the unclean spirit sees a pure vessel that is empty of the holy spirit (that is, of the holy soul), it comes and dwells therein, and everything within it is unclean and causes uncleanness. For this reason it is customary to guard the bodies of the dead, so that no evil spirit may enter into them, for those same evil spirits desire to complete their creation, in that they wish to become holy and thus perfect by dwelling in a body in which a holy spirit had resided. Immediately following this, more on the same subject is given; and something similar can also be found in the *Jalkut chadasch*, fol. 103, col. 4, number 21, under the title *Jisrael*, as well as in the book *Schichchath leket*, number 6, under the title *Mitha* (or *misa*).

By "impurity," however, or the "unclean spirit" that is said to dwell in the *Gojim* during their lifetimes, one is to understand those souls which are said to derive from the devil, as may be seen in the first chapter of the second part. Accordingly, the aforementioned Rabbi *Menachem* teaches further in the cited book, fol. 185, *col.* 4, in the Parascha *Balak*, from the *Sohar*, as follows: כגוונא

שראל לימינא בקדושה דמלכא קדישא, שאר עמין שראל ושאר עמין דאית לעילא אית לתתא: אית ימינא ואית שמאלא לשמאלא לסטרא דרוח מסאבא: that is, "Just as it is above, so it is also below. There is a right and there is a left (side): there are the Israelites and there are the nations. The Israelites are on the right side, in the holiness of the holy King, but the remaining nations are on the left side of the unclean spirit." And at *fol.* 186, *col.* 1, he writes further thereupon: זכאה חולקייהו דישראל דעלייהו כתיב כי יעקב בחר לו יה ישראל לסגולתו הנה רמז כאן בביאור כי גבקות אומות העולם במקום הפחד והגבורה ופעולתיהם והנהגתם מרוח מסאבא: that is, "The portion of the Israelites is pure, for of them it is written (Ps 135:4): 'The LORD has chosen Jacob for Himself, Israel as His own possession.' See, it is here plainly signified that the nations of the world are attached to the place of fear and of power, and that their works and their governance are from the unclean spirit." Now it has also been shown quite well above, in the 15th chapter, pages 591 and 592, etc., as well as in this chapter, p. 672, etc., in connection with the fifteenth name given to us, where the matter of the foreskin was treated, that something has been indicated regarding the impurity which our declared enemies, the Jews, ascribe to us. And from all of this it is plain enough that the Jews regard us as unclean. Therefore one must pay no heed whatsoever to what is read in the little book *Schévet Jehúda*, fol. 9, *col.* 1, namely that a Jewish *Medicus*, when it had been put to him that the Jews consider Christians to be unclean, drank from the water in which the feet of the King of Spain had been washed, and thereby wished to give it to be understood that this was a false accusation; for the Jews employ all manner of means so that their wicked minds and improper teachings against us may not come to light.

Twenty-ninth, they call us מתים *Methím* or *Melim*, that is, the Dead, and in the Talmudic tractate *Berachôth, fol.* 18. *col.* 2., over the words of Eccl 9:5, "But the dead know nothing," it is written thus: אלו רשעים שבחייהן קרוין מתים that is, these (dead) are the wicked, who are called dead during their lifetime. And in the first *column* of the same place, on the contrary, over the preceding words, "For the living know that they will die," it stands thus: אלו צדיקים שבמיתתן נקראו חיים that is, these (living) are the righteous, who are called living in their death. This is also to be found in Rabbi Moses bar Maimon's book *Bábo Móse, p.* 157., as well as in the *Jalkut chadasch fol.* 79. *col.* 2. *num.* 62. under the title *Chattáim*. They call us the Dead, however, because they consider us to be wicked and, in a spiritual sense, dead, and it is taught in the Prague *Machsor* in the first part, *fol.* 59. *col.* 2. in the *commentario*: מתים אלו אומות העולם that is, by *Methim* or the Dead, the nations of the world are to be understood.

Thirtieth, they call us אוכלי בשר חזיר *óchele bésar chásir*, that is, devourers of swine's flesh, and this is read in the book *Chissuk emuná p.* 352. over the words of Isa 65:4, "They eat swine's flesh," where the words read as follows: אמר אוכלי בשר החזיר על בני אדום שהם הנוצרים האוכלים בשר החזיר כי הישמעאלים אינם אוכלים אותו that is, the words "they eat swine's flesh" are spoken of the children of Edom, who are the Christians and who eat swine's flesh, for the Ishmaelites (or Turks) do not eat it. The like is also to be found in Abarbanel's commentary on the aforementioned passage of Isa, as well as in the book *Cad hakkémach, fol.* 20. *col.* 1.

On this occasion, I must report here what the Jews write about pigs and about the eating of pork. In the book *Maarécheth haëlahúth* (or *Maaréches haëlohus*), it is read at *fol.* 179, *col.* 1, in the *Chijat*, as follows: אמרו בספר הזוהר גופא דאיניש איקרי לבושא דאדם וכן אף בכוחות הטומאת הבשר חזיר לבוש שלהם נקראת בשר חזיר והבאה מרות הטומאה נקראת חזיר: that is, in the book *Sohar* it is said that the body of a

human being is called the garment of man; likewise, among the powers of impurity, the flesh of a pig, which is its garment, is called flesh, but the form of it, which derives from the unclean spirit (the devil), is called pig. This is also to be found in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, *fol.* 14, *col.* 1, in the *Parascha Bereschith*. From which it is evident that the form or shape of the pig is supposed to derive from the devil. Concerning the eating of pork, it is reported in Rabbi *Lipmann*'s *Sèpher Nizzáchon*, *numero* 242: אין אכילה מנודה כאכילת חזיר שהרי ארי"ל עשרה קבי צרעת באו לעולם תשעה נטלו חזירים ואחד כל העולם כולו: that is, there is no more filthy (or shameful) eating than the eating of pork, for behold, our rabbis, of blessed memory, have said (in the Talmudic tractate *Kiddúschin*, *fol.* 49, *col.* 2) that ten measures of leprosy came into the world, and pigs received nine of them, but the entire rest of the world received one. Rabbi *Bechai* likewise writes in his commentary on the Five Books of Moses, *fol.* 132, *col.* 3, in the *Parascha Schemini*, concerning pig's milk, as follows: ראיתי בקצת ספרי הרפואות שאם ינק היונק ממנו יהיה אותו נער מצורע: that is, I have seen in several medical books that when a nursing child suckles pig's milk, that child will become leprous.

Since a pig is supposed to be such a filthy and unclean animal, the rabbis won't even call it by its name, but sometimes refer to it only as דבר אחר *dávar ácher*, that is, "another thing." Hence it is written in the Talmudic tractate *Berachôth, fol. 43. col. 2.*: תלה ליה קורא לדבר אחר ואיהו דידיה עביד, that is: Hang the tip of a palm branch on the *dávar ácher*, that is, on the other thing (namely, the pig), and it will still do what is its nature, namely, wallow about in the filth. *Elias* writes in his *Tischbi, fol. 19. col. 1. 2.*, under the word דבר *dávar*, the following words: קורין לחזיר דבר אחר ונראה לי הטעם כדי שלא לזכור שמו בפני התינוקות וידרשו וישאלו עליו ויבאו לידי אכילה כמו שאין זוכרין שם לחם בפסח מטעם זה, that is: A pig is called *dávar ácher*, and it seems to me that the reason for this is so that its name not be mentioned in front of children, lest they ask about it and thereby come to eat of it, just as at the Passover feast no mention is made of bread for this same reason. Likewise, leprosy is also called דבר אחר *dávar ácher*, that is, "the other thing," in the Talmudic tractate *Gittin fol. 70. col. 1.* Furthermore, a pig is also called אותו מין *othó* (or *otó*) *min*, that is, "that same kind" or "that species," and one reads in the *Médrasch Kohéleth fol. 326. col. 4.*: אכלין מן ההוא מינא, that is: They ate of that species; and this is explained in the commentary on it, which is called *Mattenôth Kehúnna*, as follows: ואוכלים מן אותו מין כלומר מבשר חזיר כמו שקורין אותו דבר אחר כן קורא אותו ההוא מינא, that is: They ate of *ótho min*, that is, of that species, namely of pork. Just as the pig is called *dávar ácher*, so it is also called *hahú min*, that is, "that species."

But if pork were such a thoroughly filthy thing, as the Jews claim, why do they write that God permitted their forefathers to eat it at the time of the conquest of the land of Canaan; that He permits it to those who go to war; and that He will permit it in the future at the time of the Messiah? That the Israelites ate it during the conquest of the land of Canaan is found in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol. 196. col. 3.*, in the Parashah *Vaëthchannán*, where, concerning the words of Deut 6:11, "And houses full of all good things, which thou didst not fill," the following is written: דרשו ר"זל אפילו קוחלי דחזירי אפילו כרמים נטועים ערלה הכל התיר להם וכן הותירו תורה שהתירו כל האסורים ביוצאי מלחמה עד שבע שנים שכבשו חוץ מע"ז שלא התיר להם: that is, our Rabbis, of blessed memory, have taught that even the haunches of swine, and indeed also the foreskin of planted vineyards (that is, the grapes which grew in the new vineyards during the first three years, as may be seen in Lev 19:23), are to be understood as included therein, and that all of these things were permitted to them.

And thus the right of the Law entailed that all forbidden things were permitted to those who had gone to war, for up to seven years during which they had subdued the land, with the exception of idolatry, which was not allowed to them.

That it is permitted to those who go to war is evident from what follows immediately after, and the words read as follows: הרמב"ם ז"ל כתב בהלכות מלכים ומלחמותיהם , חלוצי צבא כשיכנסו בגבול הגוים מותר להם לאכול נבלות וטרפות , או בשר חזיר אם הוא רעב ולא מצא מה יאכל אלא מאכלות אסורות ושותה יין נסך : that is, Rabbi *Mosche bar Majemon* has written in the tractate on kings and their wars (in his book *Jad chasaka fol. 289. col. 2. in the 8th chapter, number 1.*): when soldiers enter into the territories of the heathens, it is permitted to them to eat carrion and what has been torn apart (by wild animals), as well as pork, when they are hungry and can find nothing to eat but forbidden foods, and to drink heathen wine.

That this will also be permitted in the future is evident from the *Jalkut chadasch fol. 182. col. 3. numero 36.* under the title *Likkutim*, where the following is written: מה שאמרו שעתיד חזיר לחזור להתירו הוא : that is, What they (namely the Rabbis) have said, that the pig will again be permitted (to eat), is for this reason: because it currently has only one sign (of cleanliness) and has split hooves, but in the future it will also chew its cud. *Abarbanel* teaches in his book *Rosch amana fol. 18. col. 2. in the 13th chapter* on this matter as follows: למה נקרא שמו חזיר מפני שעתיד הקב"ה להתירו לישראל וגו' מפני המלחמות . לזוראה שעה יתירה ה"בה לישראל כמו שהתיר להם בזמן כבוש הארץ וכמו שאמרו ובתים מלאים כל טוב אפילו קורלי דחזירי ולכן אמרו להתירו וגומר : that is, Why is the pig called *Chasir*? (It is so named from *Chasar*, which means "to return") because the holy blessed God will give it back to the Israelites again, *&c.* The holy blessed God will permit it to the Israelites (to eat) for a time on account of the wars, just as He permitted it to them at the time when they had conquered the land (*Canaan*): as they (namely the Rabbis) have said that through the words (Deut 6:11) "And houses full of all good things," the hams of pigs are also included in the meaning; therefore they say that (God) will give it back (and permit it to be eaten). But in the *Midrash Tehillim* it is written at *fol. 57. col. 3.* on the words Ps 146:7, *Jehova mattir assurim*, which here mean: "The Lord looseth those who are bound (or imprisoned)," as follows: מהו מתיר אסורים יש אומרים כל הבהמה ונטמאת בעולם הזה מטהר אותה הק"בה לעתיד לבא : that is, What do the words *mattir asúrim* mean? There are some who say that the holy blessed God will in the future purify all animals that are unclean in this world (that is, in this present age). According to this, the words *Jehova mattir asúrim* therefore mean as much as: the Lord permits the forbidden things.

Since the pigs are mentioned here, I must also point out that the prophet Daniel, according to the Talmud's teaching, is supposed to have purchased pigs for King Nebuchadnezzar in Egypt and brought them to Babylon, concerning which the following is written in the tractate Sanhedrin fol. 93, col. 1: אלו אנשים שנעשה להם מופת הוי אומר זה חנניה מישאל ועזריה. דניאל להיכא אזל אמר רב למיכרא נהרא רבא בטביריא ושמואל אמר לאיתויי ביזרא דאספסתא. ורבי יוחנן אמר לאיתויי חזירי דאלכסנדריא של מצרים איני והניא תדוס הרופא אמר אין פרה וחזירה יוצאה מאלכסנדריא של מצרים שאין חותכין האם שלה בשביל שלא תלד. וזכירי אייתי בלא דעתהון That is: Who are those men to whom a miracle happened? Say, it was Ananias, Misael, and Azarias. Where then had Daniel gone (when his companions were thrown into the fiery furnace)? Rab said (he had gone away) to dig a great river through Tiberias. Samuel said he had fetched seed (of a certain herb) for fodder (for the cattle). Rabbi Jochanan said (he had traveled away) to bring

pigs from Alexandria, which is in Egypt. How so: have we not taught in the *Baraitha* that Thodos the physician said that no cow or sow had ever come out of Alexandria, which is in Egypt, without its womb having been cut out so that it could not give birth. (To this the answer is:) he brought young pigs, so that they (namely the Egyptians) did not know about it, and thus he led them away secretly. Now if the pious and holy prophet Daniel dealt with pigs in such a manner, then they cannot possibly be such shameful and unclean animals as they are described and regarded by the Jews, for otherwise he would have had nothing to do with them. But this too is one of the Talmudic falsehoods, for Daniel was not employed for such purposes.

Thirty-first, they call us עובדי עבודה זרה *Ovede avóda sára*, that is, idolaters, or those who practice idolatry. In the book *Schéva tal*, at fol. 78, col. 4, as well as at fol. 80, col. 2, all peoples who are outside of Judaism are called *Ovede avóda sára*, that is, idolaters. And in the book *Nischmách* (or *Nischmas*) *chájim*, Rabbi Menasse ben Israel writes at fol. 47, col. 1, in the 17th chapter of the first part, as follows: ישראל נקראו עבדים למקום וכמו שלמר הכתוב כי לי כל בני ישראל עבדים ואומות העולם עובדי פסל ומתהללים באלילים וגו׳ that is: The Israelites are called servants of God, as the Scripture (Lev 25:55) says: "For the children of Israel are my servants"; but the peoples of the world serve images and boast of idols, etc. In particular, however, we Christians are accused of idolatry, as can be seen in the book *Col bo*, in which the following is taught at fol. 104, col. 3, num. 96: חומץ מן הגוים אסור בהנאה לפי שתחלתו יין נסך. וכל מגע וגו׳ שאינו עובד עבודה זרה אינו נאסר אלא בשתיה ואם נגע שלא בכוונה מותר אף בשתיה: והישמעאלים אינן עובדים עבודה זרה. הם הנוצרים עובדי עבודה זרה הם: that is: Vinegar belonging to the *Gojim* (that is, Christians or heathens) is not permitted to be used for any benefit, because it was originally *jen nesch* (that is, libation wine, or wine that was offered to idols). And everything that a *Goi* (or heathen) touches, who does not practice idolatry, is forbidden only for drinking; but if he touches it without deliberate intent, it is also permitted for drinking. As for the Ishmaelites (or Turks), they do not commit idolatry; but the Christians are *Ovedé avoda sara*, that is, idolaters. Likewise, in the same place at fol. 108, col. 4, numero 97, under the title *Avoda sara*, it reads: הנוצרים עובדי עבודה זרה הם ויום ראשון יום אדם: that is: The Christians are *Ovedé avoda sara*, that is, idolatrous people, and the first day (of the week, namely Sunday) is their day of ruin, that is, their feast day. So also in the *Sepher Toledoth Adam vechavva*, in the first part, fol. 50, col. 1, it is taught: כתב הרמ״בם כי הנוצרים עובדי עבודה זרה הם ויינם אסור בשתיה ומותר בהנאה: that is: Rabbi Mosche bar Majemon has written that the Christians are *Ovedé avoda sara*, that is, idolatrous people, and that their wine is forbidden for drinking, but that deriving benefit from it is permitted. As for the aforementioned Rabbi Mosche bar Majemon, this is found in his book *Jad chahaka*, in the 11th chapter, §7, of the tractate *Avoda sara*, in the handwritten but not in the printed copies. He also teaches this in his commentary on the Mishnah of the Talmudic tractate *Avoda sara*, as can be seen at fol. 78, col. 3, in the Talmud printed at Amsterdam, in the following manner: דע שזאת האומה הנוצרים הטועים אחר ישו אפילו שהתורתם משתנות כולם עובדי עבודה זרה: that is: Know that the people of the Christians, who err after Jesus, even though their religions differ, are nonetheless all *Ovedé avoda sara*. And in the *Jalkut Rubeni gadol*, it is reported at fol. 101, col. 1, in the Parashah Jethro: ע׳ שרים… כנגדם ע׳ משפחות שהעמים עובדים מינים רבים של עז׳ הם משתפים השם עם אותם ע״ז כגון עשו וישמעאל. עשו אמר שהוא מאמין בה״קבה וכן ישמעאל וז״ו: that is: There are seventy princes, and just as many families (or peoples in the world), half of whom serve many kinds of idols and associate God with those same idols, as Esau and Ishmael (that is,

the Christians and Turks) do. Esau says that he believes in the holy and blessed God, and Ishmael does likewise, etc.

The Jews claim that, because we worship Christ the Lord, we regard a mere human being as God, and thus commit idolatry. For this reason, *Rabbi Bechai* writes in his book *Cad hakkémach*, fol. 62, col. 2, on the words of Ps 124:1, "If the Lord had not been on our side, when men rose up against us," in the following manner: אמר זה על מלכות אדום הרשעה הזכירם בלשון אדם על שם שהם עובדים אדם. וכן מה שאמר ישעיה חדלו לכם מן האדם ירמז לאומות אדום ויתנבא כי עתידה מלכות אדום לומר זה לזה חדלו לכם מן העבודה שהורגלתם בה לעבודת האדם שלא היה אלוה אלא אדם כשאר כל אדם אשר נשמה באפו כי במה נחשב הוא תוג׳ that is: (King David) said this concerning the wicked Edomite kingdom (that is, Christendom), and he refers to them (namely, the Christians) by the word "men," because they serve a man (that is, Christ). Likewise, what *Isaiah* said (*cap.* 2:22), "Cease therefore from man," has a meaning directed at the Edomite (that is, Christian) faith, and the prophet prophesied that the Edomite kingdom (understand: the Christians) would say to one another: Cease from the service by which we have been accustomed to serve a man who was no God but a man like all other men, who had breath in his nostrils; for wherein is he to be accounted of? More on this subject can also be read in the old *Nizzáchon*, pages 80 and 81. *Abarbenel* likewise, in his book *Markèveth hammischneh*, fol. 110, col. 3, in the Parascha *Haasínu*, attacks the Christians and reproaches them for holding flesh and blood to be a God. And in the Bensch-Book it stands at fol. 23, col. 2: יהודי נוצרי ערבי בינה / לא תראית לאל כל תמונה / דרכיו משפט אל אמונה הללויה : גוף אין לו גם דם ובשר / ובידי אדם לא נמסר / דברי אדם לא נמסר / אמת שבטים שנים עשר הללויה that is: O you Jew, Christian, and Arab! Consider that no image is to be seen of God. His ways are right. He is the faithful God, Hallelujah. He has no body, nor flesh and blood; and therefore He cannot be delivered into the hands of any man (as JESUS was delivered). This is the faith of the twelve tribes. Hallelujah.

The foolish and blind Jews ought, however, to consider that we regard Christ as God and worship Him not with respect to His human nature, but with respect to His divine nature, according to which He has been begotten of the Father from eternity. How then can they with any justification reproach us for worshipping a mere man?

Furthermore, the aforementioned *Rabbi Bechai* writes in the said book *Cad hakkemach fol. 20. col. 3.* on the words of Ps 42:2, "My soul thirsts for God, for the living God," that it is said: כנגד מלכות אדום שעוברין לאל אחר, that is, "Against the Edomite kingdom" (that is, the Christians) "who serve another God." Thereupon he further remarks on the words of v. 4, "My tears are my food day and night, while they say to me daily: Where is now your God?" as follows: יאמר הנה מלכות אדום מתמדים עלי כל היום חרופים וגדופים כמתמדת הלחם יומם ולילה ואומרים לי איה אלהיך ואני היודע כי אלהינו חי ואלהיהם מת, that is, "He (King David) says: Behold, the Edomite kingdom" (that is, Christendom) "blasphemes and reviles me daily, day and night, as bread endures continually, and says to me: Where is your God? But I know that my God lives, whereas their God has died." In like manner, Christ the Lord is also called a dead God in the little book *Schevet Jehuda fol. 77. col. 1.*, and the words there read as follows: שנת קע"ז תפשה השלטונא אשת פחת מון פורט כל היהודים אשר בטולושה הם ונשיהם ובניהם וגזרה עליהם שמד להפר ברית ולהחליף חי במת והעמידה אנשים לבד וטף וכל מי שהיה משש שנים ולמטה ניתן ביד הגלחים להטבילם בעד כרחם וגו', *i.e.*, In the year 177 (that is, according to our reckoning, in the year of Christ 1417), the regent, the wife of the Duke of *Montfort*, had all the Jews in *Toulouse*, together with their wives

and children, taken into custody, and decreed a persecution against them, such that they were to annul the covenant (with God) and exchange the living (God) for the dead (God); she had the men set apart, but the small children, and all who were six years of age and younger, were given into the hands of the *Galláchim* (or priests) to be baptized against their will, etc.

Therefore it is written in the old *Nizzáchon, p. 83*, as follows: מה שאין הגוים יכולים להוציא לא חי"ת ולא עי"ן מגרונם י"א לפי שאינן מאטינין בחי עולמים : ועוד יש לומר שקללת דוד היתה זאת להם על שהם משתחוים לעצבים ולצלמים שנ' : *That is to say:* That the *Goyim* (or Christians) cannot pronounce the letters *Cheth* and *Ayin* through their throats; this occurs, according to some, because they do not believe in the *Che olamim*, that is, in Him who lives eternally. Furthermore, it is also to be said that this comes to them from the curse which David pronounced against them, because they bow down before idols and images, as it is said (Ps 115:7): "And they do not speak through their throat. Those who make them are like them" (and they likewise cannot pronounce the said two letters). *&c.*

But how can the senseless Jews regard Christ as a dead God, seeing that He suffered and died not according to His divine nature but according to His human nature, as was prophesied in Isa 53, and since the Godhead can neither suffer nor die? Beyond the above, still more concerning the idolatry of which the Jews accuse the Christians can be read in Abarbanel's commentary on the prophet Habakkuk, cap. 2, fol. 272, col. 4, and in his book *Markéveth hammischne*, fol. 21, col. 1, in the *Parascha Vaethchannän*, and fol. 77, col. 2-3, in the *Parascha Távo*, as well as in the old *Nizzáchon*, p. 135.

We can see from all of this how frivolously the godless villain Rabbi Salman Zevi, in his Jewish Theriaca, in the second chapter, numero 31, fol. 14, col. 2, has denied the truth, as is his custom, when he reports that all Jewish legal scholars write that Christians are not idolatrous people, since they teach: גוים בזמן הזה לאו עובדי עבודה זרה נינהו, that is, the *Gójim* are not idolatrous at this time. It is indeed true that this is written by the rabbis, and for this reason it is also read in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 203, col. 1, 2, in the *Parascha Reéh*: אמרו רז"ל גוים שבחוצה לארץ לאו עובדי ע"ז הן, that is, our rabbis, of blessed memory, say that the *Gójim* who are outside the (promised) land are not idolatrous people. On the same matter, something equivalent is to be found in the book *Col bo*, fol. 104, col. 2, numero 96, under the title *Hilchóth* (or *Hilchos) jen nésech*, and in the Talmudic tractate *Avóda sára*, fol. 2, col. 1, in the *Tósephoth*, and fol. 81, col. 4, in Rabbi *Ascher*'s commentary, as well as in the *Sepher Tóledoth Adam vechávva*, fol. 158, under the title *Nathíf schísa ásar, chélek chamischí*. This, however, is not to be understood as though they were declaring us free from all idolatry, for in the Talmudic tractate *Chóllin*, fol. 13, col. 2, from which all of this is taken, the words read as follows: אמר רבי חייא בר אבא אמר רבי יוחנן נכרים שבחוצה לארץ לאו עובדי ע"ז הן אלא מנהג אבותיהן בידיהן, that is, Rabbi *Chija bar Abba* says that Rabbi *Jochanan* said that the foreigners who are found outside the land (of Israel) are not idolatrous, yet they follow the custom of their fathers. By which it is implied that they are indeed also idolatrous, yet do not commit idolatry as great as that which was practiced by their ancient forebears. This becomes still clearer from what the highly learned Mr. *Wülfer* has cited in his annotations on Rabbi Salman Zevi's Jewish Theriaca, p. 143, from the commentary on the book *Arba Turím*, which is called *Beth* (or *Bes) Joseph*, where the words read as follows: האידנא מותר וטעמו משום דלאו עובדי ע"ז

הם כלומר דאינם יודעים בטיב ע"ז כל כך, that is, at the present time it is permitted to trade with the Gojim (or Christians on their feast days), since they are not idolatrous, that is, since they do not know the nature of idolatry so well and do not commit idolatry as great as the pagans of old did. The remaining ten proofs which the aforementioned Rabbi Salman Zevi adduces in the cited passage in order to maintain that we are not regarded by the Jews as idolatrous people, I do not wish to set down and refute here, so as to avoid prolixity, for the contrary is sufficiently evident from what has gone before, and can be judged still further from what follows.

Thirty-second, they call us עובדי התלוי *Ovede hattalúi* or *hattólui*, that is, servants (or worshippers) of the Hanged One, and this is found in the book *Cad hakkémach fol. 19. col. 4.*, where, concerning the words of Ps 80:14, יכרסמנה חזיר מיער *jearseménnah chásir mijáar*, that is, "A wild boar will root it up" (namely, the vine), the following is written: העין תלויה כן הם עובדי התלוי, that is, "The letter *Ain* is hanged (in the word *mijáar*, suspended above it), because they (the Christians) are servants of the Hanged One (*Christ*)." The same is to be found in Rabbi Abraham Perizol's book *Maggén Abrahám*, in the 74th chapter, where it is written: והנצרים אינם עובדים אלא את התלוי, that is, "The Christians serve none other than the Hanged One."

Thirty-third, they call us עכ"ום *Achum*, which by an abbreviation means as much as עובדי כוכבים ומזלות *ovedé cochavím umazzalóth* (or *umazzólos*), that is, servants of the stars and the planets. In former times they called the idolatrous heathens by this name, namely those who worshipped the heavenly bodies; but now they call us Christians by this name as well, not because we are supposed to serve the stars, but for this reason: because they regard us as idolatrous people. Such a name is found in Rabbi Lipmann's *Sépher Nizzáchon*, p. 27, numero 44, concerning the words of Gen 47:31, "And Israel bowed himself upon the head of the bed," *al rosch hammittáh*, that is, toward the uppermost part of the bed, where he writes: לפי שהוא חסר יו"ד עכ"ום אומרים מטה, that is, because the word המטה *hammittáh* is written without the letter *Jod* (and not as המיטה), the *Ovedé cochavím umazzalóth* say it means *mattéh* (which signifies a staff or rod, and not *mittáh*, which means a bed), and they say that at the top of the staff there was an image (or cross) which he worshipped. To this I reply that the holy Apostle Paul did indeed cite these words in the Epistle to the Hebrews, Heb 11:21, in such a way that according to his words *mattéh* was read in place of *mittáh*, for he wrote: *καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβ- ἐπὶ ἄκρον τῆς ῥάβδου αὐτοῦ*, that is, "And he worshipped (or bowed himself) upon the top of his staff"; with which the Syriac and Arabic translations also agree, so that in the former [illegible] *Vásged al resch chútreh*, and in the latter وسجد علي رأس عصاه *Waságada ála rásin azáho* is read. This came about because in the time of the holy Apostles the Greek translation of the Seventy Interpreters was very common and well known, and they had translated it in precisely this way; therefore the holy Apostle and others followed that translation, which, however, does not please Rabbi Lipmann, because in the pointed Hebrew text *mittáh* and not *mattéh* stands. But that it should be said of us that Israel worshipped an image or cross that was at the top of the staff, this we do not concede. Returning now to the foregoing, the most learned Doctor Wagenseil shows in his refutation of Rabbi Lipmann's *Carminis*, or poem, p. 120, that he learned from a Jew that the aforementioned abbreviation must be read not as עובדי כוכבים ומזלות *Ovedé cochavím umassalóth*, that is, servants of the stars and the planets, but as עובדי כריסטוס ומרים *Ovedé Christus umirjam*, that is, servants (or venerators) of Christ and Mary.

Otherwise the word *Achum* is also frequently taken for *Gójim*, and by it are generally understood those who are not Jews, as can be seen very often in the *Schylchan áruch* and elsewhere.

Thirty-fourth, they call us כלבים *Kelafim* or *Kelófim*, that is, dogs; but a single one כלב *Kélef*, that is, a dog. Hence Rabbi Lipmann begins the preface of his book *Sepher Nizzáchons* from Ps 3:2 and Ps 22:17 with these words: ה מה רבו צרי רבים קמים עלי כי סבבוני כלבים עדת מרעים הקיפוני, מיני מינים בני מאמינים וכופרים צדוקים ונצרים, that is: "Ah, Lord, how very many are my enemies! They rise up against me. For dogs have surrounded me, and the company of evildoers has encircled me. Various kinds of heretics; children of believing people (that is, apostate Jews who have believing parents) and deniers (of God and of the divine law); Sadducees and Christians." Rabbi Mosche de Mircádo likewise writes in his commentary on the Psalms, on the aforementioned words of Ps 22:17, "For dogs have surrounded me," in the following manner: וטעם תארו למלכות זו בשם כלבים כי ידוע אם הרבה כלבים ירדפו אחרי איש אחד וייראו האיש מהם ויבקש לנוס לא יעזבוהו וידבקוהו אך אם ירצה להנצל יעמוד באכזריות לב לעיניהם ומיד יעזבוהו כן מלכות הזה כי כל חפצם ותאותם הוא שאעמוד לעמם ואעשה כמעשיהם ואז לא יבחו לנגדי בגורותם אך בעבור שאני אסור מנגדם ואברח מאורחותם על כן סבבוני, that is: "The reason why this kingdom (namely, the Christian one) is described by the name of dogs is this: because it is well known that when many dogs pursue a single man, and that man is afraid of them and seeks to flee, they will not leave him but will cling to him; but if he wishes to be freed from them, he must stand boldly before them, and then they will immediately leave him. So too does this kingdom behave; for all their desire and longing is directed toward having me stand among them and act according to their deeds, and then they will not bark against me through their decrees; but because I withdraw from them and flee from their ways, they therefore surround me." Abarbenel likewise gives us this title in his book *Majene jeschúa*, fol. 5, col. 2, in the preface, where he notes that the Promised Land is at one time in the power of the Edomites, that is, the Christians, and at another time in the power of the Ishmaelites, or the Turks, and writes thereupon כֻּלָּם כְּלָבִים אִלְּמִים, that is: "They are all dumb dogs." We are likewise called dogs in the *Séfer hachájim* of Rabbi Chajim ben Bezaleel, in the first part, in the second chapter, §. 6.

Furthermore, in the Talmudic tractate *Megilla fol. 7. col. 2.*, concerning the words of Exod 12:16, **"And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you"** (that you shall assemble together on the same), **"No work shall be done on them, except that which every person must eat, that alone may be done for you"**, the following is taught: לָכֶם לֹא לְנָכְרִים לָכֶם וְלֹא לִכְלָבִים, that is, (it says twice) "for you, and not for the *Nochrim* or foreigners; for you, and not for the dogs, shall the convocation be." In Rabbi Moses bar Nachman's commentary on the Five Books of Moses, at *fol. 50. col. 4.* in the *Parascha Bo*, where the same passage occurs, in place of the word *Nochrim* (foreigners), the word *Gojim* is read, and it stands there as follows: לָכֶם וְלֹא לַגּוֹיִם לָכֶם וְלֹא לִכְלָבִים, that is, "For you, and not for the *Gojim* (or Christians); for you, and not for the dogs." This can also be read in Rabbi Solomon Jarchi's commentary on the aforementioned words of Exod 12:16, in the old Venice edition. However, in the Five Books of Moses printed at Amsterdam, with the three Chaldean translations and the commentary of the aforementioned Rabbi Solomon, there stands only לָכֶם וְלֹא לַגּוֹיִם, that is, "For you, and not for the *Gojim* or Christians," and the words "for you, and not for the dogs" have been omitted out of fear.

Furthermore, in the *Jálkut Schimóni* on the Psalms, *fol. 91. col. 1.* numero* 628*, concerning the words of Ps 4:8, "You gladden my heart at the time when they have much new wine and grain," the following is read:* *אומרים ישראל ומה אומות העולם ע"י שעשו ז' מצות השפעת להם שלה בער"ה אנו שנצטוינו תר"יג מצות עא"כו שחשפיע לנו טובות לפיכך על שלוחן אנו שמחין שנ' נתת שמחה בלבי תו' רבי יהושע בן לוי אמר משל למלך שעשה סעודה והכניס את האורחין והושיבן על פתח פלטין עד שעה שיכנסו והיו רואין כלבים יוצאין ופיהם פטיונים וראשי פטומין וראשי עגלים והתחילו אומרים ומה כלבים אוכלים כל טוב כעודה עצמה מה היא כך האפיקורוסין נמשלו לכלבים שנ' והכלבים עזי נפש והרי הן בשלוה זו ישראל על אחת כמה וכמה: that is, the Israelites say: if You (O God!) have provided the peoples of the world with rest (or prosperity) in this world, because they have observed the seven commandments (which were enjoined upon them to keep), how much more will You shower us, upon whom six hundred and thirteen commandments were enjoined, with good things. Therefore we rejoice on account of their prosperity, as it is said: "You gladden my heart," etc. Rabbi Joshua ben Levi said: the matter is like a king who prepared a banquet and led the wandering people inside and seated them at the door of the palace until the time when they were to enter. There they saw dogs coming out, which had in their mouths quails, and heads of fattened cattle, as well as calves' heads, and they began to say: if the dogs eat nothing but good things, what kind of a banquet must it be? Thus the Epicureans are compared to dogs, as it is said (Isa 56:11): "They are shameless dogs that are never satisfied." Behold, these very ones find themselves in this prosperity; how much more, then, must things go well for the Israelites. This very same passage is also found in the* Medrasch Tillim*,* fol. 6. col. 3.*, though somewhat altered, and there, in place of the words "thus the Epicureans are compared to dogs," the following is read:* *ואומות העולם נמשלו ככלבים, that is, "and the peoples of the world are compared to dogs." In the same manner, it is found in* Schemoth* (or *Schemos*) *rabba*, *fol. 102. col. 4.*, in the ninth *Parascha*, that the godless are compared to dogs.

We can see from this, therefore, that the converted Samuel Friedrich Brenz stated the truth when he reports the following in the fourth chapter of his work *Der abgestreifte jüdische Schlangenbalg*, p. 18 and 19: When a Christian detains a Jew too long, the Jew says, let the *Kelef chole* be, that is, let the dog be sick; and by this he means that one should not detain the Christian any longer but let him go; for the Jew regards the Christian as nothing other than a dog, and it is very common among them to call Christians *Kelobim*, that is, dogs. Likewise credible is what the same author reports shortly before this, on that very same p., when he writes: If the Christian stays a little while in the room (of the Jew), the Jew says: Let the *Kélef* schefen, that is, let the dog sit down. Thus I also have no doubt whatsoever that the converted Dieterich Schwab reported the plain truth in his work *Der jüdische Deckmantel*, in the first part, in the eighth chapter, p. 69, when he states that the Jews sometimes, upon seeing an old Christian walking by, are accustomed to say: See, what a *Tofeler neféla* or *Kélef* he is, that is, what an old scoundrel or dog this one is. He also indicates in the same place that they use these words concerning a wealthy Christian: בַּעֲוֹנוֹת הָרַבִּים *Baavônos horábbim*, God have mercy, what an עוֹשֶׁר *óscher*, that is, what wealth the *Kélef* or dog has. That the Jews are such villains toward Christians is likewise attested by the converted Ernestus Ferdinand Heß, in the first part of his *Judengeissel*, in the fourth chapter, when he addresses them in the following manner: If you (Jews) do not wish to call him (the Christian) by his name, you say: the רָשָׁע *róscho*, that is, the godless villain, or the נְבֵלָה *nefélo*, that is, the scoundrel, or כֶּלֶב *kélef*, the dog, or רוֹצֵחַ *rozéach*, that is, the murderer. In sum, you know a hundred different ways to give us Christians shameful

names. When things go well for us Christians, you say בַּעֲוֹנוֹת הָרַבִּים *baavônos horábbim*, the כְּלָבִים *Kelôfim* have great מַזָּל *massal*, that is, on account of our sins the dogs have great good fortune.

Thirty-fifth, they call us חֲמוֹרִים *Chamórim*, that is, asses; and this is found in the second part of the Prague *Machsor*, *fol.* 39. *col.* 1., in the prayer which begins אִתִּי מִלְּבָנוֹן כַּלָּה *Itti millevanón cálla*, where they pray as follows: יגמול רק עמי חסד ויזכור אהבת נעורים ומהר לפדותי מבין חמורים מצפא ושלוחי אמונים *that is, He (namely God) will show me pure mercy, and will remember the love of youth (that is, the love with which He loved Israel in former times), and will hasten to redeem me from among the asses through wholesome envoys and faithful messengers.* That the Christians are meant by this, however, is plainly to be seen from what follows shortly thereafter, where they continue to pray: חורקת שיניה פריץ חיות נוהם ולבו מכבד כלה לענות בקושי לשעבד עזרה כפך ובעול כבד אולי תחגור ותהיה חית ככלי אובד *that is, The ravenous beast gnashes its teeth and growls; its heart (or mind) causes affliction, to torment the bride (that is, the Jewish people) and to hold her in hard servitude. It torments her with cruelty and with a heavy yoke. But shame shall be brought upon it, and it shall be like a vessel that is ruined and destroyed.*

Through *Periz hachajóth*, or the ravenous beast, Christendom is understood, as will be shown and proven in the immediately following Chapter 17. Likewise, in Abarbanel's commentary on Hos 4, fol. 230, col. 4, all peoples are compared to donkeys, and his words read as follows: הנה האומה הנבחרת מפני התורה האלהית אשר תשמור תזכה לחיי העולם הכא ר"ל שלא תמות נשמתם עם גופם כסוס כפרד ושאר האומות הדומות לחמור אבל כל ישראל יש להם חלק לעולם הבא, that is: Behold, the chosen people will, on account of the divine Law which it observes, be worthy of eternal life, that is, their soul will not die with their body, as happens to the horse, the mule, and the remaining animals, as well as to the remaining peoples who are like donkeys; rather, all Israelites will have a share in eternal life. In the same manner, all *Nóchrim*, that is, foreigners (meaning those who are not Jews), are also called donkeys in the Talmudic tractate *Berachóth* (or *Beróchos*), fol. 25, col. 2.

The Jews must know that they are truly ignorant, coarse asses, seeing as they hold so many irrational and foolish doctrines. Their own Talmudic teachers, as learned as they were, already regarded themselves as asses, as may be read in the tractate *Schábbath, fol. 112. col. 2.*, where it is written as follows: אמר רבי זירא אמר רבא בר זימונא אם ראשונים בני מלאכים אנו בני אנשים ואם ראשונים בני אנשים אנו כחמורים ולא כחמורו של רבי חנינא בן דוסא ושל רבי פנחס בן יאיר אלא כשאר חמורים that is: Rabbi *Sira* says that *Rabba bar Simmúna* said: If the people of former times were children of angels, then we are children of men. But if the people of former times were children of men, then we are like asses, not however like the ass of Rabbi *Channína ben Dosa* or of Rabbi *Pinchas ben Jair* (both of whom were mentioned above in Chapter 8, p. 421 and 422) but rather like the rest of the common asses. Since the Jews themselves confess that they are asses, it is only right to regard them as such, especially given that they pass judgment on matters of religion in so many ways like dumb asses. Indeed, because the Talmudic teachers already regarded themselves as asses in comparison to those who lived before them, since those earlier figures are said to have been far more intelligent than they were, the Jews of today, who consider themselves still far inferior in understanding to what the Talmudic teachers were, must be utterly dumb asses, as they demonstrate more than sufficiently in spiritual matters.

Thirty-sixth, they call us חזירים *Chasírim*, that is, swine, and חזירי יערים *Chasire jearim*, that is, wild swine. The name *Chasirim* is found in the second part of the Prague *Machsor, fol. 56 col. 1*, under the title *Józer lejóm ríschon schel Pésach*, in the prayer that begins: על ה הרי בתר *Al håre béter*, in which supplication is made for the extermination of four kinds of animals, namely bears, leopards, lions, and swine; and in the commentary thereon it is written as follows: הם ד׳ מלכיות דובים זה פרס, נמרים יון, אריות בבל, חזירים אדום that is: These (four kinds of animals) signify the four kingdoms (or monarchies). The bears signify Persia, the leopards Greece, the lions Babylon, but the swine Edom, that is, the Roman Empire, or the Christians. In the great *Jalkut Rubéni*, p. 10 col. 2, in the Parashah *Bereschîth*, the following is also read: דגוף נקרא לבוש אדם וז״ש כי ישראל נקרא אדם על שנפשו ירדה לו מאדם העליון אבל לעכ״ם שבא נפשם מרוח הטומאה נקרא חזיר ואם כן גוף של עכ״ם הוא גוף ונפש של חזיר that is: The body is called the garment of man, and this is what is meant when it is said that an Israelite is called a man, because his soul has descended to him from the supreme Man; but the soul of the idolaters, which derives from the unclean spirit, is called a swine. If this is so, then the body of an idolater is the body and soul of a swine. In this same way Christendom is also called a swine, as will be demonstrated in the next following Chapter 17.

Regarding the name *Chasire jearim*, that is, wild boar, it appears in the large *Tephilla* fol. 42, col. 4, under the title *Sulâth leschabbâth lifné Schevuóth*, in the prayer that begins אלהים באזנינו שמענו *Elohim beosnénu Schamánu*, with these words: גאלתנו בחזק יד מנחש וצרים מארי ודוב ונמר שאר צורירים דכאוני עתה רגלי חזירי יערים כמעט נטיו רגלינו ושופכו אשורים. הלא אתה אלהים זנחתנו לשכחה. יותר מאלף שנים ביגון ואנחה וגו׳ that is: Thou hast delivered us by a strong hand from the serpent and the enemies, from the lion, the bear, and the leopard, as well as from the remaining enemies. Now the feet of the wild boar (that is, of the Christians) trample us. Our feet waver nearly, and our steps slip away. Hast Thou, O God, not cast us off, to forget us, so that we have now been in sorrow and sighing for more than a thousand years, etc.

Thirty-seventh: they call us שקצים *Schekazim* (or *Schekózim*), that is, abominations or monsters; a single one, however, they call שקץ *Schékez*, that is, an abomination before which one ought to feel revulsion. I have heard this from them very often and have rebuked them for it; indeed, I myself have been called *Schékez* by some who did not know me. In particular, however, they call Christian children *Schekazim* or *Schekózim*, that is, abominations or monsters; hence it is written in the old *Nizzachon*, p. 148, as follows: כשטובלים השקצים (ר״ל הילדים) שלהם, that is: when they (meaning the Christians) baptize their Schekazim, that is, their monsters (namely their children) in the impure water, they say: *In Nomine Patris, Filii, & Spiritus Sancti, Amen*, that is, in the name of the Father, the Son, and the Holy Spirit, Amen. We see from this, therefore, that *Samuel Friedrich Brenz* in the fourth chapter of his work *Der abgestreifte Jüdische Schlangenbalg*, p. 18, and *Dieterich Schwab* in his *Jüdischer Deckmantel*, in the first part, in the eighth chapter, p. 66, report the truth: the former notes that the Jews call a Christian boy שקץ *Schékez*, and a girl שקצה *Shikza* (which I myself have heard them say as *Schikzel*); and the latter indicates that they call Christian children *Mamserim*, that is, whorish children, or *Schekózim*, that is, monsters. Likewise, a Jew recently told me how a maidservant of a Christian had thrown a stone at him, and he did not hesitate to call her *Schikza*. Beyond this, the aforementioned *Dieterich Schwab* also writes in the passage cited that they customarily call a manservant or boy who is a Christian and who serves them on their Sabbath *Schabbas Schékez*, and a maidservant *Schabbas Schikza*, that is, a Sabbath monster.

From this we see once again how maliciously and deceitfully Rabbi Salman Zevi, in his Jewish serpent's skin, in the fourth chapter, number 7, claims that only a boy who runs about in the streets and refuses to learn anything, and thus also a Jewish boy, is called by that name, and that Christians, especially in this day and age, are not *Schekózim*. But if only children who refuse to learn are supposed to be called by that name, why then are young children who are being baptized, and who are not yet capable of learning or running about in the streets, called *Schekózim* in the cited passage of the old *Nizzáchon*? Indeed, why do they call grown Christians, who no longer attend schools and otherwise attend to their callings, by that name as well? The true reason, however, why they call us by this name is that they regard us as godless, impure, idolatrous, and wicked people, toward whom, as well as toward whose works, they are supposed to feel revulsion and abhorrence. But since they teach, albeit erroneously, that we are the children of Esau and are called *Edomites* by them, as has been shown above in this chapter, they act in this matter in direct contradiction to the Law of Moses, for it is written in Deut 23:7: "You shall not regard the Edomite as an abomination, for he is your brother." We, however, have far more reason to regard the Jews collectively as an abomination and to feel revulsion toward them, since they are such godless people, as has been described in the preceding chapters. Beyond this, it stands in their Talmud, in the tractate *Pesachim*, fol. 49, col. 2, concerning the *Idiots*, that is, Jews who have studied nothing: שקץ רמש ותועב ונשותיהן שרץ ועל בנותיהן הוא אומר ארור שוכב עם כל בהמה: that is, they are a *Schèkez*, that is, an abomination, and their wives are vermin; and of their daughters it is also said (Deut 27:21): "Cursed be he who lies with any beast." But the majority of Jews are *Idiots* and have not studied, and so they are also, for the most part, to be regarded as abominations for this reason.

Thirty-eighth, they sometimes refer to us in their books with the word אחרים *acherím*, that is, "others," and this occurs when they are reluctant to make explicit mention of Christians. An example of this is found in a small book printed in Amsterdam in the year 439 according to the Jewish reckoning, that is, in the year 1679 according to our reckoning, which is called *Sepher Minhágim*, according to which, *fol.* 10. *col.* 1., the moon is addressed as follows at each new moon: ברוך יוצריך ברוך עוסייך ברוך קוניך ברוך בוראיך כשם שאני מרקד כנגדך ואיני יכול ליגע ביך כך אם ירקדו אחרים כנגדי לא יוכלו ליגע בי וגו': that is, "Blessed be He who formed you, blessed be He who made you, blessed be He who possesses you, blessed be He who created you. Just as I leap toward you and cannot reach you, so when *acherím*, that is, others, leap toward me, they shall not be able to reach me. *&c.*" In this same matter, the word *acherím* is also found in the Amsterdam Talmud in *Maffécheth Sopherím fol.* 14. *col.* 2., at the beginning of the twentieth chapter; but in many prayer books, the phrase כל אויבי *col ojeβái*, that is, "all my enemies," stands in its place, by which Christians are meant, since they regard them as their enemies, as has been demonstrated above in Chapter 15. And in the Talmudic tractate *Sanhédrin*, *fol.* 52. *col.* 2., the following is taught concerning the words of Lev 20:10, "A man (or: one) who commits adultery with another man's wife, who commits adultery with his neighbor's wife, shall surely be put to death": תנו רבנן איש פרט לקטן : אשר ינאף את אשת איש פרט לאשת קטון אשת רעהו פרט לאשת אחרים : that is, "Our rabbis teach: (by the word) 'a man,' the minor is excluded; (and by the words) 'who commits adultery with another man's wife,' the wife of a minor is excluded; (by the words) 'with his neighbor's wife,' the wife of the *acherím*, that is, of the others, is excluded." Who, however, is to be understood by *acherím* or "the others" is indicated by Rabbi Solomon Jarchi in his commentary thereon, when he explains it by the word *Gojim*, that

is, Gentiles or Christians; and the aforementioned Talmudic words convey the meaning that a Jew who lies with a Christian woman is not guilty of a capital offense and that this is not to be regarded as adultery, since Christians have no marriage, as is taught in Rabbi Solomon's commentary and in the Tosephoth thereon, a matter which has already been treated above on p. 432.

In addition to the above, they also commonly call a Christian הָמָן צוֹרֵר יְהוּדִים *Haman Zōrer Jehūdim*, that is, Haman the enemy of the Jews, as I myself have heard from them. Therefore the converted *Dieterich Schwab* writes in his *Jüdischer Deckmantel*, in the 8th chapter of the first part, p. 67, as follows: They also call a Christian, when they know that he is not well-disposed toward them, or is their enemy, רָשָׁע *rōsche*, that is, a villain (or godless person), and curse him with these words: A פְּגִירָה *pegira*, that is, a pestilence, would be quite יָפָה *jōfa*, that is, fitting or beautiful upon him; they also call him Haman, meaning thereby that the Christian ought to be hanged like Haman. *Samuel Friedrich Brenz* likewise points out the following on this matter in his *Jüdischer abgestreiffter Schlangenbalg*, in the third chapter, p. 12: If the magistrate does not accept the gift (which is offered to him) from the Jew, the Jew says, may חֹלִי הַנֹּפֶל *Chóli hannōfel*, that is, the severe (or falling) sickness, strike you down; or he wishes upon him that he be הָרוּג *hōrug*, that is, murdered; or he also says, רָשָׁע צוֹרֵר יְהוּדִים *Rōsche Zōrer Jehūdim*, that is, a godless oppressor of the Jews, and wishes that he should be hanged like Haman (of which one may read in Esth 7), and the Jews make very frequent use of this word, calling Christians Haman.

These words of *Samuel Friedrich Brentzen*, insofar as they concern the name Haman, are confirmed in the book *Emek hammélech, fol.* 36. *col.* 1, in the 62nd chapter, under the title *Schāar ōlam hattōhu*, where, under the name of the chief devil *Sammaël* (which is also applied to Christendom, as will be seen in the immediately following 17th chapter), all Christians are called Haman, and the words there read as follows: יוֹסֵף עוֹלֶה קִנְאָה לְדַבֵּא עַל מָשִׁיחַ בֶּן יוֹסֵף הוּא יוֹסֵף בְּעַצְמוֹ כְּמוֹ אִישׁ צֶמַח שְׁמוֹ הוּא דָוִד בְּעַצְמוֹ וְיעוֹרֵר קִנְאַת יְיָ׳ צְבָאוֹת בְּלִבּוֹ עַל אִישׁ צַר וְאוֹיֵב הָמָן הָרָע הַזֶּה הוּא סַמָּאֵל הָרָשָׁע נָחָשׁ בָּרִיחַ עִם נוּקְבָא בִּישָׁא דִילֵהּ חִוִּיָא חַוּתָא הַחוֹפֶף וּמְכַסֶּה בְּעָרְלָתָם עַל בְּרִית קֹדֶשׁ בְּכֹחַ וְשִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ תַּחַת עֶבֶד כִּי יִמְלֹךְ וְזֶה סוֹד זְכוֹר יְיָ׳ לִבְנֵי אֱדוֹם אֶת יוֹם יְרוּשָׁלַיִם הָאוֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ וגו׳ that is: The name יוֹסֵף *Joseph* amounts (in numerical value) to קִנְאָה *Kinah* (which means zeal, namely 156), so as to point thereby to the Messiah the son of Joseph, who is Joseph himself, just as the man who is called *Zemach* (that is, Branch), of whom mention is made in Zech 6:12, is David himself. He will arouse in his heart the zeal of the LORD of Hosts against the adversarial and hostile man, the evil Haman, who is the godless Sammaël, the crooked serpent, and against his evil wife, the godless *Lilith* (or *Lilis*), who conceal and cover the holy covenant with their foreskin, according to the mystery of the words of Prov 30:23: "And a maidservant, when she becomes heir to her mistress" (as also the words of v. 22): "A servant, when he becomes king." And this is the mystery of that which is written in Ps 137:7: "LORD, remember against the children of Edom the day of Jerusalem, those who said: Lay it bare, lay it bare (namely the city of Jerusalem) to its very foundation." The meaning of these words consists in this: that the Messiah the son of Joseph, who is to be the first Messiah, will, out of a divine zeal against the Edomites, that is, the Christians, who have done them every manner of harm and have persecuted them like Haman, wage a mighty war, concerning which war a more detailed account is to be found in the 14th chapter of the second part.

In particular, the high Christian potentates, such as emperors and kings, are reviled and despised by the malicious Jews, and are called by them:

First, מים זדונים *Májim Sedónim*, that is, "proud waters," as is found in the *Selichôth* (or *Selichos*) printed at Prague, *fol.* 11, *col.* 2, in the prayer which begins *Jisraèl ammechá techinna órechim*, under the title *Le jóm schéni*, where they pray as follows: חסדך יקדמנו אלהי עליונים ותחתונים טרם ישטפנו המים הזדונים, that is: "Let Thy mercy, O Thou God of those above and those below, come before us, before the proud waters overwhelm us." These words are expounded in the commentary thereon as follows: קדם ישטפונו מלכי האומות דמשילו לגלי ימא ההולכים בזדון ובכעס, that is: "Before the kings of the nations overwhelm us, who are compared to the waves of the sea, going about in pride and anger." And this accords with what is written in *Bammidbar rabba*, *fol.* 173, *col.* 2, in the second *Parascha*, concerning the words of Song 8:7, "Many waters cannot quench love, neither can the floods overflow it," where one reads: אין מים רבים אלא עכ"ום שנ' הוי המון עמים רבים וגו' ונהרות לא ישטפוה אלו הם המלכים והשרים שלהם, that is: "The many waters signify nothing other than the idolaters, as it is said (Isa 17:12): 'Woe to the multitude of many peoples!' *&c.* (And the words:) 'neither can the floods overflow it' signify their kings and princes."

Second, they are called מלכי עולה *Málke ávla*, that is, kings of perversity (or unrighteousness), and this appears in the aforementioned *Selichôth*, *fol.* 56. *col.* 2., in a prayer that begins איך אכל לצאת *Ech úchal lavó adécha*, where the words read as follows: איך טורפה מלכות עט דל עולם סגולה וארכה מלוכה למלכי עולה והמה יושבים לבטח וגילה ואני בתוך הגולה וגו' איך מחצני אלהי ומכאובי לא חבש ומעיל תפארתי לבגי אדום הולבש והמה נופת אוכלים וחלב ודבש ואני בעשב כעשב איבש: That is: How has the royal government been torn away from the realm of the people of the inheritance, and the rule of the kings of perversity endures so long, and they dwell in security and in joy; but I am in the midst of the *exilio*, or misery; *&c.* How has my God wounded me, and not bound up my pain: the children of *Edom* (that is, the Christians) are clothed with the mantle of my glory (that is, they hold the dominion which the Israelites possessed and which rightfully belonged to them). They eat honeycomb, milk, and honey, but I wither like grass.

In the booklet *Othiôth* (or *Otios*) *Rabbi Akkiva*, at *fol.* 9, *column.* 2. 3., the high rulers of Christendom are compared to wild beasts, and the following is written there: העולם הזה נמשל כלילה ומלכי אומות העולם משולים כחיות שהם רומשים ביער בתוך הלילה. וכיון שעלה עמוד השחר חוזרים כשם שכל החיות חוזרות ליערם ולמקומם כך כל מלכי הארץ וחזני תבל כיון שבא עליהם ע"הב ומלכות משיח חוזרים ליערם ולמקומם ויורדין מגדולתם ושבים אל עפרם ואינן באין לעולם הבא : שנ' והיה ה' למלך על כל הארץ: that is, This world is compared to the night, but the kings of the nations of the world are like wild beasts, which roam about in the forest in the middle of the night; but as soon as the dawn breaks, they go back again, just as all wild beasts return to their forest and to their place. So it is with all the kings of the earth and the princes of the world: when the world to come and the kingdom of the Messiah comes upon them, they go back into their forest and into their place, and lose their glory, and are turned to dust again; nor do they enter into eternal life, as it is said (Zech 14:9): And the Lord shall be King over all the earth.

In the book *Zerôr hammôr*, at *fol.* 125, *col.* 2, in the *Parascha Pinchas*, Christian kings are called goats, and there, concerning the word "he-goat" which is mentioned in Num 29:16, 19, 22, 25, *&c.*, it is written that these same goats signify the kingdoms (or monarchies), and the following passage continues: וכן רמז חעיר לעשו מלך אדום שהוא איש שעיר ושעירים ירקדו שם והם עתידים להיות נעקרים מהעולם לפי

שבאו מכח נחש הקדמוני אשר כתב בו על גחונך תלך : that is, thus the goat also carries a meaning referring to *Esau*, the *Edomite* (that is, Christian) king, who is an *Isch saïr*, that is, a devil-man (just as in Isa 13:21 the word *Seïrim* means devils, where it is said:) "And the devils shall leap (or spring, as it is rendered in the Judeo-German Hebrew translation) there." These same (kings), however, will in the future be rooted out from the world, because they derive from the power of the ancient serpent, of which (Gen 3:14) it is written: "Upon thy belly shalt thou go." The Emperor *Constantine the Great* is called, in the book *Májene jeschúa*, *fol.* 73, *col.* 4, in the eleventh *Májan*, in the fifth *Tamar*, רשע *raschú* or *roscho*, that is, a godless man; in the same manner the Emperor *Henry* the Third is also named in the old *Nizzáchon*, p. 41. In the Prague *Machsor*, however, in the first part, *fol.* 132, *col.* 1, in the prayer which begins: אלה אזכרה ונפשי וגו׳ *Elle eskerá, venáfschi &c.*, a certain Roman emperor is called בליעל עובד אלילים *Beliáal óved Elilím*, that is, an idolatrous scoundrel, and in *col.* 2 he is called בליעל *Beliáal*, that is, a scoundrel, three more times.

Since high potentates are mentioned here, we also want to take the occasion to examine what is supposed to be the reason that the Jews currently have no government and are subject to Christians and other peoples. On this matter it is written in the book *Avodáth* (or *Avódas*) *hakkódesch*, in the Third Part, which is called *Chélek hattachlith* (or *hattáchlis*), *cap. 1. fol. 57. col. 3.*, on the words of Prov 30:21-23: "For three things the earth is disquieted, and for four which it cannot bear: a servant when he reigneth, and a fool when he is filled with meat; a hateful woman when she is married, and a handmaid that is heir to her mistress"; thus written: ורמז על כח האומות הידוע כי בזמן שישראל עושין רצון אביהם שבשמים הם המלכים בארץ והכח ההוא לפניהם כעבד ואז כל האומות נכנעים אליהם כי כן היתה הכוונה בבריאה וזהו הם מלכים למעלה ולמטה וכשאין עושין רצון אביהם הנה הם נופלים ומשתעבדים לפני הכח ההוא והאומות הבאות מכחו שולטות בהם ונוטל חוסן השיפע הראוי לבא אליהם הרי הוא מלך והוא הנבל כי ישבע לחם והוא ותתו הידועה שמשעבדת הדרג׳ ראוי לכא אליהם הרי הוא מלך והוא הנבל כי ישבע לחם והוא ותתו הידועה שחיתה שפחה ועתה היא השפחה שיורשת גברתה. That is: hereby is indicated the well-known power of the nations (namely the spirits ruling over them, of which more will be treated in detail below in the 18th chapter of this first part): for when the Israelites do the will of their Father in heaven, they are the kings upon the earth, and that same power (of the nations) is before them like a servant; at that time all peoples are likewise subjected to them, inasmuch as this was the purpose of creation (that all peoples were to be subordinate to the Israelites), and they rule above (over the spirits) and below (over all men). But when they do not do the will of their Father, then they fall and are subjected to that same power, and those peoples who derive from that power rule over them, and that power takes away the influence which ought rightly to have come upon them: and behold, that same power rules and is the fool when it is filled with bread; its well-known wife, however, who was hated, is married, and she is the handmaid who becomes heir to her mistress. (Namely, this fool is to be understood as the chief devil Sammael, who in the book *Emek hammelech fol.* 130 *col.* 2, in the 11th chapter, under the title *Schâar réscha disêr anpin*, is called כסיל *Keßil*, that is, a fool.)

In the book *Maarécheth haëlahúth*, however, at *fol.* 134 on the second side, the subject treated is the impurity which the chief devil *Sammaël* is said to have caused to fall upon Eve when he is supposed to have lain with her, and after which the following is read: מהזהמא ההיא יעלו האומות לגדולה כי השרים הממונים עליהם מתפרנסים ממנה : ובהיות מעלה לאומות מצד הזהמא אז יהודים ישראל משועבדים תחתיהם ושולחן עם אמם מארץ מולדתם לתחת יד האומות : (That is: from that same impurity the nations rise to glory, for the princes who are set over them are nourished by it. Now when the nations are exalted by reason of

the impurity, then the Israelites are humbled on account of their transgressions and their impurity, and are driven together with their mother out of their fatherland into the power of the nations.)

To conclude this chapter, we will now also consider how those who have left the Jewish religion and adopted the Christian faith are called by the Jews in particular. It is to be known that they call such persons, in the first place, משומדים *Meschummadim* (or *Meschummódim*), that is, "the destroyed," and a single individual משומד *Meschúmmad*, that is, "a destroyed one." An account of the origin of this word has been given above on pages 134 and 537, at the beginning of the twelfth chapter. In the book *Bëer haggôla*, fol. 44 col. 2, the following is written on this subject: המשומד הוא שעוזב את אלהיו ועובד אלהי נכר ולשון משומד הוא בא על מי שהיה תחלה עובד הש"י ואחר כך נשתמד וזה לשון משומד שהיה מתחלה בנוי ואחר כך נשתמד לעבודת אלילים : that is, a *Meschúmmad* is one who forsakes his God and serves a foreign god, and the name *Meschúmmad* is given to one who initially served the blessed God but afterward fell away; and thus the word *Meschúmmad* signifies one who was initially built up (in the Jewish religion) but afterward fell away (or was destroyed or ruined). Rabbi *Elias*, however, teaches in his *Tischbi*, fol. 92 col. 1, under the root word *Schamád*, that the word *Meschúmmad* derives from *Schemád*, that is, from persecution, and expresses himself on this matter as follows: הלשון נגזר מן להשמיד להרוג ולאבד : ומזה אנחנו קורין ליהודי הממיר דתו משומד לפי שמהם המומרים התחילו בשעת השמד וקראו להן משומדים רוצה לומר בשעת השמד ואף עתה שהם ממירים הדת ברצונם נשאר להם זה השמד that is: this word is derived from (what is written in Esth 7:4) *lehaschmid*, that is, to destroy; *leharóg*, to kill; and *uleabbéd*, and to bring to ruin. Therefore we call a Jew who changes his faith a *Meschúmmad* (that is, a destroyed one, from the preceding word *haschmid*, which means to destroy), because properly speaking the apostates began during the time of the *Schemád*, that is, persecution (or destruction). They (the apostates) were called *Meschummadim* (or *Meschummódim*), which means as much as: they changed (their religion) during the time of the *Schemád* or persecution (by which it is indicated that they came to be called *Meschummadim* from *Schemád*, that is, from persecution or destruction). Now, even when they change their religion voluntarily, this name remains with them. These are the words of Rabbi *Elias*. In the little book called *Sepher amaná*, however, which was written by a converted Jew, the matter is explained differently and better, when in the ninth chapter, p. 115, the following is written: הרי דבר זה מונע וגורם שאין היהודים מאמינים במשיח הנשלח לפי שהיהודים קוראים לאותו איש או אשה המאמינים במשיח ומקבלין עליהם בריתו ותורתו משומד או משומדת כלומר אין לאותו איש חלק בעולם הבא ואין לנשמתו כפרה לעולם ועד וגו׳ that is: behold, this hinders and causes it that the Jews do not believe in the sent Messiah, because the Jews call that man, or that woman, who believes in the Messiah and accepts his covenant and his law, (the man) a *Meschúmmad*, and (the woman) a *Meschummédeth* (or *Meschummédes*), as if they wished to say that such a person has no share in eternal life, and his soul has no atonement in all eternity, etc.

That converted Jews are called *Meschummadim* is confirmed in the old *Nizzáchon*, p. 4, on the words of Gen 1:1, "In the beginning God (*Elohim*) created," where the following is read: אם יאמרו המשומדים ר"ל היהודים הנטבלים למה כתוב אלהים לשון רבים היה לו לכתוב אלוה לשון יחיד ׳אלא וודאי שנים הם אב ובן וגו that is: When the *Meschummadim*, that is, the baptized Jews, ask why *Elohim* is written, which is the *pluralis numeri*, or plural number, whereas *Eloah* ought to have been written, which is the *singularis numerus*, or singular number, the answer is that there are certainly two: the Father and the Son, etc. The name *Meschúmmad* is also found in Rabbi Lipmann's *Sépher Nizzáchon*, no. 346, p. 191, where he writes of a convert as follows: בתוך כך בא עלינו האפיקורוס פסח המשומד הנקרא

פיטר הדרש עלינו שקרים: ולא שת אל לבו שאחריתו עדי אובד: that is: In the meantime there came against us the limping Epicurean, the *Meschúmmad* named Peter, and brought forth lies against us; but he did not take it to heart that his end would lead to ruin, that is, that he would go to hell and be damned. Likewise, in Abarbanel's commentary on Isa, fol. 54, col. 1, and in his book *Maschmía jeschúa*, fol. 18, col. 4, as well as in the little book *Schevet Jehúda*, fol. 45, col. 1, and fol. 77, col. 1, a convert is called a *Meschúmmad*. Rabbi Saadias, however, teaches in his *Sépher haëmunóth vehadeóth* (or *haëmúnos vehadéos*), fol. 29, col. 2, that even a person who in a single commandment consistently and deliberately disagrees with others is to be called a *Meschúmmad*, when he states: המר הוא מי ששם לעצמו חוק לחלוק על מצוה אחת תמיד וקדמתינו קוראים אותו משומד (that is: A rebellious person is one who has made it his practice, or his rule, to be continually at odds with a single commandment; but our elders call such a person a *Meschúmmad*). The word *Meschúmmad* therefore signifies not only one who has entirely abandoned the Jewish religion and adopted another, but also one who is still a Jew yet acts contrary to the Jewish faith in one or more respects, as will be seen in what immediately follows.

Second, they call such persons מומרים *Mumárim*, that is, "Changed Ones," who have changed in their religion and faith and have fallen away from the faith; a single individual, however, is called מומר *Múmar*, that is, "a Changed One." For this reason, the converted *Samuel Friedrich Brenz* is called a *Múmar* more than a hundred times by the wicked scoundrel *Rabbi Salman Zevi* in his Jewish Theriac. This word, however, signifies in the Jewish books not only one who has entirely abandoned the Jewish faith and adopted another, but also one who is still a Jew yet acts contrary to the Jewish law in certain matters. Hence it is written in the Talmudic tractate *Horajóth* (or *Horajos*), *fol.* 11, *col.* 1, as follows: איזהו מומר אכל נבילות וטרפות שקצים ורמשים ושתה יין נסך. רבי יהודה אומר אף לובש כלאים וגו' (that is: Who is a *Mumar*? One who has eaten of animals that died on their own, and of torn animals, of abominations, and of creeping things, and has drunk libation wine, or pagan wine. *Rabbi Jehuda* says that one who puts on a garment of linen and wool is also a *Múmar*.) Likewise, in the Talmudic tractate *Avóda sára*, *fol.* 26, *col.* 2, in the *Tosephóth*, a *Meschúmmad* is described in such a manner that it is evident from this that both words carry the same meaning. Concerning the word *Múmar*, however, more may be read in the Talmudic tractate *Chóllin*, *fol.* 4, *col.* 2, and *fol.* 5, *col.* 1.

Third, they are called מלשינים *Malschinim*, that is, slanderers, and the Jews have a special prayer called ברכת המינים *Bircháth* (or *Birchas*) *hamminim*, that is, the prayer against the heretics, which is directed against apostate Jews as well as all Christians, and which begins as follows: ולמלשינים אל תהי תקוה וכל המינים כרגע יאבדו וגו׳ that is, And the *Malschinim*, that is, slanderers, shall have no hope (of salvation), and all *Minim*, that is, heretics (in place of which some copies have זדים *Sédim*, that is, the arrogant) must perish in an instant, etc. In the old prayer books, however, the word *Meschummadim* is read in place of *Malschinim*, as will be reported in greater detail below in the second chapter of the second part; and the converts are called *Malschinim*, that is, slanderers, for this reason: that they are generally accustomed to revealing the secrets and wicked deeds of the Jews.

As for the names *Minim*, that is, heretics, *Copherim*, that is, deniers, and *Epicurúsim*, that is, Epicureans, mention of which was made in the preceding section, these are applied to all Christians, whether they were born and raised in the Christian religion or converted to it. Converts are also

otherwise called *Móferim*, that is, traitors, though a single individual is called *Mófer*. But let this suffice on this subject.

Chapter XVII.

In which it is shown how the Jews are accustomed to designating the whole of Christendom.

Just as the Jews give Christians various names, as was indicated in the preceding chapter, so too is Christendom called by them in various ways, and they name it: first, מלכות רומי *Malchûth* (or *Málchus*) *Rómi*, that is, the Roman Empire, or simply רומי *Romi*, that is, Rome. The name *Malchûth Rómi* is found in Rabbi David Kimchi's commentary on the words of Joel 3:19, **Egypt shall be desolate, and Edom a desolate wilderness**, with these words: זכר מצרים ואדום מצרים בעבור הישמעאלים ואדום בעבור מלכות רומי ואלה שתי האומות הנה הגבורת זה ימים רבים ותהייה עד עת הגאולה היא חיותא רביעאה כמראות דניאל וזכר מצרים בעבור ישמעאלים כי אשת ישמעאל היתה מצרית שנ' ותקח לו אמו אשה מארץ מצרים וכן אמנו הגר המצרית לפיכך יחס האומה הזאת למצרים. וזכר אדום בעבור מלכות רומי וגו' ואמר זה בעבור כי מלכות רומי רובם אדומים ואף על פי שנתערבו בהם עמים רבים כמו שנתערבו שנתערבו גם כן במלכות ישמעאלים נקראים על העיקר (that is, he, the prophet) makes mention of Egypt and *Edom*; and he mentions Egypt on account of the Ishmaelites (that is, the Turks), and *Edom* on account of the Roman Empire: and behold, the two peoples (namely the Christians and the Turks) have now held the upper hand for a long time, and will retain it until the time of redemption. They are also the fourth beast in the vision of *Daniel* (of which mention is made in Dan 7:7). He mentions Egypt on account of the Ishmaelites, for Ishmael's wife was of Egyptian origin, as is said in Gen 21:21: "And his mother took him a wife out of the land of Egypt." Likewise, his mother Hagar was from Egypt (as may be read in Gen 16:3); for this reason he attributed this people to the land of Egypt. He also makes mention of *Edom* on account of the Roman Empire, etc., and says this because the majority of the Roman Empire are Edomites, even though many peoples have been mingled among them, just as many have also been mingled into the Ishmaelite Empire, yet they are nonetheless called by that name according to the greater part. These are the words of Rabbi David Kimchi. We thus see here clearly that the Roman Empire is called *Edom*. Since *Edom* signifies all of Christendom, as is to be found in what immediately follows, it necessarily follows that by the Roman Empire all of Christendom is to be understood: as indeed all Christians are called Romans by the Jews, as was indicated in the preceding Chapter 16, at pages 632 and 633, under the second name they give to Christians.

Concerning the name *Romi*, which signifies the city of Rome, it is sometimes taken to mean the entire Roman Empire, indeed the whole of Christendom, in which sense it is found in the book *Maschmia jeschua fol. 13. col. 2.*, where *Abarbenel* writes that those from Egypt, Assyria, and all lands toward the east will convert to GOD, but the Edomites (that is, the Christians), who are the Jews' worst enemies, will not be deemed so worthy, and it follows thereupon: וכבר ראה זה דניאל במראה הראשונה: בדברו על החיה הרביעית היא רומי שנ' חזה הוית מן קל מליא רברביא די קרנא ממללא חזה הוית עד די קטילת חיותא והובד גשמה ויהיבת ליקידת אשא : that is, Daniel had already seen this in the first vision, when he speaks (*cap.* 7:11) of the fourth beast, namely Rome (that is, the Roman Empire): I beheld, because of the great words which the horn spoke; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. The aforementioned *Abarbenel* also writes thus in

his commentary on *Isa* 35, *fol.* 54. *col.* 3.: לכל מסכימים מסכימים אל האמת מכל צד שרומי היא ארץ אדום : מפאת ירושת הארץ ההיא לזרע עשו אשר מלכו בה that is, (Our Rabbis) of blessed memory agree with one another on all sides in this truth, that Rome signifies the Edomite land (namely, Christendom), because the descendants of Esau inherited it and have ruled therein. In the book *Zéda ledérech*, it is likewise taught at *fol.* 17. *col.* 4. in the Parascha *Toledoth*: עשו היה נמשל לחזיר שנ' יכרסמנה חזיר מיער כו' וא"ת מנא ליה דיכרסמנה חזיר מיער נאמר על עשו ולא על אומה אחרת וי"ל לפי שהעי"ן של מיער היא תלויה והוא ונשאר ר"מי ור"מי היא מלכות עשו כרכתיב משמני הארץ מושבך : that is, Esau was compared to a swine, as it is said in Ps 80:14: A wild boar out of the wood shall root it up, etc. And if you wish to ask, from where does he derive this, that the words "A wild boar out of the wood shall root it up" are said of Esau (that is, the Christians) and not of another people? I answer: because the letter Ayin in the word מיער *mijaar* is suspended above, and רמי *Romi*, that is, Rome, remains. Rome, however, is the Empire of Esau, as it is written (Gen 27:39): Thy dwelling shall be of the fatness of the earth.

Because the Jews understand by the word Rome all of Christendom, they also call their present *Exilium* or misery גלות רומי *Galúth Romi* (or *Gólus*) *Romi*, that is, the Roman misery. For this reason it is written in the book *Sévach Pésach fol.* 59. *col.* 2. as follows: : על גלות אדום הארוך הזה אמר עד דחה דחיתני לנפול ר"ל לא היתה לי דחייה קרובה לנפילה ולכלה המוחלטת כי אם בגלות רומי : that is, Concerning this long-enduring Edomite misery, (King David, Ps 118:13) said: You have thrust me hard so that I should fall, that is, no thrust closer to falling and to complete ruin has befallen me than in the *Galúth Rómi*, that is, in the Roman misery. On this matter one may also consult Abarbanel's commentary on Obadiah, *fol.* 256. *col.* 1.

Since it was mentioned shortly before that the city of Rome is called *Romi* by the Jews in the Hebrew language, I must here provide some account of this and other names given to it in the Jewish books. The name רומי *Romi*, for which רומא *Roma* is also found, is read in many places, as is clearly to be seen from what follows. As to why Rome was so named, it is written in the cited passage from *Schir haschirim rábba fol.* 254. *col.* 2. in the *Commentario Mattenáth* (or *Máttenas*) *Kehúnna* as follows: היו קורין אותן שני צריפין חמי בבלון על שם שלום שלהם קיים על די בלילת מי : that is, Those two huts were called *Róma Babylon Rom* (from רום *Rum*, which signifies a height, and בלל *Balal*, that is, to mix), because their *Rum* or height was made lasting (or durable) through *belilath* (or *belilas*) *Mophrat*, that is, through the mixing of the waters of the Euphrates with other water, and did not again, as before, collapse into a heap; of which mixing more will follow.

Furthermore, it is also called בצרה *Bozra*, which was the name of the capital city in the land of *Edom*, as can be seen in Isa 34:6 and in *Aben Ezra's* commentary thereon, and in Amos 1:12, as well as in Rabbi David *Kimchi's* commentary on Isa 63:1. That it is called by this name, however, is to be seen in *Abarbanel's* commentary on *Isaiah*, *fol.* 90, *col.* 3, on the words of *cap.* 63:1, **"Who is this that comes from Edom, with sprinkled (or moistened) garments from Bozra?"**, where he writes on this passage as follows: בעבור שייעד הנביא הגאולה העתידה כמו שזכר נא להודיע שקודם זה כולו שזכר יהיה חרבן אדום כנזכר והוא כמו שזכרתי למעלה מלכות הנצרים בעלי דת ישו ועל זה נשא הנביא משלו כאלו ראה גבור חיל בא מאדום ושאל הנביא מי הוא זה ואיזה הוא הבא מאדום חמוץ בגדים כלומר שנגדין אדומים בדם ההרג שעשה בבצרה שהיא רומי ראש מלכות אדום : that is, **"Since the prophet has promised the future redemption, as has been stated, he now comes to make known that before all of this of which he has spoken, the desolation of Edom must necessarily precede it, that is, as I have reported above, the kingdom**

of the Christians, who are devoted to the religion of Jesus. For this reason the prophet begins his discourse as though he had seen a valiant hero coming from Edom, and asks: who is this that comes from Edom, sprinkled upon his garments? that is, whose garments are red with the blood of the many slain who were killed in Bozra, that is, in Rome, the capital city of the Edomite kingdom." The same author also writes in his aforementioned commentary on *Isaiah*, *fol.* 53, *col.* 1, on *cap.* 34:6: בצרה היא הכרך הגדול שברומי : that is, **"Bozra is the great city of Rome, or the great city which is in the Roman Empire, for Romi sometimes signifies the Roman Empire."** And in his commentary on *Jeremiah* he teaches at *fol.* 147, *col.* 3, on the words of *cap.* 49:13, **"Bozra shall become a desolation, a reproach, a waste, and a curse,"** in the following manner: בצרה הנזכרת כאן היא רומה . כמו שתרגם יונתן כי בארץ אדום לא היתה עיר שנקרא בצרה אלא במואב כמו שנזכור למעלה ועל קריות . ועל בצרה על כל ערי ארץ מואב אבל בארץ אדום לא היתה בצרה אלא רומי שנקראת כן בדברי ישעיה בפרשת קרבו גוים לשמוע ומדברי ירמיהו כאן וזה להיותה עיר בצורה ומזולת בשמים וגו׳ : that is, **(The city) Bozra of which mention is made here is Rome, as Jonathan has interpreted it in his Chaldean translation, for in the land of Edom** there was no city called Bozra, but rather in the land of Moab, as the prophet (*Jeremiah*) said above (in *cap.* 48:24): Kerioth, Bozra, and over all the cities of the land of Moab. But in the land of Edom there was no Bozra except Rome, which is called by this name in the words of *Isaiah*, in the Parashah "Come near, ye nations, to hear" (that is, Isa 34:1, 6) and here in the words of *Jeremiah* in this manner, and indeed for the reason that it is a עיר בצורה *Ir bezúra*, that is, a fortified city, and rules over the nations. Precisely the same is also to be found in his book *Maschmia jeschúa*, *fol.* 17, *col.* 4, and *fol.* 32, *col.* 4, and *fol.* 59, *col.* 1.

However, Rabbi David Kimchi does not agree with Abarbanel, who teaches that there was no city in Edom called Bozra; for in *Pocokii Notis miscellaneis*, at page 335, one reads that in the handwritten copy of Rabbi David Kimchi's commentary on Isa 36:1, the following is written: בצרה היתה עיר גדולה לאדום לפיכך כנה רומי בשם בצרה *that is, Bozra was a great city in Edom; therefore he (namely the prophet) called Rome by the name Bozra.* Likewise, at page 327 in the aforementioned *Notis*, one can see that in the said handwritten commentary of Kimchi on Isa 34:1, the following is read: פרשה זו עתידה היא על חרבן רומי ואחר כן זכר תשועת ישראל עד ויהי בארבע עשרה שנה וקרא אותה בצרה כמו שהיתה בצרה עיר גדולה בארץ ארום ומלכות רומי רובם אדומים המחזיקים דת הנצרי *that is, this Parashah will yet come to pass in the future (or be fulfilled), and it treats of the destruction of the city of Rome. After this, he (namely the prophet) makes mention of the redemption of Israel up to (the words of chap. 36:1) "And it came to pass in the fourteenth year." He called that city (Rome) Bozra, just as Bozra was a great city in the land of Edom. Moreover, the Roman Empire consists for the most part of Edomites, who have adopted the religion of the Nazarene (that is, of Christ).*

Furthermore, it is called כרך גדול שברומי *Kerách gadól scheberómi*, that is, the great city which is in the Roman Empire, as can be seen in Abarbanel's commentary on Isa 63:6, fol. 90, col. 4, where he writes as follows: רבי ישמעאל אומר שלוש מלחמות של מהומה עתידין בני ישמעאל לעשות באחרית הימים שנ׳ כי מפני חרבות נדדו אחת בשדה שנ׳ מפני חרב נטושה ואחת בים שנ׳ ומפני קשת דרוכה ואחת בברך גדול שברומי שהיא כבדה משניהם שנ׳ ומפני כובד מלחמה ומשם יצמח בן דוד *that is, Rabbi Ishmael says: the children of Ishmael will wage three tumultuous wars in the last days, as it is said (Isa 21:15): For they flee from the sword. The first will be on land, as it is said (ibid.): Before the drawn sword.*

The sword. The second will be on the sea, as is also said there: “Before the drawn bow.” The third, however, will be in *Kerách gadól scheberómi*, that is, in the great city which is in the Roman Empire, as is likewise said there: “And before the heavy war”; and from there (namely from Rome) the Messiah, the Son of David, will come forth. She is also called by this name in the Talmudic tractate *Pesachím*, fol. 118, col. 2. And in Rabbi *Bechai*’s commentary on the Five Books of Moses, fol. 76, col. 2, in the Parashah *Bo el Paróh*, one reads: רבי אבא בר כהנא אומר חשך ואפלה שמשו במצרים אבל תהו ובהו לא שמשו בעולם הזה ועתידים לשמש בכרך גדול שברומי שנ’ ונטה עליה קו תהו ואבני בהו : that is, Rabbi *Abba bar Cáhana* says: Darkness and gloom served in Egypt, but waste and desolation have not served in this world; yet they will serve in *Kerách gadól scheberómi*, that is, in the great city which is in the Roman Empire, as is said (Isa 34:11): “For He will stretch over it the line of waste and the plumb line of desolation.” So too it stands in *Abarbanel*’s book *Maschmia jeschúa*, fol. 17, col. 3, where something is said concerning the great bloodshed that will occur at the time of the Messiah, and it continues: הכר שזה לא בלבד יהיה במקום המלחמה אבל גם בבצרה שהיא כרך הגדול שברומי יהיה כן : that is, (the prophet) also declares that this will be not only in the place of war, but also in *Bozra*, which is the great city of the Roman Empire. In the aforementioned *Abarbanel*’s commentary on the prophet Ezekiel, fol. 202, col. 1, she is also called הכרך הגדול שבאדום, that is, the great city which is in *Edom*, and the words there read as follows: הר שעיר הוא הכרך הגדול שבאדום הנקרא רומי, that is, Mount *Seïr* is the great city in *Edom* which is called *Rome*. In *Echa rábba* she is furthermore called, at fol. 303, col. 4, כרך גדול של צור, *Kerách gadól schel zor*, that is, the great city *Zor*.

Furthermore, it is called כרכא רבא דעשו *Kerákka rábba de-Esau*, that is, the great city of *Esau*; for this reason Rabbi *Solomon Jarchi* interprets the words of Obad 1:21, “the mountain of Esau,” by means of כרכא רבא דעשו *Kerákka rábba de-Esau*, that is, the great city of *Esau*, as it indeed stands in *Jonathan*’s Chaldean translation and is repeated in Rabbi *David Kimchi*’s commentary.

It is also called מצריאל *Mágdiel*, which word is read in Gen 36:43, where it is written: “The chief Magdiel, the chief Iram,” concerning which Rabbi *Solomon Jarchi* reports in his commentary: זה רומי, that is, this is *Rome*. Rabbi *Moses bar Nachman* likewise agrees with this in his commentary on the Five Books of Moses, where at fol. 32, col. 1, at the end of the Parashah *Vajischlach*, he expresses himself as follows: מגדאל ורומי שנ’ אלוף מגדאל אלוף עירם, that is, Magdiel is Rome, as it is said: “The chief Magdiel, the chief Iram.” Rabbi Bechai likewise teaches this in his commentary on the Five Books of Moses, fol. 46, col. 2, in the aforementioned Parashah, on the cited words: כאן הוליד אלוף העשירי אלוף מגדיאל שהוא רומי על רומי, that is, he (namely Moses) has here made mention of the tenth chief, the chief Magdiel, which bears a signification pointing to Rome. And at col. 1 of the same place he writes: מגדיאל זה רומי, that is, Magdiel is Rome. The same is also to be read in Abarbanel’s commentary on Isa 35, fol. 54, col. 2.

Beyond the above, she is also called עירם *Iram*, which name, as has already been indicated, appears in Gen 36:43; and it is taught concerning this in the Chapters of Rabbi Eliezer, in the 38th chapter, that after Jacob and Esau had come to an agreement with one another regarding the inheritance, Esau had departed, and it follows thereupon: ובשכר שפינה את כל כליו בשביל יעקב אחיו נתן לו מאה מדינות משעיר ועד מגדיאל אלוף עירם זה רומי that is, And because he (namely Esau) emptied out all his vessels on account of Jacob, He (God) gave him a hundred provinces, as it is said: The prince Magdiel, the prince Iram, that is, Rome.

Furthermore, it is also called הר עשו *Har Esau*, that is, the Mountain of Esau, or הר שעיר *Seir*, that is, the Mountain of Seir. Concerning the name *Har Esau*, one reads in the last verse of the prophet Obadiah: "And saviors shall come up on Mount Zion to judge the Mountain of Esau" (Obad 1:21); and the Chaldean interpreter Jonathan understands by the Mountain of Esau כרכא דעשו *Kerakka de-Esau*, that is, the city of Esau; just as Rabbi Solomon Jarchi also explains it in his commentary thereon as כרכא רבא דעשו *Kerakka rabba de-Esau*, that is, the great city of Esau, by which the city of Rome is understood, as has been indicated shortly before. So too in Abarbanel's commentary on Isa 35, fol. 53, col. 4, one reads: הר עשו הוא רומי, that is, the Mountain of Esau signifies Rome. As for the name *Har Seir*, the aforementioned Abarbanel writes about it in his commentary on Ezek 35, fol. 202, col. 1, as follows: כבר תרגם יונתן שהר שעיר הוא הכרך הגדול שבאדום הנקרא רומי, that is, Jonathan has already rendered it in his Chaldean translation that Har Seir, that is, the Mountain of Seir, is the great city in Edom which is called Rome. This is also to be found in his book *Maschmia jeschua*, fol. 43, col. 4, in precisely the same words, except that in place of רומי *Romi*, Rome, one reads there רומי הרשעה *Romi harescha'a*, that is, godless Rome. And in his commentary on Obadiah, fol. 256, col. 4, he teaches the following: יונתן תרגם כל הר שעיר הכתוב בנבואות כרכא רבה דעשו והוא האמת בלי ספק שהיא רומי שרתי המדינות אשר היא ביד בני בני אדום היוצאים מהר שעיר, that is, *Jonathan* has everywhere rendered the words "Mountain of Seir," wherever they stand written in the prophecies, by the words "the great city of Esau," and it is without doubt true that this is Rome, the princess of the provinces, which is in the power of the children of Edom (that is, of the Christians), who are descended from the seed of Esau.

Furthermore, it is also called Nineveh, and it stands in the little book called *Sepher Serubábel* that *Serubábel* spoke thus: וַתִּשָּׂאֵנִי רוּחַ בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ וַתְּבִיאֵנִי בְּנִינְוֵה עִיר הַדָּמִים וְגוֹ׳ : וָאֶשְׁאַל לָאִישׁ מַה שֵּׁם הַמָּקוֹם הַזֶּה וַיֹּאמֶר אֵלַי זֹאת הִיא רוֹמָא רַבְּתָא : that is, "And a wind carried me away between heaven and earth, and brought me to Nineveh, the city of blood, *etc.* And I asked the man (namely the angel *Metátron*, who spoke with me) what this place was called; and he said to me: this is great Rome." In what follows thereafter, one reads further thus: הַכָּרֶךְ הַזֶּה הוּא נִינְוֵה עִיר הַדָּמִים וְהִיא רוֹמָה רַבְּתָא : that is, "This city is Nineveh, the city of blood, and it is great Rome."

Finally, it is also called רומי הרשעה *Romi harescháa*, that is, godless Rome, or רומי חייבת *Romi chajéveth*, that is, wicked Rome. The name *Romi harescháa* is found in the book *Pesíkta rábbetha* (or *rábbesa*) *fol. 63. col. 1.*, where, concerning the words of Isa 61:10, שׂוֹשׂ אָשִׂישׂ *Sus asís*, that is, "I will rejoicing rejoice," that is, "I will greatly rejoice," the following is written: שׂוֹשׂ בִּימוֹת הַמָּשִׁיחַ אָשִׂישׂ בְּמַפַּלְתָּהּ שֶׁל רוֹמִי הָרְשָׁעָה, that is, (the word) *Sus* (means, I will rejoice) in the days of the Messiah, (but the word *asís* means) I will rejoice over the fall of *Romi harescháa*, that is, of godless Rome. And in the book *Cad hakkemách*, concerning the words of Isa 33:23, "Your ropes have become slack," the following is read: זֶה נֶאֱמַר עַל רוֹמִי הָרְשָׁעָה, that is, "This is said of godless Rome." It is likewise called by this name in the book *Májene jeschúa fol. 52. col. 3.*, in the ninth *Máján*, in the second *Támár*, and in the Prague *Machsor*, in the first part *fol. 34. col. 2.*, in the commentary; but in the book *Emek hammelech* it is called *fol. 49. col. 4.* three times, and *fol. 40. col. 1.* four times גפ"ים הרשעה, "godless Gapim," and the word גפ"ים *Gapim* signifies, through the transposition of letters according to the alphabet *Athbasch* already mentioned several times, as much as רומי *Romi*, that is, Rome. As for the name *Rómi chajéveth*, it appears in the Talmudic tractate *Avóda sára, fol. 2. col. 2.*, where, concerning the words of Dan 7:23, "It shall devour the whole earth, and shall tread it

down, and break it in pieces," the following is stated: אָמַר רַבִּי יוֹחָנָן זוֹ רוֹמִי חַיֶּיבֶת שֶׁטִּבְעָהּ יָצָא בְּכָל הָעוֹלָם, that is, "This is wicked Rome, whose fame goes throughout the whole world." And Rabbi *Salomon Jarchi* writes in his commentary on this passage: רומי חייבת רומי הרשעה תרגומו של רשעה חייבת, that is, *Romi chajéveth* means godless Rome, for in the Chaldean language *chajéveth* means godless. In the book *Maschmia jeschúa*, at *fol. 82. col. 4.*, the words of the Chaldean translation of Ps 108:11 are cited, where Rome is called in Chaldean כרכא דרומי רשיעא *Kerákka de-Ròmi raschia*, that is, "the godless city of Rome"; however, in the great Basel Bible, the word תקיפא *takkifa*, that is, "mighty," has been substituted for רשיעא *raschia*, that is, "godless," out of fear of the Christians.

Since mention is made here of the city of Rome, I must also indicate what the Jews teach concerning its origin, and the following is found on this subject in the Talmudic *Tractate Sanhedrin fol. 21. col. 2.*: א"ר יצחק בשעה שנשא שלמה את בת פרעה ירד גבריאל ונעץ קנה בים והעלה שירטון ועליו נבנה כרך גדול שברומי : that is, Rabbi *Isaac* said: at that same time in which *Solomon* had married Pharaoh's daughter, the angel *Gabriel* came down and drove a reed or cane into the sea, which caused silt to rise up (and so much earth to emerge from the water that a land was formed from it), upon which the great city of Rome was built. This is also to be found in the Talmudic *Tractate Schábbath fol. 56. col. 2.*, where, however, the word Rome is omitted. On this subject, something nearly identical is also written in *Schir haschírim rabba fol. 254. col. 2.*, and the words read as follows: א"ר לוי יום שנתחתן שלמה לבת פרעה נכה ירד מיכאל השר הגדול מן השמים ונעץ קנה גדול בים ועלה לחלוחית מיכן ומיכן ועשו אותו כחורש והוא היה מקומה של רומי. יום שהעמיד ירבעם בן נבט ב' עגלי זהב נבנו ב' צריפין ברומי והוו בניין להו ואינון נפלין בניין להו ונפלין. הוה תמן גבר סב ושמה אבא קולון אמר לון אי לית אתון מטיין מייא מנהר פרת וגבלין בהדי טינא ובניין להון לית אינון קיימין אמרו ליה מואן עביד כן אמר לון אנא עבד גרמיה שפאי דחמר הוה עליל לקריתא ונפק לקריתא עלל למדינה ונפק למדינה עד זמן דאתא לתמן כיון דמטא לתמן אזל ואמטי מייא מן פרת וגבלין בטינה ובנון יתהון וקמן מן ההיא ענתה הוון אמרין כל מדינה דלית אבא קולון לא תתקרי מדינה והוו קריין ליה רומי בבלון : that is, Rabbi *Levi* said: on that same day on which *Solomon* had taken the daughter of Pharaoh *Necho* as his wife, *Michael*, the great Prince, came down from heaven and drove a great reed into the sea, and a moisture (or a moist clay) rose up on all sides along it, so that it became like a forest; and that place was the site of Rome (where this city was subsequently built). On that same day on which *Jeroboam*, the son of *Nebat*, erected the two golden calves (mentioned in 1 Kgs 12:28-29), two huts were built in Rome (that is, in that place where the city of Rome was afterwards built), which, however, soon fell down again; and when they were built up again, they collapsed once more in a heap. Now there was an old man there by the name of *Abba Kolon*, who said to them: if you do not bring water here from the river *Euphrates* and mix it with this clay, and build them up in such a manner, they will not stand. Then they said to him: who will do this (and bring us water from that river)? He replied: I will do it. He went off accordingly and disguised himself as a wine merchant, and traveled from one city to another and from one region to another, until he arrived there (at the river Euphrates); there he took water from the *Euphrates* and brought it to them, and they mixed it with the clay and built those huts up again, and they stood firm. From that time on, people were accustomed to say: any land in which *Abba Kolon* is not present shall not be called a land; and they called that place רומי בבלון *Roma Babylon*. It is likewise read in the Jerusalem Talmud, in the Tractate *Avoda sara*, in the first chapter, that on that same day on which *Jeroboam* erected the two calves, *Romulus* and *Remus* came and built two huts in Rome. And in the *Midrash Tillim* it is written on this subject at *fol.* 11. *col.* 1. concerning Ps 10 as follows: חמוס ורומלוס מתה אמם הזאבה גדמנה והניקתם

ועמדו ובנו שני צריפין גדולים ברומי : that is, after the mother of *Remus* and *Romulus* had died, a she-wolf came to them and suckled them, and they set out (after they had grown up) and built two great huts in Rome. In the aforementioned Talmudic Tractate *Schabbath*, however, only one hut is mentioned at *fol.* 56. *col.* 2. We see, therefore, from the foregoing that the sin which *Solomon* committed by taking a heathen wife, as well as the idolatry instituted by *Jeroboam*, are supposed, according to Jewish teaching, to have been the cause of Rome being built. We must, however, return again to the names of Christendom.

Second, Christendom is called מלכות רביעית *Malchuth reviüth* (or *Malchus reviis*), that is, the fourth kingdom; hence in the book *Nezach Jisraël*, *fol.* 59. *col.* 2., in the 52nd chapter, one reads as follows: הרי ראה דניאל מלכות בבל של זהב מלכות מדי כסף מלכות יון נחושת וראה מלכות רביעית פרזלא, that is: Behold, Daniel saw the Babylonian kingdom of gold, the Median kingdom of silver, the Greek kingdom of bronze, but the *Malchúth reviíth*, or fourth kingdom, he saw as iron. And so it is likewise called in the same place at *fol.* 26. *col.* 1., at the beginning of the sixteenth chapter. And in the 25th chapter, *fol.* 38. *col.* 3., it is stated: מלכות רביעית היא מלכות אדום, that is: The fourth kingdom is the Edomite kingdom. On this matter one may also consult *Bechai*'s commentary on the five books of Moses, *fol.* 46. *col.* 2., in the *Parascha Vajischlach*, and in the book *Nes Mizva*, which is printed at the back of the book *Or chádasch*, *fol.* 56. *column.* 2.; and this is found frequently in the *Jalkut Schimóni* on the five books of Moses, *fol.* 144. *lumna* 4. and *fol.* 145. *columna* 1. *numero* 536.

Therefore, their present-day *exilium* or misery is also called גלות רביעית *Galúth reviíth* (or *Gólus reviís*), that is, the fourth misery (or the fourth captivity), as can be seen in the small *Jalkut Rubéni*, where under *numero* 87, under the title *Málach*, the following is written from the book *Pelia*: המלחמה בגלות רביעית עם סמאל היא עשו ותהיה המלחמה קשה ועזה כענין תמחה את זכר עמלק, that is: The war in the *Galúth reviíth*, that is, in the fourth misery, will be waged against *Sammaël*, that is, against *Esau* (meaning Christendom), and it will be severe and mighty, since it is commanded (Deut 25:19): You shall blot out the memory of Amalek. And more can be found in the book *Zerór hammór*, fol. 44, col. 1, in the *Parascha Vajischlach*, as well as in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 137, col. 3, in the *Parascha Schemini*.

For this reason, Christendom is also called מלכות גלות רביעית *Malchúth galúth reviíth* (or *Málchus gólus reviís*), that is, the kingdom of the fourth misery, as can be read in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 132, col. 2, in the aforementioned *Parascha Schemini*, where the words concerning the categories of animals mentioned in Lev 11:4-7 read as follows: דרשו רז״ל את הגמל זו מלכות בבל ות' את השפן זו יון ות' את הארנבת זו מדי ות' ואת החזיר זו מלכות גלות רביעית, that is: Our rabbis, of blessed memory, have interpreted it thus: the camel signifies the Babylonian kingdom, etc.; the rock badger, the Greek, etc.; and the hare, the Median, etc.; but the pig signifies the kingdom of the *Galúth reviíth*, that is, of the fourth misery.

Third, it is called מלכות כותים *Malchúth Cuthiím* (or *Málchus Cúshim*), that is, the Kingdom of the Cutheans, because they also call all Christians *Cutheans*, as was demonstrated in the preceding Chapter 16, p. 63, under the third name they give us. This is found in Benjamin Musaphja's Lexicon, which is called *Musaph Aruch*, under the word קסלו פנוס *Kessilophanos*, which means a large lantern, with these words: שלחה מלכות כותיים אצל רבותינו שגרו לנו קסלופנוס אחד אמרו כמה נרות כמה פנסין יש מאירין למלכות רומי שאין מבקשין אלא שמאיר להם פנים בתורה שלחו להם את רבי מאיר that is: The Cuthean

Kingdom once sent word to our Rabbis: send us a large lantern (that is, a learned man who might give light in the Law); whereupon they said, how many lights and how many torches give light to the Roman Kingdom; since they desire only one who might enlighten them in the Law, send them *Rabbi Meir*. The very same is also to be found in *Medrasch Koheleth, Fol. 313. col. 2.*, though with some variation. And in *Schir haschirim rabba*, at *fol. 260. col. 1.*, on the words of Song 2:11, "The winter is past," it is written thus: אמר רבי עזריה כי הנה הסתו עבר זו מלכות כותיים שהסתתה את העולם ומטעה אותו בכזביה that is: *Rabbi Asarja* has said, the words "for behold, the winter is past" signify the Kingdom of the Cutheans, which with its lies leads the world astray and causes it to err. And shortly thereafter it continues on the words of v. 12, "The time of pruning (namely of the vines) has come": זמנא של ישראל להגאל הגיע זמנה של ערלה להזמר הגיע זמנה של מלכות כותיים שתכלה הגיע וכו׳ that is: The time for *Israel* to be redeemed has drawn near; the time for the foreskin to be cut off has come; the time for the Kingdom of the Cutheans to come to an end has drawn near, *&c.*

Fourth, it is called מלכות עשו *Malchuth (oder Malchus) Esav*, that is, the kingdom of Esau, or the Esauite kingdom, or simply עשו *Esav*, that is, Esau, or עשו הרשע *Esav harascha (oder haroscho)*, that is, the godless Esau. The name *Malchuth Esav* appears in the book *Majene jeschua fol. 72. col. 2.*, where Abarbanel writes that Mattathias freed the Jews from the yoke of Antiochus, and what follows thereafter reads: ובימים אחרים נשבר מלכותם לא כח ולא במלחמה של אומות אחרות רק מהם אשר קנאו אריסטובלוס והורקנוס על המלוכה זה לזה ובא הרשע מלכות עשו שם בני אדום מאחר שהרומיים נטלו המלוכה מהיונים: that is, But some time thereafter their kingdom (namely that of the Jews) was broken: not by force, nor by the war of another people; but by themselves, because Aristobulus and Hyrcanus had striven against one another over the kingdom; and the despised one, the *Malchuth Esav*, that is, the kingdom of Esau, had risen up in its place, as (Obad 1:2, concerning Edom) it is said: You are greatly despised; for the Romans took the kingdom from the Greeks. In Rabbi Bahya's commentary on the Five Books of Moses, *fol.* 46. *col.* 2. in the Parashah Vayishlach, on the words of Prov 20:21, "An inheritance gained hastily at the beginning will not be blessed in the end," it is written thus: זו מלכות עשו שקדמה בבהלה קדם מלכות ישראל ואחריתה לא תבורך that is, This is the *Malchuth Esav*, or the kingdom of Esau, which came swiftly before the Israelite kingdom; but its end will not be blessed. And in the *Midrash Tillim* on Ps 121, *fol.* 53. *col.* 1. one reads: משישיעינו ממלכות עשו שוב אין אנו יורדין עוד לשעבוד מלכות that is, When He (namely God) will redeem us from the *Malchuth Esav*, that is, the kingdom of Esau, we will fall into the servitude of no kingdom anymore.

The name Esau is found in the Midrash Megilla, *fol.* 341, *col.* 3, with these words: אמרה כנסת ישראל לפני הקב״ה רב״שע ראית שעשו בא ועתיד להחריב את בית המקדש ומגלה את ישראל מארצם וגו׳ that is: the Israelite congregation has said before the holy blessed God, "O Lord of the world! You have seen that Esau will come and destroy the Temple and lead the Israelites from their land into captivity," *&c.* And in the book *Sera Abraham* it is written, *fol.* 24, *col.* 2, *g.*: זהב וכסף ונחשת ד. ו. קא על שלשה מלכיות ונחוך קא על עשו שהוא מלכא רביעיה that is: the gold, silver, and bronze (mentioned in Dan 2:32) signify three kingdoms, but the iron (mentioned in v. 33) signifies Esau, who is the fourth kingdom. Likewise, in the book *Toledoth Yitzhak*, *fol.* 36, *col.* 1, one reads: עשו הוא האיב הגדול התמידי לכל ישראל עד המשיח that is: Esau is the great, perpetual enemy of all Israelites until the Messiah. Similarly, in the book *Kad ha-Kemach*, *fol.* 22, *col.* 3, it is written concerning the Angel of Death, the chief devil Samael: הוא סמא הסינבי המזל והרס והחורב והמלחמות והמכות והפצעים והמריבות והפרוד והכלל נפש לגלגל מארים וכבר נתנו זל בחלקו מן האומות עשו כי הוא חורש וחורב המלחמות ובחלקו עוד השדים הנקראים מזיקים בלשון חכמים ושעירים בלשון

תורה כי כן יקרא הוא ואומתו שעיר that is: he is the cause of the stars of desolation and of bloodshed, of the sword, of wars, of blows, of wounds, of quarrels, and of division; indeed, he is wholly and entirely the soul of the sphere or orb of Mars. Our sages of blessed memory have also already assigned to him, from among the nations, Esau as his portion, since the latter inherits the sword and wars. Likewise belonging to his portion are the devils, who in the language of our sages are called *Mafsikim*, that is, injurers, but in the language of the Law are called *Seirim*; for thus he and his people (namely, Christendom) are called שעיר *Seir*, that is, a devil (or goat). This same thing is also to be found in Rabbi Moses bar Nachman's commentary on the Five Books of Moses, *fol.* 91, *col.* 3, in the *Parascha Achare moth*.

The name עשו הרשע *Esav harascha*, that is, the godless Esau, appears in *Medrasch Tillim, fol.* 10. *col.* 1., where, concerning the words of Ps 9:6, **"You destroy the wicked,"** it is written thus: זה עשו הרשע. שנאמר וקראו להם גבול רשעה, that is, this signifies *Esav harascha*, that is, the godless Esau, as it is said (Mal 1:4): **"They shall be called the borders of wickedness."** And at *fol.* 53. *col.* 1., concerning Ps 120, the following is read: וכי יש אדם שונא שלום עשו שונא שלום וכן הוא אומר ונתתי שלום בארץ אימתי יהיה כן השבתי חיה רעה מן הארץ ואין חיה רעה אלא חזיר שנ' יכרסמנה חזיר מיער זה עשו הרשע, that is, for there is a man who hates peace: Esau hates peace. Thus He says (namely God, Lev 26:6) also: **"I will give peace in the land."** When will this come to pass? (When that which immediately follows shall be fulfilled:) **"I will remove the evil beast from your land."** The evil beast, however, signifies nothing other than the swine, as it is said (Ps 80:14): **"The wild boar has rooted it up"** (namely the vine). This is the godless Esau. In the *Medrasch Ruth*, at *fol.* 278. *col.* 1., concerning the words of Prov 21:8, **"The way of man is wholly perverse and strange,"** it is likewise written: זה עשו הרשע שהוא מתהפך ובא על ישראל בגזירות, that is, this is the godless Esau, who perverts himself and comes against Israel with *decrees* (of persecution). Thus also the Roman Empire is called *Esav harascha*, that is, the godless Esau, in *Medrasch Tillim, fol.* 11. *col.* 1., concerning Ps 10. Beyond this, Rabbi *Mosche de Mircado* writes in his commentary on the Psalms, concerning the words of Ps 10:2, **"In pride the wicked persecutes the poor,"** as follows: בגאוה ובוז יהדוף הרשע את העני והוא ישראל ועשו הרשע וגו', that is, in arrogance and contempt the wicked persecutes the poor, and by "the poor" Israel is to be understood, and by "the wicked" the godless Esau. And concerning the following third verse he expresses himself thus: וגוזל ונחל ישראל שהוא עשו הרשע הזכור ברך וישבח ויהלל אשר נאץ ה' כי כל תועבות ה' הוא עושה ומודה ומשבח ומברך לאלהיו וזה נאץ ה' ושנא עבודתם, that is, the miser who robs Israel, and who is the aforementioned godless Esau, blesses, praises, and extols that which the Lord despises; for he does everything that the Lord abhors, and confesses, praises, and blesses his God; and this the Lord rejects, and He hates their worship.

Because Christendom is called the kingdom of Esau, or Esau, or the godless Esau, they also call their present *exilium* or misery גלות *Galúth* (or *Gólus*) *Efau*, that is, the Esavian misery, as can be seen in the small *Jalkut Rubéni*, numero 11, under the title *Gehinnom*, where the words read as follows: אבינו ע"ה חזה צופה כל העתיד לבא חזא בני יעקב חוטאים וירשו גיהנם וכשראה יצחק ישראל בגלות עשו שמח ואמר גלות מכפרת עון וכו': that is, our father Isaac, upon whom be peace, foresaw everything that was to come to pass in the future, and saw that the children of Jacob would sin and inherit hell. But when Isaac saw the Israelites in the *Galuth Efau*, or Esavian misery, he rejoiced and said: the misery atones for sin, *&c.* The like can also be found in the aforementioned *Jalkut*, num. 7, under the title *Olam veólam habbá*.

Since the Jewish misery is mentioned here, I must also indicate what causes they assign for writing about it, and several of these are found. In the *Jalkut chadash* it stands at fol. 84. col. 2. numero 16. that the Jews had to come into misery under the descendants of Esau because Jacob said to Esau (as can be seen in Gen 22:4), "Your servant Jacob"; and the following is written there concerning this: כשאמר יעקב לעשו עבדך יעקב אמר הקב״ה לא דייך שעשית עצמך קדש חול אלא אני אמרתי ורב יעבוד צעיר אתה אומר עבדך יעקב חייך כדבריך יהיה הוא ימשול בך בעה״ז ואתה תמשול בו לעולם הבא: that is, when Jacob had said to Esau, "Your servant Jacob," the holy and blessed God spoke (to him): Is it not enough for you that you, who are holy, have made yourself unholy? I have said, "The greater shall serve the lesser" (as can be read in Gen 25:23), and you say (to Esau), "Your servant Jacob." I swear by your life that it shall go according to your words: he will rule over you in this world, but you will have dominion over him in the world to come.

In the following numero 19. another cause is indicated, namely that Jacob dealt deceitfully with Esau, and the words read as follows: כמה יש לו לאדם לילך בדרך ישרה שהרי יעקב ע״י שנטל הבכורה מעשו ברמאות לכך לא ניתן רשות לשום אומה להשתעבד בזרעו כי אם זרעו של עשו: that is, how greatly ought a person to strive to walk the right path (that is, to act uprightly), for behold, because Jacob took the right of the firstborn from Esau through deceit, no nation was given the power to bring his (namely Jacob's) descendants into servitude, except the seed (or the descendants) of Esau.

In the aforementioned *Jalkut chádasch*, fol. 47, col. 3, numero 19, under the title *Galuth*, the same is attributed to the selling of Joseph into Egypt, and there one reads as follows: בחתא מכרזת זקוף שהיו י״ב שנים בבית האסורים ומנעו ממנו מאה ברכות בכל יום נקיס על י״ב שבטים לפיכך מלות אחלו that is: on account of the sin of the selling of Joseph, who was twelve years in prison, whereby a hundred blessings were withheld from him daily, the punishment has come upon the twelve tribes, that they are in the Edomite misery. But at *fol. 49, col. 4, numero 60*, under the last-mentioned title, the cause thereof is attributed to the tears shed by Esau, and the following is read there: הגלות וכל הצרות הם בשביל דמעות עשו that is: the exilium, or misery, and all the plagues, derive from the tears of Esau.

Finally, in the same place, *fol. 50. col. 3. 4. numero 79.*, the following reason is given: because the Jews did not observe the sabbatical years nor the jubilee years. And there the following is written: ישראל גלו לבין האומות בעון שלא שמרו שמיטות ויובלות כי מי שאינו משמר שמיטות ויובלות סופו למכור את-כל אשר לו וכן ישראל על ידי שלא שמרו נמכרו לגוים ותו׳ אמר לו הקב״ה (למשה) בעונותיהם אני מוכר ביתי שנ׳ ואיש כי ימכור בית מושב ה״ז ביתו של הקב״ה שהקב״ה אומר וכי תשיג יד גר ותושב זה נבוכד נאצר ותושב זו מלכות מדי ונמכר לגר ותושב זה יון או לעקר וגו׳ זו מלכות אדום וכל וזה בשביל שחללו את השביעית לכן אמר הקב״ה למשה רצונך שלא יגלו הזהירם על השמיטות ויובלות: that is, the Israelites fell into misery among the nations on account of the sin of not having observed the sabbatical and jubilee years; for whoever does not observe the sabbatical and jubilee years must in the end sell everything he has. Thus the Israelites likewise, because they did not observe them, were sold among the heathens, *etc.* The holy and blessed God said to him (namely to Moses): on account of their sins I am selling my house, as it is said (Lev 25:29): "When a man sells a dwelling house" - this is the house of the holy and blessed God, for God says (v. 47 of the said 25th chapter): "If the hand of a stranger has obtained something" (or acquired something), this signifies Nebuchadnezzar; "or of a sojourner," this signifies the Median kingdom; "and he is sold to the stranger or sojourner," this signifies the Greek kingdom; "or to a native" (or a son of the land), this signifies the Edomite kingdom; and all of this came to pass

because they profaned the sabbatical years. Therefore God said to Moses: if you wish that they not go into misery, warn them to observe the sabbatical and jubilee years.

The reason why the Jews have been in misery for so long is addressed in the aforementioned *Jalkut chadasch, fol. 49. col. 4 num. 62.*, under the title *Galuth* mentioned above, where the following may be read: הק"בה לא גר על ישראל גלות אלא יום א' ופרש שהיום ההוא הוא משום שאינם עושים תשובה לפני הקב"ה, that is: The holy and blessed God had appointed only one day of *exilium*, or misery, over Israel; but the reason they remain in it longer is that they do not repent before God. In Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 64, *col.* 1, in the Parascha Schemoth, it is reported that the Jews' wicked and slanderous tongues are the cause of their not being redeemed, and the words there read as follows: נודע לי דבר שהייתי תמה עליו מפני מה ישראל בגלות יותר משאר אומות יש ביניהם רכילת ולשון הרע ואינם ראוים לגאולה, that is: The matter is known to me, over which I have marveled: why the Israelites are in *exilium*, or misery, more than other peoples. Slander and the evil tongue are among them, and they are not worthy of redemption.

To return to the subject of the kingdom of Esau, it is written in the *Sohar*, Sulzbach printing, in the 340th col., in the Parascha Toledoth, concerning why Esau rules in the world, and the words there read as follows: ההוא יקרא דאוקיר ליה לאבוי אוריך ליה כל הני זמנין דישלוט בעלמא: that is, the honor which he showed his father extended for him all these times that he rules in the world. And there one also reads: רבי ייסא פתח ואמר בן יכבד אב ועבד אדוניו בן דא עשו דלא הוה ברנש בעלמא דיוקר ליה לאבוי כמה דאוקיר עשו לאבוי וההוא יקרו דאוקיר ליה אשליט ליה בהאי עלמא: that is, Rabbi Jessa began and said (from Mal 1:6): A son shall honor his father, and a servant his master. This son is Esau, for there was no man in the world who honored his father as Esau honored his father. That same honor, moreover, which he showed him, caused him to rule in the world. We must now, however, consider further how the Jews name Christendom.

Fifth, they call it מלכות אדום *Malchúth* (or *Málchus*) *Edom*, that is, the Kingdom of Edom, or the Edomite Kingdom, or ממשלת אדום *Memschéleth Edom*, that is, the Edomite Dominion; or also simply and plainly אדום *Edom*. The name *Malchúth Edom* appears in the book *Zerór hammór*, fol. 47, col. 5, in the Parashah Vayishlach, with these words: מלכות אדום כמו שעלו שלא כמנהג העולם הוא אדום לאלופים ומאלופים למלכים וממלכים חזרו לאחור לאלופים וחזרו כמבראשונה לאיש רגלי כן תהיה מפלתם כאוכרו ביטם אורידך מאותה מעלה וזה נחמה גדולה לישראל שנראה שאף על פי שהמלכות הרשעה עומדת במעלות עד לשמים אנו מובטחים שיפלו ולא יוכלו קום וירדו דאוטים כמאמרם ז"ל אל תיקרי ראמים אלא רמיים: that is, just as the *Malchúth Edom*, or Edomite Kingdom, rose contrary to the custom of the world, and from Esau, who is called Edom, there came princes, and from the princes came kings, but the kings thereafter reverted again to princes, and as they were from the beginning, became foot-soldiers again, so shall their fall also be, as it is said (Obad 1:4): **Yet I will cast you down from there, from that same height.** And this is a great comfort to the Israelites, that we see, although the godless kingdom stands on steps reaching up to heaven, we are nonetheless assured that they (namely the Christians) will fall and will not rise again: **There shall the ראמים *Reemim*, that is, the unicorns, fall** (as is to be read in Isa 34:7), as our sages, of blessed memory, have said: read not **ראמים *Reemim***, that is, unicorns, but **רומיים *Romijim***, that is, Romans. These words aim, however, at the complete destruction of Christendom, concerning which a more detailed account is to be found in the 14th chapter of the second part. In the book *Schalschéleth hakkabbála*, it is reported at fol. 89, col. 2, that the Emperor Justinian had

all the laws and statutes which the previous emperors had decreed compiled together, whereupon follows: ונקראים היום בכל מלכות אדום חקות אימפריאל: that is, and these are called to this day throughout the entire *Malchúth Edom*, or Edomite Kingdom, *Leges Imperiales*, that is, the laws of the empire. In the book *Emek hammelech*, it is also written at fol. 20, col. 4, in the 32nd chapter, under the title *Schâar olám hattóhu*, concerning the words of Prov 30:19, **The way of an eagle in the sky**, as follows: הוא מלכות תקפ' שמלכותו עולה עד לשמים פטא"מיאף טב"ג כדאמרינן במסכת סנהדרין בא הנשר וכו' ואומר אם יגביה כנשר משם אורידנו: that is, this signifies the *Malchuth Edom*, that is, the Edomite Kingdom (for תקפ *Takpi* yields, by means of the *Athbasch* alphabet, as much as אדום *Edom*), whose kingdom rises up to heaven, and whose emblem is the eagle (for the two words פטאם"יאף טב"ג *Pasamig tabag* signify, by means of the said *Athbasch*, וחתימתו נשר *vachathimathó Néscher*, that is, and its emblem is the eagle), as we say in the (Talmudic) tractate *Sanhédrin*: the eagle has come, etc. So also says (God in the prophet Obad 1:4): **Though he soars aloft like an eagle, I will yet cast him down from there.**

Aben Ezra states in his commentary on Gen 27:40 the reason for this name, writing as follows: היו אנשים מתי מספר שהאמינו באיש ששמוהו אלוה כאשר האמינה רומי בימי קוסטנטין שחדש כל דתו ושם על דגלו צורת האיש ההוא ולא היו בעולם שישמרו התורה החדשה חוץ מאדומים מעטים על כן נקראה רומי מלכות אדום: that is, there were few people who believed in that man who was regarded as a god (that is, Jesus). But when Rome, in the time of *Constantine* (who renewed, that is, introduced and set in motion the entire religion, and placed the image of that man, that is, of Christ, upon his banners), had come to believe this (and adopted the Christian religion), there had been no one in the world who had kept the new law (of the Gospel) except a few Edomites; therefore Rome (that is, the Roman Empire) is called *Malchúth Edom*, that is, the Edomite Kingdom. In this way the Roman Empire, and under that name all of Christendom, is called by the same designation in many other places as well, as can be seen in the book *Toledóth Jizchak fol. 3. col. 2.* in the Parashah *Bereschith*, and in Rabbi *Menáchem of Recanati*'s commentary on the Five Books of Moses, *fol. 182. col. 3.* in the Parashah *Chykkáth*, as also in Rabbi *Bechai*'s commentary on the said Five Books of Moses, *fol. 4. col. 3.* in the Parashah *Bereschith*, and *fol. 135. col. 2.* in the Parashah *Tasría*, and *fol. 147. col. 2.* in the Parashah *Emór*, as likewise in the *Jalkut chádasch fol. 84. col. 1. numero 11.* under the title *Jacob*.

The name *Memschéleth Edom*, that is, the Edomite Dominion, is read in *Vajíkra rábba, fol. 146.* on the second side, in the 13th Parashah, in the commentary *Mattenóth Kehúnna*, with these words: ראה ממשלת אדום יתירה יותר משלשתן, that is, he (namely the prophet Daniel) saw the *Memschéleth Edom*, that is, the Edomite Dominion, as greater than the three remaining kingdoms.

Concerning the name Edom, it stands in the old *Nizzachon p. 170*, where mention is made of the Christians, written thus: לא נקראו יעקב ולא מבני בניו המה כי בני עשו הם ונקראים אדום that is, they are not called *Jacob*, nor are they of his children's children, for they are the children of *Esau* and are called Edom. And in *Abarbanel's* commentary on *Obadiah* it may be read at *fol. 255. col. 1* that all Christians are called Edom, as was indicated in the preceding chapter 16, *p. 642*. Likewise, under the fifth name they give to Christians, it was reported in detail from *p. 635* to *p. 645* that they call us all children of Edom. In the *Sêpher Júchafin*, at *fol. 160. col. 2*, mention is made of the sages who were among the Jews, and it stands there: ואחר כן היו בספרד חכמים גדולים חס בארץ צרפת ואשכנז וארצות אדום וישמעאל that is, after this there were great sages in Spain, as well as in France and Germany, and

in the lands of Edom and Ishmael (that is, of Christendom and the Turks). In the book *Maschmía jeschúa*, *Abarbanel* writes at *fol. 58. col. 4* as follows: ורומי וארצות הנוצרים נקראים עתה אדום that is, Rome and the lands of the Christians are now called Edom. And at *fol. 59. col. 1*, the same author further remarks on the words of Isa 34:1-2, "Come near, ye nations, etc.": אין ספק אצלי שלא נביא כי אם על האומה הנקראת היום אדום שהוא כלל הנוצרים ועליו אמר כי חתה בשמים חרבי הנה על אדום תרד that is, there is no doubt in my mind that he prophesied this of none other than the people which is called *Edom* in our day, and which signifies the Christians in their entirety; and of them it was said in v. 5: "For my sword is drunk in heaven; behold, it shall come down upon *Edom*." In the German-Hebrew booklet *Masseóth Binjamin*, it is likewise read at *fol. 45. col. 1* that Rome is the greatest and highest place of all *Edom*. So too does *Rabbi David Kimchi* note in his commentary on Joel 3:19: אדום היא מלכות רומי that is, *Edom* is the Roman Empire. Thus the Roman Empire is also called *Edom* in many other places, as may be seen in *Rabbi Bechai's* commentary on the Five Books of Moses, *fol. 36. col. 2* in the Parashah *Toledóth*; and in *Bereschîth rábba fol. 15. col. 2* in the 16th Parashah; and *fol. 40. col. 4* and *fol. 41. col. 1* in the 43rd Parashah; and *fol. 59. col. 1* in the 65th Parashah; and in *Schemôth rábba fol. 124. col. 3* in the 35th Parashah; as well as in *Vajikra rábba fol. 146. col. 3. 4* in the 13th Parashah; and in the purely Hebrew booklet *Masseóth Binjamin, fol. 1. col. 2* and *fol. 9. col. 1*.

Since the Jews, as mentioned, call Christendom the kingdom of *Edom*, or simply *Edom*, they likewise call their present *exilium*, or misery, or their captivity, גלות אדום *Galûth* (or *Gólus*) *Edom*, as can be seen in the book *Zerór hammôr fol.* 18. *col.* 3. in the Parashah *Lech lechá*, where the words read as follows: שלשה מתנות טובות נתן הק"בה לישראל וכולם לא נתנם להם אלא על ידי יסורין תורה וארץ ישראל ועולם הבא ולכן שתק אברהם וקיבל הבשורה וחזר להזכיר כל ארבע גליות ברמז ויהי השמש באה וגלות בבל כרכתיב אוי לנו כי פנה היום ועלטה היה בגלות מדי הנה תנור עשן בגלות יון ולפיד אש בגלות אדום that is: The holy and blessed God gave the Israelites three good gifts, but He gave them to them through no other means than chastisements; (and those three gifts are:) the Law, the Land of Israel, and the life to come. For this reason Abraham kept silent and accepted the good tidings (which are mentioned in Gen 15:14), and made mention once more, in an allusive manner, of the four *exilia* or captivities. (And the words in the following v. 17 are:) "Now when the sun had gone down" is to be understood of the Babylonian captivity, as it is written (Jer 6:4): Woe unto us, for the day has declined. (The words) "And it had grown dark" signify the Median captivity. (The words) "Behold, there was a smoking furnace" signify the Greek captivity. (The words) "And a flaming torch" point to *Galúth Edom*, that is, the Edomite captivity. Something similar is also to be read at *fol. 37. col. 3.* in the Parashah *Vajéze* in the aforementioned book *Zerór hammôr*. And in Abarbanel's commentary on Obadiah, it is taught at *fol. 256. col. 1.*: כל ישראל שהם היום בידי הישמעאלים והנוצרים לגלות רומי ואדום יחשבו that is: All Israelites who are today under the power of the Turks and the Christians are counted as belonging to the Roman and Edomite captivity. Likewise, in his commentary on Isaiah at *fol. 38. col. 1.*, on Isa 21:11, the following is stated: הנה הנבואה הזאת אפשר לפרשה כפי דרך חז"ל על זה הגלות שאנחנו בו שהוא גלות אדום וקראו דומה לפי שאנחנו בו דוממים ושותקים כי לא נדע מתי קץ הפלאות that is: Behold, this prophecy can be interpreted, in the manner of our sages of blessed memory, as referring to this captivity in which we find ourselves, which is *Galúth Edom*, that is, the Edomite captivity. (The prophet) called it *Duma* (which means silence) because we are silent within it, for we do not know when the end of the wonders will come.

Sixth, they call Christendom אדמון *Admon*, that is, the Red One, and indeed for the reason that *Esau*, from whom the Christians are supposed to descend, was called *Admóni*, that is, the Red One, as has been indicated above on *p. 649*. That it is called thus can be seen in the prayer which stands in the *Machsor* under the title *Músaph lejóm ríschon schel rosch haschána* and begins אשא דעי בצדק *Essa deï bezédek*, wherein the Jews call upon God that He would therefore לרוע אדמון *leroaë Admon*, that is, break the Red One; and in the Prague *Machsor*, in the first part, *fol. 46. col. 2.*, in the *Commentario*, the word *Admon* is explained by עשו שנקרא אדמוני, that is, *Esau*, who is called *Admóni*, that is, the Red One: by *Esau*, however, Christendom is understood, as has been indicated above on *p. 739* and *740*.

Seventh, it is called מלכות אדום ועמלק *Malchúth* (or *Malchus*) *Edom ve-Amalek*, that is, the Kingdom of Edom and Amalek, or the Edomite and Amalekite Kingdom, or also simply עמלק *Amalek* alone. The name *Malchúth Edom ve-Amalek* is found in the *Sépfer haëmunóth* (*haëmúnos*) of *Rabbi Schem Tof, fol. 78. col. 2.*, in the fifth chapter of the seventh *Scháar*, where he writes as follows: הנה יונדב בן רכב כשראה חורבן המקדש והגלות וממשלת המלכיות ושעתיד לבא ולקום מלכות אדום ועמלק צווה את בניו :כי לא ישבו רק באהלים דורת עראי, that is: Behold, when *Jonadab*, the son of *Rechab* (who is mentioned in Jer 35:6-7) had foreseen the destruction of the Temple, and the captivity, and the dominion of the kingdoms (or monarchies), as well as that the *Malchuth Edom ve-Amalek*, that is, the Edomite and Amalekite Kingdom, would arise, he commanded his sons that they should dwell only in tents, as a transient place of abode.

That it is also called Amalek alone is clearly evident from the fact that those things which, according to Jewish teaching, are to befall Christendom, are likewise written concerning Amalek. As an example: in the following second part, in the 14th chapter, the great war is described which the Jews believe they will wage against Christendom at the coming of their Messiah, in which all Christians are to be killed by them, so that not a single one will remain. In the book *Zerór hammór*, however, at fol. 120, col. 2-3, in the Parashah *Chykkáth*, it is to be read that in that time the final war is to be waged against Amalek and Edom, and there, on the words of Num 21:14, "Therefore it will be said in the Book of the Wars of the Lord against Vaheb in Suphah," the following is written: על דרך הרמז נראה שייעד בכאן הגאולה העתידה ועל כן אמר על כן יאמר לזמן העתיד בספר מלחמות ה׳ מהו מלחמות ה׳ היא מלחמת עמלק שכתב בו מלחמה בעמלק ושם כתיב כתוב זאת זכרון בספר והמלחמה אחרת היא המלחמה העתידה כדכתיב ויצא ה׳ ונלחם בגוים ההם כיום הלחמו ביום קרב עם עמלק ולהורות על המלחמה העתידה אמר בכאן את והב בסופה כי והב הוא אדום דכתיב בידי הלטמי׳ נא מן האדום וכתיב לעלוקה שתי בנות הב הב כי כך דרכם לשאול מישראל מסים וארנוניות ולעולם הם שואלים הב הב וג׳ וזהו אב והב בסופה ח׳ בספר המלחמות כתובה המלחמה מעתידה להיות באחרית הימים וזהו בסופה וגו׳ ולכן אמר השם אף על פי שעכשיו איני לוחם עמהם אני נזכר ממה שעשו לכם ובסוף אפרע מהם מן הנחל ואשפך דמם כמים כאומרו ונהפכו נחליה לזפת ועפרה לגפרית וכתיב ואשד הנחלים גבול אדום וגו׳ וזהו ואשד הנחלים אשר נטה לשבת ער ונשען לגבול מואב כי לפי שאדום ומואב היו אתם וקרובים לישראל הם ראויים יותר לעונש… לכן מפרש ערבי גמטרא יחד דכתיב אדום ומואב משלוח ידם וזהו והשען לגבול מואב כי לעולם סמך אדום עם מואב וכן תמצא בדברי ירמיה כשנתנבא על אדום אמר שמועה שמעתי מאת ה׳ שמי פירענותו אצל מואב. *That is: Interpreted in an allegorical (or indicative) manner, it appears that Scripture has here promised the future redemption, and therefore it says: "Therefore it will be said," in the future tense, "in the Book of the Wars of the Lord." What are the Wars of the Lord? It is the war against him of whom it is written (Exod 17:16): "A war against Amalek." And it is likewise written there (further, v. 14): "Write this as a memorial in a book." The other war, however, is the* future war, as it is written

(Zech 14:3): “But the Lord will go forth and fight against those nations, just as He was accustomed to fight, in the day of battle against Amalek.” Now, to indicate the future war, Scripture says here: “Against Vaheb in Suphah.” For Vaheb carries a meaning pointing to Esau, who is called Edom, of whom it is written (Gen 25:30): “Let me taste of the red.” And it is likewise written (Prov 30:15): “The leech has two daughters, (who say) haf,” that is, “give.” For such is their custom, to demand tribute (or taxation) and toll from the Israelites, and they are forever demanding, saying “give,” etc. And this is what is signified by the words “Vaheb in Suphah” (for Vaheb means “and he gave,” and Suphah means “the end”), since in the Book of the Wars the war which is to be waged in the future in the last days, that is, in the Soph or end, is described, etc. Therefore God said: even though I do not now fight against them, I nonetheless remember what they (the Amalekites and Esavites) have done to you (the Jews), and I will in the end take vengeance upon all of them and pour out their blood like water, as it is said (Isa 34:9): “For their streams (namely those of the city of Bozrah, as is evident from v. 6, by which the Jews understand the city of Rome, as has been reported above on pages 731 and 732) will be turned into pitch, and their dust into sulfur.” And it is likewise written there (v. 6): “And there will be a great slaughter in the land of Edom,” etc. And this is what is meant by the passage cited above (Num 21:15, where it is written): “And at the outpouring of the streams, which bends toward the dwelling of Ar and leans upon the border of Moab,” by which is signified, since Edom and Moab were brothers and kinsmen of Israel, that they are all the more deserving of punishment. Therefore they are mentioned together in the words of the prophets, as it is written (Isa 11:14): “Upon Edom and Moab they will lay their hands.” And this is what is signified by the words “and leans upon the border of Moab,” for Edom is always placed alongside Moab. Thus you will also find in the words of Jeremiah, when he prophesied against Edom (in chapter 49, verse 14), that he said: “I have heard a report from the Lord,” and he placed its punishment alongside Moab. This report, however, is the war of Amalek and the war of Edom, of which it is written here in the Book of the Wars of the Lord.

Further, in the aforementioned book *Zerór hammór fol. 125. col. 2. 3.*, in the *Parascha Vająr Bálack*, the following is read concerning the aforementioned war: לפי שעמלק היה ראש צרים ונלחם בישראל בצאתם ממצרים ועתיד ללחום באחרית הימים אמר וירא את עמלק וישא משלו ויאמר ראשית גוים עמלק אבל אחריתו עדי אובד : ר”ל אחריתן יגיע עד אותו זמן שיבא מלך המשיח ויתקיים מה שכתוב האויב תמו חרבות לנצח לאותו נצח שכתוב על ידי הנביאים וערים נתשת זהו והאבד שריד מעיר אבל זכרם המה זהו מה שכתב כאן ואחריתו עדי אובד בענין שיאבד זכרם וסוף שמעם מאיש ועד אשה מעולל ועד יונק : That is: Because Amalek was the chief enemy and waged war against Israel when they went out of Egypt, and will wage war (against them) in the last days, therefore (the Scripture, Num 24:20) says: And when he (namely Balaam) saw the Amalekites, he took up his parable and said: Amalek is the first among the nations, but his end is destruction; that is, his descendants will reach unto that time in which the King Messiah will come, and then shall be fulfilled what is written (Ps 9:7): The desolations of the enemy have come to an end forever, which is to be understood of that eternity which is described by the prophets. You have overthrown the cities; this is (that which is said in Num 24:19): And what remains of the cities, he shall destroy. (Further follows Ps 9:7:) Their memory has perished with them; this points to that which is written (in the aforementioned place, Num 24:20): But his end is destruction, in that their memory shall vanish, and their renown shall come to an end from the man to the woman, and from the older children to the nursing infants, so that everything shall be rooted out and exterminated. We see, therefore,

from the above words of the book *Zerór hammór*, that the war which is to be waged in the last times against Christendom by the supposed Messiah is precisely the same war that is waged against Amalek and Edom, from which it may reasonably be concluded that by Amalek, Christendom is to be understood.

Concerning this war and such vengeance against the Christians, which is supposed to take place in the last times, it is also written in the aforementioned book *Zerór hammór, fol. 158. col. 2.* in the *Parascha Haasinu* as follows: ועל גלות זה של אדום אמר אשא אל שמים ידי לעשות נקמה באדום וכתיב כי יד על כס יה ואז אשיב נקם לצרי מראש פרעות אויב הוא עמלק שנאמר בו ראשית גוים עמלק והוא נקרא אויב השם כמו שפרשתי ואז הרגתי גוים עמו עד כאן הגיע גלות אדום וגאולת ישראל That is: Concerning this Edomite captivity he said: I lift my hands up toward Heaven (that is, I swear) that I will execute vengeance upon Edom, as it is written (Exod 17:16): **Since the hand is upon the throne of the LORD: then will I repay my enemies with vengeance: from the head shall the enemy, namely Amalek, be avenged,** of whom it is said (Num 24:20): **Amalek is the first among the nations;** and he is called the enemy of God, as I have already explained. Then (it will be said, from Deut 32:43): **Rejoice, ye nations, with His people.** Thus far extends the Edomite captivity, and the redemption of Israel begins. Here we see that the vengeance which is to come upon Edom, that is, Christendom, is to be executed upon Amalek. It is likewise stated that Amalek is the enemy of God; but above, in Chapter 15, at p. 604, it was demonstrated that the Jews regard the Christians as the enemies of God.

Concerning the aforementioned war, the following is also read in the great *Jalkut Rubeni fol.* 49. *col.* 4. in the Parasha *Toledoth* (or *Toledos*): המלחמה בגלות רביעית תהיה עם סמאל הוא עשו ותהיה מלחמה קשה ועזה כענין המחה את זכר עמלק כי במדה שאדם מודד מודדין לו הוא לא רחם עליהם בעלותם ממצרים על כן לא ירחמוהו מן השמים : that is, **The war of the fourth captivity will be waged against Sammaël, who is Esau, and it will be a severe and mighty war; according to the content of that which is written** (Deut 25:19): **You shall blot out the memory of the Amalekites; for with the same measure with which a man measures, it shall be measured back to him. He** (Amalek) **did not show mercy to them** (namely, the Israelites) **when they came out of Egypt** (as is to be read in Exod 17:8 etc. and Deut 25:17 etc.), **therefore no mercy shall be shown to him from Heaven either.** Rabbi *Bechai* also teaches concerning this in his commentary on the Five Books of Moses, *fol.* 85. *col.* 3. in the Parasha *Beschallach*, as follows: אין לך אומה בעולם שלא יהיה להם חלק הכרת עם שאר האומות הנשארים הוא שכתוב ולא היה שריד לבית עשו באור הכתוב כי משאר האומות יהיו שרידים ופליטים שישארו להם לעבוד את ה' ואין בו מזרעו של עשו אך ימחו מן העולם שכתוב כי מחה אמחה את זכר עמלק ואז יהיה השם והכסא על השלימות : that is, **There is no nation in the world that will not have a share in the holy and blessed God; but Amalek and Esau will have no share with the other nations that shall remain, and no remembrance shall be made of them; and this is what is written** (Obad 1:18): **And there shall be no survivor of the house of Esau.** The meaning of these words of Scripture consists in this: that from the other nations there shall remain survivors to serve God, but from the seed of Esau none shall be among them; rather, they shall be exterminated from the world, according to the content of that which is written (Exod 17:14): For I will blot out the memory of Amalek. All of this clearly indicates that in the final war which will be waged against Esau, that is, against Christendom, the memory of Amalek is to be blotted out and Amalek is to be eradicated through the complete extermination of the Christians; from which it necessarily follows that Christendom is to be understood by Amalek:

concerning which something is also to be found in Rabbi *Mosche bar Nachman*'s commentary on the Five Books of Moses, *fol.* 51. *col.* 3. in the *Parasha Beschallach*.

Furthermore, Christendom is called by the Jews עדינה *Adina*, that is, the Voluptuous One, as can be seen below in this chapter at the twenty-fourth name they give it; in the Prague *Machzor*, however, in the second part, *fol. 11. col. 1.*, the words שכח עם עדינה, that is, "Cause the *Adina* to be forgotten," are explained in the *Commentary* as follows: שכח שם עמלק מן העולם והוא נקרא עדינה על שם שמעדנים מן ממון ישראל, that is, "Cause the name of Amalek to be forgotten from the world; and he is called *Adina* because he takes pleasure in the wealth of the Israelites." Likewise, the chief devil Sammael, who, as is shown in chapter 18 of this first part, is supposed to rule over Christendom, is called not only שר עשו *Sar Esau*, that is, the Prince of Esau, and שר אדום *Sar Edom*, that is, the Prince of Edom, as well as שרו של רומי *Saro schel Romi*, that is, the Prince of Rome, or the Prince of the Roman Empire, but also שר עמלק *Sar Amalek*, that is, the Prince of Amalek, as is shown in the aforementioned chapter 18 of this first part. Beyond this, in the book *Leforjeh fol. 52. col. 4.*, חית קנה *Chajath kane*, that is, the beast in the reed or marsh (by which Christendom is understood, as can be seen below at the twenty-eighth name in this chapter) is also called Amalek, and the words there read as follows: הנה איתא בזכרי׳ צל שעתיד הקב״ה לקבל תשובתן של כל האומות חוץ מעמלק שלא יקבל דכתיב גער חית קנה, that is, "Behold, it stands in the words of our Rabbis, of blessed memory, that the Holy and Blessed God will accept the repentance of all peoples, with the exception of Amalek, whose repentance He will not accept, as it is said (Ps 68:31): *Schille chajath kane*, that is, the beast in the reed." By all of this it is made plainly clear that Christendom is also called Amalek. It has likewise been demonstrated at length in the preceding sixteenth chapter, *p. 655. etc.*, at the seventh name they give to Christians, that we are called Amalekites or children of Amalek. I have set this forth somewhat extensively for the reason that it is of use, and highly necessary to know, in the second chapter of the second part, in which it is shown how the Jews curse us at their *Purim* or Shrovetide festival, as well as in the fourteenth chapter of the said second part, which deals with their acts of murder.

Eighth, they call Christendom מלכות אדומים ארורים *Malchúth* (or *Malchus*) *Edomíjim arúrím*, that is, the kingdom of the accursed Edomites; and this is found in the first part of the Prague *Machsor*, fol. 48, col. 2, under the title *Schacharith* (or *Schácháris*) *schel rosch haschána jom schéni*, in a prayer which begins: אשר מ' יעשה כמעשיך וגו' *Ascher mí jaase kemaasécha* &c., where the words read as follows: הראהו ארבע מלכיות כבירים שמושלים בזמנם ויאבדו לדור דורים עגלה משולשת זו מלכות אדומים ארורים אשר היא כעגלה דשה ובחזירי יערים: ועז משולשת אלו יונים שנמשלו לצפירים ואיל משולש א מלכות מדי ופרס חברים: ותור אלו בני ישמעאל שנמשלו לשורים וגוזל אלו ישראל שנמשלו ליונים ותורים שנאמר יונתי בחגוי הסלע וגו' That is: He (namely God) showed him (Abraham, as is to be read in Gen 15:9) the four mighty kingdoms (or monarchies) which ruled in their times and were to perish from generation to generation. The three-year-old cow (or the three-year-old calf) signifies the kingdom of the accursed Edomites, which is like a threshing cow (or a threshing calf) and is like wild swine. And the three-year-old goat signifies the Greeks, who are compared to he-goats. And the three-year-old ram signifies the Median and Persian kingdoms together. And the ox (here the word *Tor* is incorrectly understood, as can be seen in the commentary on it, because in the Chaldean language *Tor* means an ox, whereas here it means a turtledove) signifies the Ishmaelites (that is, the Turks), who are compared to oxen. But the young dove signifies the Israelites, who are compared to doves and turtledoves, as is said (Song 2:14):

My dove, who dwellest in the clefts of the rock. However, in the Hebrew *Machsor* printed here in Frankfurt in the year 450 according to the Jewish calendar, that is, in the year 1690 according to our reckoning, there stands at fol. 38, col. 2: מלכות סדומים ארורים *Malchúth* (or *Malchus*) *Sedómim arúrím*, that is, the kingdom of the accursed Sodomites; and the word "Edomites" has been craftily altered to "Sodomites" for the purpose of making it less easily noticed that Christendom is meant thereby. This is clearly evident from the *Machsor* printed here in Frankfurt in the year 446 according to the Jewish calendar, that is, in the year of Christ 1686, in which the German translation stands alongside the Hebrew, at fol. 68, col. 1-2, where in the Hebrew text *Malchúth Sedómim arúrim*, that is, the kingdom of the accursed Sodomites, is likewise read; but in the German translation the meaning is explained, and there it is written: דא היא מלכות רומי הרשעה שדומה כחזיר הגו׳ that is, the calf is the kingdom of the Edomijm, or Edomites, which is like a swine from the forest, that is, like a wild swine. Christendom, however, is called by the Jews a swine, or also a wild swine, as can be seen below in this chapter at the twenty-ninth name they give to it. In the *Machsor* printed in folio at Wilmersdorf, however, the second part, fol. 97, col. 2, has in place of the aforementioned words *Malchúth Edomijm arúrim* the text מלכות אבירים *Málchuth abbirím*, that is, the kingdom of the mighty; and this alteration was made out of fear of the Christians.

Ninth, they call it מלכות שעיר *Malchúth* (or *Málchus*) *Seir*, that is, the Kingdom of Seir, or sometimes simply שעיר *Seir*. The reason for this is that the land in which Esau dwelt was called Seir, as can be seen in Gen 32:3; and for this reason they also call Christendom Seir, because Christians are supposed to be descended from Esau and are called the children or lineages of Seir, as was indicated in the preceding Chapter 16, under the sixth name they give us, at *p. 654*. The name *Malchúth Seir*, that is, the Kingdom of Seir, is found in Rabbi Solomon Jarchi's commentary on Isa 21:12, on the words "One calls to me out of Seir," where he writes: אמר הקדש ברוך הוא אלי קורא הנביא או המלאך מעול מלכות שעיר that is, The holy, blessed GOD has said: the Prophet, or the Angel, calls to me on account of the yoke of *Malchuth Seir*, that is, of the Kingdom of Seir. The name *Seir*, however, is found in the Prague *Machsor*, in the second part, fol. 16, col. 1, under the title *Józer lepharaschâth* (or *lepháraschas*) *Sechór*, in the prayer which begins: אלהים אל דמי לך וגו׳ *Elohim al dómi lach*, in which they call upon GOD to visit Amalek, that is, Christendom, with all manner of plagues, to utterly exterminate it, and to cast it into hell; and it continues further: וידע כל פועל כי לא שכחת ויבין כל יציר כי שמם שכחת ושעיר ושריו וכחת ועמלק וטפסריו הוכחת ואתם במשפט נתווכחת וגו׳ that is, So that all the work (of Your hands) may know that You have not forgotten (what the Edomites have done to us in evil); and that all creation may understand that You have caused their name to be forgotten, and that You have punished Seir together with its princes, chastised Amalek and its commanders, and contended with them through judgment. This is also found in the *Selichoth Slichoth* (or *Selichos*) under the title לשבעה עשר בתמוז *Leschiva eser betammus*, fol. 90, col. 1 in the Prague edition, and fol. 103, col. 2 in the Frankfurt edition, at the beginning of which they pray thus: שעה נאמר אשר נמסר ביד בבל וגם שעיר Behold the bound one, who has been delivered into the power of Babel and *Seir*. And in the German translation printed at Amsterdam in the year 438, that is, by our reckoning in the year 1678, the name *Seir* is explained as Esau, the King of Seir. Likewise, in the Polish *Siddurim*, fol. 71, col. 2, under the title *Meoráth leschabbáth schenia*, in a prayer which begins שנותנה פנח בדילוח *Schenothéna füfu bedálluch*, this name *Seir* is found in such a sense, and is explained in the commentary by אומה הרשעה *úmmah hareschâa*, that is, the godless people, by which the Christians

are meant. Likewise it is expounded in the first part of the Prague *Machsor*, fol. 36, col. 1, under the title *Musaph schel rosch haschana jom rischon*, in a prayer which begins אשא דעי בצדק *Essa dei bezedek*, through מלכות אדום *Malchuth Edom*, that is, the Edomite Kingdom, in the commentary. For this reason their present captivity is also called גלות שעיר *Galúth* (or *Golus*) *Seir*, that is, the Captivity of Seir, as can be seen in the book *Cad hakkemach*, fol. 19, col. 4, where, concerning the words of Isa 21:12, "One calls to me out of Seir," it is written thus: אומר הנביא אלי קורא ישראל מדוחקו של שעיר מגלות שעיר שדומה ללילה ושואלים אותי שומר מה מלילה מה that is, The Prophet says: Israel calls to me on account of its distress in Seir, out of the *Galúth Seir*, that is, out of the Captivity of Seir, which is like the night; and they ask me, Watchman, what of the night? What will come at the end of the night, at the end of the Edomite captivity?

Tenth, they call it הר שעיר *Har Seir*, that is, the mountain *Seir*, as can be seen in *Abarbanel*'s book *Maschmia jeshua* fol. 44. col. 4., where he writes as follows: אחרי שנבא כל זה על ישראל נבא מיד על הר שעיר היא החיה הרביעית that is, After he (the prophet *Ezekiel*) had prophesied all of this (which stands in his 34th chapter) concerning the Israelites, he immediately prophesied (in his 35th chapter) against *Har Seir*, that is, the mountain *Seir*, which is the fourth beast that led us into captivity, in whose captivity we also remain to this very day; for this reason he has set the fall of *Seir* (that is, of Christendom) as the condition for the redemption of Israel.

Eleventh, they call it מלכות הרשעה *Malchuth* (or *Málchus*) *hareschaa*, that is, the godless kingdom, or מלכות מרשעה *Malchúth marscháach*, or מלכות חייבת *Málchuth chajéfeth*, which also means the godless kingdom; or likewise מלכות הרשעים *Malchuth hareschaim*, that is, the kingdom of the godless. The name *Malchuth harescháa* is found in Rabbi *Mosche de Mircado*'s commentary on the Psalms, fol. 19, col. 4, on the words of Ps 10:8, "He sits and lurks in the courtyards; he secretly murders the innocent, etc.," and he writes there as follows: כמו הרוצח הרוצה להסתיר מעשיו והוא נטמן וחורג פתאום ויכסה עונו במסתרים כן מלכות הרשעה מבקשים עלילה בשביל אמונת דתם להרוג את ישראל לקחת ממונם כדי להסתיר מהעם שלא יאמרו שהרגום בלי אשם: that is, just as a murderer who wishes to keep his deeds hidden conceals himself, strikes swiftly, and covers his sin in secret places; so too do those who are in the *Malchúth harescháa*, that is, the godless kingdom, seek false accusations on account of the faith of their religion in order to kill the Israelites and seize their property, so that they may keep this hidden from the people, and that the people may not say that they put them to death without guilt. And in *Abárbanel*'s book *Májene jeschúa*, fol. 42, columnâ 4, in the eighth *Májan*, in the fifth *Támar*, the significance of the ten horns is treated, of which mention is made in Dan 7:20, 24, and it is written there: כבר אמרו ח"זל עשרה קרנים עשרה מלכים יקומן מן ארעא כלס ביוצאי ירכו של עשו הכתוב מדבר משתכל הוית בקרניא ואלו קרן אחרי זעירא זו מלכות הרשעה וכל זה מידה שהם ממלכיותם ר"ל מהקיסרים שמשלו בה: that is, our sages, of blessed memory, have already said that the ten horns signify ten kings who shall rise up from the earth, and all of them were to come from the loins of Esau. The Scripture states (v. 8 in the last-cited chapter): "I observed the horns, and behold, another small horn"; this signifies the *Malchúth harescháa*, that is, the godless kingdom. All of this teaches that they were of the kings of Rome, that is, the emperors who ruled therein. It is likewise identified in fol. 76, col. 2, in the aforementioned book *Májene jeschúa*, in the eighth *Májan*, in the eleventh *Támar*, and in the book *Mátteh Aharon*, fol. 52, col. 2. In the book *Máor hakkáton*, fol. 1, col. 4, one also reads: תהום זו מלכות הרשעה שאין לה חקר כתהום that is, the abyss (or the deep, of which mention is made in Gen 1:2) signifies the godless kingdom, because, just like an abyss, it cannot be fathomed.

The Jews, however, have learned to give mocking names to Christendom from their Talmud, in which the Roman Empire, by which they also understand all of Christendom, is called thus, as can be read in the tract *Berachóth* (or *Beróchos*) fol. 61, col. 2, where the words read as follows: פעם אחת גזרה מלכות הרשעה שלא יעסקו ישראל בתורה בא פפוס בן יהודה ומצאו לרבי עקיבא שהיה מקהיל קהילות ברבים ועוסק בתורה א"ל עקיבא אי אתה מתירא מפני מלכות הרשעה וגו׳ that is: the *Malchúth harefcháa*, or godless kingdom, had once issued a decree that the Israelites should not study the Law; then Papus ben Jehúda came and found Rabbi Akiva holding public assemblies and studying the Law, and said to him: Akiva, do you not fear the *Malchúth harefcháa*, that is, the godless kingdom? And in the tractate *Schabbath* (or *Schábbas*) it stands at fol. 15, col. 1: ק"פ שנה עד שלא חרב הבית פשטה מלכות הרשעה על ישראל that is: one hundred and eighty years before the Temple was destroyed, the *Malchúth harefcháa*, or godless kingdom, spread itself against Israel, that is, as Rabbi Solomon Jarchi explains it in his commentary, it began to subjugate the Israelites. But so that one may know what kingdom is to be understood by the godless kingdom, the aforementioned Rabbi Solomon writes in his cited commentary on this passage: מלכות הרשעה רומי that is, the godless kingdom signifies Rome, or the Roman Empire. All of this is also to be found in the tractate *Avóda sára* fol. 8, col. 2, both in the text and in the commentary. This name is likewise found at fol. 9, col. 1 of the said tractate *Avóda sára*, and in the tractate *Pesachím* fol. 118, col. 2, and in the book *Nézach Jifraél* fol. 31, col. 1-2, in the 21st chapter, and in *Pesikta rábbetha* (or *rábbesa*) fol. 28, col. 2, as well as in the *Jalkut Schimóni* on the Five Books of Moses fol. 2, col. 4. And in the Talmudic tractate *Gittín* it stands at fol. 57, col. 2 as follows: הידים ידי עשו זו מלכות הרשעה שהחריבה את ביתנו ושרפה את היכלנו והגלתנו מארצנו that is: (the words of Gen 27:22) "But the hands are the hands of Esau" signify the *Malchúth harefcháa*, that is, the godless kingdom, which has destroyed our house and burned our Temple and led us out of our land into captivity.

The name *Malchús rarschaáas* appears in the Ben book, fol. 20, col. 1, under the title *Semiróth lemozáe schabbath*, in a prayer that begins אפו מים שטפוני *Afai májim fchetafúni*, with these words: רבו לי ימי לוחצי ביד מלכות הרשעה מאן עז מנות קצי והפדות לא נודעת, that is: The days of my oppressors endure long under the power of the *Malchúth rarschaáas*, that is, the wicked or wickedly acting kingdom, so that I can no longer count (or calculate) my end (meaning the end of my misery), and the redemption is unknown as to when it shall come to pass.

As for the name *Malchús chajéves*, it is found in the book *Cadhakkémach*, fol. 7, col. 2, where the words read as follows: אין אדם יודע מה בלבו בלבו של חבירו ומלכות בית דוד מתי תקום ומלכות חייבת מתי תפול, that is: A man does not know what his companion has in his heart, nor when the kingdom of the house of David will arise, nor when the *Malchus chajéves*, that is, the wicked kingdom, will fall.

As for the name *Malchús harescháim*, it is found in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 76, col. 1, in the *Parascha Bo el Pároh*, where he writes as follows: כל מכות שהביא הק"בה על המצרים במצרים עתיד הוא להביאם על אדום שנאמר כאשר שמע למצרים יחילו כשמע צר. כל המקרא חסר במלכות הרשעים הכתוב מדבר, that is: The Holy and Blessed God will bring upon Edom (that is, Christendom) all the plagues that He brought upon the Egyptians in Egypt, as it is said (Isa 23:5): They will be dismayed at the tidings of Tyre, just as at the tidings of Egypt. Wherever צר *Zor* appears defectively in Scripture (and not צור *Zor* with the *Vau Chojem*), there Scripture speaks of the *Malchus harescháim*, that is, the kingdom of the wicked.

Twelfthly, it is called מלכות עשו הרשעה *Malchúth (or Málchus) Esau harescháa*, that is, the godless kingdom of Esau, or the godless Esauite kingdom, as can be read in Rabbi Mosche de Mircado's commentary on Ps 10:1, where he writes: כל המזמור מתאר ישראל בשם עני ומלכות עשו הרשעה לשם רשע, that is, the entire Psalm describes the Israelites by the name of the wretched, and the *Malchus Esau harescháa*, that is, the godless Esauite kingdom, by the name of the godless one.

Thirteenthly, they call it: מלכות אדום הרשעה *Malchúth (or Málchus) Edom harescháa*, that is, the godless Edomite kingdom, or מלכות אדום החייבת *Malchúth Edom hachajéveth*, which has the same meaning, or also אדום הרשעה *Edom harescháa*, that is, godless Edom. The name *Malchúth Edom harescháa* is found in the book *Cad hakkémach*, fol. 62, col. 1, where it is written as follows: בגאולה העתידה ישמחו השמים ותגל הארץ כי תאבד מלכות אדום הרשעה ותחזור הממשלה והמלכות לישראל, that is, at the coming redemption, heaven and earth will rejoice, because the *Malchúth Edom harescháa*, that is, the godless Edomite kingdom, will perish, and dominion and rule will return to Israel. And at col. 2 of the same work, it continues further: כבר התנבא דוד על הגלות הזה והושאמר לולי יי׳ שהיה לנו וגומר ואמר זה על מלכות אדום הרשעה והזכירה בלשון אדם על שם שהם עובדים אדם וכן מה שאמר ישעיה חדלו לכם מן האדם ורמז לאמונת אדום, that is, David had already prophesied concerning this captivity, when he says (Ps 124:1): "If the Lord had not been on our side," etc., and he said this concerning the *Malchúth Edom harescháa*, that is, the godless Edomite kingdom, and made mention of it by the name "man," because they (namely the Christians) serve a man (that is, Christ). Likewise, what Isaiah says (Isa 2:22), "Cease therefore from man," carries a meaning directed at the Edomite (that is, Christian) faith. There is also found in Abarbanel's commentary on v. 3 of the second chapter of the prophet Nahum, fol. 269, col. 1, the following: הנה בארו מן גבורהו מאדם דגלה אנשי חיל מתולעים שנאמר כאן על מלכות אדום הרשעה, that is, behold, they (namely our sages) have explained the words "the shields of his mighty men are red, the valiant men are clad in scarlet," that this is said here of the *Malchúth Edom harescháa*, that is, the godless Edomite kingdom. In this same manner it is also called in the book *Pesíkta rábbetha* (or *rábbesa*), fol. 58, col. 2, and in Rabbi Nachman's disputation which he held with Brother Paul, p. 56, and in the book *Emek hámmélech*, fol. 145, col. 2, in the 37th chapter, under the title *Scháar réscha disér ánpin*; as also in the book *Zerór hammór*, fol. 160, col. 1, in the Parashah *Haasinu*.

The name *Malchúth Edom hachajéveth*, or *Málchus Edom hachajéfes*, is found in the commentary of Rabbi Menachem of *Rekanat* on the Five Books of Moses, *fol.* 137, *col.* 4, in the Parascha Schemini, where it is written as follows: פה חזיר זה בשעה שהוא רובץ הוא פושט טלפיו כלומר שהוא טהור כך מלכות אדום החייבת גוזלת וחומסת ומראה כאלו מצעת בימה that is: just as the pig, when it lies down, stretches out its hooves as if to say that it is clean (because it has cloven hooves), so the *Malchúth Edom hachajéveth*, that is, the godless Edomite kingdom, robs and plunders, and presents itself as though it were erecting a pulpit, that is, as though it were altogether pious.

Regarding the name *Edom harescháa*: it appears in *Schemóth* (or *Schemós*) *rábba*, in the 35th *Parascha*, where, concerning the words of Exod 25:3, "This is the offering which you shall take from them: gold, silver, and bronze," the following is written: זהב זו בבל שנאמר הוא צלמא רישיה דהב טב : וכסף זו מדי שנאמר חדוהי ודרעוהי די כסף : נחשת זו יון שנאמר מעוהי וירכתה די נחש : אבל ברזל אין כתיב כאן לא במקדש ולא במשכן למה שנמשל בו אדום הרשעה שהחריבה בית המקדש וגו׳ that is: The gold signifies Babylon (or the Babylonian Empire), for it is said in Dan 2:32, "The head of that image was of fine gold." The

silver signifies Media, for it is said there, “His breast and arms were of silver.” The bronze signifies Greece, for it is said there, “His belly and thighs were of bronze.” Of iron, however, nothing is written here, neither in connection with the Temple nor with the Tabernacle. Why? Because *Edom harescháa*, that is, the wicked *Edom*, which destroyed our Temple, is compared to it, *&c.* Likewise, in the book *Pesikta rábbetha fol. 63. col. 2.*, the following is read: שבעה לבושים שלבש הקדוש ברוך הוא מיום שנברא העולם עד שיפרע מאדום הרשעה וגו׳ that is: Seven garments has the holy, blessed God put on, from the time when the world was created until He shall take vengeance upon *Edom harescháa*, that is, the wicked *Edom*. The same is also to be found in the preceding *fol. 58. col. 2.* of the last-mentioned book, and in the book *Maschmia jeschúa fol. 60. col. 1.*

Fourteenth, it is called מלכות רומי הרשעה *Malchúth* (or *Málchus*) *Rómi harescháa*, that is, the godless Roman Empire, concerning which the following is written in the book *Cad hakkémach fol. 17. col. 4.*: דרשו זל כל המתגאה נידון באש שנאמר היא העולה על מוקדה וזו מלכות רומי הרשעה שהיא מתגאה ומעלה את עצמה סופה שתדון באש שנאמר היא העולה וגו׳ : that is, our Sages, of blessed memory, have taught in figurative terms that everyone who acts with pride shall be judged by fire, since it is said (Lev 6:9): The burnt offering shall burn; and this (burnt offering) signifies the *Malchúth Romi harescháa*, that is, the godless Roman Empire, which is proud and exalts itself; but it will in the end be judged by fire, as it is said: The burnt offering shall burn. Furthermore, the following is read there: לעתיד לבא מלכות רומי הרשעה על די שמתגאה ומעלה את עצמה והוא שכתוב אם תגביה כנשר ואם בין כוכבים שים קינך לפיכך תידון באש : that is, in the future the *Malchúth Romi harescháa*, that is, the godless Roman Empire, which is proud and exalts itself, as it is written (Obad 1:4): Though you exalt yourself like an eagle and set your nest among the stars, shall be punished with fire. All of this is also to be found in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 127. col. 1.*, in the *Parascha Zav*, but in place of *Malchúth Romi harescháa*, it reads there מלכות רומי *Malchúth Romi*, that is, the Roman Empire.

Fifteenth, it is called מלכות זדון *Malchúth sadón* (or *Málchus sadon*), that is, the arrogant or haughty kingdom, or also ממשלת זדון ממשלת זדון *Memschéleth fadón* (or *Memschéles sódon*), that is, the arrogant dominion, or the proud rule. The name *Malchúth fadón* appears in the book *Zerór hammór*, in the Cracow printing (for in the Venice printing a blank space was left in its place), *fol.* 4. *col.* 1., on the words of David in Ps 124:2-5, where the following is written: רמז המשורר אלו המלכויות במקום אחר באומרו לולי ה׳ שהיה לנו בקום עלינו אדם זה רמז לגלות בבל וגו׳ : אזי חיים בלעונו בחרות אפם בנו כנגד גלות מדי וגו׳ : אזי המים שטפונו כנגד גלות יון וגומר : אזי עבר על נפשנו המים הזידונים כנגד מלכות אדום שהיא מלכות זדון כי די זדון לכך השיאן וזהו המים הזידונים ואמר גם כן אזי עבר על נפשנו לפי שדעתם גם כן להעבירנו על דת ולצוד נפשותינו כמו שראינו בעינינו בגירוש פורטוגל, that is: The Psalmist signified these four kingdoms also in another place, when he says (Ps 124:2): **“If the Lord had not been with us, when men rose up against us”**; this signifies the Babylonian captivity, etc. (The following words, v. 3:) **“Then they would have swallowed us alive, when their wrath was kindled against us”**; these concern the Median captivity, etc. (And the words, v. 4:) **“Then the waters would have drowned us”**; these point to the Greek captivity, etc. (But the subsequent words, v. 5:) **“Then the proud waters would have gone over our soul”**; these concern the Edomite kingdom, which is the *Malchúth fadón*, that is, the arrogant kingdom, as is said of it (Obad 1:3): **“The pride of your heart has deceived you”**; and this is the proud water. He also says (namely David, in the cited v. 5) **“it would have gone over our soul”** because their (understand: the Christians’) intention is likewise to make us fall away from

our religion and to ensnare our souls, as we have seen with our own eyes in the expulsion from Portugal.

In the book *Toledóth* (or *Tóledos*) *Jizchak*, the following is read concerning this matter at *fol.* 75, *col.* 1, at the end of the *Parascha Tasria*, on the words of Lev 13:2, **"When a person has on the skin of his flesh a swelling, or a scab, or a bright spot, such that it might become the plague of leprosy on the skin of his flesh"**: א"ל שאת זו בבל וגו' ספחת זו מלכות מדי וגו' בהרת זה יון ומו' והיה בעור בשרו לנגע זו מלכות זדון שהשם יתברך מלקה אותו בצרעת זאת השד שלה שנאמר מדוע נסחף אבירך נסחף כמו ספחת: that is, our (Sages,) of blessed memory, say: the swelling signifies *Babel* (that is, the Babylonian Empire) *&c.*; the scab, the Median Empire *&c.*; the bright spot, Greece (or the Greek Empire; but the words:) **"such that it might become the plague of leprosy on the skin of his flesh"** signify the *Malchúth fadón*, that is, the arrogant empire, for the holy and blessed God will smite it with leprosy, together with its prince (namely the chief devil *Sammaël*), as it is said (Jer 46:15): "Why are your heroes smitten with sores?" as the foolish Jews understand it, for whom the word *nischaf* means the same as *nispach*, whereas it has no such meaning anywhere, and the true meaning of this passage is: "Why have your heroes been swept away?" Concerning this punishment of leprosy, however, with which God is to afflict Christendom in the future, a more detailed account will be given below in the chapter of the second part at pages 138, 139, 140, and 141. As for the aforementioned name *Malchúth sadôn*, Rabbi *Menasse ben Israël* also writes in his book *Nischmáth chájim*, *fol.* 46, *col.* 2, on the words of Mal 3:15, "Therefore we count the proud happy," as follows: הזידון הם אומות העולם הנקראים מלכות זדון, that is, these proud ones are the nations of the world, who are called *Malchúth sadôn*, that is, the arrogant empire. And Christians are also sometimes called the nations of the world, as can be seen in Rabbi *Bechai*'s commentary on the Five Books of Moses, where it is stated at *fol.* 27, *col.* 4, in the *Parascha Vajéra*: נקמתן של אומות העולם ביד ישראל שנאמר ונתתי את נקמתי באדום ביד עמי ישראל, that is, the vengeance that will be executed upon the nations of the world will come about through Israel, as it is said (Ezek 25:14): "I will take my vengeance upon Edom through the hand of my people Israel." And this is also clearly seen in the aforementioned book *Nischmath chájim*, *fol.* 82, *col.* 1, in the last line, in the 23rd chapter of the second *Maámar*, as well as in the Polish *Siddúrim*, *fol.* 67, *col.* 2, under the title *Józer leschábbath ríschon ácher happésach*, in the *Commentario*; and *fol.* 80, *col.* 2, under the title *Józer leschábbath chamíschi ácher happésach*, likewise in the *Commentario*, notwithstanding that otherwise by "the nations of the world" almost universally all peoples who are outside of Judaism are understood.

Regarding the name *Memschéleth sadôn*, that is, the arrogant dominion, this name is found in Rabbi *Mosche de Mireado*'s commentary on the Psalms, *fol.* 104, *col.* 1, on the words cited shortly before from Ps 124:3-5, where he states that the words of vv. 3-4 are to be understood as referring to the Babylonian, Median, and Greek monarchies, and he continues: וכנגד הגלות הארוך הזה אמר אזי עבר על נפשנו המים הזידונים כי המלכות הזאת נקראת ממשלת זדון ומלן לצד עלאה ימלל רשע וגו׳ that is, And with regard to this prolonged captivity, he says (namely King David): "Then the proud waters would have gone over our souls," that this kingdom (understand: the Roman, by which the whole of Christendom, as has been demonstrated above, is meant) is called *Memschéleth sadón*, i.e., the arrogant dominion, and the wicked man speaks against the Most High, *&c.* Here we thus see clearly that what in the words cited shortly before from the book *Zerór hammór* is called *Malchúth sadón* is here, in the commentary on those very same words, called *Memschéleth sadón*, so that these two names have

one and the same meaning. This name is also found in the book *Emek hammélech*, *fol. 87, col. 4*, under the title *Schâar Kirjáth* (or *Kirjas*) *árba*, in the 14th chapter, where mention is made of the vengeance that is to come upon Christendom and its supposed ruler *Sammaël*, and it is stated therein that at that time the *Memschéleth sadón*, that is, the arrogant dominion, will be suppressed and humbled.

Why this name is used can be seen from *Abarbanel*'s book *Maschh mía jeschúa, fol. 60. col. 1.*, where he writes the following concerning the words of Obad v. 2-3: התחיל הנביא לדבר כנגד אומת אדום הרשעה באמרו: הנה בימים הקדומים ובהתחלת ענינך לא היית מולך בכל העולם כי קטן נתתיך בגוים בזוי אתה מאוד ואמר זה על רומי שבהתחלת ענינה היתה למרעה צאן ואחרי כן נעשתה עיר קטנה והגיע ענינה בהמעלות כל כך עד שגבה לבה לאמר אני ואפסי עוד או שעל הר שעיר אמר הנה קטן נתתיך בגוים בזוי כי בן היה עם אדום הסמוך לארץ ישראל אמנם כאשר מלכו בארצות איטליא ונתרבו מאד ושמו להם ראש מלכותם ברומי אז דיין לכם השיאם למשול בכיפה ועל זה אמר ודק לבך השיאך למשול על כל העולם ומדרך המשל אמר שכני בחגוי סלע מרום שבתו אומר בלבו מי יורידני ארץ ר"ל דמית לשוכן בחגוי סלע ויושב במרום שאומר בלבו מי יורידני ארץ כי היה ענין ממשלתן במעלה רמה ונשאה כל כך שאמדת שאין שיורידך ארץ ולכן אמר האל כנגדה אם תגביה כנשר שעולה לחלק העליון מהאויר ולא די כנשר אבל שבין כוכבים תשים קנך שהם המזלות המאירים שנצחים שאין בהם הפסד משם אורידך נאום יי' עד שאול תחתית: that is, the prophet began to speak against the godless Edomite people when he said: behold, in former times, at the beginning of your condition (or state), you did not rule over the entire world; for I made you small (or insignificant) among the heathen, and you were greatly despised; and he said this of the city of Rome, which at the beginning of its condition was a sheep pasture, but was thereafter made into a small city; and the condition of that city advanced through its towers to such a degree that its heart became proud, and it said (from Isa 47:8): I am, and there is none besides me. Or he (namely the prophet) said this of Mount Seir: behold, I have made you insignificant among the heathen, despised; for such was the condition of the Edomite people, who dwelt near the land of Israel. But after they (namely the Edomites) ruled over the territories of Italy, and multiplied greatly, and established for themselves the capital of their kingdom in Rome, then the pride of their heart led them astray to rule under the vault of heaven (that is, over the entire world); therefore he says: the pride of your heart has led you astray to rule over the entire world, you who dwell in the clefts of the rock, in the height of your habitation, and say in your heart: who would cast me down to the ground? That is, you are like one who dwells in the clefts of the rock and abides in the heights, who says in his heart: who would throw me down to the ground? For the condition of your dominion was so very high and exalted that you said there was no one who could cast you down to the ground; therefore God said against it: even if you were to exalt yourself like an eagle that ascends to the highest part of the air, yes, even if you were to raise yourself higher than an eagle and make your nest among the stars, which endure forever and do not perish, I will nevertheless hurl you down from there into the lowest pit, says the Lord. The aforementioned *Abarbanel* writes the very same thing in his commentary on the prophet *Obadiam fol.* 255. *col.* 1.

On this subject of arrogance, the following is also read in the book *Zerór hammór, fol.* 166. *col.* 2, in the *Parascha Haasinu*: זכור לעבדיך אברהם יצחק ויעקב אשר נשבעת להם אעשה כלה בכל הגוים וכו' חכור אל תשכח זדון מלכות אדום הרשעה אשר פנו למעלה ואומרים בכל יום איה אלהיך (that is: Remember Your servants Abraham, Isaac, and Jacob, to whom You swore (as is written in Jer 46:28): I will make a full end of all the nations, etc. Remember also, and do not forget, the arrogance of the wicked Edomite kingdom (that is, of the Christians), who look upward and say daily: Where is your God?) And in

fol. 44. *col.* 2 of the aforementioned book, in the *Parascha Vajischlach*, the following is also written on this subject: כל המתגאה סופו ליפול באש כמו שמצינו בדור המבול שנידונו במעינות רותחים שנאמר בחומן נדעכו ממקומם : סדום דכתיב גאון שבעת לחם : וכתיב ה' המטיר על סדום ועל עמורה גפרית ואש וגו' וכן אדום הרשעה בגובה לבה עתידה ליפול באש שנ' על אדות תרד (that is: Everyone who is arrogant will in the end be judged by fire, just as we find concerning the generation of the Flood, that they were judged by boiling springs, as it is said (Job 6:17): When it became hot, they vanished from their place. Of Sodom it is written (Ezek 16:49): Pride, fullness of bread. And it is written (Gen 19:24): Then the Lord rained fire and brimstone, etc. Likewise, wicked Edom will also fall into fire on account of its arrogance, as it is said (Isa 34:5): It shall come down upon Edom. And it is written (Dan 7:11): Until (the beast) was cast into a burning fire.) Something concerning this has also been mentioned above, under the fourteenth name that the Jews give to Christendom.

Sixteenth, they also call it המים הזידונים *Hammájim halvedónim*, that is, the proud water, as can be read in the book *Cad hakkémach fol. 62. col. 2.*, where, concerning the words (Ps 124:5) "Then the proud waters would have gone over our soul," the following is written: קרא מלכות אדום המים הזידונים לפי שעיקר אמונתם הוא שהם נטבלים במים, that is, He (King David) called the Edomite kingdom *Hammájim halvedónim*, that is, the proud water, because the chief work of their faith consists in their being baptized with water. And this name is also found in the book *Zerór hammór, fol. 4. col. 1.*, and in Rabbi *Mosche de Mircádo*'s commentary on the Psalms, *fol. 103. col. 4.*, on Ps 124:4, as may be seen under the preceding fifteenth name, where the words from both of these books are to be found.

Seventeenth, it is called by them מלכות עכ"ום *Malchúth* (or *Malchus*) *Achum* (which word *Achum* is an abbreviation of עובדי כוכבים ומזלות *óvede cochavim umazzalóth*), that is, the kingdom of the servants (or worshippers) of the stars and the planets; although they know that we do not worship any celestial bodies, yet because they formerly called the idolatrous pagans by this name, we too must bear this name, since we are regarded by them as idolatrous people, and they make use of this name quite frequently so that a Christian who reads the matter may not know that Christendom is meant by it. Or alternatively (because the abbreviation עכ"ום *Achum*, according to the indication of the highly learned Dr. *Wagenseil*, p. 120, in his refutation of Rabbi *Lipmann's Carminis* or poem, עובדי כריסטוס ומרים *Övedé Christus u-Mir-jam*, that is, worshippers of Christ and Mary, is said to signify, as has already been indicated above in the 16th chapter, p. 713, at the thirty-third name which they give to Christians): *Malchúth óvede Christus u-Mirjam*, that is, the kingdom of the worshippers of Christ and Mary. It is also called by this name alone, עכ"ום *Achum*, with the omission of the word *Malchúth* that is otherwise placed before it.

Concerning the name *Malchúth Achum*, it is found in the book *Lef árjeh fol. 17. col. 4.*, where it is written as follows: באחרית הימים תעקר מלכות העכ"ום לגמרי ויהי אמתה בעקב ע"שו בגי'ן של שעק"ב יהיה מלא ועשו הוא יהיה חסר ונשאר ע"ש ורקב that is: In the last days the Malchúth Achum, that is, the kingdom of the worshippers of stars and planets (or venerators of Christ and Mary), will be utterly extirpated, and his hand (namely Jacob's) held the heel of Esau (as is to be read in Gen 25:25, whereby the Vav of the name עשו is signified), since the name יעקב *Jaacob* will be complete (and יעקוב *Jaacob* will be written with the Vav Cholem), but the name עשו *Esau* will be deficient, and עש *Asch* (which means a moth that devours garments, in place of עשו *Esau*) and a rottenness will remain. And in *Berefchith*

rábba it stands at fol. 3. col. 3. in the second *Parafcha*, upon the words of Gen 1:2, “And the earth was without form and void, and darkness was upon the face of the deep,” as follows: רבי שמעון בן לקיש פתר קרא במלכויות : והארץ היתה תהו זו מלכות בבל וגו’ : ובהו זו מלכות מדי וגו’ : וחשך זו מלכות יון וגו’ : על פני תהום זו מלכות עכ”ם שאין לה חקר וגו’ that is: Rabbi Schimon ben Lákisch expounded this passage concerning the kingdoms (or monarchies), and said that the words “And the earth was without form” signify the Babylonian kingdom, etc.; the words “and void” point to the Median kingdom, etc.; the words “and there was darkness” bear a signification pointing to the Greek kingdom, etc.; and the words “upon the face of the deep” signify the Málchus Achum, which cannot be fathomed, etc. But in the disputation of Rabbi Nachman with Brother *Paulus*, in which this foolish exposition of Scripture also appears at page 56, in place of Malchúth Achum one reads מלכות אדום הרשעה *Málchus Edom harefcháa*, that is, the godless Edomite kingdom; and in the *Jalkut chádasch fol. 49. col. 1. numer. 48.* one reads מלכות הרשעה *Málchus harefcháa*, that is, the godless kingdom. Likewise, in the aforementioned *Berefchíth rábba*, fol. 59. col. 1. in the 65th *Parafcha*, it stands as follows: אין אדם יודע מה בלבו של חבירו דכתיב אני ה’ חוקר לב וגו’ ומלכות עכ”ם אימתי היא נופלת דכתיב כי יום נקם בלבי that is: A man does not know what is in the heart of his companion (or fellow man), as it is written (Jer 17:10): “I the LORD search the heart,” etc.; and likewise he does not know when the Malchus Achum will fall, as it is written (Isa 63:4): “For the day of vengeance is in my heart.” This is also to be found in the *Medrafch Kokéleth fol. 33f. col. 2.*

The name עכ”ם *Achum*, however, appears on its own in the aforementioned *Bereshit Rabbah*, fol. 91, col. 3, in the 99th *Parashah*, with these words: דבי פנחס בשם רבי שמואל בר נחמן אמר מסורת היא שאין עכ”ם נופלת אלא ביד בניה של רחל הה”ד אם לא יסחבום צעירי הצאן that is: Rabbi Pinchas has said in the name of Rabbi Samuel, the son of Nachman, it is a (oral) tradition (or teaching) that עש”ו *Achum* will not fall except through the hands of the children of Rachel. This is what is written (Jer 49:20): The least of the flock shall drag them away.

Eighteenth, it is also simply called המלכות *Hammalchúth* (or *Hammálchus*), that is, the Kingdom, as can be seen in Rabbi Isaac Karo’s commentary on the Five Books of Moses, which is called *Toledóth* (or *Tóledos*) *Jizchak*, fol. 20, col. 2, in the Parashah *Lech lechá* on Gen 14:1, where one reads as follows: אמרו זל כלך שנער זו בבל : אריוך מלך אלסר זו מדי : כדר לעומר מלך עילם זו יון : ותדעל מלך גוים זו מלכות : that is, Our sages, of blessed memory, say: the King of Shinar signifies Babel (or the Babylonian Kingdom); the King of Ellasar, Media; Chedorlaomer the King of Elam, Greece; and Tidal the King of Nations, the *Malchúth* (or *Málchus*), that is, the Kingdom, by which the Roman or Christian Empire is understood. In my copy, however, a Jew has written in the margin, after *Malchúth*, the word הרשעה *harescháa*, so that one might know that Christendom is to be understood thereby, which, as was noted above on page 765 under the eleventh name they give it, is called *Malchúth harescháa*, that is, the godless Kingdom. Likewise, in *Pesikta rábbetha* (or *rabbesa*), fol. 27, col. 2, it reads as follows: המלכות היא מכתבת טירוניא מכל אומרה, that is, The *Malchúth* or Kingdom issues tyrannical decrees over all peoples. In the Prague *Machsor*, however, in the second part, fol. 54, col. 2, in the commentary, one reads in its place: מלכות אדום כותבת טירוניא על כל האומות, that is, The *Malchúth Edom*, or Edomite Kingdom, issues tyrannical decrees over all peoples. And in the Talmudic tractate *Rosch haschána*, fol. 19, col. 1, the following is found: גזרה המלכות גזרה שלא יעסקו בתורה : ושלא ימולו את בניהם ושיחללו שבתות מה עשה יהודה בן שמוע וחבריו הלכו ונטלו עצה ממטרוניתא אחת שכל גדולי רומי מצויים אצלה אמרה להם בואו והפיגו בלילה הלכו והפיגו בלילה אמרו אי שמים לא אחיכם אנחנו ולא

בני אם אחת אנחנו מה נשתנינו מכל אומה ולשון שאתם גוזרים עלינו גזירות קשות וביטלום ואותו היום עשאוהו יום טוב : that is, The *Malchuth* or Kingdom had once issued a decree that they (namely the Jews) should not study the Law, nor circumcise their little sons, but should desecrate the Sabbath. What did Jehúda ben Schamóa and his companions do? They sought counsel from a distinguished woman at whose home all the great lords of Rome were present, and she said to them: come and cry out in the night. So they went and cried out in the night, and said: for God's sake, are we not your brothers? Are we not children of one mother? (for Jacob, from whom we descend, and Esau, from whom you descend, were two brothers, and both were sons of Rebecca.) In what way are we distinguished from all peoples, that you issue such harsh decrees against us? Thereupon they (namely the Roman lords) revoked the decree against us. They (the Jews), however, made that day into a feast day.

Nineteenth, they call it גברת ממלכות *Gevéreth mamlachóth* (or *Gevéres mamlóchos*), that is, the Mistress over the Kingdoms, and the Babylonian empire is called by this name in Isa 47:5. That Christendom is thus named by the Jews can be seen in the first part of the Prague *Machsor*, fol. 31, col. 2, in the *Commentario*, where the following is written: גברת ממלכות זהו אדום הרשעה שהיא עכשיו מלכות גברת שמלכותה פשטה בכל העולם, that is: By *Gevéreth mamlachóth*, that is, Mistress over the Kingdoms, the godless Edom is understood, which is now the dominant (or ruling) kingdom, whose dominion has spread throughout the entire world. This is also found in the handwritten *Machsor* held in the Nuremberg Library, as the highly learned Mr. *Wülfer* indicates in his annotations on the Jewish Theriaca, *paginâ* 324. And in fol. 15, col. 1 of the first part of the aforementioned Prague *Machsor*, the following is likewise found in the *Commentario*: גברת ממלכה הוא אדום שמחוגבר במלכותו עד שתופיע מלכותו של הק"בה, that is: The *Gevéreth mamlácha*, that is, Mistress of the Kingdom, is Edom, which (Edom) is mighty in its kingdom, until the kingdom of the holy and blessed GOD shall shine forth. In the Polish *Siddurim*, there is also found at fol. 49, col. 3, in the *Commentario* on the prayer that begins שני זיתים נכרתים *Schené séthim nichrathím*, under the title *Józer leschábbath ríschon dachanúcca*, the following: מלכות אדום נקראת גברת ממלכה, that is: the Edomite kingdom is called *Gevéreth mamlácha*, the Mistress of the Kingdom. So too does *Abarbenel* write in his commentary on the Prophet Jeremiah, fol. 148, col. 1, on Cap. 49, in the following manner: אחרי שבאו מזרע אדום למלוך באיטליא ונתמלאה כל הארץ מאוכלוסי אדום גדלה ממשלת רומי בידי האדומיים עד שנעשת גברת כל הממלכות, that is: After those of the lineage of Edom (or Esau) came to rule in Italy, and the entire land was filled with Edomite peoples, the Roman dominion grew great through the Edomites, so that it became a *Gevéreth col hammamlachóth* (or *hammamlóchos*), that is, a Mistress over all Kingdoms.

Twentieth, they also call Him הבל המומלך *Habbél hammúmlach*, that is, the Bel to whom the royal dominion has been given; and this is found in the first part of the Praser Machsor, *fol.* 31, *col.* 2, under the title *Musaph schel rosch haschána jom rischon*, in the prayer which begins: הכל המומלך על מה אסיכה מלכי, that is: Why does the Bel reign, to whom the royal dominion has been given? From whom did he receive the dominion? In the commentary, however, the following is written concerning this: הכל המומלך כלומר מלכות הרשעה שעובדת בעבודה זרה שנקראת בל By *Bel hammúmlach*, that is, the Bel to whom the dominion has been given, one is to understand the *Malchúth harescháa*, or the godless kingdom (by which Christendom is meant, as was indicated above on p. 756 and 757 under the eleventh name), which serves the idol that is called Bel; by which idol the godless Jews

understand Christ, as has been demonstrated above in the second chapter, *paginâ* 80 and 81, under the ninth name that they give to Christ.

Twenty-first, they call it שבט הרשע *Schevet haréscha*, that is, the Scepter of Wickedness, or also מטה רשע *Mátteh réscha*, that is, the Staff of Wickedness; the former is taken from Ps 125:3, and the latter from Ezek 7:11. The name *Schevéth haréscha* appears in the book *Toledóth* (or *Tóledos*) *Jizchak*, fol. 44, col. 2, in the *Parascha Vajechi Jaacob*, where the words of Gen 49:10 are expounded as follows: לא יסור שבט הרשע ומכות ויסורין ומי שישים חקים רעים על יהודה עד כי יבא שילה, that is, the *Schevet haréscha*, that is, the Scepter of Wickedness, together with the plagues and chastisements, and he who ordains evil laws against Judah, shall not depart until Shiloh (that is, the Messiah) shall come. Now they lament concerning Christendom that it torments and plagues them, and causes evil laws and edicts to be issued against them, as was shown above in Chapter 16, *paginâ* 671, and in this Chapter 17, shortly before, *paginâ* 769; so that by the aforementioned Scepter of Wickedness, Christendom is understood. Rabbi Aben Ezra, in his commentary on the words *Schéveth haréscha*, understands by them the heathen of the lands, by which Christendom is also included. The name *Mátteh haréscha* is found in the Prague *Machsor*, in the first part, fol. 58, col. 1, under the title *Músaph schel rosch haschaná jom schéni*, in the prayer which begins: עשה לך בציון שם וגו׳ *Aseh lechá bezjion schem &c.*, where they pray against Christendom in the following manner: תקום גוים תוכית לאמים תשבור מטה רשע מושל המלוכה, that is, Avenge Yourself upon the heathen, punish the peoples, break the *Mátteh réscha*, that is, the Staff (understand: the dominion, as is explained above in the commentary) of Wickedness, which rules.

Twenty-second: they call the same עקר *Eker*, that is, a native or a child of the land who comes from foreign parents but is born in the land; or, according to another opinion, a gentile who is begotten of the lineage of a newly converted person. This word derives from עקר *Akár*, which means "to uproot," and concerning this it is written in Rabbi Bechai's commentary on the Five Books of Moses, fol. 149, col. 4, on Lev 25:47, as follows: ועל דרך המדרש לעקר זו מלכות רומי וקראהו עקר על שם שעתיד הק"בה לעקרה שנאמר היתד נשמה ויהיבת ליקידת אשא וזהו שאמרו במדרש וכי תשיג יד גר ותושב גר זה נבוכד נצר מלך בבל. ותושב זו מלכות מדי. ונמכר לגר תושב עמך זו מלכות יון או לעקר משפחת גר זו מלכות רומי הוציא לנו המדרש מן הכתוב הזה רמז ארבע מלכיות: That is, in an allegorical or figurative sense, לעקר *Leéker*, that is, "to the native," signifies the Roman Empire, and it is called *Eker* because the holy and blessed GOD will uproot it, as is said (Dan 7:11): "And his body perished and was cast into the fire." And this is what is reported in the Midrash: "When the hand of a stranger or sojourner among you acquires something"; the stranger signifies Nebuchadnezzar the king of Babylon; the sojourner signifies the Median Empire; the words "and he is sold to the stranger or sojourner among you" signify the Greek Empire; and the words "or to the *Eker*, that is, the native who is of the stranger's lineage," signify the Roman Empire. The Midrash has thus drawn from this verse an allusion to the four kingdoms or monarchies. According to the foolish teaching of the rabbis, therefore, the Roman Empire, or Christendom, must be understood by the word *Eker*, because *Eker* derives from *Akár*, that is, "to uproot," in that they hope it will be entirely uprooted and exterminated, so that not a single Christian will any longer be found upon the whole face of the earth.

Twenty-third, they call it ים *Jam*, that is, the sea, or also שבולת *Schibbôleth* (or *Schibbobles*), that is, a flood of water. The name *Jam*, or sea, is found in Rabbi Mosche de Mircado's commentary on

the Psalms, fol. 81, col. 2, on the words of Ps 96:11, “Let the sea move with its fullness,” where the following is written: מלכות אדום הנקראת ים תרעש ממקומו ותגדל התשועה לישראל: that is, the Edomite kingdom, which is called the sea, shall be moved from its place, and the salvation of Israel shall be made great. The same is also to be found in the aforementioned book, fol. 79, col. 2, on Ps 93, and fol. 81, col. 4, on Ps 97.

The reason for this opinion, however, can be gathered from Rabbi Bechai’s commentary on the Five Books of Moses, fol. 125, col. 1, in the *Parascha Vajikra*, where, on the words of Isa 57:20, “The wicked are like a troubled sea that cannot be still, and whose waves cast up mire and filth,” the following is read: מה הים הזה הגלים שבתוכו מתגאים ועולים וכיון שהגיע כל אחד מהם לחול הוא נשבר וחברו רואה אותו שנשבר ומתגאה גם זו ועולה ואינו חוזר בו כך הרשעים רואין אלו את אלו מתגאין ואינן חוזרין That is: just as the waves in the sea are proud (or rise up) and climb on high, yet each one, when it reaches the sand, is broken; and even though its companion (meaning the wave that comes after it) sees that it has been broken, it is nonetheless proud and climbs on high and does not turn back into itself: so the wicked see one another pursuing pride and rising up, and they do not turn back into themselves. For this reason they are compared to the sea, and have no rest in the world, for they cannot sit still.

The name *Schibbóleth* is found in the Prague *Machsor*, in the first part, *fol.* 103, *col.* 2, where it is prayed: כף שבולת יכריע לשקול, that is, “May the scale of the flood of waters outweigh in the weighing,” and in the *Commentario* thereon it is written as follows: כף עוונתה של אומה הרשעה שנאמר אל תשטפני שבולת מים ונקראים כך על שם ששטפון לישראל כשבולת מים, that is, “(To be understood here is) the scale of the sins of the godless people (that is, of the Christians, or of Christendom, as has been demonstrated in the preceding Chapter 16, *paginâ* 689 and 690, under the 17th name they give us,) as (Ps 69:16) says: that the flood of waters may not drown me; and they (the Christians) are called thus because they drown the Israelites like a flood of waters.”

Twenty-fourth, they call it עדינה *Adína*, that is, the Voluptuous One, she who indulges her pleasures, which name is given to the Babylonian kingdom in Isa 47:1, 8; and this is found in the second part of the Prague *Machsor*, *fol.* 79. *col.* 1, under the title *Józer lejóm schevii schel Pésach*, in a prayer which begins ויושע שושני פרח וגו׳ *Vajóscha Schoschánne phérach* &c., where they pray as follows: תפול צרה בעדינה מאנוש לאבד וגו׳ that is, Let dread overtake the *Adina*, or Voluptuous One, so that she perishes and no person remains &c. And in the commentary upon it, it is noted: עדינה זה אדום that is, the *Adina* signifies *Edom*. Furthermore, they pray in a prayer which begins אשורי שמרה וגו׳ *Aschurái schamárta* &c., as may be seen in the aforementioned *Machsor*, second part, *fol.* 82. *col.* 1, in the following manner: עדינה תמחץ ושיחתה כלה that is, Crush the *Adina* and reduce her to nothing; and in the commentary upon it, it is written: עדינה זו אדום הרשעה that is, The *Adina* is the wicked *Edom*. So also in *Schemoth* (or *Schembos*) *rabba fol.* 107. *col.* 1, in the 15th *Parascha*, one reads: ועתה שמעי נא זאת עדינה היושבת לבטח : מה הק״בה עתיד לעשות לה אשכיר חצי מהם ולא זאת בלבד אלא שעתיד לדרכן שנאמר פורח דרכתי לבדי : והוא עתיד לדרן במנעלו לכל גדולי אדום שנ׳ על אדום אשליך נעלי that is, Now hear this, thou *Adina*, that is, Voluptuous One, who sittest so securely. What will the holy blessed GOD do to her (the *Adina*)? (He will fulfill upon her what He said in Deut 32:42.) I will make my arrows drunk with blood. But He will not do this alone; rather, He will also tread her down, as it is said (Isa 63:3): I tread the winepress alone. So also will He tread all the great ones of *Edom* with His shoe, as it is said (Ps 60:10): Over *Edom* will I cast my shoe.

The reason why Christendom is called by this name by the Jews is found in the second part of the aforementioned Prague *Machsor, fol. 11. col. 1.*, where, in a prayer beginning זכור את אשר עשה וגו׳ *Sechôr eth ascher asá* &c., they pray: שכח שם עדינה, that is, "Make the name of *Adina* to be forgotten"; upon which the *Commentario* states as follows: שכח שם עמלק מן העולם הוא נקרא עדינה על שם שמתעדנת מן ממון ישראל, that is, "Make the name of *Amaleck* to be forgotten from the world; and he is called *Adina* because he delights himself with the goods of the Israelites." And in the prayer book printed in Amsterdam, which the Jews call the Polish *Siddurim*, it is stated at *fol. 60. col. 1.* under the title *Józer lehasáka schenija*, in a prayer beginning אחור וקדם צרת *Achor vakédem zárta*, said to GOD: בריחך עדינה כחשה, that is, "*Adina* saps your covenant," that is, your confederates; upon which the *Commentario* reads: אדום הרשעה נקראת עדינה בישעיה מ"ז שהיא מעדנת נפשה, that is, "The wicked *Edom* is called in *Esaia* in the 47th chapter *Adina*, that is, the Voluptuous One, because it delights itself." But in a handwritten *Commentario* on the *Machsor* I have read: עדינה היא רומי שנתעדנה מישראל, that is, "By *Adina* is meant Rome (that is, the Roman Empire), which delights itself at the expense of the Israelites." It ought, however, rightly to be turned around, and the Jews should be called *Adina*, because through their wanton and godless fleecing and scraping, as well as their unconscionable deceit, they refresh themselves in their shameful idleness with the sweat and blood of poor Christians, and thereby pursue pleasure and excess, instead of eating their bread in the sweat of their brow.

Twenty-fifth, they call it צר *Zor*. The word צר *Zor* means the city of Tyre in Holy Scripture, as can be seen in 2 Sam 5:11, Josh 19:29, and other places; but in those passages of Holy Scripture where not צור *Zor* with the *Vau Cholem*, but rather צר *Zor* without the *Vau Cholem* is written, the Jews understand it to refer to Christendom. Hence, in the book *Cád hakkémach*, fol. 48, col. 1, the following is read: כתיב כאשר שמע למצרים יחילו כשמע צור, וזה מפורש שבדמיון גאולת מצרים תהיה גאולתינו העתידה שהרי צור מלכות אדום היא לפי שהוא חסר ואומר צר כתיב. ודרשו ז"ל כל צר שבמקרא חסר ויו במלכות הרשעה הכתוב מדבר: that is, it is written (Isa 23:5): they shall tremble at the report (or cry) of Tyre, as at the cry of Egypt; and this is explained to mean that our future redemption shall be like the redemption from Egypt; for behold, Tyre signifies the Edomite kingdom, because it is written defectively (namely, without the *Vau Cholem*). And our sages, of blessed memory, have taught that wherever צר *Zor* appears in Scripture without the *Vau Cholem*, Scripture speaks of the wicked kingdom; but wherever צור *Zor* is found, it refers to the city of Tyre. The same is also found in the aforementioned book, fol. 57, col. 4, and in the booklet *Afkáth* (or *Afkas*) *Róchel*. So also in the book *Pesikta rábbetha* (or *rabbesa*), fol. 32, col. 4, the following is taught on this matter: אמר רבי אליעזר כל צור מלא בצור המדינה הכתוב מדבר וכל צר חסר במקרא ברומי הרשעה הכתוב מדבר: that is, Rabbi *Elieser* has said that wherever *Zor* is written fully, Scripture makes mention of the city (or the region) of Tyre; but wherever *Zor* is found written defectively in Scripture, it makes mention of *Romi harefcháa*, that is, wicked Rome. And this is also found in *Berefchith rábba*, fol. 55, col. 3, at the end of the 61st *Parascha*, where only רומי *Romi*, that is, Rome, stands in place of *Romi harefcháa*, that is, wicked Rome; and in *Schemóth rábba*, fol. 103, col. 3, at the end of the 9th *Parascha*, where *Malchúth harefcháa*, that is, the wicked kingdom, stands for Rome, or wicked Rome; as also in the *Jalkut Schimóni* on the prophet Isaiah, fol. 45, col. 3, *numero* 291, in which passage אומות זאת *Umma foth* (or *fós*), that is, this (understand: the Christian) people, is written in place of Rome or the other aforementioned names. But in the *Jalkut chadásch*, fol. 186, col. 1, *numero* 103, the

following is read: כל צור האמור בתורה מלא בצור הכתוב מדבר וכל צר חסר בעיר חייבת דהיינו רומי הכתוב מדבר: that is, wherever in the Law *Zor* is written fully, Scripture makes mention of the city of Tyre; but wherever it is found defective (or incomplete), Scripture speaks of the wicked city, which is Rome. In a handwritten commentary on the *Machsor* I have also found the following: פירשו רבותינו כל צר שבמקרא חסר ו' רומי הרשעה ורוטי נקראת צר שנאמר מי יעץ זאת על צר המעטירה: that is, Our…

Our Rabbis have taught that wherever *Zor* appears incomplete in Scripture, the godless Rome is to be understood thereby, and that Rome is called *Zor*, as it is said (Isa 23:8): Who has devised such a counsel against Zor the crowning city?

Twenty-sixth, they call it עוצית *Uzith* (or *Uzis*), that is, the Uzite, and in the Prague *Machsor*, in the second part, *fol. 71. col. 2.*, in the *Commentario*, the following is written concerning it: עוצית זה אדום שנאמר שישי בת אדום יושבת בארץ עוץ וכתיב בני עשו בני דישון עוץ ואחן : that is, *Uzith* signifies *Edom*, as it is said (Lam 4:21): Rejoice and be glad, O daughter of *Edom*, you who dwell in the land of *Uz*. It is also written (Gen 36:19): The children of *Esau*, and v. 28: The children of *Dishan* were *Uz* and *Aran*. The very same is also to be read in the Polish *Siddurim*, *fol. 102. col. 2.* and *fol. 103. col. 1.*, in the *Commentario* under the title *Haggada schel Pessach*. Now since *Uzith* means as much as *Edom*, and by *Edom* Christendom is understood, it follows plainly that by *Uzith* Christendom is also to be understood. It is called thus, moreover, because *Uz* was a part of the land of *Edom*, which is mentioned in Job 1:1 and Jer 25:20, and which without doubt received its name from *Uz*, a descendant of *Esau*, who is mentioned in Gen 36:28; for the Christians, in the opinion of the Jews, as has been demonstrated above in the 16th chapter, p. 635. &c., are regarded as the children of *Esau*. So too does Rabbi Joseph Albo write in his *Sepher Ikkarim* (or *Ikkorim*), *fol. 162. col. 2.*, in the 42nd chapter of the *Maamar revii*, or fourth part, concerning the words of Lam 4:22, "Your iniquity, O daughter of Edom, He will visit upon you," that by the daughter of *Edom* who dwells in the land of *Uz* is to be understood that people which is today called the *Edomite* people, that is, Christendom, when he states as follows: דאמר הכתוב כי אחר הגלות הזה האחרון אשר לא יוסיף השם יתברך עוד להגלות את בת ציון יפקוד על אדום וכדי שלא יובן זה על אומת אדום הקדומה שהיתה יושבת אז בהר שעיר אמר בת אדום יושבת בארץ עוץ כי היושבת בהר היתה עוודה ליבטל קודם גלות בית שני כמו שמלכות יון הקדומה בטלה מן העולם ונשארה היום אומת אדום : that is, Scripture says that after this last captivity, after which the blessed God will no longer bring the daughter of Zion into captivity, (God) will visit *Edom*. And so that this should not be understood as referring to the ancient *Edomite* people, which dwelt on Mount *Seir*, (Scripture) says: O daughter of Edom, you who dwell in the land of Uz; for that same (daughter of Edom) which dwelt on Mount Seir had to be destroyed before the captivity (which took place at the time of the second Temple), just as the ancient Greek kingdom came to an end in the world, and was left to the Kittites, who are of Greek stock, and who are today called the Edomite people.

Twenty-seventh, they call it חיה רביעית *Chaja reviith* (or *reviis*), that is, the fourth beast. Therefore *Abarbanel* teaches in his commentary on the 35th chapter of Ezekiel, *fol.* 202, *col.* 1, as follows: אדום הוא החיה הרביעית אשר הגלנו ובגלותו אנחנו היום הזה, that is, Edom is the *Chaja reviith*, that is, the fourth beast, which led us away captive, in whose captivity we also remain to this very day. It is called by this name because in the prophet Daniel, in the 7th chapter, mention is made of four great beasts, which signify four kingdoms, and in the seventh verse, concerning the fourth beast, it is said that it is very strong, has iron teeth, and devours and crushes all around it, by which all Jews

understand the Roman Empire. Therefore Rabbi *Saadias* writes in his commentary on the words of Dan 7:7, **"And behold, the fourth beast":** אדום זה, that is, this signifies Edom. With this Rabbi *Jehuda Leva* also agrees in his book *Nezach Jisrael*, *fol.* 26, *col.* 2, in the 16th chapter, when he states: חיה רביעית היא אדום, that is, the fourth beast signifies Edom. And at *fol.* 27, *col.* 1, in the 17th chapter, the same author teaches still more on this subject. So also in the first part of the Prague *Machzor*, *fol.* 36, *col.* 2, it is written in the commentary as follows: חיה רביעית חיה זה עשו שנאמר ואח חיה רביעית, that is, the fourth beast signifies Esau (that is, Christendom, which is sometimes called Esau, as has been demonstrated above in connection with the fourth name that the Jews give to it), as it is said (Dan 7:7): **"And behold, the fourth beast."** And immediately following comes: האומה הרשעה שהיא החיה הרביעית היה נשרפה באש, that is, the godless people (by which Christians are meant, as was indicated above in the 16th chapter), which is the fourth beast, will be burned in fire.

Twenty-eighth, they call it חית קנה *Chajath* (or *Chajas*) *kaneh*, that is, the beast of the reed, or the beast in the reed. This name is found in Ps 68:31, where it is written: **Rebuke the beast in the reed**, concerning which Rabbi *Salomon Jarchi* notes in his commentary: הוא עשו שנמשל כחזיר היער הדר בין הקנים, that is, this is Esau (understand: Christendom), who is compared to a wild boar that dwells among the reeds. Likewise, in the commentary on the Psalms called *Rav venaki*, the following is written on the aforementioned words, "Rebuke the beast in the reed": גער חית השדה הוא עשו שנמשל לחזיר היער, that is, rebuke the beast of the field, that is, Esau, who is compared to the wild boar. And in the second part of the Prague *Machsor*, fol. 66, col. 1, the Jews pray in a prayer beginning אפיק רנן ושירים *Appik renen veschirim*, under the title *Józer lejóm schéni schel Pésach*, as follows: ישבי נוף כגער חית קנה נער, that is, just as He (namely, God) rebuked (or destroyed) the Egyptians, so may He also rebuke (or destroy) the *Chajath káneh*, that is, the beast in the reed; which words are explained in the commentary as follows: כמו שגערת במצרים להרוג בכוריהם כך גער באומה הרשעה שנקראת חית קנה שנ' גער חית קנה, that is, just as You (O God!) rebuked (or destroyed) the Egyptians, so also destroy the godless people, which is called *Chajáth káneh*, that is, the beast in the reed. Thus the name *Chajath káneh*, or the beast in the reed, is explained by *úmma hareschúa*, that is, the godless people, just as this also occurs in the Polish *Siddurim*, fol. 91, col. 2, under the title *Józer leschabbáth Náchamu*, as can be seen in the text and commentary there. By the godless people, however, Christendom is understood, concerning which reference may be made above in Chapter 16, *paginâ 689*, at the seventeenth name they give to Christians. On this matter, the same may also be read in the first part of the Prague *Machsor*, fol. 61, col. 1, in the commentary under the title *Músaph schel rofch haschána jom schéni*, in the prayer beginning אנוסה לעזרה *Anúsa leésra*.

So also in *Schemóth* (or *Schemós*) *rábba fol. 124. col. 3.*, in the 35th *Parascha*, the following is found: כל האומות עתידין להביא דורון למלך המשיח ומצרים מביאה תחלה וגו' מיד כל המלכיות שומעות והן מביאות שנאמר ממלכות הארץ שירו לאלהים. ואחר כך מלכות אדום נושאה קל וחומר בעצמה ואומרת ומה הללו שאינן אחיהם קבלו מהם אנו על אחת כמה וכמה. ואף היא מבקשה להביא דורון למלך המשיח אומר לו הק"בה גער חית קנה that is: All nations will bring gifts to the King Messiah, and Egypt will bring them first, etc. Immediately thereafter all kingdoms will hear of this and bring (their gifts) forward, as it is said (Ps 68:33): "Ye kingdoms of the earth, sing unto God." After this, the Edomite kingdom (that is, Christendom) will draw a conclusion *a minori ad majus*, that is, from the lesser to the greater, within itself, and will say: if they (the Jews) have accepted (gifts) from these, who are not their brothers, how much more will they accept such from us (as their brothers)! And it will also wish to bring a gift to the King Messiah;

but the Holy, blessed God will say to it: Rebuke (or destroy) the beast in the reeds. Concerning this, something is also to be found in the book *Sefer Abraham* fol. 37. col. 2., and regarding this name one may likewise see in the book *Cad hakkemach* fol. 20. col. 4. that חיה הרביעית *Chaju harevijth*, that is, the fourth beast, and *Chajâth hakkaneh*, that is, the beast in the reeds, are taken as one and the same.

Concerning the reason why it is called thus: this can be seen from what was reported above on pages 436 and 437 regarding the origin of the city of Rome, where I indicated that the angel *Gabriel*, or, as some would have it, *Michael*, on account of the sin which King Solomon committed by taking the daughter of the heathen king Pharaoh as his wife, is said to have planted a reed into the sea, to which so much clay and earth attached itself that a firm piece of land eventually arose from it, upon which the city of Rome was built. Now, since the Roman Empire takes its name from the city of Rome, and Rome is said to have been built upon that very spot where the angel planted the reed, and since it ruled far and wide throughout the world in ancient times, the entire Roman Empire, and thereby all of Christendom, is called after this reed *Chajath kaneh*, that is, the beast in the reed, or the beast of the reed. Concerning this reed, the following is also read in the book *Kol bochim*, fol. 56, col. 2, on Lam 4:21: בשעה שלמה את בת פרעה ירד גבריאל ונעץ קנה בים והיה שירד כח מהגבורה העליונה ונעץ אותו קנה דהיינו סמאל נעצו ונטעו ונתן לו חלק שישאב מן הים הקדוש של מעלה מלכות ועל ידי כן היה משפיע כח ואומץ לאומתו שעליה . על ההיא השפעה נבנה כרך גדול שיצא ממנה מי שהחריב בשניה הבית אשר בנה שלמה : that is, when Solomon had taken Pharaoh's daughter as his wife, the angel *Gabriel* came down and planted a reed into the sea, that is, a power descended from the highest authority and planted that same reed: that is, *Sammaël* (who is said to be the supreme devil and to rule over the Christians) planted and set it, and a portion was given to him so that he might draw a kingdom from the supreme holy sea; for this reason he imparted power and strength to his people through an *influentz* upon it. Through that same *influentz* a great city (that is, Rome) was built, from which came the one who destroyed the Temple for the second time, the Temple which Solomon had built. Something on this subject can also be read in the *Jalkut chádasch*, fol. 99, col. 1, number 24, under the title *jamim tôlim*.

Twenty-ninth, they call it חזיר מיער *Chasir mijâar*, that is, the swine from the forest, or the wild boar, or also simply חזיר *Chasir*, that is, the swine, or חיה יער *Chajath* (or *Chajus*) *jaár*, that is, the beast of the forest, or also חזיר הבר *Chasir habbár*, that is, swine, or likewise the wild boar. The name *Chasir mijáar* appears in Rabbi Bechai's book *Cad hakkémach, fol. 19. col. 4.*, where he writes as follows: וזאת יקרא דומה לטעם אחר לפי שארבע מלכיות נמשלים לארבע חיות וכל הנביאים יחדיו מזכירן כל החיות בשמם חוץ מן החיה הרביעית שלא יזכירה בשמה לעולם כי כן עשה דניאל הזכיר כל חיה וחיה חוץ מזו שאמר וארו חיוי רביעיה דחילה ואימתני ותקיפא יתירא ושנין די פרזל לה וכרכון אכלא ומדקא ושארא ברגלה רפסה ואין בספר תקנה וממשלתה ולא מצינו מי שיזכר אותה בפירוש כי אם אסף שאמר יכרסמנה חזיר מיער העין תלויה כי כן הם עובדי התלוי וגילה לנו בכחוב הזה על שם החיה ועל עבודתה ועל בית ממשלתה שהיא רומי, that is: Furthermore, it (namely the Edomite kingdom, that is, Christendom) is called *Duma* for another reason, because the four kingdoms (or monarchies) are compared to four beasts, and all the prophets together mention all the beasts by their names, except for the fourth beast, of which they never make mention by its name. For thus did Daniel, who makes mention of all of them except this one, when he says (Dan 7:7): And behold, the fourth beast was terrible and dreadful and exceedingly strong, and had great iron teeth, devoured and broke in pieces, and stamped the residue with its feet. He described its strength and dominion at great length, yet we find no one who makes clear mention of it except Asaph, who said

(Ps 80:14): A *Chasir mijáar*, that is, a wild boar, will root it up (namely the vine). The letter *Ayin* is suspended (above in the word מיער *mijaar*), for thus do they (meaning the Christians) worship the hanged one (Jesus). And he (namely Asaph) has revealed to us the name of the beast together with its significance, with respect to its worship and the place of its dominion, which is Rome. We see from this, therefore, that Christendom is called *Chasir mijáar*, and that the letter *Ayin*, which is suspended above in the word *Mijaar*, is meant to signify the crucified Christ.

The aforementioned *Rabbi Bechai* also reports the following on this subject in his commentary on the five books of Moses, fol. 46, col. 1, 2, in the *Parascha Vajischlach*: ובאומה הזאת סתם הכתוב ענינה ולא פירש לנו את שמה , וכן מצינו שהנביאים זכירו גודל ממשלתה תמיד אבל לא זכירוה בשמה . וכן מצינו בדניאל שהמשיל המלכיות האחד כאריה והשני בדוב והשלישי כנמר ולא הזכיר שמה של חיה רביעית רק שהגיד בה דחילה ואימתני ותקיפא יתירא ושנין די פרזל לה אכלה מדקה ושארא ברגלה רפסה, וכן ישעיה ע"ה הזכיר משא בכל משא מצרים משא מואב ובשאב להזכיר זאת אמר משא משא דומה אלי קורא משעיר שומר מה מלילה וגו' : ובמקום אחר הזכירו פריץ חית הוא שאמר לא יהיה שם אריה ופריץ חיות בל יעלה' לא תמצא שם והלכו גאולים . וכן מצינו בירמיה הנביא שהזכיר המלכיות כולן חוץ מן המלכות הרביעית הזאת הוא שאמר על כן הכם אריה מיער זאב ערבות ישדדם נמר שקד על עריהם כל היוצא מהנה יטרף ולא תמצא בכל התורה כולה שיזכיר החיה הזאת בשמה כי אם משה רבינו עליו השלום ואסף המשורר שהזכירה יותר מפורש שפירש שם האומה ושם עירה שהיא רומי הוא שאמר יכרסמנה חזיר מיער חמנא הע"ן תלויה וישאר לך ר"מי ומפני זה כשהזכיר כאן האלוף העשירי אלוף מגדיאל שהוא רומי על רומי בפי מדרש רבותינו ז"ל הוסיף ביאור ואמר אלוף עירם שאותיותיו מיער כלומר אלוף מגדיאל זה חזר מיער ואמיתתו מעיר . על שם הכתוב והאביד שריד מעיר שהוא עיר רומי . וכן הזכיר ישעיה ע"ה כי שמה מעוז לגל קריה בצורה למפלה וזה אמור. על רומי ואותיותיו גם כן רע"ם ועליו אמר דוד ע"ה וירעם בשמים יי' ועליו יתן קולו בחד ונחלי אש שעתיד הקדוש ברוך הוא להאבידה . וכן התנבא עליה דניאל עד די קטילת חיותא והובד גשמה ויהיבת ליקידת אשא: that is: Scripture has kept the nature of this people (namely, the Christians) concealed and has not clearly revealed their name to us. Thus we also find that the prophets always report the greatness of its dominion, yet they do not mention it by name. So we find in Daniel (Dan 7:4 etc.) that he compared the first kingdom to a lion, the second to a bear, the third to a leopard, but he did not mention the name of the fourth beast; he only noted that it was terrible and frightful and exceedingly strong, and had iron teeth; that it devoured and crushed, and trampled the remainder with its feet. Likewise, Isaiah, upon whom be peace, mentioned (Isa 13:1): This is the burden concerning Babylon. (And Isa 19:1:) This is the burden concerning Egypt. Isa 15:1: This is the burden concerning Moab. But when he came to make mention of this (people or beast), he said (Isa 21:11): This is the burden concerning Dumah. One calls to me out of Seir: Watchman, what do you say of the night? etc. And in another place he calls it a ravenous beast, and this is what he says (Isa 35:9): There shall be no lion there, and no ravenous beast shall come upon it, nor shall one be found there; but the redeemed shall walk there. Likewise we find in the prophet Jeremiah that he makes mention of all kingdoms except this fourth kingdom, and this is what he says (Jer 5:6): Therefore a lion out of the forest shall strike them down, and a wolf from the wilderness shall destroy them; a leopard shall lie in wait by their cities, to tear in pieces all who go out from them.

You will find in the entire Law, however, no one who mentions this animal by name except our teacher Moses, upon whom be peace, and the singer *Asaph*, who makes a clearer mention of it, in that he has plainly indicated the name of the people and the name of their city, which is *Rome*; and this is what he says (Ps 80:14): “The wild boar out of the wood doth waste it”; and if you find the letter *Ayin* in the word מיער *mijaar* suspended above, so that (with the omission of that letter *Ayin*,)

רומי *Romi* (that is, Rome) remains. Therefore, when he (namely Moses) here (Gen 36:43) makes mention of the tenth prince, the prince *Magdiel* (which, according to the figurative interpretation of our Rabbis, of blessed memory, is an allusion to *Rome*), he adds an explanation and says: the prince עירם *Iram*, whose letters (of the word *Iram*) are the letters of the word מיער *mijaar* (merely transposed in the Hebrew language); thereby indicating that the prince *Magdiel* is the wild boar. Scripture also bears witness (Num 24:19) concerning this name with its letters, (in that it is written there:) "And shall destroy him that remaineth מעיר *Meir*, that is, of the city," which is the city of *Rome*. For the word מעיר *meir* has in Hebrew exactly the same letters as the word מיער *mijaar*, and when the letter *Ayin* is cast away, only the three letters מיר *MIR* remain, which, transposed, make רמי *Romi*, that is, *Rome*. In this same manner the prophet Isaiah also says (Isa 25:2): "Thou hast made מעיר *Meir*, that is, of the city a heap of stones, and a fortified city into a ruin," which is said of *Rome*. And the letters (of the word מעיר *meir*) are also (in the Hebrew language) the letters of the word ירעם *jiram* (which means, He will thunder), of which David, upon whom be peace, says (Ps 18:14): "The LORD thundered in the heavens, and the Highest gave His voice with hail and coals of fire"; for the holy and blessed God will bring that same city of *Rome* to ruin. Thus also Daniel (Dan 7:11) prophesied against it: "Until the beast was slain, and his body destroyed, and given to the burning flame."

Regarding the letter *Ajin*, which in the aforementioned word *mijaar* stands above the other three letters, something on this subject can also be read in the commentary of the aforementioned Rabbi *Bechai*, fol. 153, col. 4, in the Parascha *Bechykkothái*. And in the book *Schéva tal*, fol. 78, col. 4, under the title *Schaar Scheviï sod galuth schechina*, it is written on this matter as follows: כתיב יכרסמנה חזיר מיער הע' של יער תלויה למעלה בזה טז'ר להוזות ולרמוז על צור הידוע כי אותיות מ'י'ר מורה על רמי, that is: It is written (Ps 80:14): A *Chasir mijáar*, that is, a wild boar shall root it up. The letter *Ajin* in the word *jaár* is suspended above in such a manner, מ'י'ר (so that only the three letters M, J, and R remain), in order thereby to point and to allude to the well-known *Zor* (that is, Christendom, which is called *Zor*, as was indicated shortly before in connection with the twenty-fifth name they assign to it); for the letters מ'י'ר (which, rearranged, make *Romi*, that is, Rome) carry a signification pointing to the idolatrous (Christians). So too can be found above on page 730 what is written on this matter in the book *Zéda ledérech*, fol. 17, col. 4.

Regarding the claim that Moses and Asaph alone indicated the name of the fourth beast, the following is also written in *Médrasch Tillim, fol.* 37. *col.* 3. on Ps 80: לא פרש נביא בשביל מלכות רביעית אלא משה ואסף. משה אמר את החזיר כי מפריס פרסה הוא מה החזיר פורס טלפיו כלומר ראו שאני טהור כך עשו הרשע גונב וגזל וחומס ומראה כאילו הם דינים של אמת : אסף אמר יכרסמנה חזיר מיער: that is: No prophet has clearly indicated the fourth beast except Moses and Asaph. Moses said [Deut 14:8]: The swine, which parts the hoof. Just as the swine parts its hooves, as if to say: see that I am clean, so does the wicked Esau [that is, Christendom] steal, rob, and plunder, and presents it as though these were righteous judgments [or verdicts]. Asaph said: A wild boar will root it up. This may also be looked up in the *Jalkut Schimóni* on the Five Books of Moses, *fol.* 33. *col.* 2. numero 112. and *fol.* 144. *col.* 4. numero 536. as well as on the Psalms, *fol.* 115. *col.* 4. numero 830. Precisely the same is also found in *Bereschíth rábba fol.* 58. *col.* 2. at the beginning of the 65th *Parascha*, except that in place of עשו הרשע *Esau haráscha*, that is, the wicked Esau, one reads there מלכות הרשעה *Malchúth harescháa*, that is, the wicked kingdom. It is likewise found in *Bammidbar rábba fol.* 146. *col.* 4.

in the 13th *Parascha*, where in place of *Esau haráscha* or *Malchúth harescháa*, the text reads מלכות אדום *Malchúth Edom*, that is, the Edomite kingdom; from which it is evident that these three names have the same meaning. Furthermore, in the aforementioned *Bereschíth rábba, fol.* 57. *col.* 1. in the commentary *Mattenóth Kehúnna*, one reads: עשו נקרא חזיר מיער that is: Esau is called a wild boar. And in the *Medrasch Tillim* it is stated at *fol.* 53. *col.* 1. on Ps 120: יכרסמנה חזיר מיער זה עשו הרשע that is: (The words) A wild boar will root it up signify the wicked *Esau*. This is also found at *fol.* 57. *col.* 1. in the *Medrasch Schemuel*, as well as in the *Jalkut Schimoni* on the Psalms, numero 829. And in the Talmudic tractate *Pesachim* at *fol.* 118. *col.* 2., in the commentary of Rabbi Solomon as well as in that of Rabbi Shemuel ben Meir, it reads as follows: חזיר מיער זה חזיה שכתוב בו אכלה ומדקה ושארא ברגלה רמסה דהכו של חזיר : that is: The wild boar is that beast of which it is written (Dan 7:7): It devoured and crushed, and trampled the remainder with its feet, and this is the nature of the swine.

Regarding the name *Chasir*, or swine, the following is written in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, *fol. 186. col. 2.*, in the Parasha *Vajär Baluk*: כבר ידעת כי אומה הרשעה הזאת נמשלה לחזיר שנ' יכרסמנה חזיר מיער : that is, You already know that this godless people (namely, Christendom) is compared to a swine, as it is said: A wild boar out of the wood shall root it up. The same is also to be found in Rabbi Solomon's commentary on Gen 26:34. And in the *Jalkut Shimoni* on the Five Books of Moses, *fol. 144. col. 4. numero 535.*, on the words of Lev 11:7, "And the swine," the following is read: את החזיר זו מלכות הרביעית והוא גרה לא יגר שאינה מקלסת אלא מחרפת ומגדפת ואומרת מי לי בשמים ועמך לא חפצתי בארץ : that is, The swine signifies the fourth kingdom, which does not chew the cud, for it does not praise God, but rather despises and blasphemes Him, and says (from Ps 73:25): Whom have I in heaven? and I have no delight in thee upon earth. This is also read in the book *Ner Mitzva fol. 55. col. 4.* Furthermore, *fol. 145. col. 1.* in the aforementioned *Jalkut Shimoni* on the Five Books of Moses, *numero 536.*, the following stands: ואת החזיר זו מלכות הרביעית והוא גרה לא יגר שאינה מגדלת לצדיקים ולא דייה שאינה מגדלת אלא הורגת : that is, The swine signifies the fourth kingdom, which does not chew the cud, for it raises up no righteous persons. But it is not content merely with not raising up righteous persons; it also kills them. And this is likewise to be read in the book *Netzach Yisrael fol. 31. col. 3.*, at the end of the 21st chapter. In Rabbi Bachya's commentary on the Five Books of Moses, *fol. 132. col. 2.*, on the names of the animals mentioned in Lev 11:4-7, the following is also written: דרשו רז"ל את הגמל זו מלכות בבל וגו' : את השפן זו יון תוג' : ואת הארנבת זו ואת החזיר זו מלכות גלות רביעית וגו מדי' : that is, Our Rabbis, of blessed memory, teach in allegorical fashion: the camel signifies the Babylonian kingdom, *&c.*; the coney, the Greek kingdom, *&c.*; the hare, the Median kingdom, *&c.*; and the swine, the kingdom of the fourth captivity, *&c.* Concerning this name, the following is also read in the small *Jalkut Reuveni*, *numero* 85, under the title *Othioth Aleph Beth*, from the book *Megulle Amykkoth*: בזיון הגדול של עשו הוא שנתנה לחזיר לכן ע"ץ של חזיר מיער תלויה רשו על עשו : that is, It is a great disgrace to Esau that he is held to be like a swine; therefore the letter Ayin in the words *Chasir mijáar* is suspended above, which is a reference to Esau, whose name in the Hebrew language also begins with the letter Ayin.

The name *Chajáth jáar*, that is, the beast of the forest, by which the wild boar is understood, appears in the *Machsor* printed in folio at Wilmersdorf, in the first part, *fol.* 280, *col.* 2, under the title ליל שמרים: לליל התקדש חג *Lelél letischah beáf*. The name *Chásir habbár*, however, is read in the thick *Tephilla*, *fol.* 40, *col.* 4, under the title *Sülach leschabbáth rischon*, in a prayer which begins: אזכיר

דודי מארץ ירדן וגו׳ *Escórcha dodi meérez Jarden* &c., and is to be found below in the second chapter of the second part, p. 105 and 106.

We will now also examine why Christendom is called *Chasir*, or swine, by the Jews. It should be known that the root word, or stem, חזר *Chasar*, in the Chaldean as well as in the Rabbinic language, means to return, to go back, and also to wallow; and a pig is called *Chasir* from this, because even after it has been washed, it immediately returns to the mud and wallows in it. But in the *Conjugation Hiphil*, החזיר *Hechesir* means to give back; and it is read in *Medrasch Koheleth fol.* 313, *col.* 2, that the Roman authority once demanded that the Jews should send a rabbi to it, whereupon they sent Rabbi Meir, and the following is recorded thereafter: שאלו אותו למה נקרא שמו חזיר אמר להם שהוא עתיד להחזיר את המלכות לבעליה, that is: they asked him why it (namely the Roman Empire) is called *Chasir*, that is, swine; but he answered them that it is because it will *lehachásir*, that is, give back, the kingdom to its master (that is, to the one to whom it belongs, namely God). And this same passage appears once more shortly thereafter in the same place. So also in the *Jalkut Schimóni* on the Five Books of Moses, *fol.* 145, *col.* 1, *numero* § 36, it is read: ואת החזיר זו מלכות רביעית וגו׳ למה נקרא שמה חזיר שמחזרת עטרה לבעלה הוא הוא דכתיב ועלו מושיעים בהר ציון לשפוט את הר עשו והיתה ל״י המלוכה, that is: the words "and the swine" signify the fourth kingdom, etc. Why is it called *Chasir*, that is, swine? Because it *machaséreth*, that is, gives back, the crown to its master. But in Abarbanel's book *Rosch amaná*, it is written at *fol.* 18, *col.* 2: אמרו ז״ל למה נקרא שמו חזיר שעוד הקב״ה להחזירו לישראל, that is: our Rabbis, of blessed memory, say: why is it called Chasir or swine? Because the Holy and Blessed God will give it back (that is, the swine), that is, permit it to be eaten, as what follows clearly demonstrates. Furthermore, in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, *fol.* 137, *col.* 3, in the *Parascha Schemini*, the following is found: כבר ידעת מה שדרשו רבותינו ז״ל למה נקרא שמו חזיר שעתיד הקב״ה להחזירו אלינו. ובויקרא רבה למה נקרא שמו חזיר שמחזיר עטרה ליושנה, that is: you already know what our Rabbis, of blessed memory, have taught in figurative terms. Why is his name called Chasir or swine? Because the Holy and Blessed God will give it back to us. And in Vajikra rabba (it is read:) why is his name called Chasir? Because it will restore the crown to its former state and give it back. This last passage is also found in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 132, *col.* 2, in the *Parascha Schemini*. And shortly before this, in the aforementioned second *column*, it is read: במדרש תנחומא למה נמשלה מלכות זו לחזיר שעתיד הקב״ה להחזיר עליהן מדת הדין, that is: in the *Medrasch Tanchuma* (it stands:) why is this kingdom compared to the Chasir or swine? Because the Holy and Blessed God will *machásir*, that is, cause to come upon them (namely the Christians), the attribute of judgment.

Thirtieth, they call it פריץ החיות *Periz hachajoth* (or *hachajos*,) that is, the ravenous beast, which name is taken from Isa 35:9, concerning which Rabbi Solomon Jarchi writes in his commentary, as can be seen in the large Bible printed in Venice in the year 285 according to the Jewish reckoning, that is, in the year of Christ 1525, in folio, as follows: עשו חזיר מיעד אין לך פריץ בחיות כחזיר הבר *that is, (This signifies) Esau, who is the wild boar; for there is no beast so ravenous as the wild boar.* Rabbi Bechai likewise states in his book *Cad hakkemach, fol. 31. col. 4.* as follows: בסוף הפרשה הזכיר לא יהיה שם אריה ופריץ חיות זה אדום הנמשל לחזיר *that is, At the end of the Parashah he says (namely the prophet Isaiah, in the passage cited:) There shall be no lion there, and no ravenous beast. This is Edom, which is compared to a swine.* And in *fol. 20. col. 1.* of the aforementioned book *Cad hakkemach* one reads: כבר תבטחנו ישעיה הנביא ע״ה בפירוש על אבדן המלכות הזאת מלכות אדום וקרא אותה

פריץ חיות *i.e., The prophet Isaiah, upon whom be peace, has already plainly assured us concerning the downfall of this kingdom, namely the Edomite kingdom, and has called it Peritz chajoth, the ravenous beast.*

Thirty-first: they call it שממית *Semamith* (or *Semomis*), that is, a spider; hence it is named in the *Medrasch Mischle, fol. 73, col. 1*, over the words Prov 30:28. "The spider taketh hold with her hands and is in kings' palaces," which is read thus: שממית בידים תתפש וגו' זו אדום אומתא דשיעתא דכל קימיא חמן משתכחא, that is: the words "The spider taketh hold with her hands, etc." signify *Edom*, the godless people, among whom every covenant is forgotten. And in the second column it is further written there as follows: שממית בידים תתפש , זו אדם שאין ככל השרצים שנואה כשממית, וכן כתיב ואת עשו שנאתי : והיא בהיכלי מלך , שהחריב מקדשו של מלך מלכי המלכים הקדוש ברוך הוא, that is: "The spider taketh hold with her hands." This spider is *Edom*; for among all vermin there is none so hated as the spider. Thus it is written (Mal 1:3): "But Esau I have hated." As for the words "and is in kings' palaces," they likewise refer to *Edom*, for it has destroyed the Temple of the King of kings of all kings, the holy and blessed God. This is also found in the *Jalkut Schimoni* on the Proverbs of Solomon, *fol.* 145, *col.* 3, *num.* 963, and in the *Jalkut Chádasch, fol.* 38, *col.* 2, *num.* 23, under the title *Babel*; but in both places, instead of *Edom*, one reads מלכות רביעית *Malchúth reviith*, that is, the fourth kingdom. On the other hand, in the book *Cad hakkémach, fol.* 20, *col.* 1, where this passage also occurs, it reads *Edom* again. Rabbi *Menáchem* of *Rekanat* teaches in his commentary on the Five Books of Moses, *fol.* 138, *col.* 1, in the *Parascha Schemini*, on the aforementioned words Prov 30:28, the following as well: שממית זו עשו הרשע ששמם בית המקדש ולמה קרי בסמך לפי שסימה עיני אביו בלקיחת נשיו שנאמר ויקח אשה את יהודית וסמיך ליה ותכהין עיניו מראות, that is: the spider is the godless *Esau*, who laid waste the Temple. But why is it (namely the word *Semamith*) also read with the letter *Samech*? Because he (*Esau*) blinded his father's eyes (the Hebrew word for blinding being סימה *Simmá*, written with a *Samech*) when he took his wives, as it is said (Gen 26:34): "And he took to wife Judith." And immediately thereafter it follows (Gen 27:1): "And his eyes (namely Isaac's) were dim." In the Polish *Siddurím*, *fol.* 65, *col.* 2, under the title *Józer lerschábbath ríschon ácher happésach*, the commentary reads as follows: שממית זה עשו שאין בכל השרצים שנואה כשממית וכתיב ואת עשו שנאתי וכתיב בוי אתה מאד ומה שממית מלא ארס אף עשו הרשע מלא ארם על ישראל, that is: the spider signifies *Esau*, because among all vermin none is so hated as the spider; and it is written (Mal 1:3): "But Esau I have hated." It is likewise written (Obad 1:2): "Thou art greatly despised." And just as a spider is full of venom, so too is the godless Esau full of venom against the Israelites. From this we can see who is meant by the spider, which is mentioned in the *Selichóth* under the title *Lejóm chamischi schebén rosch haschána vejóm Kippur*, in a prayer beginning תא שמע מרי עלמא *Ta schemá Mare alma*, in the old Prague printing, *fol.* 67, *col.* 2, where the Jews pray: שממית אכלתני לגרשני וברגליה רפסה שארית, that is: the spider devours me to drive me out, and with her feet she tramples the remnant. In the Judeo-German translation of the *Selichóth* printed at Amsterdam, these words are rendered as follows: *Edom*, which is like a spider, has devoured me to drive me out; me and the remnant it has trodden underfoot.

Thirty-second, they call it נחש *Nachásch* (or *Nóchosch*), that is, a serpent; and נחש בריח *Nachásch bariach*, that is, the long (or straight) serpent; and also נחש עקלתון *Nachásch akaláthon* (or *akalólōn*), that is, the crooked serpent; which names are taken from Isa 27:1. The name *Náchasch*, or serpent, appears in Abarbanel's commentary on the Prophet Amos, on chapter 5, fol. 249, col. 3, in these words: דרשו בשוחד טוב כאשר ינוס האיש מפני הארי זה בבל ופגעו הדוב זו מדי ובא הבית זו יון שהיה הבית קיים

בימיהם ונשכו הנחש זה אדום הרשעה שנאמר עליה קולה כנחש ילך, that is: In the *Medrasch schóchad tobh*, our rabbis have explained the words of Amos 5:19 in an allegorical manner. (The words) “As when a man flees from a lion” signify Babel (or the Babylonian Empire). And (the words) “and a bear met him” signify Media. (And the words) “and when he came home” signify Greece (or the Greeks), in whose time the Temple still stood. (But the words) “and a serpent bit him” signify the godless Edom, as it is said (Jer 46:22): “Her voice shall go forth like a serpent.” This is also found in the *Jalkut Schimóni* on the Prophet Amos, fol. 79, col. 3, numero 545, but instead of *Edom harescháa*, that is, the godless Edom, it reads there אומה הרשעה *Umma harescháa*, that is, the godless people. And in the *Médrasch Megílla*, shortly after the beginning, fol. 337, col. 4, on the words of Jer 5:6, it is written as follows: אמר רבי יוחנן על כן הכם אריה מיער זו בבל• זאב ערבות ישדדם זו מדי נמר שקד על עריהם זו יון כל היוצא מהנה יטרף זו אדום ובא הבית זה יון שהיה הבית קיים ונשכו הנחש זה אדום• שנאמר קולה כנחש ילך, that is: Rabbi Jochanan said: (the words) “therefore the lion out of the forest shall smite her” signify Babel. (And the words) “and a wolf of the deserts shall destroy them” signify Media. (The words) “a leopard shall watch over their cities” signify Greece.

(But the words) “All who go out from there, he will tear apart” signify Edom. (And the words of Amos 5:19) “And when he came home” signify Greece (or the Greek Empire), during whose time the Temple remained standing. (But the words) “And a serpent shall bite him” signify Edom, as it is said (Jer 46:22): “Her voice shall go forth like a serpent.” So too is it read in the book *Maschmía jeschúa* fol. 30, col. 2: על מלכות אדום אמר נחש עפר לחמו, that is: Concerning the Edomite kingdom, he (namely the prophet Isaiah, Isa 65:25) said: “The serpent’s food shall be dust.” And this name can likewise be found in the *Jalkut chadasch* fol. 38, col. 2, no. 22, under the heading Babel, as also in the book *Emek hammelech* fol. 129, col. 3.

Regarding the name *Náchasch bariach*, that is, the plain or straight serpent, the following is written in Abarbanel’s commentary on the Prophet Isaiah, on cap. 65, v. 25, fol. 93, col. 4: פשט הכתובים נוטה יותר למה שפירשתי ראשונה שזכר משפט ארבע המלכיות שכלם ישאר להם שם ושארית זולתי לאומת אדום והוא אשר דברתי אליכם שתהיה נקמת השם יותר באומת אדום משאר האומות ולא תזכה אותה האומה המקוללת אל מה שיזכו האומות האחרות ולכן אמר עליו בלבד ונחש עפר לחמו ועל זה אמר בבראשית רבה לעתיד לבא הכל מתרפאין חוץ מן הנחש והגבעונים נחש מנין שנאמר ונחש עפר לחמו וגו’ כי הנה לא כוונו בזה לנחש אחד מן השרצים כי אם לאדום נחש בריח וגו’ that is: The plain or literal sense of the words of Scripture inclines rather toward what I explained at the outset, namely that he (the Prophet Isaiah) makes mention of the condition of the four kingdoms, that of all (peoples, at the time of the Messiah) the name and the lineage shall remain, except for the Edomite people. And this is what I have said to you, that the vengeance of God shall come more upon the Edomite people than upon the other peoples, and that this accursed people shall not be worthy of that which the other peoples shall be worthy of. For this reason he speaks of it alone: The serpent’s food shall be dust. For this reason it is reported in Bereschith Rabba: In the future, all shall be healed, except the serpent and the Gibeonites. From where is it proven that the serpent shall not be healed? Because it is said: The serpent’s food shall be dust, etc. For behold, they had their intention herein not upon a serpent that is among the creeping animals and vermin, but upon Edom, which is *Náchasch bariach*, that is, the plain serpent. And in his commentary on the Prophet Amos, cap. 5, v. 19, he writes at fol. 149, col. 3, as follows: הכוונה במשל הארי הדוב והנחש להודיע שיום עונש השבטים יהיה חשך ולא אור בגלותם שיחמידו בו זמן ארוך בידי אשור אבל מלכות יהודה חלף מרעה אל רעה פעם מפני הארי שהוא נבוכד נצר ופעם מפני הדוב שהוא פרס ומדי ופעם בידי יון שהיתה ממשלתה בפני הבית ופעם

בידי אדום שהוא נחש בריח אשר לא ישמע לקול מלחשים that is: The intention (or purpose) of the figurative speech concerning the lion, the bear, and the serpent is directed toward making known that the day of punishment of the tribes should be darkness and no light in their captivity, and that they should remain for a long time under the power of Assyria; but the kingdom of Judah should go from one misfortune to another, at one time on account of the lion, which was Nebuchadnezzar, and at another time on account of the bear, which was Persia and Media; at another time it should be under the power of Greece, whose dominion was before the Temple; but at yet another time it should be under the power of Edom, which is *Náchasch bariach*, that is, the straight (or plain) serpent, which does not hear the voice of the enchanters.

Regarding the name *Nachasch akalathon*, that is, the crooked serpent, the aforementioned *Abarbenel* writes in his commentary on *Esaiam*, fol. 44, col. 3, on cap. 27, v. 1, in the following manner: עתה יבאר הנביא מה שהשיבו האל יתברך על חרבן האומות וענין כל מה שהרעו לישראל ולפי שהם ברשעתם כבעלי חיים הטורפים והשרצים הגדולים הממיתים לכן קראם נחש בריח ונחש עקלתון ואין ספק אצלי שלאדום וישמעאל קרא כן שאחד מהם הוא נחש מתפשט מן הקצה אל הקצה שהוא ישמעאל המושל ברוב יישוב בני אדם ולכן קראו בריח רוצה לומר מבריח מן הקצה אל הקצה ואת אדום קרא נחש עקלתון להיות עקלתון במעשיו וגו' : that is, "Now the prophet explains what the blessed God has answered him concerning the destruction of the nations, and the matter of all the harm they have done to Israel. And because they in their wickedness are like the tearing beasts, as well as the great creeping things that kill, he has therefore called them the straight serpent and the crooked serpent; and I do not doubt at all that he called Edom and Ishmael (that is, the Christians and the Turks) by these names, since one of them is the serpent that stretches from one end to the other, and this is Ishmael, who rules over the greater part of the inhabited world; he has therefore called him *Bariach* (which derives from ברח *barách*, meaning to flee), that is, one who causes flight from one end to the other. Edom, however, he has called *Náchasch akalathon*, that is, the crooked serpent, because he is crooked (and perverse) in his works, etc." The very same thing is also found in his book *Maschmia jeschúa*, fol. 16, col. 3.

Thirty-third, the same is called לויתן *Livjathan* (or *Livjoson*), that is, the Leviathan, as may be read in the book *Caphtor uphérach*, fol. 137, col. 1, where it is written: לויתן זה אדום ובהמות בהררי אלף זה מלכות ישמעאל, that is: The Leviathan is *Edom*, and the cattle upon a thousand mountains (of which Ps 50:10 speaks) is the Ishmaelite (or Turkish) realm.

Thirty-fourth, the same is called שחל ופתן *Schächal vaphéthen* or *vaphésen*, that is, the lion and the adder-serpent, and this occurs when they pray the 91st Psalm on the evening at the end of their Sabbath, as may be seen in the large *Tephilla*, fol. 82, col. 3, under the title *Máarik lemozaë schabbath*, wherein v. 13 reads: Upon *Schächal vaphéthen*, that is, the lion and the adder-serpent, thou shalt tread. That Christendom is understood by this among the malicious Jews is clearly to be seen in the commentary of the large *Machsor* printed at Venice, inasmuch as it is there indicated that this is to be understood in this way because the first three letters of the three words על שחל ופתן *Al Schachal vaphéthen*, which mean "upon the lion and the adder-serpent," form עשו *Esav*, by which name Christendom is customarily called on many occasions, as has been sufficiently demonstrated above.

Thirty-fifth, they call it עגלה משולשת *Egla meschullésches* (or *meschullésches*), that is, the three-year-old calf, or the three-year-old cow; and this name is taken from Gen 15:9, concerning which

it is written in the Chapters of Rabbi *Elieser*, in the 28th chapter, as follows: רבי עקיבא אומר הראה הק"בה לאברהם אבינו בין הבתרים מלכיות מושלין ואובדין שנאמר ויאמר אליו קחה לי עגלה משולשת זו מלכות רביעית שהיא מלכות אדום שהיא כעגלה דשה, ועז משולשת זו מלכות יון וגו' that is: Rabbi *Akkiva* says that the Holy and blessed God showed Abraham, between the pieces (which are mentioned in Gen 15:10), the kingdoms, how they rule and perish, as it is said: Bring me a three-year-old cow; this is the fourth kingdom, which is the Edomite kingdom, since it threshes like a cow. And a three-year-old goat; this signifies the Greek kingdom, *&c.* It also stands in the book *Marteh Aharon*, fol. 16, col. 2: עגלה משולשת היא אדום, that is, The three-year-old cow is *Edom*. And concerning this, more may be read above at page 754, under the eighth name they give to Christendom, from the *Machsor*.

Thirty-sixth, they call her שעיר *Saïr*, that is, a goat. The Jews imagine that Christians must bear their sins, just as the goat mentioned in Lev 16:22 carried the sins upon itself into the wilderness, as will be shown in greater detail in the second chapter of the second part. For this reason they also call Christendom a goat, as can be seen in Rabbi Bechai's commentary on the Five Books of Moses, fol. 36, col. 2, where it is written: אמרו רבותינו ז"ל ונשא השעיר זה עשו, that is: Our rabbis, of blessed memory, say, (the words of Lev 16:22) that the goat shall bear (all their transgressions upon him into the wilderness), signifying Esau. So also in the *Jalkut Schimoni* on Isaiah, fol. 58, col. 1, near the end of numeri 366, on the aforementioned word of Leviticus, one reads: אין שעיר אלא עשו הרשע, that is: The name *Sair*, or goat, signifies no one other than the wicked Esau. And in the little book *Schechéchath* (or *Schechéchas*) *Léket*, under the title *Maschiach utechiath haminéthim*, num. 3, the following is found: הק"בה נוטל כל עונותיהם של ישראל ונותנם על עשו הרשע, that is: The holy and blessed God takes all the sins of Israel and lays them upon the wicked Esau. Since Christendom is understood by the name Esau, the goat likewise signifies the same.

Rabbi Mosche bar Nachman also teaches this in his commentary on the Five Books of Moses, fol. 91, col. 3, in the *Parascha Acharé moth*, where he writes the following concerning the chief devil *Sammaël*: הוא העילה לכוכבי החרב הדמים והמלחמות והמריבות והפצעים והמכות והפירוד והחרבן והכלל נפש לגלגל מאדים וחלקו מן האומות עשו שהוא עם היורש החרב והמלחמות ומן הבהמות השעירים והעזים ובחלקו עוד השדים הנקראים מזיקין בלשון רבותינו ובלשון הכתוב שעירים כי כן יקרא הוא ואומתו שעיר, that is: He is the cause of the stars of the sword, and of blood, and of wars, and of quarrels, and of wounds, and of blows, and of division, as well as of devastation; in short, he is the soul of the planet Mars. Among the nations, however, Esau belongs to him as his portion, who is the people that inherits the sword and wars; and among the animals, the he-goats and she-goats are his portion. Also included within his portion are the devils, who in the language of our Rabbis are called *Massikim* (that is, injurers) and in the language of Scripture are called *Seïrim*; for thus he himself and his people (namely, Christendom) are also called *Saïr*, that is, a goat or a devil (for the Hebrew word signifies both). This is also found in the book *Toledóth Jizchak*, fol. 76, col. 1, in the *Parascha Acharé moth*, and in Rabbi Bechai's commentary on the Five Books of Moses, fol. 139, col. 1, in the aforementioned *Parascha Acharé moth*, and in his book *Cad hakkémach*, fol. 24, col. 3; and from this it is plainly to be seen that Christendom is called *Sair*, that is, a goat and a devil, concerning which more is also to be found below in the 2nd chapter of the second part.

Thirty-seventh: the same is called כלב *Kelef*, that is, the dog, and Rabbi *Mosche de Mircado* writes in his commentary on the Psalms, on the words of Ps 22:21, "Deliver my soul from the sword,

my only one from the power of the dog," in the following manner: רמז לאדום כנזכר בתנחוני כי במדי אמר נפשי כי היא מלה המורה על נפש החיונית ונפש הבהמית כי הגזרה ההיא היתה נגד הגוף בלבד כידוע. אך בכלב אמר יחידתי כי אדום מבקשים להרוג הנשמה הנקראת יחידה וזה בבקשם לבטל ממנו עול תורה ומצוות לכן אמר יחידתי המורה על הנשארת אחר המות כי היא יחידה בעולמה. That is: He (namely, King David) has (with the word "dog") pointed to *Edom*, as has been mentioned. Note also that when speaking of the *Medes* he says נפשי *nafschi*, that is, my soul, for this word denotes the vital and the animal soul, since that decree (or that persecution by the *Medes*) was directed only against the body, as is well known. But of the dog he says יחידתי *jechidathi* (or *jechidôsi*), that is, my only one or my singular one, for *Edom* seeks to kill the soul, which is called *jechida*, that is, the only one, and this comes about in that they (namely, the Edomites, that is, the Christians) seek to cast from us the yoke of the Law and the commandments; therefore he says "my only one," which signifies the soul that remains after death, for it is the singular one in its world. So too it is read in the *Sepher gilgulim fol.* 43. *col.* 2: עמלק הוא הכלב, that is, Amalek is the dog; but Christendom is also called Amalek by the Jews, as has been demonstrated above at p. 748 *&c.* It is, however, no wonder that they call Christendom a dog, for they call all Christians dogs, as has been shown above in Chapter 16, p. 713 and 714.

Thirty-eighth, it is called סמאל *Sammaël*, which is the name of the chief devil, who, according to Jewish teaching, is supposed to rule over Christendom; just as the preceding names, the serpent, the simple serpent, the crooked serpent, the *Leviathan*, the goat, and the dog, are likewise names by which the said *Sammaël* is called, as shall be clearly demonstrated in the immediately following Chapter 18 of this first part. That Christendom is also called *Sammaël* may be seen in the great *Jalkut Rubeni*, *fol.* 49. *col.* 4. in the *Parascha Toledôth*, and in the small *Jalkut Rubeni*, *numero* 87. under the title מלאך *Málach*, as well as *numero* 33. under the title *Sammaël*, where it is written as follows: המלחמה בגלות רביעית תהיה עם סמאל הוא עשו ותהיה המלחמה קשה ועזה כענין חמות וגר עמלק, that is: The war in the fourth captivity will be waged against *Sammaël*, that is, against *Esau*, and it will be a hard and mighty war, according to the content of what is written in Deut 25:19: **You shall blot out the memory of the Amalekites.** This war, however, is to be waged against Christendom, as may be read at length in Chapter 14 of the second part. So also in the book *Emek hammelech fol.* 67. *col.* 2. at the end of Chapter 21, under the title *Schâar dikna kaddischa*, one reads: לילית עם סמאל הם מלכות אדום הרשיעה, that is: *Lilith* (or *Lilis*, who is said to be the wife of *Sammaël*) and *Sammaël* are the godless Edomite kingdom. Against this, *Sammaël* is also called *Esau* and *Edom*, as may be seen in the immediately following Chapter 17.

Why the Christian world is called by the name of *Sammaël*, as its supposed prince and ruler, and conversely why *Sammaël* is called by the name of the Christian world: this can be gathered from Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol.* 22. *col.* 1., in the Parascha *Lech lecha*, where he writes as follows: ידוע מדרך הקבלה גם חכמי המחקר מסכימים בזה כי הדבר הדבוק נקרא על שם הנדבק בו גם הנדבק נקרא על שם הדבק וכן מצינו שכחו של ישראל נקרא ישראל וזהו שכתוב מבקשי פניך יעקב סלה מכאן כי הדבק נקרא על שם הדבר הנדבק והנדבק על שם הדבק: that is, **It is known from the Kabbalah, and the *Theologi*, or theologians, likewise agree therein, that the thing which cleaves to another is called by the name of that to which it cleaves; and also that the name of that which cleaves to it is given to the thing to which something cleaves. Thus we find that the power of Israel (that is, God) is called Israel, and this is what is written (Ps 24:6): Those who seek Your face, O Jacob! Selah. From this it is proven that the thing which cleaves to another is called by the name of**

that to which it cleaves, and that the name of that to which something cleaves is given to that which cleaves to it. Something similar is also to be found at *fol.* 16. *col.* 2. in the aforementioned *Bechai*'s commentary, in the Parascha *Bereschith*. And at *fol.* 112. *col.* 4. in the Parascha *Ki tissa*, as well as at *fol.* 188. *col.* 1. in the Parascha *Mattoth*, he teaches that the name of God was given to Moses and others for this same reason. Since, then, the Christian world, as noted, is the people of the chief devil and his own portion, and he is to rule and sustain them, and, according to this erroneous and accursed teaching, the Christian world must cleave to *Sammaël*, the name of the one is therefore given to the other.

Thirty-ninth, she is called אויב *Ojef*, or צורר *Zorer*, or צר *Zar*; they also call her the enemy, that is, the enemy. The name *Ojef* appears in the book *Medrasch Tillim fol. 12. col. 2.* on Ps 13:1-2, with these words: אמר הק"בה לכם ארבעה פעמים עד אנה אף אתם עתידים לומר עד אנה ארבעה פעמים. אני אמרתי עד אנה מאנתם לשמור. עד אנה ינאצוני. ועוד אנה לא יאמינו בי. עד מתי לעדה הרעה הזאת כך אני עתיד למסור אתכם ביד ארבע מלכויות ואתם אומרים ארבעה פעמים עד אנה. עד אנה תשכחני נצח. עד אנה תסתיר את פניך ממני. עד אנה אשית עצות. עד אנה ירום אויבי עלי. עד אנה תשכחני בבבל. עד אנה תסתיר כמי. עד אנה אשית בין. עד אנה ירום אויבי באדום: that is, the holy and blessed GOD has spoken: since I have said to you four times, "How long?", so shall you also say four times, "How long?" I said (Exod 16:28), "How long do you refuse to keep?" and (Num 14:11), "How long does this people blaspheme me? and how long will they not believe in me?" and also (Num 14:27), "How long shall I endure this evil congregation?" Thus I will hereafter deliver you into the power of the four kingdoms (or monarchies), and you shall then also say four times, "How long?" "Will you forget me forever? How long will you hide your face from me? How long shall I take counsel? How long shall my *Ojef*, that is, enemy, exalt himself over me?" (Ps 13:2). The words "How long will you forget me?" are to be said in *Babel*; the words "How long do you hide yourself?" in *Meden*; the words "How long shall I take counsel?" in Greece; and the words "How long shall my enemy exalt himself over me?" in *Edom* (that is, the Roman Empire, or Christendom). Thus *Edom* is here called the *Ojef*, or enemy. And in the book *Zerór hammór* it stands at *fol. 159. col. 2.* in the *Parascha Haasinu*, on the words of Deut 32:27, "If I did not fear the wrath of the *Ojef*, that is, the enemy," written thus: הוא מלכות אדום, that is, that same (enemy) is the Edomite kingdom. And at *fol. 60. col. 1.* the words of verse 42 of the cited 32nd chapter, "From the head shall the *Ojef*, that is, the enemy, be avenged," are interpreted as referring to *Edom*, that is, Christendom, and it is stated: הוא נקרא אויב דכתיב האויב תמו חרבות לנצח, that is, the same is called *Ojef*, that is, the enemy, as it is written (Ps 9:7), "O you enemy! are the devastations then completed forever?" So also in the book *Toledóth Jizchak fol. 36. col. 1.* in the *Parascha Vajischlach* it is read: עשו הוא האויב הגדול התמידי לכל ישראל עד המשיח, that is, Esau is the greatest and everlasting *Ojef*, or enemy, of all *Israelites*, until the *Messiah* shall come. And more on this subject has been indicated above in the 15th chapter, p. 602, from the aforementioned book *Zerór hammôr fol.* 125. *col.* 2, 3, as well as from *Abarbanel's* book *Maschmia Jeschúa fol.* 7. *col.* 2.

Regarding the name *Zórer*: it appears in all printed *Machsors* under the title *Músaph lejóm ríschon schel rosch haschána*, in a prayer that begins: אלא די בצדק *Ella dei bezédek*, in which they invoke God as follows: שועה תעיר לשלם וגמול לצור that is, "Awake from your sleep, to repay the *Zórer*," that is, the enemy. Who, however, is to be understood by this enemy is taught in the commentary on it in the Prague *Machsor*, in the first part, fol. 36, col. 2, where the word *Zórer* is explained by עשו *Esau*, that is, Esau, who signifies Christendom. Christendom is likewise called by this name in the

Selichóth (or *Selichós*) in a prayer that begins *Ajeh col nifleotécha*, of which the substance may be seen above in the second chapter, at the eleventh name given to Christ, on page 89.

Regarding the name *Zar*: it appears in a prayer in the large *Tephilla*, fol. 44, col. 3, under the title *Józer leschábbath haggádol*, which reads as follows: שואה ומשואה תפיל צר לשוחה תחיה כנשם ישועה that is, "Devastation and desolation (of which Zeph 1:15 is to be read, shall come upon our adversaries.) Let the *Zar*, that is, the enemy, fall into the pit, so that we may live through the rain of salvation." Who, however, is to be understood by such a *Zar* or enemy is clearly to be gathered from what immediately follows, in that they invoke God to punish Christendom as He punished the Egyptians.

Fortieth, she is called הציד *Hazájad*, that is, the Hunter, and this appears in the *Selichoth*, in a prayer which begins: שעה נאסר אשר שמה נשאר אשר נמסר *Scheéh néar aschér nimsar*, under the title *Leschibha éser betámmus*, with these words: הציד שלח יד that is, And *Hazájad*, that is, the Hunter has laid his hand upon it. Who, however, is to be understood by this Hunter may be seen from the *Commentario* on it in the old *Selichóth* printed in folio at Prague, where over the word *hazájad* it is written: זה איש יודע ציד that is, this is the one who understands the hunt (or who comprehends hunting), by which *Esau* is meant, of whom this is read in Gen 25:27; by *Esau*, however, Christendom is to be understood.

Forty-first, the same is called נבל *Nával*, that is, the Fool or Simpleton, and *Rabbi Bechai* writes in his book *Cad hakkémach fol.* 20. *col.* 4. on the words of Ps 7:22, or according to some Ps 7:23, "Arise, O God, and plead your cause: remember the reproach which the Fool inflicts upon you daily," in the following manner: קרא מלכות אדום נבל והוא שהזכיר בכתוב שלמעלה אל תתן לחית נפש תורך והוא החיה הרביעית שהתפלל עליה נער חית קנה וגו' ועליו שהזכיר משה ע"ה בגוי נבל אכעיסם: that is, He (namely King *David*) has hereby called the *Edomite* kingdom *Naval*, that is, a Fool (or Simpleton); and this is that of which he made mention in the preceding verse (Ps 7:19, or according to others Ps 7:20), when he says: "Do not give the soul of your turtledove to the beast," which is the fourth beast, against which he prayed (Ps 68:31): "Rebuke the beast in the reeds, etc." Against the same, *Moses* also, upon whom be peace (Deut 32:21), declared: "I will provoke them to anger with a foolish people."

Forty-second, it is also called קרנות עשר *Keranóth éser*, that is, the ten horns, which name is taken from Dan 7:7, where it is written that the fourth beast, which, as has been indicated above, is supposed to signify the Roman Empire, has ten horns, and for this reason Christendom is likewise so named. That it is called thus can be seen in the Prague *Machsor*, in the first part, *fol.* 84. *col.* 2., under the title *Schácharis schel jom kippur*, in a prayer which begins איומה בחר וגו' *Ajúmma bachár*, wherein the Jews pray as follows: קרנות עשר יעקר שתולים בביתו לייקר: that is, He (namely, GOD) will uproot the ten horns, in order to honor those who are planted in His house (that is, the Israelites). These words are explained in the *Commentary* as follows: קרנות עשר פירוש מלכות הרשעה שהיא קרן לשון מלכות ופשוטו מלכות הרשעה מכנה בשם קרנות ע"ש דכתיב בדניאל ז' ואלו חיויא רביעאה וגו' וקרנין עשר לה וגו' והיא מלכות הרשעה אחרון: that is, the ten horns signify the *Malchúth harescháa*, or the godless kingdom; for the word "horn" signifies a kingdom. According to the plain (and literal) sense, however, the godless kingdom is called by the name "horns," because it is written in Dan 7:7: And behold the fourth beast, etc., and it had ten horns, etc., by which the godless kingdom in (this) last captivity is to be understood. And in the second part of the aforementioned *Machsor*, they pray at *fol.* 66. *col.* 2. in a prayer which begins אפף רנן ושרים *Appik rénen veschirím*, under the title *Józer lejóm*

schéni schél Pésach, in the following manner: קרנות עשר שברתי לאומים תחתן הדברתי: that is, I will break the ten horns and bring the nations under you. These words are explained in the *Commentary* upon them in the following manner: קרנות עשר זו מלכות אדום דכתיב בדניאל וקרנין עשר לה: that is, the ten horns signify the Edomite kingdom, for it is written (Dan 7:7): and it had ten horns. And the aforementioned *Commentary* continues further: כשישבר הק"בה קרנא ומלכות עשיר של עשיו אז ידבר עמים תחתו, that is, when the holy and blessed GOD will break the horn and the tenth kingdom of Esau, then He will bring the nations under us.

Forty-third, it is called דומה *Duma*, which means a silence, and derives from דום *Dum*, which signifies to be still or to be silent; and this name is taken from Isa 21:11, where it denotes a region, and it is written: "This is the burden concerning *Duma*," upon which Rabbi *Solomon Jarchi* writes in his commentary: דומה היא אדום, that is, *Duma* signifies *Edom*. The reason for this opinion is taught by Rabbi *Beehai* in his book *Cad hakkemach*, fol. 19, col. 4, in the following manner: כנה מלכות אדום בלשון דומה לפי שישראל שרויין בגלות בינם ואין גולה את אזנם קצם חמנם וקרא הכתוב לצור שהיא רומי דומה ואיפשר לומר שקראה דומה מפני שכל גליות שגלו ישראל נתגלה הקץ שלהן והיו יודעים זמן כל אחד ואחד אבל הגלות הזה של אדום אין מי שמגלה זה הקץ. ועוד נקרא דומא לטעם אחר לפי שארבע מלכויות נמשלים לארבע חיות וכל הנביאים יחדיו מזכירים כל החיות בשמם חוץ מן החיה הרביעית שלא יזכירה בשמה לעולם וגו: that is, He (namely the prophet Isaiah) has called the Edomite kingdom by the word *Duma*, because the Israelites dwell in captivity among them (meaning the Edomites, that is, the Christians), and there is no one who reveals to them their end and the time (of their captivity); and Scripture has called *Zor*, that is, (the city of) Rome, *Duma*. It may be, however, that it was called *Duma* for the reason that the end of all the captivities through which the Israelites were led away captive had been revealed, so that they knew the duration of each one (how long it was to last). But as for the end of this Edomite captivity, there is no one who reveals it. It is also called *Duma* for yet another reason, because the four kingdoms are compared to four beasts, and all the prophets make mention of all the beasts by their names, except for the fourth beast, of which they never make mention by its name, etc.

Rabbi Isaac Abarbenel writes in his *Commentary* on Isaiah, fol. 38, col. 1, concerning the cited words of Isaiah as follows: הנה הנבואה הזאת אפשר לפרשה כפי דרך חז"ל על זה הגלות שאנחנו בו שהוא גלות אדום וקראו דומה לפי שאנחנו בו דוממים ושותקים כי לא נדע מתי קץ הפלאות כמו שהיו יודעים בגלות מצרים שהגביל הקב"ה ומאה ד' מאות שנה וכן גלות בבל שהבטיחם ירמיהו למלאות לחרבות ירושלים ע' שנה אפקוד אתכם וגלותנו לא נתבאר קצו. או יהיה דומה מלשון תקוה ותוחלת כמו דום לה' והתחולל לו להגיד שאפילו יתמהמה הגלות נחכה לו, that is: Behold, this prophecy can be interpreted, according to the manner of our sages of blessed memory, as referring to this captivity in which we find ourselves, which is the Edomite captivity; and he (the prophet) called it Dumah, because we are silent and still within it, for we do not know when the end of the wonders will come, as it was known in the Egyptian captivity, whose duration the Holy and Blessed God had set at four hundred years. So it was also with the Babylonian captivity, in that Jeremiah promised them (namely the Jews, Jer 29:10): When the seventy years (of the desolation of Jerusalem) are completed, I will visit you. But the end of our (present) captivity is not yet known. Or else Dumah signifies a waiting and an expectation (from דמם, *Damám*, which means to wait), as it is said (Ps 37:7): Wait upon the LORD and be patient toward Him; thereby indicating that, even though the captivity endures long, we ought nonetheless to wait upon Him.

Forty-fourth, the same is called הב הב *Haf*, that is, “Give,” which name is taken from Prov 30:15. Therefore Rabbi Abraham writes in his book *Zerôr hammór*, fol. 120, col. 2, in the *Parascha Chykkáth*, concerning *Edom*, that is, Christendom, as follows: כתיב לעלוקה שתי בנות הב הב כי כך דרכם לשאול מישראל מסים וארנוניות ולעולם הם שואלים הב הב והעלוכה היא רמו ליצר הרע הוא אדום, that is: It is written (Prov 30:15): The leech has two daughters, (who say) *Haf*, that is, “Give”; for such is their (the Christians’) custom, to demand tribute (or taxation) and toll from the Israelites, and they demand forever (and say) *Haf*, that is, “Give.” The leech, however, signifies the evil nature, which is *Edom*. Concerning this, something may also be read in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 220, col. 4, in the *Parascha Nizzavím*. Thus the Jews also pray in their *Selichóth*, under the title לצום גדליה *Lezóm Gedálja*, in a prayer which begins: אחוזי מעבר הנהר *Esrachí meéver hannháar*, in the following manner: הזל עמך מהב הב כי עליך משליכים יהב, that is: Deliver your people from the *Haf* (that is, from Christendom), for upon You they (the Israelites) cast their burden.

Forty-fifth, the same is called מדהבה *Madhéfa*, which name is taken from Isa 14:4, where it is said of Babylon; and it derives from the Chaldean word דהב *dehäf*, which means gold, and is interpreted by some as gold-greedy or gold-gathering, but by others as gold-tax or tribute. Rabbi David Kimchi writes in his commentary on this passage as follows: הוא תואר לבבל שהיתה בעלת הזהב שהיתה לוקחת מס מכל הארצות, that is: This is a surname of Babylon, which had much gold; for it had taken tribute from all lands. That Christendom is also called by this name is clearly to be seen in the *Selichóth* under the title *Lojóm schelischí*, in a prayer which begins *Ajéh col nifleothécha*, wherein they pray as follows: נלאיתי נשוא עול מדהבה נאמת מדוד והבא הכאה רבה, that is: I am weary (or sick) of bearing the yoke of the *Madhéfa*, which says: measure and bring much. And immediately thereafter mention is made of the Christians, against whom they complain to GOD that these same compel and force them to abandon Him and to accept the Hanged One, that is, Christ, in His place, as may be seen above in the second chapter, *paginâ* 89, at the eleventh name they give to Christ, where the words that follow upon it are likewise to be found. In the old Prague *Selichóth*, the aforementioned words are explained in the commentary as follows: טורח עלי לישא עוד עול אומה שנקראת מדהבה על שם שתמיד אומרת לישראל מדוד כמה נדגשת והבא ממון לאוצרותינו, that is: It is burdensome to me to bear any longer the yoke of the people that is called *Madhéfa*, because it always says: measure out a heaped measure, and bring money into our treasuries. In the Polish *Siddûrim*, however, it is to be seen quite plainly at *fol.* 77, *col.* 1, under the title *Józer leschábbath revîi ácher happésach*, in the commentary on a prayer which begins אלהי בך אחבק *Elohái bechá echavék*, inasmuch as the word *Madhéfa* is there explained by אומה הרשעה *úmma harescháa*, that is, the godless people, by which the Christians are understood, as has been demonstrated above at *paginâ* 689 in the 16th chapter. The malicious Jews are therefore vexed that they must pay protection money and toll money to the Christian authorities, and would gladly be freed from it; but where do they obtain such money, if not from the bitter sweat and blood of poor Christians, whom they seek, wherever they can, to cheat and defraud by cunning means?

Forty-sixth, it is called המדקיר *Hammádkir*, that is, the Stabber, or Piercer, and this appears in the second part of the Prague *Machsor fol.* 82, *col.* 2, under the title *Józer lejóm schevîi schel Pésach*, in a prayer that begins אשור שמרת וגו’ *Aschur schamárta &c.*, wherein the Jews pray: ראה כי גברה יד המדקיר, that is, See that the hand of the *Mádkir*, that is, of the Piercer, holds power; and in the *Commentario* on this passage one reads: המדקיר מלכות הרשע המדקרים, that is, the *Madkir* or Piercer is

the godless kingdom (that is, Christendom, which, as has been demonstrated above at *paginâ* 756 under the eleventh name they give it, is called the godless kingdom), which pierces (with its swords).

Forty-seventh, it is called, in the first part of the Prague *Machsor fol.* 61, *col.* 1, and in the Frankfurt edition *fol.* 43, *col.* 1, under the title *Mulaph*…

Músaph lejóm schení schel rosch haschaná, in a prayer that begins אנוסה לעזרה *Anúsa leésra*, בשני ברזל *Schinne bársel*, that is, the Iron Teeth, inasmuch as it is said: משני ברזל שועתי, that is, I have cried out from the iron teeth. This name derives from the fact that in Dan 7:7, concerning the fourth beast, by which the Jews understand the Roman monarchy, it is said that it was terrible and dreadful and exceedingly strong, and had great iron teeth. Finally, forty-eighth, the Jews sometimes give Christendom in their books the name פרס *Páras*, that is, Persia, or יון *Javan*, that is, Greece, or בבל *Bavel*, that is, Babylon, or ארם *Aram*, that is, Syria, or כוש *Cusch*, that is, the land of the Moors, or מואב *Moab*, or some other such name, and this is done to the end that Christians who read it should not notice that the matter which is written against them in this concealed manner concerns them.

Regarding the name *Páras*, that is, Persia: it appears in the great Basel Bible, in Rabbi Solomon Jarchi's *Commentary* on Isa 63:1, where he writes the following concerning the words, "Who is this that comes from Edom?": נתנבא הנביא על שאמר הק"בה שעתיד לעשות נקמה בפרס הוא עצמו בכבודו הורג את שר שלהם תחלה כענין שנאמר כי רותה בשמים חרבי ואחר כך על פרס תרד, that is: The prophet prophesies that which the holy blessed GOD has said, that He would take vengeance upon פרס, that is, Persia (which was to be called Edom), and that He Himself would slay their (namely, the Christians') prince (meaning Sammaël, who, as has already been noted more than once, is supposed to be the prince and ruler of the Christians), according to the content of what is said in Isa 34:5: "For my sword is drunk in heaven, and afterward it will come down upon *Paras*," that is, Persia. Here, in place of *Paras* or Persia, Edom ought to stand, for in Isaiah one reads: "And behold, it shall come down upon Edom." Likewise, in the Chaldean translation of Jonathan, the words of Gen 15:12, "And behold, terror and great darkness fell upon him," are translated in the Amsterdam edition, *in quarto*, with the threefold *Targum*, as follows: והוה שמשא קריבא למטמע ושינתא עמיקתא אתרמיית על אברם והא ארבע מלכוון קימין למשעבדא ית בנוי אימתא דא היא בבל קבלא דא היא מדי סגיאה דא היא יון נפלה דא היא פרס, that is: And as the sun was just about to set, a deep sleep fell upon Abraham, and behold, the four kingdoms arose to bring his sons into servitude. The word "terror" signifies Babel. As for the words "great darkness," the word "darkness" signifies the Medes, and the word "great" signifies Greece, but the word "fell" signifies *Paras*, that is, Persia, which likewise was to be called Edom once again. The very same is also found there in the *Targum Jeruschalmi*, or the Hierosolymitan Chaldean translation; but in the great Basel Bible, that same *Targum Jeruschalmi* has Edom in place of *Paras*, just as in *Bereschith rabba, fol. 41. col. 1.*, in the 44th *Parascha*, Edom is likewise read in this very same matter. In the book *Zerór hammór*, which was printed in Venice in the year 327 according to the Jewish reckoning, that is, in the year of Christ 1567, there stands at *fol. 108. col. 4.* in the *Parascha Haasinu*: אומרו פרס ומדי וגו׳, that is, the people of Persia and Media, by whom the Christians are meant, as can be clearly seen above in Chapter 10, p. 506.

Further, it stands in *Vajikra rabba fol. 146. col. 4.*, in the 13th *Parascha*, concerning the names of the animals mentioned in Lev 11:4-7, written as follows: משה ראה את המלכויות בעסיקן את הגמל זו בבל וגו׳ את השפן זו מדי וגו׳ את הארנבת זו יון וגו׳ ואת החזיר זו פרס וגו׳ that is, Moses saw the kingdoms in their nature.

The camel signifies Babel, etc. The rabbit, Media, etc. The hare, Greece, etc. and the swine, *Paras*, that is, Persia. However, it ought also to be called Edom and not Persia, for the name "swine" is given by the Jews to Christendom, and not to Persia, as has been indicated above on page 783, etc.; for this reason it is also noted in the *Commentario Matthenóth Kehúnna* concerning the word *Paras*: זהו כנוי מדבר על מלכות רביעית that is, here one speaks by means of a byname of the fourth kingdom. By which fourth kingdom Christendom is understood, as has been reported above on pages 737 and 738 in connection with the second name that is given to it. Concerning this, something further may also be found in *Pocokii Notis miscellaneis*, pages 326 and 327.

Regarding the name *Javan*, that is, Greece: this name is found in the commentary of Rabbi Solomon Jarchi, as well as in the commentary of Rabbi David Kimchi on the Prophet Isaiah, on the words of Isa 34:5, "For my sword is drunk in heaven, and it shall come down upon Edom," in the great Basel Bible; and Rabbi Solomon writes on this passage in the following manner: רותה בשמים חרבי להרוג שרים שלמעלה אחר כך תרד על יון למטה, that is: My sword shall be drunk in heaven, to slay the highest princes (that is, Sammaël and his like), and thereafter it shall come down upon *Javan*, that is, Greece. Rabbi David Kimchi, however, expresses himself on this matter in the following way, stating: על מי תרד ההרב הזאת מן השמים על יון וגו׳, that is: Upon whom shall this sword come down from heaven? Upon *Javan*, that is, Greece. Thus in these two commentaries *Javan* is placed in the position of Edom, for from the word *Edom*, which stands expressly in Isaiah, Greece has been made; but in the old Venetian print it will read differently. In this same manner, in the exposition of Rabbi *Meir Arama* on the Psalms, which is called *Meir Tehillôth*, on Ps 80:14, one reads: יכרסמנה חזיר מיער הוא יון, that is: A wild boar shall tear it asunder; this (wild boar) signifies *Javan*, that is, Greece, even though by the wild boar Christendom is understood, as may be seen above on p. 778 etc.

Regarding the name *Babel*, it is read in the Bench Book (*fol. 15. col. 1.*) under the title *Semirôth lejôm Schabbath*, in a prayer that begins דרור יקרא לבן עם בת וגו׳ *Derôr jikra lebèn im bath, &c.*, in which the Jews pray as follows: דרוך פורה בתוך בצרה וגם בבל אשר גברה נתוס ונתץ צר בואף ועברה, that is: Tread the winepress in the midst of *Bozra* (that is, Rome, as was indicated above on p. 731), as well as in *Babel*, which has become mighty. Destroy my enemies in fury and wrath. That *Babel* here is to be understood as *Edom*, that is, Christendom, is clearly evident from Isa 63:1-3, where the treading of the winepress in *Edom* is mentioned. Likewise, in the Prague *Machsor*, in the second part, *fol. 79. col. 1.*, the word *Adina* is explained as *Edom*, by which Christendom is understood, but in the Wilmersdorf *Machsor*, in the first part, *fol. 196. col. 2.*, it is explained as *Babel*.

The name *Aram*, that is, Syria, is frequently read in place of *Edom* in the *Rabbôth* printed at Wilmersdorf; and in *Bereschîth rabba fol. 40. col. 4.*, in the 43rd *Parascha*, on Gen 15:9, it is written in the following manner: עגלה משולשת זו בבל וגו׳ ועז משולשת זו מדי וגו׳ ואיל משולש זו יון וגו׳ ותור וגוזל זו ארם וחר וגוזל לא בתר וגו׳ חור הוא אלא שלא שתלן וזא, that is: The three-year-old heifer signifies *Babel*, &c.; the three-year-old she-goat, Media, &c.; the three-year-old ram, Greece, &c.; *Vetôr vegôfal*, that is, but the turtledove and the young pigeon, *Aram*, that is, Syria. It is a turtledove, but a *gaslan*, that is, a robber. The word *gaslan*, which means a robber, thus alludes to and plays upon the word *gôfal*, which means a young pigeon. Likewise, immediately thereafter, *fol. 41. col. 1.*, *Aram* is found twice in place of *Edom*, and in *Vajikra rabba fol. 146. col. 3. 4.*, it is found six times in both the text and the *Commentario* in place of *Edom*.

Regarding the name *Cusch*, that is, the land of the Moors, it appears in the thick *Tephilla fol. 44. col. 3.* under the title *Jôzer leschabbath haggadôl*, in a prayer which reads as follows: ישמע לבוש כשמע מצרים משא דומה כמשא מצרים נפרעת מפתרוס בתכלית סכת עשירית באדום תפרע בתכלית קץ עשירית: that is: May the cry of *Cusch*, that is, the land of the Moors, be heard, as the cry of Egypt was (when it was visited with the ten plagues). The burden of Duma (that is, of Christendom, as was noted above on p. 797 at the 43rd name given to it) shall be like the burden of Egypt. You (O God!) have taken vengeance upon Pathros (that is, Egypt) through the end of the tenth plague; take vengeance also upon Edom through the end of the tenth horn. That *Cusch* is here placed in the position of Edom is clearly indicated by what immediately follows, for what is meant by the name *Cusch* is shown by the two subsequent names Duma and Edom.

Concerning the name Moab, it is found in the aforementioned large Basel Bible, in the commentary of *Rabbi Solomon Jarchi* on Zech 13:7, where after the words "Strike the shepherd" it is written: את מלך מואב הרשעה, that is, the king of the wicked Moab; but in the large Venice Bible, which was printed in the year 307 according to the Jewish reckoning, that is, in the year 1547 according to our calendar, it reads מלכות הרשעה *Malchuth hareschâa*, that is, of the wicked kingdom, which signifies Christendom, as has been demonstrated above in this chapter. But let this suffice on the matter.

Chapter XVIII.

In which it is reported how many peoples, according to the teaching of the Jews, exist in the world alongside them, and who governs those peoples; and in which particular treatment is given to the chief devil Sammaël, who is said to rule over Christendom and to be its prince.

According to the teaching of the Jews, there are 70 peoples in the world besides themselves, as can be read in Rabbi Bechai's book *Cad hakkemach*, fol. 56, col. 4, where he writes as follows: ידוע כי ע' אומות יש בעולם ויצאו כלם איש היו כלם יוצאי ירכו של נח ומשם נפרדו הגוים/ לע' אומות שכן כתיב ומאלה נפרדו הגוים בארץ וגו' ועל זה אמר משה רבינו בהפרידו בני אדם וגו' שהם ע' למספר בני ישראל שהם ע' נפש וגו' : that is, It is known that seventy peoples are in the world, all of whom descended from seventy men, who themselves all sprang from the loins of Noah, and from there the heathens were divided into seventy peoples (who are called אומות, *Ummóth* or *Ummós*, that is, peoples, and אומות אומות העולם, *Ummoth* or *Ummos haolam*, that is, peoples of the world, as well as עמים, *Ammim*, which likewise means peoples); for thus it is written (Gen 10:32): And from these the peoples of the earth were divided, etc. Concerning this our teacher Moses also speaks (Deut 32:8): When he divided the children of men, etc., who were 70 in number, according to the number of the children of Israel, of whom (as can be seen in Exod 1:5) there were seventy souls, etc. The aforementioned Rabbi Bechai likewise teaches in his commentary on the Five Books of Moses, fol. 10, col. 2, in the *Parascha Noach*, on the words of Gen 10:1, "This is the genealogy of the children of Noah, Shem, Ham, and Japheth," and says the following: מן הכתוב הזה עד פרשת ויהי כל הארץ שפה אחת הדברים אחדים תמצא שבעים איש בנוק כלן תולדות של נח וכתיב בסוף הפרשה אלה משפחות בני נח לתולדותם בגוייהם ומאלה נפרדו הגוים בארץ אחר המבול ומכאן יש ללמוד כי שבעים אומות יש בעולם וכל אומה ואומה יש לה לשון בפני עצמו: That is, From this verse up to the words (Gen 11:1), "And the whole earth had one language and one speech," you will find seventy men carefully enumerated, all of whom were of Noah's lineage, and it is written at the end

of the (tenth) chapter (v. 32): "These now are the generations of the children of Noah, according to their generations, among their peoples, from whom the peoples divided upon the earth after the flood"; and from this it is to be learned that there are seventy peoples in the world, and that each people has its own distinct language.

From these seventy peoples, the following is also read in the *Medrasch Tillim*, *fol.* 10. *col.* 2., on Ps 9: אמר לה מנח ובניו העמדתי שבעים אומות שנאמר: שלשה אלה בני נח כיצר מיפת יד ומחם ל" ומשם כ"ו הרי שבעים מאלה נפרדו איי הגוים: that is, He (namely God) said to her (to Rebecca): from Noah and his sons I have established seventy peoples, as it is said (Gen 9:19): "These are the three sons of Noah." How (did this come about?) From Japheth came fourteen, from Ham thirty, and from Shem twenty-six, which together make seventy. From these the islands of the Gentiles were divided. In the small *Jalkut Rubéni*, under *numero* 1., beneath the title *Ummoth* (or *ummos*), the following is also found from the *Medrasch*: אומרים שנח ראה בעיניו יד אלפים ות' אנשים כולם היוצאי חלציו ומשלשת בניו נולדו ע' אומות מן שם כ"ו מן יפת יד מן חם ל' that is, it is said that Noah saw with his own eyes fourteen thousand and four hundred people, all of whom had come from his loins. From his three sons the seventy peoples were likewise begotten, namely from Shem twenty-six, from Japheth fourteen, and from Ham thirty.

Just as there are seventy peoples in the world, so too there are said to be seventy מלאכים *Malachim*, that is, angels, who are also called שרים *Sarim*, that is, princes, who govern these seventy peoples and are set over them. Concerning this, the following is taught in the aforementioned *Rabbi Bechai*'s commentary on the five books of Moses, fol. 20, col. 4, in the *Parascha Noah*: מתולדות בני נח שהיו ע' איש נפרדו הגוים ויצאו מהם אומות ע' איש ללשונם בגוי' שרים למעלה ממונים ע' אומות למטה וכל אחד ואחד מן השרים יסד לאומתו וללשונו וזנה השרים האלה חלק האומות לא כאלה חלק יעקב כי יוצר הכל הוא וכשט שהוא אלהי השמים ואלהי האלהים עליון על כלם כן לשוננו עליון על כל הלשונות ועל כן חלקנו צורנו ויסדנו שהוא יסוד לשון הקדש הוא אלהי ישראל, that is: From the lineage of the sons of Noah, who consisted of seventy men, the gentiles were divided (and separated from one another), and from them came seventy peoples, each according to its language. You already know that above there are seventy *Sarim*, that is, princes, who govern the seventy peoples here below, and that each of those princes is the foundation of his people and of its language. Behold, those princes are the portion of the peoples; but the portion of Jacob is not constituted in the same manner as theirs, for the Creator of all things, who is the God of heaven and a God above all gods and exalted above them all, is (Jacob's) portion. Likewise, our language is exalted above all languages; therefore the God of Israel is our portion, our rock, and our foundation, which is the foundation of the holy language.

Furthermore, the aforementioned *Rabbi Bechai* writes on this matter in his said commentary, *fol. 85, col. 2, in the Parascha Beschállach*, as follows: דע והתבונן כי כסא הכבוד הוא משפיע ברכה וכח לשבעים מלאכים הסובבים את הכסא שהם ממונים על שבעים אומות והם שרים עליהם מנהגים אותם, that is: Know and understand that the Throne of Glory bestows blessing and power upon the seventy angels who surround the Throne, who are appointed over the seventy nations and are their princes, who govern them. On this matter, see also in the small *Jalkut Rubéni, numero 43*, under the title קליפות *Kelifoth* (or *Kelifos*), from the book *Scháare Zédek, fol. 2, col. 3*, as follows: שבעים שרים ממונים על ע' אומות ואותם ע' שרים סובבים חוץ לכסא הכבוד, that is: Seventy princes are appointed over the seventy nations, and those same seventy princes surround the Throne of Glory. And more on this matter can be found

in *Rabbi Menáchem of Rekanat*'s commentary on the five books of Moses, *fol. 52, col. 2, in the Parascha Vajéra*, as well as in *Abarbanel*'s book *Markéveth hammischne, fol. 18, col. 3-4, and fol. 19, col. 1*. The aforementioned Rabbi *Menáchem* also teaches on this matter in his book *Taame Mizvóth* (or *Mizvos*), *fol. 29, col. 2*, as follows: הַשֵּׁם יִתְבָּרַךְ וְיִשְׂרָאֵל הֵם אֶחָד שנ' כִּי חֵלֶק יְיָ עַמּוֹ כִּי כָל הָאֻמּוֹת הִפְקִידָם תַּחַת מַלְאָךְ וְשַׂר מַה שֶּׁאֵין כֵּן בְּיִשְׂרָאֵל שֶׁלֹּא הִשְׁלִיט עֲלֵיהֶם מַלְאָךְ וְשַׂר רַק הַשֵּׁם הַנִּכְבָּד שֶׁנֶּאֱמַר חֶלְקִי יְיָ אָמְרָה נַפְשִׁי, that is: The blessed God and Israel are one, as it is said (Deut 32:9): For the LORD's portion is His people. For He has placed all nations, each one under an angel and a prince, which is not the case with Israel, since He has given no angel or prince dominion over them; rather, He alone rules over them, as it is said (Lam 3:24): The LORD is my portion, says my soul.

Regarding the proof that such angels or princes are set over the aforementioned peoples, this proof is drawn from Dan 10:13, 20, as can be read in Rabbi Menáchem of Recanati's commentary on the Five Books of Moses, fol. 145, col. 3, in the *Parascha Acharé moth*, where he writes thus concerning the peoples of the world: וְעוֹד שֶׁיֵּשׁ לָהֶם שָׂרִים כְּעִנְיָן שֶׁנֶּאֱמַר שַׂר פָּרָס וְשַׂר יָוָן וְהֵם מַלְאֲכֵי עֶלְיוֹן וְהֵם שָׂרִים עֲלֵיהֶם that is: Beyond that, they also have princes, as it is said (Dan 10:20): the prince of Persia, the prince of Greece; and these are angels of the Most High, who are princes over them. The same is also to be found in the *Zijóni*, fol. 72, col. 2, in the aforementioned *Parascha Acharé moth*.

Regarding the number, that there are supposed to be seventy nations and just as many angels who rule over them: the aforementioned Rabbi *Bechai* writes about this in his commentary on the Five Books of Moses, fol. 56, col. 1, in the *Parascha Vajiggasch*, on the words of Gen 46:27, "All the souls of the house of Jacob who came into Egypt were seventy souls," in the following manner: הָיוּ שִׁבְעִים זוּלָתִי יַעֲקֹב שֶׁכֵּן כְּתִיב וַיְהִי כָּל נֶפֶשׁ יוֹצְאֵי יֶרֶךְ יַעֲקֹב ע' נֶפֶשׁ וְעִמּוֹ עַא' וְכֵן כָּתוּב אֶסְפָה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל וְעִם מֹשֶׁה עַא' וְכֵן סַנְהֶדְרֵי גְדוֹלָה בַּמִּקְדָּשׁ שִׁבְעִים וְעִם הַנָּשִׂיא שֶׁעַל גַּבֵּיהֶן עַא' וְכֵן בְּאֻמּוֹת הָעוֹלָם ע' וְעִם יִשְׂרָאֵל עַא' וְכָל זֶה דּוּגְמָא שֶׁל מַעְלָה כְּנֶגֶד שִׁבְעִים מַלְאָכִים הַסּוֹבְבִים כִּסֵּא הַכָּבוֹד וְעִם ה' אֱלֹהֵי יִשְׂרָאֵל עַא' הֵם נִקְרָאִים בֵּית דִּינוֹ, that is: There were seventy without Jacob, for it is written thus (Exod 1:5): "And all the souls who came out of the loins of Jacob were seventy, and with him seventy-one." Likewise it is also written (Num 11:16): "Gather unto me seventy men from among the elders of Israel," and with Moses they were seventy-one. So too the great *Synedrium*, or the high council in the Temple, consisted of seventy men, and with the prince who was set over them they were seventy-one. In the same manner there are seventy nations of the world, and with *Israel* seventy-one. And all of this is a likeness corresponding to the seventy angels who are above and surround the throne of glory, who together with the Lord, the God of *Israel*, make seventy-one, and they are called His council. Exactly the same is also to be found there at fol. 162, col. 2, in the *Parascha Behaalotecha*.

The seventy angels, however, are said to have been signified by the seventy palm trees mentioned in Exod 15:27, concerning which Rabbi Menachem of Recanati teaches in his commentary on the Five Books of Moses, fol. 74, col. 4, in the *Parascha Vajeschef*, in the following manner: יש כבוד למעלה מכבוד והתחתונים רמז לעליונים ושבעים נפש רומזים לשבעים מלאכים הסובבים כסא הכבוד הממונים על האומות וזה שנ' ושם שתים עשרה עינות מים ושבעים תמרים that is: there is a glory above glory, and the lower things have a signification pointing to the higher things. The seventy souls, however (of which mention is made in Exod 1:5), have a signification pointing to the seventy angels who surround the throne of glory and are set over the nations, and this is what is said (Exod 15:25): "There were twelve springs of water and seventy palm trees." Concerning this, Rabbi Bechai also writes in his commentary on

the Five Books of Moses, fol. 82, col. 4, in the *Parascha Beschallach*, as follows: ושבעים תמרים הם ע' מלאכים הסובבים כסא הכבוד וממונים על ע' אומות שבעולם כל אחד ואחד ממונה על אומתו that is: the seventy palm trees signify the seventy angels who surround the throne of glory and are set over the seventy nations of the world, and each one is appointed over his own people.

Regarding the time when the aforementioned seventy angels were appointed over the seventy peoples: this is said to have occurred at the time of the division, during the construction of the Tower of Babylon, concerning which the following is written in the commentary of *Rabbi Menachem* of *Recanati* on the Five Books of Moses, *fol.* 41, *col.* 3, 4, in the *Parascha Noach*, on the words of Gen 10:5, "By these were the coastlands of the nations divided": בפסוק ויה נרמז כי בדור הפלגה נתן לכל אומה חלקה מן הארץ ושר אחד למעלה עליה ובין כולם שבעים והם שנצבים ענפים מן האילן העליון שבעים שרים הסובבים כסא הכבוד והם הנקראים בשיר השירים השומרים הסובבים בעיר כי על ידיהם באים הגזירות של מעלה והם שומרים ומליצים כל אחד על אומתו ונשאר ישראל חלק י"י מן האומות שנ' כי חלק י"י עמו כי יעקב בחבל לו יה וכתיב חלקי י"י אמרה נפשי, העם בחר לנחלה לו. ומן הארצות ארץ ישראל שאין עליה שר ומושל רק השם יתעלה ויתברך וזהו סוד כי שמך נקרא על עירך ועל עמך : that is, in this verse it is indicated that at the time of the division (of the peoples at the building of the Tower of Babylon) each people was given its portion of the earth, as well as a prince set over it from above, so that among them there are seventy (princes), who are seventy branches from the uppermost tree, and seventy princes who surround the throne of glory; and these same are called in the Song of Solomon (Song 3:3) the watchmen who go about the city, for through them the decrees come from above, and each one of them guards his people and is its advocate. Thus Israel remains as God's portion from among the peoples, as it is said (Deut 32:9): "For the LORD's portion is His people." (So also it stands at Ps 135:4:) "For the LORD has chosen Jacob for Himself." And (Lam 3:24) it is written: "The LORD is my portion, says my soul." (So also Ps 33:12 is read:) "The people whom He has chosen as His inheritance." But of the lands, He has chosen for Himself the land of Israel, over which there is no prince and ruler except the praised and blessed God; and this is the mystery (of the words of Dan 9:19): "For Your city and Your people are called by Your name."

In the book *Schâare Orah*, the following is also taught concerning this matter at *fol. 60. col. 3.*: כל ע' שרים נחלקו בדור הפלגה ללשונותם בארצותם נחלקו שבעים שרים לשבעים אומות להיות כל שר ושר מושל על אומתו ועל ארצו ול' יתברך עמד ובחר באברהם באותו הדור ובחר בישראל אחריו שהם זרע אברהם ומסר להם שמו הגדול להיותם חלקו ונחלו ואין לאומה אחרת חלק בו that is: All seventy princes were, at the time of the dispersion, distributed among the seventy peoples according to their languages and lands, so that each prince might rule over his people and over his land; but the blessed Lord arose and chose Abraham for Himself in that same generation, and after him chose the Israelites, who are the seed of Abraham, and gave them His great name, so that they should be His portion and inheritance, and no other people has any share in Him. The same is also to be found in the book *Schâare Zédek, fol. 2. col. 2.* Likewise, in the *Jalkut châdasch, fol. 116. col. 1. numero 29.*, under the title *Malachim*, the following is written concerning this matter: בדור הפלגה הפיל הק"בה גורלות ונפלו ישראל בחלקו ומינה לכל אומה ואומה מלאך that is: At the time of the dispersion, the holy blessed God cast the lot, and the Israelites fell to His portion, but over each and every people He appointed an angel.

These seventy angels are also said to be the gods of those peoples over whom they are appointed, concerning which it is written in the book *Maarécheth haëlahúth* (or *Maaréches haëlóhus*) *fol. 265*,

on the second side, in the text called *Schâar haschém*, as follows: מע' ענפי האילן משתלשלים שבעים שרים ע' שרים הממונים על ע' אומות והשרים האלה הם הנקראים אלהי העמים השם הנכבד הוא אלהי האלהים והוא שרן של ישראל הם עמו ונחלתו that is: From the seventy branches of the tree hang the seventy princes who are appointed over the seventy peoples, and these same princes are called the gods of the peoples; but the glorious God is a God of gods, and the prince of the Israelites, and they are His people and His inheritance. Rabbi *Menachem Zijoni* also teaches concerning this in his commentary on the five books of Moses, *fol.* 105, *col.* 1, in the *Parascha Haasinu*, in the following manner: דע כאשר הובדלו ע' לשונות לע' אומות בזמן הפלגה איש איש ללשונו למשפחותם לגויהם נתן השם ית' חלק לכל אומה ואומה מכדור הארץ שהם שבע אקלימים כפי מאמר חוברי שמים וכל אקלים נחלק לעשרה שהם ע' נתייחדו אז הגוים והארצות כל אחד לשר ידוע והם נקראים אלהי עמים וכן נחלקו ע' אומות לע' שרים ולא מצא האל ית' חלק בכולם לפי שהוא טהור על כן אינם בני גילו ומין במינו אבל יעקב חבל נחלתו וימצא טהור את טהור וכן נאמר כי יעקב בחר לו יה וגו' *that is: Know that at the time of the dispersion, when the seventy languages were distributed among the seventy peoples, and each people was separated according to its language, according to their families and according to their nations, the blessed God gave to each and every people a portion of the globe of the earth, which, according to the statement of the observers of the heavens (or astrologers), consists of seven climates, and each climate is divided into ten parts, which according to the seven climates makes seventy parts. At that time each people and land was assigned to a certain prince, and these same princes are called the gods of the peoples. Thus the seventy peoples were divided among the seventy princes, and the blessed God found no portion among all of them, because He is pure; therefore they are not children of His likeness, and no kind of His kind; but Jacob is the portion of His possession, and a pure one found another pure one; and thus it is said (Ps 135:4): For the Lord has chosen Jacob for Himself.* For this reason they are also called *Elohim*, that is, gods, as can be seen in the small *Jalkut Rubéni*, under the title זכות *Sachúth* (or *Sóchus*), number 5, and in the *Zijóni*, *fol.* 49, *col.* 4; and the Jews are forbidden to curse them, as may be read in the *Jalkut chádasch fol.* 78, *col.* 1, number 32, under the title *Chattaim*. They are also called אלהים אחרים *Elohim acherim*, that is, other gods, in Rabbi *Mosche bar Nachman*'s commentary on the five books of Moses, *fol.* 59, *col.* 3, in the *Parascha Jethro*.

These seventy princes are also supposed to be God's council, and God is supposed to have spoken the words of Gen 11:7, "Come, let us go down and confuse their language there," to them; concerning which, in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 162, col. 2, in the *Parashah Behaalothecha*, it is written as follows: אמר הק"בה לשבעים מלאכים הסובבים כסא כבודו באו ונבלבל לשונם והם הם בית דינו של הקדוש ברוך הוא **that is: The holy blessed God said to the seventy angels who surround the throne of His glory, "Come, let us confuse their language"; and these same are the council of the holy blessed God.** So too in that which was indicated shortly before from the aforementioned *Bechai*, fol. 56, col. 1, from the *Parashah Vaggash*, it may be seen that they are supposed to be God's council.

Concerning the confusion of languages, the following is read in the little book *Pirke Rabbi Eliezer*, in the 24th chapter: רבי שמעון אומר קרא הק"בה לשבעים מלאכים הסובבים כסא כבודו ואמר להם באו ונבלבל את לשונם. ומנין שה"קבה ירד אליהם שנאמר הבה נרדה ארדה אין בתיב אלא נרדה ומנין שהפיל גורלות ביניהם שנאמר בהנחל עליון גוים ובנפל גורלו של הק"בה על אברהם ועל זרעו שנאמר כי חלק יי' עמו אבי הק"בה חבל וגורל זה שנפל עלי רצתה נפשי שנאמר חבלים נפלו לי בנעימים וירד הק"בה ושבעים המלאכים הסובבים כסא כבודו ובלבל את לשונם לשבעים גוים ולשבעים לשון כל אחד ואחד גוי וכתבו ולשונו ומינה מלאך על כל אומה ואומה וגו' **that is: Rabbi**

Simeon says: the Holy and Blessed God called to the seventy angels who stand round about the throne of His glory, and said to them: Come, and let us confuse their language. But from where is it proven that the Holy and Blessed God descended to them? Because it is said (Gen 11:7): Come, let us go down. It is not written: I will go down, but rather: let us go down. But from where is it proven that He cast lots among them? Because it is said (Deut 32:8): When the Most High divided to the nations their inheritance. At that time the lot of the Holy and Blessed God fell upon Abraham and his seed, as it is said (Deut 32:9): For the Lord's portion is His people. The Holy and Blessed God said: in this portion and lot which has fallen to me I take delight, as it is said (Ps 16:6): The lot has fallen unto me in pleasant places. But the Holy and Blessed God descended with the seventy angels who surround the throne of His glory, and confused their language into seventy peoples and seventy languages, each one into a people with its own script and language, and He set an angel over each and every people, etc. In the Chaldean translation of *Jonathan* on Gen 11:7-8, the following is also found concerning the confusion of languages: אמר יי׳ לשבעין מלאכיא דקיימין קומוי אתון כדון ונחות ונערבבה תמן לישנהון דלא ישמעון אינש לישן חבריה ואתגלי מימרא דיי׳ עלוי קרתא ועמיה שבעין מלאכיא כל קבל שבעין עממיא וכל חד וחד לישן עממה ומישם כתיבה בידיה וכדרינן מלהון על אנפי כל ארעא לשבעין לישנין ולא הוה ידע חד מה דיימר חבריה והוו קטלין דין לדין ופסקו מלמבני קרתא: that is: God spoke to the seventy angels who stand before Him: come now, and let us go down and confuse their language there, so that no one may understand his companion's language. And the Word of the Lord appeared over the city, and with it the seventy angels, corresponding to the seventy peoples, and each one had the language of his people and the record of its script in his hand, and He (namely God) scattered them from there over the whole earth into seventy languages, and the one did not know what the other said, and they slew one another, and they ceased to build the city.

Mordecai is said to have understood all seventy languages, concerning which the following is written in the Talmudic tractate *Megilla* fol. 15. col. 2: מרדכי מיושבי לשכת הגזית היה והיה יודע בשבעים לשון: that is, Mordecai was one of those who dwelt in the court built of hewn stones (in which the judges of the great *Sanhedrin*, or council, resided), and he understood the seventy languages. Something on this subject is also to be found in the tractate *Shekalim* fol. 7. col. 1. Likewise, in the tractate *Sota* fol. 36. col. 2. and in Rabbi *Bachya*'s commentary on the Five Books of Moses, fol. 21. col. 1., in the *Parashat Noach*, it is read of Joseph that he too understood the said seventy languages. And in the *Maase* Book it is stated in chapter 143 that Rabbi *Channina* also knew such languages, which he had learned from a spirit that had dwelt with him in the form of a frog. Likewise, it is reported in chapter 193 of the aforementioned *Maase* Book that another person learned the aforesaid seventy languages, as well as the languages of animals and birds, from the *Leviathan*, the king of the fishes, and immediately thereafter spoke with two ravens, one of which is said to have revealed to him a great treasure.

These seventy princes are also said to move the *Globos caelestes*, or celestial spheres, concerning which the following is written in *Abarbanel*'s book *Majene jeschua*, fol. 69, col. 4, in the second *Tamar* of the eleventh *Majan*, where these princes are discussed: הרא"בע פירש בענין השרים האלה שהם הכוכבים המזלות כי יש לכל אומה ולשון ולכל עיר ועיר מזל מושל לו משפיע עליו כפי ההשגה הכוללת ויותר נראה דעת הרמב"ן בפירוש התורה שהשרים האלה הם שכלים נפרדים נקראים מלאכים ומניעיהם את הגלגלים וגו: that is, Rabbi *Aben Esra* has interpreted the matter of these princes as follows: that they are the stars and planets,

since every people, every language, and every city has a constellation that rules over it and exerts its influence upon it, as is generally understood. However, I find the opinion of Rabbi *Mosche bar Nachman*, in his commentary on the Law (or the five books of Moses), more satisfactory: that such princes are *Intelligentiae separatae*, or separated spirits, which are called spiritual angels and which move the (celestial) spheres, *&c.* For this reason they are also called the souls of these spheres in Rabbi *Menachem of Recanati*'s commentary on the five books of Moses, fol. 206, col. 1, in the *Parascha Schöpfetim*, with these words: כבר הודענו כי יש למזלות שרים ינהיגו אותם הם נפשות לכדורי הגלגלים, that is, We have already shown that the constellations have princes who govern them, and these are the souls of the spheres. Likewise, in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 9, col. 3, in the *Parascha Bereschith*, one reads: המלאכים הם נפש לגלגלים, that is, The angels are the soul of the spheres.

Further, it is said of the aforementioned seventy princes that each one provides for his people, gives them their sustenance and rest, and that on New Year's Day judgment is held over them and their subject peoples, as also that they were all once bound. That each one provides for his people and procures their sustenance is written in the book *Avodath* (or *Avodas*) *hakkodesch*, in the twelfth chapter of the third part, which is called *Chelek hattachlich*, *fol.* 70. *col.* 2., as follows: כשישראל עושין רצונו של מקום אין הנהגתם על ידי אמצעי כי אם בכבודו ובעצמו מנהיגם ומשגיח בהם ואם לשאר האומות יש שרים וכל אומה מתנהגת ומושגחת על ידי השר שלה הכל מכח עם אדני שהוא הצרכן הגדול המפרנס ומחלק להם כדי פרנסתם והם מפרנסים שאר האומות שהם ממונים עליהם, that is: When the Israelites do the will of GOD, they are not governed through an intermediary, but GOD governs them Himself and provides for them. Although the other peoples also have princes, and each people is governed and provided for by its prince, yet all of this happens through the power of the name of the Lord, the great Sustainer (or Preserver), who maintains them and distributes to them their sufficient sustenance, whereupon they in turn nourish the other peoples over whom they are appointed. In the small *Jalkut Rubeni*, *numero* 1., under the title *Nedibhim*, the following is also read on this matter: כולם הם ע' ומקיפים חוץ לפרוכת להשליך לאומות העולם פרנסה, that is: There are seventy of them (namely the princes) in all, and they surround the curtain on the outside, in order to cast sustenance to the peoples of the world (and to procure it for them). Therefore it is taught in the book *Zerór hammór*, fol. 100. col. 1., in the Parashah *Acharé moth* (or *mos*): ידוע שהקדוש ברוך הוא מחלק פרס לע' שרים של מעלה והם יחלקו לעבדיהם שהם אותם האומות שתחת ממשלתם, that is: It is known that the holy blessed GOD distributes gifts among the seventy supreme princes, and that they distribute these among their servants, who are those peoples that stand under their dominion. In the book *Emek hammélech*, fol. 173. col. 3., at the end of the thirteenth chapter, under the title *Schâar ólam habbería*, the following is also found on this matter: כנגד ע' שרים אלו יש ע' שרים בסטרא אחרא שהם שרי אומות וכל אחד משפיע לאומתו הי"ד עליונים של קליפה הם של שעיר וי"ג נלווים אליהם באמונתם הי"ד מזרחיים הם פרס ומדי וי"ג אומות נכללים באמונתם ושל דרום הם ישמעאל וי"ג אומות נכללים באמונתם והצפונים הם בבל וי"ג אומות נכללים באמונתם וכשהם לוחמים למטה לוחמים גם למעלה אלו השרים, that is: Corresponding to these seventy princes (who guard the chariot and are holy angels) there are seventy princes on the other side, who are the princes of the peoples, each of whom provides for his people; and the fourteen chief ones of such husks or shells (that is, of these seventy spirits, who are called husks by the Kabbalists, the princes) are from *Seïr*, and thirteen (peoples) adhere to their faith. The fourteen toward the rising of the sun are the (princes) of Persia and Media, and thirteen peoples are comprised under their faith. Those toward the south are the

(princes) of Ishmael (that is, of the Ishmaelites, or Turks), and thirteen peoples are devoted to their faith. Those toward the north are the (princes) of Babel, and thirteen peoples are contained under their faith. Now when those (peoples) wage war down below, these princes also wage war above.

That these seventy princes provide peace to the peoples subject to them is written by Rabbi *Bechai* in his book *Cad hakkémach*, fol. 42. col. 4. under the title *Oth* (or *Os*) *Mem*, in the following manner: מפני ששאר האומות חלק הכוכבים והמזלות ולא כאלה חלק יעקב כי יוצר הכל הוא לקחם לחלקו ית' לכך השמירה חלה בהם יותר מכל העמים וכענין שכתוב כי כל העמים ילכו איש בשם אלהיו ואנחנו נלך בשם ה' אלהינו לעולם ועד ולכך אמר דוד בכאן שומר ה' את כל אוהביו ואמר זה על ישראל כי האומות יש להם שרים למעלה ממונים עליהם והם המשפיעים להם טובה ושלוה והם השומרים הסובבים בעיר ואין הקב"ה שומר שלהם אבל למי שהוא שומר לישראל שהם אוהביו כי ישראל בלבד הם אוהביו מכל האומות כי הם זרעו של אברהם שנשבח במדת האהבה : that is, since the remaining peoples (who exist alongside the Jews) are the portion of the stars and planets, but the portion of Jacob is not constituted like those, for the Creator of all things has taken them (namely, the descendants of Jacob) as His blessed portion, therefore the protection (of God) remains over them more than over all peoples, just as it is written (Mic 4:5): For all peoples shall walk, each one in the name of his God, but we will walk in the name of the Lord our God forever and evermore. Therefore David says here (Ps 145:20): The Lord protects all those who love Him; and he said this concerning the Israelites, for the peoples have princes above who are set over them, who provide them with good things and peace, and those same princes are the watchmen who go around the city; but God is not their (that is, the peoples') protector. Whom then does He protect? The Israelites, who love Him; for the Israelites alone love Him among all peoples, since they are the seed of Abraham, who is renowned for the virtue of love. Hence it is read in the *Sohar* printed at Sulzbach, in the *Parascha Schemoth* col. 17, on the words of Eccl 7:16, "And a wicked man who lives long in his wickedness," as follows: דא סמאל דאוריך שקט ושלוה לאדום that is, this (wicked one) is the Sammaël, who prolongs peace and quiet life for Edom (that is, for Christendom).

That the nations, together with their subject peoples, are judged on New Year's Day is taught in the book *Schääre ora*, printed at Mantua, fol. 65, col. 1, as follows: דע והאמני כל האומות והשרים שלהם הנקראים אלהים כולם באים בראש השנה להיותם נדונים לפני יי' ית' ואם לא נהגו האומות כהוגן אזי לוקין השרים שלהם וגורעים להם השפע והטובה שהיה יי' ית' נותן להם, וכשלוקה השר של האומה נופלת האומה וזהו שאמר הנביא יפקוד יי' על צבא המרום במרום ועל מלכי האדמה באדמה וזהו שאמרו ז"ל אין אומה נופלת אלא אם כן נופל שרה תחלה והטעם כי כפי הדין שיפסקו על שר של אותה האומה כך מקבלת אומתו לטוב ולרע וגו' וכל מה שאומות העולם פושעים לוקין על פשעם השרים שלהן, וזה שאמר שרו של אבימלך מלך פלשתים ואחשף גם אנכי אותך מחטו לי מחטו לי חסר אלף כלומר שאמר לו השר דע כי משעה שחטאת שלקחת את שרה אשת אברהם דנו אותי בבית דין של מעלה ומכניסים בי מחטים וקוצים ואני בצער גדול , כי אלהים זה שדבר עם אבימלך שרו של אבימלך היה, that is: Know and believe that all nations, together with their princes, who are called *Elohim* (that is, gods), come at the beginning of the year (or on New Year's Day) to be judged before the blessed God; and when the nations have not conducted themselves properly, their princes are struck, and the abundance (of sustenance) and the good which the blessed God had given them is diminished (or taken away). When also a nation's prince is struck, the nation falls; and this is what the prophet says (Isa 24:21): The Lord will punish the host on high in the heights, and the kings of the earth upon the earth. And this is what our sages of blessed memory have said: No nation falls unless its prince falls first. The reason is that according to the judgment which is pronounced over a nation's prince, that nation likewise receives good or evil, etc. Whatever sins the nations of the world commit, their princes are

struck on account of those sins; and this is what the prince of Abimelech, king of the Philistines, said (Gen 20:6): Therefore I also withheld you, מחטו לי *mecható li*, that is, from sinning against me. And מחטו לי *mecható li* is written without *Aleph* (and not מחטוא *mecható*) in order to signify thereby that the prince said to him: Know that from the hour in which you sinned and took Sarah, the wife of Abraham, I was condemned in the heavenly court, and they have pierced me with מחטים וקוצים *mechatím vekózim*, that is, with needles and thorns, so that I have suffered great pain. For the *Elohim* (that is, GOD) who spoke with Abimelech was the prince of Abimelech. It is thus foolishly proven here that Abimelech's prince or angel was pierced with needles, because the word *mecható*, which means "to sin," corresponds fairly closely in pronunciation to the word *mechatím*, which means "needles." And shortly thereafter the same passage continues: ועתה התבונן כי כל אומה ואומה משבעים אומות נדונת כל השנה בבית דין שלה והוא השר של אותה אומה ונקרא אותו השר על זה אלהים . ובראש השנה נדונים כל השרים הנקראים אלהים וכל האומות שלהם בבית דין של יה״ו שהוא אלהים אמת . נמצאו אלהי האומות גם הם נדונים . ואע״פ שהם דנים את האומות . וזהו סוד שאמר הכתוב כי יה״ו אלהיכם הוא אלהי האלהים כלומר הוא דיין שדן את אלהי האומות, that is: Consider now that each and every nation among the seventy nations is judged throughout the year by its own authority, namely its prince; for this reason that same prince is called *Elohim* (that is, a GOD). At the beginning of the year, however, all the princes who are called *Elohim* (that is, gods), together with all their peoples, are judged in the court of GOD, who is the true *Elohim* (that is, GOD). Judgment is thus held even over the gods of the nations themselves, although they judge the nations; and this is the mystery of what Scripture says (Deut 10:17): For the Lord your GOD is a GOD of all gods, that is, He is a judge who judges the gods of the nations.

That they were all once bound is attested in the *Jalkut chadasch fol.* 17. *col.* 3. *numero* 129, under the title *Abraham*, where one reads as follows: רבי חנינא בן פפא אמר כל מה שהיה אברהם אבינו עוקד את יצחק למטה היה הק״בה כופת את שריהם של אומות למעלה והיו כפותים עד שחטאו ישראל בימי ירמיהו והותרו אלו הכפותים וזהו שנאמר כי סירים סבוכים : that is, Rabbi *Channina*, the son of *Papa*, has said: just as our father *Abraham* bound *Isaac* down here below (when he wished to sacrifice him, as is to be read in Gen 22), so too did the holy and blessed GOD bind the princes of the nations up above, and they remained bound until the Israelites sinned in the time of *Jeremiah*, whereupon those who had been bound were set loose again; and this is what is said (Nah 1:10): "For the thorns are entangled with one another." This is also to be found in the *Jalkut Shimoni* on the Prophet *Nahum*, *fol.* 82. *col.* 4. *numero* 1, though with somewhat altered wording. Indeed, at the time when *Isaac* was bound, others are said to have been bound as well, concerning which the aforementioned *Jalkut chadasch fol.* 81. *col.* 4. *numero* 22, under the title *Jitzchak*, contains the following: כשעקד אברהם את יצחק אז כל ברואי מעלה ומטה נתעסקו בעקידת כל בעלי דינין מאדם נעקד לפני צדק מיכאל כהן גדול של מעלה עקדו לגבריאל ואריה שבמרכבה עקד את השור ועלה על המזבח החיצון : that is, when *Abraham* had bound *Isaac*, all creatures above and below were occupied with binding all adversaries. The (planet) *Mars* was bound before the (planet) *Jupiter*. *Michael*, who is high priest up above (in heaven), bound *Gabriel*; and the lion that is upon the chariot bound the ox, and ascended upon the outermost altar.

Since now the oft-mentioned seventy princes, who are supposed to rule over the seventy peoples, as has been shown, are angels, it is to be known that they are not good but evil angels, and are to be regarded as nothing but devils. Therefore Rabbi *Mosche bar Nachman* writes, in his commentary on the five books of Moses, fol. 59, col. 3, in the *Parascha Jethro*, concerning the heathens and how they fell from one idolatry into another, in the following manner: אחר כך חזרו לעבוד את השדים

שהם רוחות כי גם מהם יש ממונים על האומות שיהיו הם בעלי הארץ ההיא להזיק לצדיהם : that is, Thereafter they (namely the heathens) turned to the service of devils, who are spirits; for some of these also are set over the peoples, so that they may be lords of that land (which is subject to them) and do harm to their enemies.

For this reason they are also called שרי הטומאה *Sáre hattúma*, that is, princes of impurity, and מלאכי חבלה *Maláche chabbalá* (or *chabbólo*), that is, angels of destruction. The name *Sáre hattúma*, that is, princes of impurity, is found in the book *Emek hammelech*, fol. 121, col. 2, in the 152nd chapter, under the title *Schaar Kirjath* (or *Kirjas Arba*), where the destruction caused by the sin of Adam is treated, and the following passage occurs: ואפילו אויר ארץ העמים נתקלקל גם כן בצבא שרי הטומאה שהם מטה ולקח כל אחד חלקו וארצו תאמר אשר חלק ה׳ להם : that is, Yes, even the air of the land of the peoples has been corrupted by the host of the *Säre hattuma*, that is, the princes of impurity, who are properly the idols, and each one has taken his portion and his land, for it is said (Deut 4:19): Which the LORD your God has distributed among them.

The name *Maläche chabbála*, that is, Angels of Destruction, appears in the *Jalkut chadasch, fol.* 99, *col.* 2, *num.* 25, under the title *Jamim tobim*, with these words: כגוונא דמי המבול כתיב בהו ותנח התיבה בחדש השביעי כן בחדש תשרי שישראל עוסקין במצוות הרבה יש מנוחה למלאכי חבלה שהם שרי האומות שנמשלו למים של מבול : that is, just as it is written of the waters of the Flood (Gen 8:4): "And the ark came to rest in the seventh month," so too in the month of *Tischri* (that is, in September) there is great rest for the *Maläche chabbála*, that is, the Angels of Destruction, who are the princes of the nations, who are compared to the waters of the Flood. So too is it taught in the little book *Afkath* (or *Afkas*) *rochel, fol.* 5, *col.* 2, of the Augsburg printing, as follows: כשמפיל הק״בה את סמאל למטה יפלו עמו כל מלאכי חבלה ויהיו לכלה דכתיב כי אעשה כלה בכל הגוים אשר הדחתיך שמה והוא הדין לשריהם : that is, when the holy and blessed God will cast *Sammael* down, all the *Maläche chabbála*, that is, the Angels of Destruction, will fall with him and come to nothing, as it is written (Jer 30:11): "For I will make a full end of all the nations to which I have driven you"; and the same judgment applies to their princes as well.

These are also called קליפות *Kelifoth* (or *Kelifos*), that is, shells or rinds, though a single one is called קליפה *Kelifa*, as can be seen in the book *Scheva tal, fol.* 23, *col.* 3, where mention is made of that which God made in the beginning, and where the following is taught: ובו נכללים הקליפות וכחות הטומאה ע׳ שרים המשפיעים לע׳ אומות עובדי עבודה זרה : that is, Among these are also comprehended the *Kelifoth*, and the powers of impurity, the seventy princes who bestow abundantly upon the seventy idolatrous nations (and have their influence over them). And in *fol.* 80, *col.* 3 of the aforementioned book *Scheva tal*, the following is read concerning the seventy nations: הם מקבלים מיטב השפע משידהם שהם הקליפות החיצונים כי סביב רשעים יתהלכון : that is, These receive the finest abundance (and the most excellent gifts) from their princes, who are the outermost *Keliphoth* or shells, which dwell outside the holy sphere, for the wicked walk round about. So too it is written in the book *Maarécheth haëlahúth* (or *Maaréches haëlohús*) *fol.* 60, *col.* 1, as follows: הקליפות שהם שרי האומות סביב הארץ: that is, The *Keliphoth*, which are the princes of the nations, round about the earth.

They are called *Keliphóth*, that is, shells or rinds, because they are on the outside around the heaven, just as a shell is around a fruit. Therefore, in the book *Schâare Zédek*, *fol.* 2. *col.* 4., the following is read: דוד יתברך שוכן בתוך הפנימי והשרים מקיפים כסאו כרמון הפרי הקליפות: that is, the blessed Lord dwells in the inner palace, and the princes surround His throne, just as the shells surround the fruit.

And in the great *Jalkut Rubéni*, it is taught at *fol.* 70. *col.* 2. in the *Parascha Vajéschef*, from the aforementioned book *Schâare Zédek*: שבעים שרים ממונים על שבעים אומות ואותן שבעים שרים סובבים חוץ לכסא הכבוד והם נקראים סוד הקליפה: that is, seventy princes are appointed over the seventy peoples, and those same seventy princes are the mystery of the shells. Shortly thereafter it is also reported in the same place that these seventy princes surround the chariot, and that they are all called קליפות חיצונים *Keliphóth chizoním*, that is, the outward shells.

Since, as was just mentioned a short while before, these seventy princes are devils, they are also called in the book *Schéva tal*, *fol.* 41. *col.* 3. צד הטומאה *Zad hattúma*, that is, the impure side, and כחות הטומאה *Cochóth* (or *Cóchos*) *hattuma*, that is, the powers of impurity; for it stands there: that is, the Keliphoth are the side of impurity. And shortly thereafter follows: כשישראל חוטאים ח"ו אז הקליפות שהם כחות הטומאה מקבלים מיטב השפע והטומאה גוברת: that is, when the Israelites sin (God forbid), then the Keliphoth, which are the powers of impurity, receive the best of the abundant outpouring, and impurity gains the upper hand.

Furthermore, they are also called צללים *Zelalim*, that is, Shadows, and נדיבים *Nedífim*, that is, Princes, as well as השומרים הסבבים בעיר *Haschchómerim hassofefim baïr*, that is, the Watchmen who go about in the city. The name *Zelalim* is found in Rabbi *Menáchem of Recanati*'s commentary on the Five Books of Moses, fol. 177, col. 2, in the *Parascha Schelách-lechá*, where the following is read: אמרו במדרש שיר השירים ונסו הצללים אלו שרי אומות העולם והמלאכים שלהם הם הצל על האומות: that is, In the *Médrasch Schir Haschirim* (that is, in the allegorical commentary on the Song of Solomon) it is said (concerning the words of Song 2:17), "And the *Zelalim* (that is, Shadows) flee away": these are the princes of the nations of the world, and their angels, who are the shadow over them. The same is also to be read in the *Zijoni*, fol. 82, col. 4. And in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 166, col. 1, in the Parascha *Schelách lechá*, concerning the words of Num 14:9, "Their shadow has departed from them," the following is written: יכנה הכח שיש להם למעלה בלשון צל לפי שהוא מגין על האומה כצל המגין מפני החמה: that is, The power which they (namely, the nations) have above is called by the name Shadow, because it protects the people over which it is set, just as the shadow protects from the sun. Furthermore, in the book *Cad Hakkémach*, fol. 49, v. 4, under the title *Oth Samech*, the following is also read: צמח במדרש שיר השירים רבה רמז הצללים אלו שרי אומות העולם כי הכח המנהיג את האומה נקרא צל: that is, In the *Médrasch rábba* on the Song of Solomon it is said that the word Shadow, in the words of Song 2:17, "And the Shadows flee away," signifies the princes of the nations of the world; for the power that governs a nation is called *Zel*, that is, Shadow.

The name *Nedifim* appears in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 207, col. 2, in the Parascha *Schóphetim*, where he teaches as follows: באר דוד ע"ה ואמר כי לא יבטח באדם היידוע ולא בנדיבים שהם שבעים שרי האומות : that is, David, upon whom be peace, has explained it and said that one should not place one's trust in the well-known man (by whom the Rabbi understands Christ) nor in the *Nedifim*, who are the seventy princes of the nations.

The name *Haschómerim haßófefim bāîr*, that is, watchmen who go about in the city, is found in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 41, col. 3, in the Parascha *Nóach*, where he writes the following concerning the words of Gen 10:5, "From these the islands of the heathen were spread abroad, etc.": בפסוק זה נרמז כי בדור הפלגה נתן לכל אומה חלקה מן הארץ ושר אחד למעלה עליה וכן כולם שבעים והם שבעים ענפים מן האילן העליון שבעים שרים הסובבים כסא

הכבוד והם הנקראים בשיר השירים השומרים הסובבים בעיר כי על ידיהם באים באים הגזירות של מעלה הם שומרים ומליצים כל אחד על אמתו : that is, in this verse it is indicated that at the time of the division (at the building of the Babylonian tower) each nation was given its portion of the earth and one prince set over it from above, which princes number seventy in all, and these are the seventy branches of the uppermost tree, the seventy princes who surround the throne of glory, and these are called in the Song of Solomon (Song 3:3) the watchmen who go about in the city; for through them come the supreme decrees and counsels, and each one of them guards his people and is its advocate.

Among the aforementioned princes, Sammaël is said to be the foremost at the present time; for this reason, in the book *Schené luchóth habberith* (or *lúchos hábberis*) *fol.* nun, he is called the head of the princes. So too in the *Rabbóth* (or *Rábbos*), in *Devarím rábba, fol. 247. col. 2. in the Parascha Vesóth habberachá*, the following is read concerning him: הוא ראש משהדיס עתה מלאך: that is, he is סמאל הרשע ראש כל השטנים הוא, that is, the wicked angel Sammaël is the head of all devils. And shortly thereafter in the same place follows: אין לך רשע בכל השטנים כולן כסמאל: that is, there is no wicked one among all the devils like Sammaël. He is also named in the book *Emek hammélech fol. 83. col. 2. in the ninth chapter*, under the title *Schâar Kirjáth árba*, מלך מלכים על כל שרי המשחית, that is, a king of kings over all the princes of destruction. And *fol. 85. col. 2. in the 16th chapter*, under the aforementioned title *Schâar Kirjáth arba*, the following is further written concerning him: כל התחתונים העליונים השמאליים כולם תחת ממשלת סמאל מלך: מלכותן ואצילותיה מתפשט על כל השדים ועל כל החיילים כולם רצים למאמרו וגו' : that is, all those above and below who are on the left (that is, the impure) side stand under the dominion of Sammaël, the king of kingdoms, and his *emanatio*, or outflowing, extends over all the princes and over all the hosts, all of whom run at his command, *etc.* So too one reads in the book *Schâare óra fol. 48. col. 3.*: ראש כל הכתות רעות הוא סמאל, that is, Sammaël is the head of all evil hosts. In the *Jalkut chádasch*, it is likewise taught *fol. 109. col. 3. numero 74.*, under the title *Keschafîm*: שר של עמלק הוא ראש הקליפות: that is, the prince of Amalek (namely Sammaël, as will be shown below in this chapter) is the head of the *Keliphòth*, or husks.

Regarding the origin of the name Sammaël, the following is written in the 30th chapter of the second part of the book *Mórēh nevochím, fol. 109. col. 1. in the Commentario Schem tof*: נקרא סמאל שמסמא האדם ומעותו מהדרך הנכונה: that is, Sammaël is so named (from סמא *Simmé*, which means to blind) because he blinds man and turns him away from the right path. And this is also found there in the *Commentario Ephodí*. Rabbi Isaac Karo teaches the following on this matter in his commentary on the Five Books of Moses, *Toledóth Jizchak fol. 76. col. 1. in der Parascha Acharé moth* (or *mòs*): רע שסמאל יחדיו שמו על ענינו שהוא סם המות ועוד שעומד לשמאלו של אדם ועוד נגזר מלשון סמיא לפי שמקבל שוחד ונחיב.

וכתיב השוחד יער: that is, Know that the name of Sammaël indicates his nature; for he is *Sam hammáveth* (or *hammóves*), that is, a poison of death (or a deadly poison). He also stands at the left side of man (which is called *Semól*). Furthermore, he is named from the word *Sáme* (which means a blind man) because he accepts bribes, for it is written (Exod 23:8 and Deut 16:19): The bribe makes blind. More of the same kind is also to be found in the Parascha *Acháré móth*. That he accepts bribes, however, will be treated in what follows.

Otherwise, in the Jewish books, yet other names are given to Sammaël. First, he is called שטן *Satan*, as may be read in the book *Móre nevochím*, in the 30th chapter of the second part, *fol. 109. col. 1.*, where it is written as follows: הנה כבר התבאר לך שסמאל הוא השטן: that is, Behold, it has already been

explained to you that Sammaël is Satan. And in the *Commentario Schem tof* on this passage, the following is taught: נקרא סמאל שטן בעבור שמשטין האדם מדרך טובה לדרך רעה: that is, Sammaël is called Satan because he leads man astray from the good path onto the evil one.

Second, he is called יצר הרע *Jézer hará*, that is, the evil inclination; hence it stands in the small *Jalkut Rubéni, num. 57.* under the title Sammaël: יצר הרע הוא סמאל, that is, the evil inclination is the Sammaël. More on this will appear in what follows.

Third, he is called מלאך המות *Málach hammáveth* (or *hammóves*), that is, the Angel of Death, and it is written of him in the Talmudic *Tractate Bäva Bäthra fol. 16. col. 1.* as follows: הוא שטן הוא יצר הרע הוא מלאך המות הוא שטן דכתיב ויצא השטן מאת פני ה׳ הוא יצר הרע כתיב הקם רק רע כל היום הוא מלאך המות דכתיב רק את נפשו שמור, that is, He is the Satan, he is the evil inclination, he is the Angel of Death. He is the Satan, as it is written (Job 2:7): Then the Satan went forth from before the LORD. He is the evil inclination. There (Gen 6:5) it is written: Only evil all the day. But here (Job 2:6) it is written: Yet preserve his soul (that is, spare his life). He is the Angel of Death, for it is written (in the cited passage, Job 2:6): Yet preserve his soul. Rabbi *Menáchem of Rekanat* also teaches on this matter in his commentary on the Five Books of Moses, *fol. 32. col. 3.* in the Parashah *Bereschíth*, as follows: וכשהוא מסיתה נקרא יצר הרע כשמחטיא נקרא שטן כשהורגו נקרא מלאך המות, that is, When he leads someone into error, he is called *Jézer hará*, that is, the evil inclination.

When he brings a charge against someone, that the person has incurred guilt (or that he has sinned), he is called Satan (that is, an adversary). But when he takes someone's life, he is called *Málach hammáveth*, that is, the Angel of Death. These three names are also given to him in Rabbi Bechai's commentary on the Five Books of Moses, fol. 139. col. 1. in the Parashah *Acharé moth*.

Fourth, he is called נחש הקדמוני *Náchasch hakkadmóni*, that is, the ancient serpent, and נחש בריח *Náchasch bariach*, that is, the straight or base serpent, or also simply נחש *Náchasch*, that is, the serpent. The name *Náchasch hakkadmóni*, that is, the ancient serpent, appears in the book *Zijóni*, fol. 85, col. 4, in the *Parascha Kórach*, with these words: נחש הקדמוני הוא סמאל that is, The ancient serpent is *Sammaël*. Likewise, in the book *Zerór hammór*, fol. 46, col. 2, in the *Parascha Vajischlach*, it is said of Jacob: לפי שהיה מאחר בדרך נשכו נחש הקדמוני הוא שטן הוא יצר הרע הצד ציד הוא סמאל: that is, Because he had tarried on the way, the ancient serpent bit him, which is the Satan, the evil inclination, the hunter, and *Sammaël*. The name *Náchasch bariach*, that is, the base serpent, is found in the book *Emek hammélech*, fol. 84, col. 3, at the beginning of the 14th chapter, under the title *Scháar Kirjáth árba*, where the words read as follows: סמאל נקרא נחש בריח וגו׳ ולילית נקראת נחש עקלתון: that is, *Sammaël* is called the base serpent, *etc.*, but *Lilith* (or *Lilis*) is called the crooked serpent. This also appears at fol. 22, col. 2, in the aforementioned book *Emek hammélech*, in the 35th chapter, under the title *Scháar ólam hattóhu*, though with somewhat altered wording; as also in the book *Párdeś rimmónim*, fol. 185, col. 4, under the title *Scháar hechelé temuróth*. The name *Náchasch*, that is, the serpent, is read in the book *Zerór hammór*, fol. 143, col. 2, in the *Parascha Ki téze*, where it is written as follows: השונא הוא רמז לסמאל הוא נחש הוא שטן הוא יצר הרע שהטעה לאדם הראשון ומטעה הבריות כולם אחריו בחלקת רכו משמן בענייני האנשים התחתונים: that is, That hater (or enemy, of whom mention is made in Prov 25:21) signifies *Sammaël*, who is the serpent, the Satan, and the evil inclination, who seduced the first man and lures all creatures after him through his smooth words, which are smoother than oil, in human affairs and lusts. He is likewise called by this name

in the *Jalkut chádasch*, fol. 87, col. 2, number 78, under the title *Jaacob*, and in Rabbi *Menáchem of Rekanat*'s commentary on the Five Books of Moses, fol. 140, col. 2, in the *Parascha Mezóra*.

Fifth, he is called רוח הטומאה *Rúach hattúma*, or רוח מסאבא *Rúach moštaba*, that is, the unclean spirit; and the former is found in the book *Zerór hammôr*, fol. 111, col. 1, where one reads: רוח הטומאה הוא יצר הרע הוא מלאך המות, that is, the *Rúach hattúma*, or unclean spirit, is the evil inclination and the angel of death. The latter, however, is found in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 149, col. 1, in the *Parascha Kedoschim*, with these words: ולא תטעו אחר פעולת נחש הקדמוני הנקרא רוח מסאבא, that is, Do not err after the work of the ancient serpent, which is called *Rúach meskáva*, that is, the unclean spirit.

Sixth, he is called לויתן *Leviáthan*; concerning this, in the book *Emek hammélech*, fol. 84, col. 3, in the 14th chapter, under the title *Schâar Kirjáth árba*, it is written as follows: ראה מה שאמרו חכמים ז"ל חכמי האמת בבבא בתרא פרק המוכר את הספינה עתיד גבריאל לעשות קינניא עם לויתן הוא סמאל שנא' תמשוך לויתן בחכה, that is, See what the sages, of blessed memory, the theologians or divines, have said in (the Talmudic tractate) *Báva báthra* (fol. 74, col. 2, and fol. 75, col. 1), in the chapter (which begins) "Whoever sells a ship": *Gabriel* will in the future conduct a hunt with the *Leviathan*, that is, with *Sammaël*, as it is said (Job 40:20): Can you draw out the *Leviathan* with a hook? He is also called, in the aforementioned book *Emek hammélech*, fol. 121, col. 2, in the 151st chapter, under the title *Schâar Kirjáth árba*, and fol. 130, col. 1, in the 11th chapter, under the title *Schâar réscha díser áhpin*, לויתן נחש בריח *Leviáthan náchasch báriach*, that is, *Leviathan* the straight serpent, and לויתן נחש עקלתון *Leviáthan náchasch akalláthon*, that is, *Leviathan* the crooked serpent.

Seventh, he is given the name אשמדאי *Aschmedaí*, concerning which *Elias* writes in his *Tischbi* as follows: יש אומרים שאשמדאי הוא סמאל, that is, some say that *Aschmedaí* is *Sammaël*.

Eighth, he is called עזאזל *Asasel*, concerning which *Rabbi Lipmann* teaches in his *Sêpher Nizzáchon*, num. 87: עזאזל הוא השטן, that is, *Asasel* is Satan. And immediately following this comes: ואמרינן נמי בפרקי דרבי אליעזר סמאל הוא עזאזל, that is, we also say in the Chapters of *Rabbi Elieser* that *Sammaël* is *Asasel*.

Ninth, he is called השור *Haschôr*, that is, the Ox, and in the great *Jalkut Rubéni*, fol. 113. col. 1., in the *Parascha Ki tiffa*, the word רוש *rosch* (Deut 32:33), which there signifies gall, is interpreted from him, which, through transposition of the letters and the change of the *Aleph* into a *Vav Cholem*, makes *Schor*, and it is taught there: השור הוא סמאיל, that is, That same (gall) is the Ox, who is the *Sammael*. The very same also stands in the book *Emek hammélech*, fol. 160. col. 3., in the 65th chapter, under the title *Schâar réscha díser ánpin*. And in the small *Jalkut Rubéni*, under number 4., beneath the title *Zúra ufarzu*, one reads: סמאֶל נראה לפעמים בדמות שור למעלה או כחזיר ובפרט בשעת מגיפה נראה כשור שחור:, that is, The Sammaël shows himself at times in the form of an ox, or of a swine, from above; but especially he appears at the time of plague (when severe sicknesses break out) as a black ox. The like is also to be seen in the aforementioned small *Jalkut Rubéni*, under number 17., beneath the title *Náchasch*, and in the book *Emek hammélech*, fol. 130. col. 1., under the title *Schâar réscha* &c., in the 11th chapter. And in the great *Jalkut Rubéni*, fol. 59. col. 2., in the Parascha *Beschállach*, it stands: סמאֶל מתלבש בדיוקנא דשור, that is, The Sammaël clothes himself in the form of an ox. He is also said to have bellowed from the molten calf (which is mentioned in Exod

32:4), concerning which the following is read in the *Jalkut chádasch*, fol. 157. col. 2., under the title *Egel*: סמאֵל נכנס בעגל והיה גועה להתעות את ישראל שנאמר ידע שור קונהו, that is, The Sammaël entered into the calf and bellowed, to lead the Israelites astray, as it is said (Isa 1:3): An ox knoweth his master. Concerning which, the 45th chapter of the Chapters of *Rabbi Elieser* may also be consulted.

Tenth, he is called הכלב *Hakkélef*, that is, the Dog, and it is written concerning this in the great *Jalkut Rubéni* fol. 119. col. 3. in the Parascha *Vajíkra* as follows: ואוי כלם באים לפני הקב״ה אבל הקב״ה מחלק אותם לקרבנות לצבאותם הקרבנות פסולים נתן לכלב דאיהו סמאֵל: that is: Verily, all offerings come before the holy blessed God, and He distributes them among His hosts; the impure offerings, however, He gives to the *Kélef*, that is, the Dog, who is the Sammaël. This is also to be read in the *Jalkut chádasch* fol. 41. col. 4. under the title *Beth hammikdasch*. And in the book *Emek hammélech* there is found fol. 37. col. 1. in the 65th chapter, under the title *Scháar ólam hattóhu*, the following as well: הכלב הוא סמאֵל שר בהמות יער של הרשעים that is: The Dog is the Sammaël, the Prince of the wicked wild beasts. And in the book *Zerór hammór*, fol. 145. col. 3. in the Parascha *Ki téze*, concerning the words of Deut 23:18, "You shall bring no harlot's wages nor dog's money into the house of the LORD your God," it is taught: אמר ומחיר כלב על יצר הרע הנקרא כלב כאמרו מיד כלב יחידתי that is: The dog's money is said of the *Jézer hará*, that is, the evil inclination, which is called the Dog, as is stated (Ps 22:21): "My only one from the dog." Concerning this, something is also to be found in the *Jalkut chádasch* fol. 80. col. 1. numero 6. under the title *Jézer tof vejézer hará*, and in the small *Jalkut Rubéni* num. 9. under the title *Kélef*.

Eleventh, he is called חזיר *Chasír*, that is, a swine, for which reason it is written thus in the *Jalkut chádasch fol.* 38. *col.* 4. *numero* 36: כח של עשו הוא כלב חזיר, that is, The power of Esau (that is, of the angel who governs Esau, or Christendom) is the dog and the swine; of which more shall be shown below, and the reason for this name is to be found above under the ninth name, because he is said to show himself at times in the form of a swine.

Twelfth, he is called חמור *Chamór*, that is, a donkey, and the donkey is written thus in Rabbi Menáchem of Rekanat's commentary on the 5 Books of Moses, *fol.* 212. *col.* 1. in the *Parascha Ki téze*, on the words of Zech 9:9, "poor, and riding upon a donkey": חמור דא סמאל, that is, This donkey is the Sammaël.

Thirteenth, he is called השעיר *Hassáir*, that is, the hairy one, as can be seen in the *Jalkut chádasch fol.* 119. *col.* 2. *numero* 92, where the words read as follows: השעיר שהוא כחו של עשו מעורר תגר עם איש חלק הוא יעקב, that is, The hairy one, who is the power of Esau, stirs up strife with the smooth man, Jacob. And in the book *Emek hammelech* he is called, at *fol.* 87. *col.* 1. in the 25th chapter, under the title *Schaár Kirjáth árba*, איש שער איש חצן, that is, the hairy and arrogant man.

Fourteenth, he is called שעיר עזים *Seïr issim*, that is, a he-goat, and therefore it stands in the book *Maarécheth haëlahúth f.* 60. *c.* 2. as follows: נחש הקדמוני נקרא שעיר עזים, that is, The ancient serpent is called a he-goat.

Fifteenth, he is called עורב *Oref*, that is, a raven, for in the book *Megálle amykkóth fol.* 10. *col.* 4. in the fortieth *Ofan* it is read thus: עורב הוא שר של אדום, that is, the raven is the prince of Edom.

Sixteenth, he is called עשו *Esav*, that is, Esau, wherefore in the book *Zerór hammór fol.* 45. *col.* 2. in the *Parascha Vajischlach*, on the words of Gen 33:1, "And he looked, and behold, Esau came," it is written: זה סמאל וסיעתו, that is, this was the Sammaël and his company. Thus he is also called by that name in the same work, *fol.* 100. *col.* 1. in the *Parascha Acharómoth*. He is also said to have shown himself in the form of Esau, concerning which the great *Jalkut Rubéni fol.* 62. *col.* 2. in the *Parascha Vajischlach*, from the *Sohar*, reads as follows: כי חמא יעקב לסמאל מקטרגא בהאי לילה חמא ליה: בהאי דיוקנא דעשו ולא אשתמודע עד דסליק צפרא כיון דסליק צפרא ואשגח ביה חמא לידא באנפין סתימין ואתגלין אסתכל בההוא דיוקנא דהוה כדיוקנא דעשו והו' ראיתי פניך כראות פני אלהים דחמי דאינון בדיוקנא דאתחזי ליה סמאל: that is, when Jacob had seen the accuser Sammaël during that same night, he saw him in the form of Esau and did not recognize him until the dawn broke; and when he had looked upon him, he saw him with a concealed face. But after it was revealed, he gazed upon that form, which was the form of Esau, and this is what is indicated by the words of Gen 33:10, "I saw your face as one sees the face of God." For he saw that he had the very form in which Sammaël had appeared to him.

Seventeenth, he is called אדום *Edom*, which is also the name of Esau, and this is found in the book *Zerór hammór*, fol. 8, col. 3, in the *Parascha Bereschíth*, in these words: אמר הוא ישופך ראש מכאן רמז ענין נחש הקדמוני וגו' הוא סמאל הוא עשו הוא אדום וגו' that is: It is said (Gen 3:15): She shall bruise thy head. Here the work of the ancient serpent is signified, *&c.* And that same one is the Sammaël, it is Esau, it is Edom. The name Edom means Red, and in the book *Emék hammélech*, fol. 84, col. 1, in the eleventh chapter under the title *Scháar Kirjáth árba*, it reads as follows: דגל סמאל הרשע וכל שריו וחיילו דמות אש אדומה וכחותם וכל מיני אצילותם אדומים הוא אדום סוסו אדום מלבושו אדום שדהו אדום כליו אדומים ולעתיד יקח לו הקב"ה לבושו שנ' מדוע אדום ללבושך וגו' that is: The banner of the wicked Sammaël, and of all his princes and his armies, has the form of red fire; likewise all kinds of their *emanation* (or their outflow) are red. He is red, his horse is red, his garment is red, his field is red, his vessels are red; but in time to come the holy and blessed God will take his garment from him, as it is said (Isa 63:2): Why then is thy garment so red, *&c.*

Eighteenth, he is called עמלק *Amalek*, concerning which the aforementioned book *Zerór hammór*, fol. 146, col. 2, in the *Parascha Ki tēze*, reads as follows: זכור את אשר עשה לך עמלק שהוא רמז על יצר הרע שנקרא עמלק הוא עשו אבי אדום that is: Remember what Amalek did to thee, who is a signification of the *Jézer hará*, that is, the evil inclination, which is called Amalek, and who is Esau the father of Edom.

Nineteenth, he is called גלית הפלשתי *Goljath happelisti*, that is, Goliath the Philistine, and it stands in the great *Jalkut Rubéni*, fol. 97. col. 1. in the *Parascha Beschállach*: גלית הפלשתי הוא יצר הרע הוא נחש הוא סמאל הוא מלאך המות הוא עמלק that is, Goliath the Philistine is the *Jézer hará* (or the evil inclination), he is the serpent, he is the Sammaël, he is the angel of death, he is the Amalek. And in the book *Maarécheth haelähúth* it is read at fol. 214. col. 1. in the *Chájath*: יצר הרע הוא נחש הוא סמאל הוא עמלק הוא פלשתי הוא מלאך המות that is, The evil inclination is the serpent, it is the Sammaël, it is the Amalek, it is the Philistine, it is the angel of death.

Twentieth, he is called המן *Haman*, concerning which it is written in the book *Emék hammélech* fol. 35. col. 1. in the 62nd chapter, under the title *Scháar ólam hattóhu*, as follows: הוא יעדר קטאת יי' צבאות בלבו על איש צר ואויב המן הרע הוא סמאל הרשע נחש בריח that is, He (namely the *Messiah*) will

kindle the zeal of the Lord of hosts in his heart against the adversarial and hostile man, the wicked *Haman*, who is the godless *Sammaël*, the crooked serpent.

Twenty-first, he is called קץ כל בשר *Kez col básar*, that is, the end of all flesh, which words appear in Gen 6:13, and therefore it is read in the book *Párdes Rimmónim* fol. 169. col. 1.: קץ כל בשר הקליפה סמאל נקרא that is, the end of all flesh is the *Kelifa*, that is, the husk, of the *Sammaël*, who is thus named. This is also to be found in the book *Avodáh* (or *Avódas*) *hakkódesch* fol. 52. col. 3. in the 39th chapter of the second part. In the book *Schené luchóth habberíth*, however, he is called at fol. 232. col. 1. קץ הימים *Kez hajámim*, that is, the end of days.

Twenty-second, he is called אל נכר *El néchar*, that is, the foreign god, wherefore in the book *Zerór hammór fol.* 141. *col.* 1. in the *Parascha Schóphetim* it is written thus: לא תשתחוה לאל נכר זהו רמז לסמאל הוא נחש הקדמוני that is, (the words of Ps 81:10) "You shall not worship any foreign god" signify *Sammaël*, who is the ancient serpent. He is also called in the book *Maarécheth haëlahúth fol.* 213. *col.* 2. in the *Chájat* אל אחר *El ácher*, that is, the other god.

Twenty-third, he is called שרף מעופף *Sáraf meósef*, that is, the fiery flying serpent, as can be seen in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol.* 180. *col.* 4. in the *Parascha Bálak*, where he is called המקטרג הגדול שיש לישראל בשמים הוא שר המדבר שרף מעופף ונפש גלגל מאדים that is, the great accuser whom the Israelites have in heaven, who is the prince of the wilderness, the fiery flying serpent, and the soul of the *Sphæræ* or sphere of the (planet) *Mars*.

This *Sammaël*, according to the teaching of the Rabbis, seduced *Adam* and *Eve* in Paradise out of pure envy and jealousy, and brought about their fall, because he begrudged them the great honor that God had shown them. Concerning this, the following is written in Rabbi *Menáchem* of *Recanati*'s commentary on the Five Books of Moses, fol. 24, col. 4, and fol. 25, col. 1, in the *Parascha Bereschíth*: סמאל הרשע קשר עם כל צבאות מעלה על רבו משום דאמר קב"ה ורדו בדגת הים אמר היאך אוכל להחטיאו ולגרשו מלפני ירד עם כל חילותיו ובקש לו בארץ חבר כמוהו ומצא נחש היה לו דמות גמל רכב עליו והלך לו אל האשה אמר לה אף כי אמר אלהים לא תאכלו מכל עץ הגן אמר אבקש יותר הוסיף כדי שתגרע היא אמרה לו לא מנענו אלא מעץ הדעת אשר בתוך הגן אמר לא תאכלו ממנו ולא תגעו בו פן תמותון הוסיפה שני דברים אמרה מעץ העץ ולא אמר להם אלא מעץ ואמרה ולא תגעו בו פן תמותון מה עשה סמאל הרשע הלך ונגע באילן הזה והלך צוח ואומר אל תבואני רגל גאוה ויד רשעים אל תנידני רשע אל תגע בי, הלך ואמר לאשה הרי נגעתי באילן ולא מתי אף את נגעי בו ולא תמותי הלכה האשה ונגעה באילן ראתה מלאך המות בא כנגדה אמרה אולי עכשיו אני מתה והק"בה עושה לו אשה אחרת ונותנה לאדם הריני גורמת לו שיאכל עמי אם נמות שנינו נמות ואם נחיה נחיה לקחה מפירות האילן ונתנה לאדם בעלה נתפקחו עיני שניהם וקהו שיניו אמר מהו זה שאכלתי שמהאכלתי שקהו שיני כך קהו שיני כל הבריות. That is: The wicked *Sammaël* had formed a conspiracy with all the upper hosts against his Lord, because the Holy and Blessed God had said (to *Adam* and *Eve*, Gen 1:28): And have dominion over the fish of the sea; and he said, how can I bring it about that he sins, and drive him away from before Me? Then he came down with all his hosts and sought for himself on earth a companion like unto himself, and found the serpent, which had the form of a camel; he mounted upon it and rode upon it, and betook himself to the woman (*Eve*), and said to her: Is it so that God has said (you shall eat of every tree of the garden?) and he thought, I will ask more, and add something to it, so that she may take away from it. Then she answered him: He has only forbidden us the tree of knowledge, which is in the midst of the garden, and has said, you shall not eat of it, nor touch it, lest you die. She added two words to it (namely מפרי העץ *Mipperi haëz*, that is, of the fruit of the tree, whereas He, namely God (Gen

2:17), had only said to them מהעץ *Meëz*, from the tree); and she also said (that God had spoken): You shall not touch it, lest you die (whereas God had said nothing about touching it). What did the wicked *Sammaël* do? He went and touched the tree. Then the tree cried out and said: Let not the foot of pride (that is, of the proud one) come to me, and let not the hand of the wicked move me; O you wicked one, touch me not. Thereupon he went to the woman and said to her: I have touched the tree and have not died; touch it also, and you will not die. When the woman had gone and touched the tree, she saw the angel of death coming toward her, and said: Perhaps I shall now die, and God will create another woman and give her to *Adam*; behold, I will cause him to eat with me; if we die, we shall both die, but if we live, we shall both live. Then she took of the fruits of the tree and gave thereof to her husband *Adam*, and the eyes of them both were opened. But when his teeth became blunt, he said to her: What is this that you have given me to eat, that my teeth have become blunt? Even so have the teeth of all creatures become blunt. All of this is to be found at greater length in the *Talmud* printed at Amsterdam, in the *Tractate Avoth* of *Rabbi Nathan*, fol. 1, col. 2, and in the Chapters of *Rabbi Eliezer*, in the 13th chapter, as also in the *Sepher habbáhir*, fol. 12, col. 3, 4; in which last book it is taught that *Satan* had pushed *Eve* against the tree by force, and because she had touched it in such a manner and had not died, he said to her: just as you did not die from touching it, so you will also not die if you eat of it; and thereupon she ate of the fruit and gave some of it to her husband as well.

So it is also read in the *Médrasch Schemuël fol.* 55. *col.* 3. 4. in the twelfth *Parascha*, that she gave all the animals to eat of it, except for the bird *Phœnix*, which did not wish to eat of it, and the words read as follows: הכל שמעו לחוה ואכלו מאותו האילן ה"ה וחון גם לאישה עמה ויאכל וגם האכילה לבהמה ולחיה ולעופות חוץ מעוף אחד ששמו חול ה"ה ואומר עם קני אגוע וכחול ארבה ימים כחול כתיב ר' ינאי אמר אלף שנים הוא חי לאחר אלף האור יוצא מקניו ומאכלתו ונשתייר כ' כביצה וחוזר ומגדל איברים הוא חיה: that is, all obeyed Eve and ate of that same (forbidden) tree. This is what is written (Gen 3:6): And she gave also to her husband with her, and he ate. She also gave the cattle, the wild animals, and the birds to eat of it, except for one bird called *Chol*, that is, *Phœnix*. This is what is written (Job 29:18): I thought, I shall die in my nest, and I shall multiply my days as the *Chol* (that is, according to the foolish Jews' opinion, as the bird *Phœnix*, whereas it ought to mean: as the sand, for *Chol* in the Hebrew language means sand, and signifies no such bird). It is written: as the *Chol*, *&c.* Rabbi *Jannai* has said: he lives a thousand years; after the thousand years, a fire goes forth from his nest and consumes him, and something like an egg remains therein, and his limbs grow back, and he comes to life again. This is also found in the *Jalkut Schimôni* on *Jobum fol.* 152. *col.* 1. *numero* 517, and in the book *Emek hammelech fol.* 83. *col.* 1. in the 8th chapter, under the title *Schâar Kirjáth árba*. Rabbi *Salomon Jarchi* also writes of this in his commentary on the aforementioned words of Job 29:18, "And will multiply his days as the *Chol*," as follows: עוף ושמו חול ולא נקנסה עליו מיתה שלא טעם מעץ הדעת ולבסוף אלף שנה מתחדש וחוזר לנעורותו that is, there is a bird called *Chol*, and it was not punished with death, because it did not eat of the tree of the knowledge of good and evil; but after a thousand years it renews itself and becomes young again.

Regarding the aforementioned envy and zeal, the following is written in the commentary of the aforementioned *Rabbi Menáchem* of *Rekanat* on the Five Books of Moses, *fol.* 29, *col.* 2, in the *Pascha Bereschith*, from the *Medrasch Ruth*: כשברא הקב"ה לאדם הראשון מכבוד בית המקדש בנאו מעפר בית המקדש נטל וברא אותו כיוון שברא אותו ועמד על רגליו באו כל הבריות להשתחוות לו מה עשה הקב"ה נטלו משם

והכניסו לגן עדן ועשה לו עשר חופות כדוגמת עשר חופות שעתיד ה"בה לעשות לצדיקים בגן עדן לעתיד לבא ומלאכי השרת היו יורדין ועושין שמחה לפניו נתן לו חכמה עליונה וכשיד סמאל משמי מרום ראה מעלתו של אדם ומלאכי השרת משמשים לפניו בחופתו וירע לפניו מה עשה נטל נחש כמין גמל ורכב עליו וירד ופתה אותו עד שעבר מאמר יצרו : that is, when the holy blessed God wished to create the first man, He built him from the Temple, and took of the dust of the Temple, and created him. After He had created him and he had stood upon his feet, all creatures came to bow down before him. What did the holy blessed God do: He took him away from there and placed him in Paradise, and made for him ten wedding canopies, after the likeness of those ten wedding canopies which He will make for the righteous in Paradise in the time to come; and the ministering angels came down and made merry before him, and God gave him the highest wisdom. But when *Sammaël* came down from heaven and saw Adam's glory, that the ministering angels served him at his wedding, it displeased him. What did he do? He took a serpent that had the form of a camel, rode upon it, came down, and seduced him, until he had transgressed the commandment of his Creator.

In the booklet *Othioth* (or *Otios*) *Rabbi Akiva*, at *fol.* 6, *col.* 3–4, this matter is also treated, and it is reported that God showed great honor to Adam and Eve, made for Adam twelve wedding-canopies of pure precious stones, adorned Eve, and united her with Adam in Paradise in the company of all His angels. And the following passage comes after this: זימן הק"בה שניהם לסעודה על מעדני גן עדן וערך לפניהם שולחנות של מרגליות וכל מרגליות ומרגליות היו מאה אמה ארכה ששים אמה רחבה וכל מיני מעדנים מונחים לפניהם שנ' תערוך לפני שולחן חשין מלאכי השרת וצלו לו בשר וצננו לו את היין ובא הנחש וראה את כבודן והציץ כהן ונתקנא בהן : that is: The holy and blessed God invited them both to a meal of the most delicate foods (and the finest delicacies) of Paradise, and prepared before them tables of precious stones, and each precious stone was a hundred cubits long and sixty cubits wide, and all manner of delicacies were set before them (as it is said in Ps 23:5): "You prepared a table before me." The ministering angels also hastened and roasted meat for him and cooled wine for him. But when the serpent came and saw the honor that had been shown to them both, it cast its eyes upon them and conceived a zeal and envy against them. The like can also be read in the book *Schené Luchóth habberíth* (or *Lúchos habberis*), *fol.* 18, *col.* 3, in the Wilmersdorf printing; and in the *Sohar* printed at Sulzbach, in *Bereschíth*, *col.* 106, in the *Sepher habbáhir*; and in the book *Jesód Schirím*, *fol.* 12, *col.* 2; and in the Amsterdam *Talmud*, in the tractate *Avóth* of *Rabbi Nathan*, *fol.* 1, *col.* 3; as well as in the Talmudic tractate *Sanhedrín*, *fol.* 59, *col.* 2.

The aforementioned *Sammaël* is said to have been one of the *Seraphim* before his fall, concerning which the following is taught in the small *Jalkut Rubéni*, *numero* 3, under the title *Sammaël*, from the *Sohar*: קודם שחטא אדם הראשון היה סמאל אחד מן השרפים בעל שש כנפים ומדד באדנו וגו' that is, Before the first man had sinned, *Sammaël* was one of the *Seraphim* and had six wings; but he fell away from his Lord, *&c.* After he had led *Adam* into sin, however, God cast him out of heaven; hence it stands in the *Jalkut Schimóni*, *fol.* 8, *col.* 4, *numero* 27, that after Adam's fall the following came to pass: הביא שלשתן ונתן עליהם גזר דין מתשע קללות ומות והפיל את סמאל ואת כת שלו ממקום קדושתן מן השמים וקצץ רגליו של הנחש ופקד עליו להיות מפשיט את עורו ומצטער אחת לשבע שנים בעצבון גדול that is, He (namely God) caused all three of them to come before Him, and pronounced upon them a judgment of nine curses and death, and cast *Sammaël* together with his host from the place of his holiness, from heaven; and He cut off the serpent's feet, and decreed concerning it that it must shed its skin once every seven years in great pain. This may also be read in the *Sohar* printed at Sulzbach, in the 107th *column*.

What transpired at that time between the angel *Michaël* and *Sammaël* is written in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 139, *col.* 1, in the *Parascha Achare móth*, in the following manner: אמרו במדרש שהקב"ה הפילו ולכח שלו מן השמים היה אוחז בכנפיו של מיכאל להורידו עמו ופלטו הקב"ה ולכך נקרא מיכאל פליט that is, in the *Médrasch* it is said that the holy and blessed God cast him down (namely *Sammaël*) together with his host from Heaven, and that he had seized *Michaël's* wings in order to drag him down with him, but God delivered him; for this reason *Michaël* is called the Escaped (or the Delivered).

The rabbis also write of this *Sammaël* that he lay with Eve and begot Cain, concerning which one reads in the *Jalkut chadasch fol.* 3. *col.* 3. *numero* 12. under the title *Adam* as follows: חַוָּה נִתְעַבְּרָה מִסַּמָּאֵל וְעָבְדָה אֶת קַיִן וְגוֹ' וְרָאֲתָה חַוָּה אֶת דְּמוּת קַיִן שֶׁלֹּא הָיָה מִן הַתַּחְתּוֹנִים אֶלָּא מִן הָעֶלְיוֹנִים וְהִבִּיטָה וְאָמְרָה קָנִיתִי אִישׁ אֶת יְיָ: that is, Eve became pregnant by *Sammaël* and conceived Cain, etc. When Eve then saw Cain's form and perceived that he was not of the lower (creatures) but of the upper (creatures), she said (Gen 4:1): I have gotten a man from the LORD. Likewise it stands in the aforementioned *Jalkut chadasch* at *fol.* 4. *col.* 4. *numero* 43. as follows: אֲתָא סַמָּאֵל עַל חַוָּה אַטִּיל בָּהּ זוּהֲמָא וְאִתְעַבְּרַת וְאוֹלִידַת יָת קַיִן וַחֲזוּ דִּילֵיהּ לָא הֲוָה דָּמֵי לִשְׁאָר בְּנֵי נָשָׁא: that is, *Sammaël* lay with Eve and cast into her a filthiness, from which she became pregnant and bore Cain, whose form was not like that of other human beings. Rabbi *Menachem* of *Rekanat* writes in his commentary on the Five Books of Moses, *fol.* 31. *col.* 1. 2. in the Parasha *Bereschith*, on the words of Gen 4:1, "And Adam knew his wife Eve," the following as well: דַּע כִּי קַיִן נוֹלַד מִן הַזּוּהֲמָא וְהַטִּפָּה שֶׁהִטִּיל הַנָּחָשׁ בְּחַוָּה אָמְנָם בִּלְתִּי זֶרַע אָדָם שֶׁנִּתְעָרֵב בְּאוֹתָהּ הַזּוּהֲמָא לֹא הָיָה יְכוֹלֶת לָרוּחַ הַהוּא לְלָבוֹשׁ גּוּף אָדָם וְלָצֵאת לָאוִיר הָעוֹלָם וְזֶרַע הָאָדָם הִמְצִיא לוֹ מָקוֹם לְהִתְלַבֵּשׁ בּוֹ וְעַל כֵּן נַעֲשָׂה הַזֶּרַע כְּד"א מִשֹּׁרֶשׁ נָחָשׁ יֵצֵא צֶפַע וגו' כִּי מִדַּת הַדִּין שׁוֹפַעַת עָלָיו. וְכֵן תִּרְגּוּם יוֹנָתָן בֶּן עֻזִּיאֵל ע"ה וְאָדָם יָדַע אֶת חַוָּה אִתְּתֵיהּ דַּהֲוָה מִתְעַבְּרָא מִן סַמָּאֵל מַלְאֲכָא וַעֲדִיאַת וִילִידַת יָת קַיִן הֲוָה דָּמֵי לְעֵילָאֵי וְלָא לְתַתָּאֵי וְאָמְרָה קָנִיתִי גְּבָרָא יָת מַלְאֲכָא דַּיְיָ: that is, Know that Cain was born of the impurity and the drop which the serpent cast into Eve; yet since without the mingling of Adam's seed with that impurity it would not have been possible for that spirit to be clothed in a human body and to come forth into the air of the world, Adam's seed provided it a place in which to be clothed; for this reason he (Cain) became a murderer, as it is said (Isa 14:29): Out of the root of the serpent shall come forth a basilisk, etc. For the attribute of judgment exerts its influence (or its influx) over him. And thus Jonathan, the son of *Usiel*, upon whom be peace, has also translated it: And Adam knew his wife, who had conceived by the angel *Sammaël* and had become pregnant, and she bore Cain, who resembled the upper beings and not the lower, and said: I have gotten the man, the angel of the LORD. The like is also to be found in the aforementioned *Jalkut chadasch fol.* 5. *col.* 2. *numero* 52. under the title *Adam*, and in the great *Jalkut Rubeni fol.* 22. *col.* 1. in the Parasha *Bereschith* from the book *Pelia*, as well as in the book *Schené luchóth habberíth fol.* 136. *col.* 1. and in the book *Jesód Schirim* of the Cracow printing, *fol.* 16. *col.* 2. and in the *Sohar* at the 168th column of the Sulzbach printing, but most extensively in the book *Avodáth hakkódesch*, in the 14th chapter of the fourth part, which is called *Sithré Thóra*, *fol.* 119. *col.* 3.

It is also taught in the tractate *Avóth of Rabbi Nathan*, fol. 1, col. 2, in the Amsterdam Talmud, that the serpent had wanted to take Eve as his wife, where the words read as follows: מה חושב נחש הראשון באותה שעה: אמר אלך ואהרוג את אדם ואשא אשתו ואהיה מלך על כל העולם כלו ואלך בקומה זקופה ואוכל כל מעדני עולם אמר ליה הקדוש ברוך הוא אתה אמרת אהרוג את אדם ואשא את חוה לפיכך איבה אשית: אתה אמרת אהיה מלך על כל העולם לפיכך ארור אתה מכל הבהמה: אתה אמרת אלך בקומה זקופה לפיכך על גחונך תלך: אתה

אמרת אוכל כל מעדני עולם לפיכך עפר תאכל כל ימי חייך; that is: What was the first serpent thinking at that moment (when it seduced Adam? It thought:) I will go and kill Adam and take his wife and be a king over the entire world; I will also walk with an upright body and eat all the delicacies of the world. Then the holy blessed God said to it: you have said, I will kill Adam and take Eve as my wife; therefore I will set enmity (between you and the woman). You have said, I will be a king over the entire world; therefore you shall be cursed above all cattle. You have said, I will walk with an upright body; therefore you shall go upon your belly. You have said, I will eat all the delicacies of the world; therefore you shall eat dust all the days of your life.

Because Sammaël is said to have lain with Eve, the discharge and the monthly period of women is said to have been caused thereby, concerning which the following is written in the book *Máor hakkaton* fol. 59. col. 1.: מאז שבא נחש על חוה מקור נפתח ונתפשט טומאת זיבה ונדה בעולם that is: From the time that the serpent lay with Eve, the fountain was opened, and the impurity of the discharge and of the monthly female sickness spread throughout the world. The following is likewise read there on this matter: מיום שבא נחש על חוה הטיל בה זוהמא מאז מקור נפתח לחטאת לנדה ולזיבה; that is: From the time that the serpent lay with Eve, the fountain was opened unto sin, unto the monthly period of women, and unto the discharge.

The blemish that is seen in the moon is also said to derive from Sammaël, concerning which Rabbi Menáchem of Recanati writes in his commentary on the Five Books of Moses, fol. 140. col. 2., in *the Parashah Metzora*, as follows: הכתם שנמצא בירח שאינו סר ממנו לעולם הוא הזוהמא שהטיל הנחש הקדמוני בירח העליון ולעתיד תסור הזוהמא ההיא שנ' ואת רוח הטומאה אעביר מן הארץ: that is: The blemish that is found in the moon, which never departs from it, is that filthiness which the ancient serpent cast into the uppermost moon. In the future, however, that same filthiness will depart, as it is said (Zech 13:2): "And the unclean spirit I will drive from the earth."

The rabbis also write many other things about this *Sammael*, and mention among other things that he causes all quarreling, concerning which it is written in the Small *Jalkut Rubéni*, numero 53, under the title *Sammael velilith*, as follows: כתב הרמ''בן ספירה שמינית שבטומאה נקרא שמו סמאל : קבלנו כי הוא מעורר מדנים ומבלבל כל ישיבות וכל הנאצלים ממנו כלם שקרנים ואינם עומדים בדיבורם ומעוררים מלחמות : that is, Rabbi *Mosche bar Nachman* has written that the eighth Sephira in the realm of impurity is called *Sammael*. We have also learned through tradition that he stirs up quarrels and confounds all the academies, and that all those who receive an influence or influx from him are liars, do not keep their word, and also stir up war.

He is also supposed to be the adversary of the Jews at all times, and concerning this it is written in the *Jalkut chádasch* fol. 118, col. 4, no. 79, as follows: סמאל הוא לעולם מקטרגן של ישראל וכשנותנים לו שעיר ביום הכפור נעשה סניגור : that is, *Sammael* accuses the Israelites at all times, but when they give him a goat on the Day of Atonement, he becomes their advocate. So too it is read in the book *Schâaré óra*, which was printed at Mantua, fol. 26, col. 1: סמאל עומד ומקטרג תמיד על ישראל : that is, *Sammael* stands continually against the Israelites and accuses them. That he does not accuse them on the Day of Atonement, however, is addressed in the *Jalkut chádasch* fol. 100, col. 3, no. 1, under the title *Jamim noráim*, as follows: השטן בגימטריא שס''ד והשנה : that is, the word השטן *Hassátan* yields, by *Gemátria*, 364, but the year has 365 days, by which it is demonstrated that Satan rules on every day of the year except the Day of Atonement, on which he has no mouth with which to

accuse. His mouth is thus to be stopped so that he cannot bring charges against them, since the gift that is given to him holds him back from doing so, which gift is said to have been given to him already in ancient times.

Regarding the gift which was given to him by the Jews in ancient times, it is said to have been the goat mentioned in Lev 16:21-22, which is called *Asasel* there in v. 8, and the following is found in the *Jalkut chadāsch fol.* 101, *col.* 3, *numerô* 21, from the *Sohar* concerning this: כיוון שמקבל סמאל השעיר וישראל מתוודים עוונותיהם ובא סמאל ונעשה כניגור. אומר הקב"ה לכל השבעים שרים הראיתם זה שהוא תמיד מקטרג על בני ועתה בשביל שעיר אחד שהתוודו בני כל עוונותיהם עליו ונתנו לו הוא נעשה סניגור מיד מסכימים כולם שכל העוונות יבאו על ראש אומתו ואלו היו יודעים האומות מישעיר זה לא היו מניחים הם ושלום שיביאו לישראל אפילו יום אחד ; that is: After *Sammaël* receives the goat and the Israelites have confessed their sins (onto the goat), *Sammaël* comes and becomes their *advocate* or intercessor (before God, and no longer accuses them on account of the gift). Thereupon God speaks to all seventy princes: Have you seen this one, who always accuses my children, and now, on account of a single goat over which my children have confessed their sins and which they gave to him, he has become an intercessor (for them)? Thereupon they all agree together that all the sins (of the Israelites) shall come upon the head of his (namely *Sammaël*'s) people. And if the nations knew about this goat (that through it the sins of the Israelites are laid upon their necks), they would (God forbid) not allow a single Israelite to remain alive even one day longer.

Since, however, it could be objected to the Jews that through such a gift they are serving the devil, Rabbi Isaac Karo teaches in his book *Toledōth Jizchak fol.* 76. *col.* 1. in the *Parascha Acharē moth*, in refutation of this, as follows: השוחד אינו עבודה כי העבודה באהבה ובטוב לבב כי כל מה שיתן העבד למלכו או לרבו הוא כדי לעשות רצונו ולהטיב לו השוחד הוא שיתן אדם למי שירא ממנו שיעשה לו רעה כדי שלא יזיקו וזה רוצה לומר להן שוחד לסמאל והק"בה שולח משולחנו ומזלו לכחו של מאדים בעבור שלא יזק לישראל; that is: A gift is not an act of service, for service is performed out of love and from a willing heart, since everything that a servant gives to his king or his lord is done to the end that he fulfill his will and do good to him. A gift, however, is given by a person to one whom he fears will do him harm, so that he may not injure him; and this is what is meant by giving a gift to *Sammaël*: and the holy blessed GOD sends from His table and from what is His to the power of the (planet) *Mars* (that is, to *Sammaël*), so that he may do no harm to the Israelites. On this subject there is yet more to be found in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 139. *col.* 1. in the *Parascha Acharē moth*, where he teaches, among other things, that when one gives a gift to the devil, it is just the same as when one throws a piece of food to a dog so that it will not bite one.

Job is said to have been afflicted by Satan for this reason: that he gave him no gift. Concerning this, the *Jalkut chadasch* fol. 40. col. 2. numero 35. under the title *Béth hammikdasch*, writes the following from the *Sohar*: באיוב כתיב העלה עולות מספר כולם ועולה כולה לגבוה סלקא ולא היה בה חלק לסמרא אחרא לכך שלט עליו השטן ואי לא היו כל קרבנותיו עולות היה נותן לו חלק גם לשטן לא היה יכול לשלוט עליו : That is: Concerning Job it is written (Job 1:5): "And he offered burnt offerings according to the number of them all." A burnt offering, however, ascends entirely to the Most High alone (and God alone is praised thereby), and there was no portion in it for the *Sitra achera*, that is, the other side (meaning the unclean and evil spirit); for this reason Satan had power over him. But if his offerings had not

been pure burnt offerings, and he had given Satan a portion as well, then Satan would have had no power over him.

In the aforementioned *Jalkut chadasch*, it is also taught at fol. 6. col. 1. numero 72. from the *Sohar* that Abel likewise gave a portion of his offering to Satan, and the words read as follows: קרבנו של הבל נתקבל לפי שעיקר הקרבן עשה להק"בה אלא שנתן חלק גם לסמרא אחרא וקין עשה עיקר הקרבן לסמרא אחרא ויהיב חולקיה להק"בה לכך לא נתקבל : that is: Abel's offering was accepted (by God) for this reason: that he made the principal act of his offering to the holy and blessed God, yet also gave a portion to the *Sithra achera* (that is, to the other side, namely the devil). Cain, however, did the opposite, in that he gave the chief portion of his offering to the other side, and only a portion to the holy and blessed God; for this reason it was not acceptable.

Since Sammael is one of, and indeed the foremost of, the aforementioned seventy princes who are said to rule over the seventy nations, we must now also examine which people is subject to him. It is to be known that Esau, that is, the Christian people, is said to have fallen to his lot, concerning which Rabbi Menachem of Recanati writes in his commentary on the Five Books of Moses, fol. 141, col. 2-3, in the following manner: צוה הק"בה ביום הכפור שנשלה שעיר במדבר לשר המושל במקומות החרבן הוא הראוי לו מפני שהוא בעליו מאצילות כחו יבא חרבן ושממה כי הוא העילה לכוכבי החרב הדמים והמלחמות והמריבות והפצעים והמכות והפרוד והחרבן הכלל שהוא נפש מאדים וחלקו מן האומות הוא עשו שהוא עם היורש החרב והמלחמות, that is: The holy and blessed God has commanded that on the Day of Atonement we are to send a goat into the wilderness to the prince who rules over the places of desolation, and this is fitting for him, because he is lord over it. From the influence, or the influx, of his power comes devastation and destruction, for he is the cause of the stars of the sword and of blood, and of wars, and of quarrels, and of wounds, and of blows, and of division, as well as of devastation; and, to speak briefly, he is the soul of the planet *Martis*, and his portion among the nations is Esau, who is the people that inherits the sword and wars. The very same is also found in *Rabbi Bechai*'s commentary on the Five Books of *Moses*, fol. 139, col. 1, in the Parashah *Acharé moth*, and in *Rabbi Isaac Karo*'s book *Toledóth Jizchack*, fol. 76, col. 1, in the aforementioned Parashah *Acharé moth*, as well as in the *Zijóni* printed at Cremona, fol. 66, col. 2, though with somewhat altered wording. For this reason he is called, first of all, שרו של עשו *Saró schel Esau*, that is, the Prince of Esau. For this reason, the following is read in the book *Schené luchóth habberíth* (or *Luchos habberis*), fol. 232, col. 1, in these words: שרו של עשו שהוא סמאל המקטרג הוא יצר הרע הוא שטן הוא מלאך המות, that is: The Prince of Esau, who is the accuser *Sammaël*, the evil inclination; he is the *Satan*, he is the Angel of Death. And in the book *Zerór hammór*, fol. 46, col. 2, in the Parashah *Vajíschlach*, it is written: לפי שהיה מתאחר בדרך נשכו נחש הקדמוני שטן הוא יצר הרע הוא סמאל שרו של עשו, that is: Because he (namely *Jacob*) tarried on the way, the ancient serpent bit him, which is the *Satan*, the evil inclination, *Sammaël*, and the Prince of Esau. *Abarbanel* also writes in his commentary on the 65th chapter of *Isaiah*, fol. 93, col. 4, as follows: כבר ידעת שסמאל הוא שרו של עשו, that is: It is already known to you that *Sammaël* is the Prince of Esau. And this is likewise to be found in *Rabbi Menachem of Recanati*'s oft-mentioned commentary on the Five Books of *Moses*, fol. 59, col. 2, in the Parashah *Toledóth Jizchak*, and in the *Zijóni*, fol. 24, col. 1, and in the Small *Jalkut Rubéni*, number 46, under the title *Avóth veímmahóth*, and in the Large *Jalkut Rubéni*, fol. 53, col. 3, and fol. 54, col. 3, in the Parashah *Vajéze*, and fol. 60, col. 1, in the Parashah *Vajíschlach*, and in the *Jalkut chádasch*, fol. 112, col. 1,

number 31, as well as in the book *Emek hammélech*, fol. 99, col. 2, in the 81st chapter, under the title *Schâar Kirjáth árba*.

Second, he is called ממונה דעשו *Memúnneh de-Esau*, that is, Esau's overseer, and therefore the following is read in the great *Jálkut Rubéni* fol. 60. col. 2. in the Parascha *Vajíschlach*: אית מאן דלא ידע בושת דא איהו ממונא דעשו שהיה יודע מעלתו דיעקב כמה הוא מעלייא ולא נתבייש ממנו that is, There is one who cannot feel shame, and such a one is the *Memúnneh de-Esau*, that is, Esau's overseer, who knew the excellence of Jacob, how glorious he was, and yet was not ashamed before him.

Third, he is called שר של אדום *Sar schel Edom*, that is, the Prince of Edom, and the following concerning this is found in the *Jalkut chádasch* fol. 80. col. 4. numerô 20.: אמרו חז"ל עתיד הקב"ה לשחוט את היצר הרע דאיהו סמאל שר של אדום לאו ביה בעצמו ישחטנו אלא הקב"ה יתפוס אותו בציצית ראשו ואליהו שוחטו that is, Our sages, of blessed memory, have said that the holy blessed God will in the future slaughter or slay the evil inclination, which is Samael, the Prince of Edom; not that God Himself will kill him, but rather He will hold him by the lock of hair on his head, and Elijah will slaughter him. In the little book *Afkâth rôchel* it is also taught that God will in the future afflict Christendom with ten plagues, and thereafter follows: ואז יפיל הקב"ה את סמאל למטה שהוא שרו של אדום that is, Then the holy blessed God will cast down Samael, who is the Prince of Edom.

Fourth, he is called אפוטרופא של אדום *Appótropa schel Edom*, that is, the provider or guardian of Edom, and this is found in the *Jalkut chádasch fol. 46. col. 4.* and *fol. 47. col. 1. numerô 11.* in these words: בא מיכאל שר הגדול אפוטרופא של ישראל ואמר רבונו של עולם אימתי יפקון ישראל מגלותא דאדום שהרי כתבת כאשר יסבלון צרות רבות יגאלו מן הגלות אמר הקב"ה יבא סמאל אפוטרופא של אדום ויטעון עמך אתא סמאל ואמר רבונו של עולם אתה אמרת שיהיו ישראל בגלות אדום עד שיעשו תשובה ועתה הם רשעים אותה שעה גער הקב"ה בסמאל שדבר לשון הרע על ישראל וברח סמאל שלש אלפי מילין . אמר לו הקב"ה למיכאל היה לך לראות תחילת הפסוק ושבת עד ה' אלהיך ואחר כך כי אל רחום וגו' : אמר מיכאל מרי דעלמא וכי בחנם נקראת אל רחום שתרחם אף על פי שאינם ראוים אמר לו הקב"ה כבר נשבעתי שלא אפרד עד שישובו לפני אפילו כחודה של מחט אני אפתח להם פתח גדול, that is: The great prince Michael, who is the provider of Israel, came (once before God) and said to Him: O Lord of the world! When will the Israelites at last go forth from the Edomite captivity? For behold, You have written that when they shall have endured great distresses, they shall then be redeemed from captivity. Then God said: Let Sammael, who is the *Appótropa schel Edom*, that is, the provider of Edom, come and *dispute* with you. When Sammael came, he said: O Lord of the world! You have said that the Israelites shall remain in the Edomite captivity until they repent, but now they are wicked. Thereupon the holy and blessed God rebuked Sammael, because he had spoken evil against Israel, and Sammael fled three thousand miles away. After this, God said to Michael: You ought first to have attended to the words (Deut 4:30), "So you will turn to the Lord your God," and thereafter (to the words of v. 31, "For the Lord your God is a merciful God," etc.). To this Michael answered: O Lord of the world, would You then be called the merciful God in vain, so as not to show mercy upon them, even though they are not worthy of it? Then God said to him: I have sworn that I will not redeem them until they turn to Me even so little as the point of a needle; then I will open a great door for them. The very same thing is also found in the great *Jalkut Rubéni fol. 169. col. 2.* in the *Parscha Vaethchannán*, though in different words.

Fifth, he is called רבא דאדום *Rabba de-Edóm*, that is, the Lord (or Prince) of Edom, as can be read in the small *Jalkut Rubéni, numero 12*, under the title *Sachúth* (or *Sóchus*), where, concerning the

words of Gen 32:24, "There wrestled a man with him," the following is written: הוא סמאל רבא דאדום ובעא דאיתיהיב יעקב תחת שיעבודא דאדום ומשום זכותא רברבא דהוי ביעקב לא אתיהיב בידיה : that is, This is the Sammael, the *Rábba*, that is, the Lord (or Prince) of Edom, and he desired that Jacob should be delivered into Edomite servitude. But on account of the great merit that was in Jacob, he was not delivered into his power. This is also to be found in the aforementioned small *Jalkut Rubeni, numero 47*, under the title *Sámmael*, and in the large *Jalkut Rubéni fol. 60, col. 2*, in the *Parscha Vajischlach*, as well as in the *Sóhar chádasch fol. 44, col. 1*, in the *Medrasch néelam*.

Sixth, he is called כחו של עשו *Cochó schel Esau*, that is, the power of Esau, and כח מלכות אדום *Cóach malchúth Edóm*, that is, the power of the Edomite kingdom. The former appears in the book *Schené luchóth habberith, fol. 234. col. 1.* twice, and at *fol. 243. col. 1.* the following is written concerning Esau: כחו למעלה הוא סמאל הוא השטן הוא היצר הרע, that is, his power above is the Sammael, who is the Satan and the evil inclination. The latter, however, is found in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 135. col. 2.*, in the *Parscha Tafria*, in these words: אביר יעקב הוא כחו של יעקב אבל בכחו של מלכות אדום הזכיר אביריך, that is, the Mighty One of Jacob (mentioned in Gen 49:24) is the power (that is, the place) of Jacob, but of the *Cóach malchúth Edom*, that is, the power of the Edomite kingdom, mention is made (in Jer 46:15) with the words "your mighty ones." And the aforementioned Rabbi Bechai teaches shortly before this that Sammael is called in the plural "your mighty ones," לפי שהשר שלה כולל כל האברים שתחת ידו, that is, because the prince of that kingdom (namely the Edomite kingdom, mentioned previously) encompasses all the mighty ones who stand under his power.

Seventh, he is called שרו של רומי *Saró schel Rómi*, that is, the Prince over Rome, or the Roman Prince, or the Prince of the Roman Empire (for *Romi* also sometimes signifies the Roman Empire, as was demonstrated above in the 17th chapter, p. 729), or also שרו של כרך רומי *Saró schel kerách Rómi*, that is, the Prince of the City of Rome. The name *Saró* or *Sar schel Rómi* appears in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 53, *col.* 4, in the *Parascha Mikkéz*, with these words: עשרה נכתבו בבית דין של מעלה ונתנו לו לסמאל הרשע שרו של רומי, that is, Ten have been written down in the highest court and given to the wicked *Sammaël*, the *saró schel Rómi*, that is, the Prince over Rome (or the Roman Prince). So too writes Rabbi Menáchem of Rekanat in his commentary on the Five Books of Moses, *fol.* 89, *col.* 3, in the *Parascha Beschállach*, on the words of Isa 34:5, "For my sword is drunk in heaven, and behold, it shall come down upon Edom," in the following manner: זהו שאמרם ז"ל בספר היכלות על סמאל שר של רומי וכחותיו ושמרה לו נקמה לגחנקם ממנו עד שיגיע יפקוד יי' על צבא המרום במרום שהוא נשחט ומוטל הוא וכל שרי מלכיות במרום כגדיי' וכבשים של יום הכפורים וגו', that is, This is that which our sages, of blessed memory, have said in the *Sépfer hechalóth* concerning *Sammaël*, the *Sar schel Rómi*, that is, the Prince over Rome, and his powers, for whom vengeance, to be taken upon him, is held in reserve so long until the time arrives (in which shall be fulfilled what is written in Isa 24:21): "At that time the LORD shall visit punishment upon the high host on high"; for he (namely *Sammaël*) shall, together with all the princes of the kingdoms who are on high, be slaughtered or massacred and cast down like the young goats and the lambs of the Day of Atonement.

The name *Saró schel kerách Rómi*, that is, the Prince of the City of Rome, is found in the *Jalkut chádasch fol.* 37, *col.* 3, *numero* 13, and the words there read as follows: עתיד לדחוף שרו של כרך רומי

ממחיצתו ושחט וגו׳ כי זבח ליי׳ בבצרה that is, He will drive out the *Saró schel kerách Rómi*, that is, the Prince of the City of Rome, from his paneling (that is, the place of his dwelling), and slaughter him *&c.* (according to the prophecy of Isa 34:6): For the Lord holds a slaughter at Bozrah.

Eighth, he is called שר עמלק *Sar Amalek*, that is, the Prince of Amalek, concerning which the *Jalkut chadasch fol.* 109, *col.* 3, under the title *Keschafim*, contains the following: שר של עמלק הוא ראש הקליפה ולכן נקרא עמלק אותיות ע״ס : שר של עמלק בא עם ק״ל מחנות של סמאל עולה ק״ל לא שיש לו ק״ל מחנות that is, the Prince of Amalek is the chief among the *Kelifôth* (or *Kelifos*), that is, the husks (by which, as already mentioned above, evil spirits are understood); for this reason he is called Amalek, which consists of the letters of *Am kal* (meaning either a light people, or a people of one hundred and thirty), because he (Amalek) came with one hundred and thirty armies of Sammaël, for the word Sammaël amounts in numerical value to one hundred and thirty-one, since he has one hundred and thirty armies. And in the book *Schené luchôth habberîth*, one reads at *fol.* 307, *col.* 1: עמלק הוא עצם גוף הטמא ושרו הוא סמאל that is, Amalek is the impure body itself, and Sammaël is his prince.

Ninth, He is called קליפת אדום ועמלק *Kelifâth Edom va-Amaleck*, that is, the Kelifa or shell of Edom and Amalek, and one reads this in the book *Emek hammelech fol. 130. col. 1.*, in the 11th chapter under the title *Schâar réscha* of *anpin*, with these words: סמאל נראה כשוד למעלה או כחזיר ובפרט בשעת המגפה בר מנן נראה לבני אדם כשוד שחור ובאמת לא ינצל האיש הרואה אותו וגם שור וחמור כלב יוכיח . שהוא קליפת אדום וישמעאל ועמלק שהוא בהמה: that is, Sammaël appears from above as an ox, or as a swine; especially at the time of the plague (or the pestilence), from which may God preserve us, he appears to men as a black ox; and truly, whoever sees him will not be saved. So also do (the names) ox, ass, dog prove, which signify the Kelifa or shell of Edom, Ishmael, and Amalek, that he is a beast.

Tenth, He is called כחו של עמלק *Cochô schel Amalek*, that is, the power of Amalek, and this is found in the book *Maarécheth haëlahûth fol. 257. col. 1.*, with these words: במלחמת עמלק נשא משה עשר אצבעות ידיו למעלה כנגד עשר הספירות לוחן כלן בעטרה שהיא גבורת ישראל הנלחמת להם וגו׳ והוצרך משה לכל זה כנגד כחו של עמלק הינק מצד הנחש שהוא לצד שמאל שהוא הפחד ולכן נקרא כחו של עמאל: that is, Moses had in the war against Amalek raised the ten fingers of his hands upward, in regard to the ten Sephirôth (or Sephiros), in order to unite them all in the Crown, which is the power of the Israelites that fights for them, *&c.* And Moses had need to do all of this in regard to the power of Amalek, who sucks from the side of the serpent, which is on the left side, namely that of fear; for this reason that (power) is called Sammaël, and he is the prince of Esau.

Since it has now been thoroughly demonstrated above in Chapter 17 that the Jews understand by the names Esau, Edom, Romi, and Amalek the Christian world, it is irrefutably true that, according to their godless teaching, the supreme devil Sammaël is the prince and ruler of Christendom. The reason why Sammaël is supposed to have been set over it is indicated in the *Sepher habbáhir fol. 12. col. 4.*, where the punishment for the seduction of Adam and Eve is treated, and it is written there as follows: סמאל נענש שנעשה שר מעשו הרשע לעתיד כשיעקור הק״בה מלכות אדום במהרה בימינו ישפל חחילה שג׳ יפקוד יי׳ על צבא המרום במרום that is: Sammaël was punished by being made the prince of the godless Esau; but the Holy and Blessed God will in the future, when He uproots the Edomite kingdom (which may happen swiftly and in our own lifetime), humble him first, as it is said (Isa 24:21): “The Lord will visit punishment upon the upper host on high.”

It is also written that the Leviathan is the prince of Edom, as can be seen in the book *Caphtor upherach fol. 132. col. 1.*, where it is written: עתיד גבריאל לעשות קניגיא עם לויתן שנאמר תמשוך לויתן בחכה ובחבל תשקיע לשונו הכוונה על זה המאמר עתיד גבריאל לעשות קניגיא עם לויתן רמז בו מלחמה עם לויתן שר של ארום דכתיב מי זה בא מאדום that is: Gabriel will in the future conduct a hunt with the Leviathan, as it is said (Job 40:20): Can you draw out the Leviathan with a hook, and press down his tongue with a cord? The purpose of these words, that Gabriel will in the future hold a hunt with the Leviathan, consists in this: that thereby the war with the Leviathan, the prince of Edom, is meant, as it is said (Isa 63:1): Who is this that comes from Edom? And in the book *Schechechath léket*, under the title *Maschiach uthechiath hammetbim* at *numero 15.*, the following is read from the book *Tikkunim*: שור וחמור דאינון ממונין דעשו וישמעאל ייתון רכיבין עלייהו תרין משיחין ושלטי עלייהו that is: Upon the ox and the ass, which are the appointed ones of Esau and Ishmael, the two Messiahs will come riding, and will rule over them. And in the book *Maarécheth haëlahuth* it is taught at *fol. 76. col. 1.*: נחש הקדמוני היא שרו של עשו that is: The ancient serpent is the prince of Esau. And in Rabbi *Bechai*'s commentary on the five books of Moses, at *fol. 35. col. 4.* in the Parashah *Toledoth*, it is written: השטן הוא שרו של עשו that is: The Satan is the prince of Esau. Likewise it stands in the book *Schené luchóth habberîth fol. 233. col. 1.*: נחש הוא כחו של עשו that is: The serpent is the power of Esau. And in the *Jalkut chádasch* at *fol. 38. col. 4. numerô 36.* under the title *Babel*, taken from the 124th *Ofan* of the book *Megalleh amykkóth*, it is written: כח של עשו הוא כלב חזיר that is: The power of Esau is the dog and the swine. This is also to be found, with some variation, in the great *Jalkut Rubéni fol. 52. col. 1.* in the Parashah *Toledoth*. And in the book *Emek hammelech* one reads at *fol. 117. col. 2.* under the title *Schâar kirjáth árba*: הכלב הוא קליפת עמלק that is: The dog is the *Kelifa*, or shell, of Amalek. Likewise it is reported in the book *Megalléh amykkóth fol.* 10. *col.* 4. in the fortieth *Ofan*: עורב הוא שר של אדום that is: The raven is the prince of *Edom*. Furthermore, in the *Jalkut chadásch fol.* 49. *col.* 2. *numerò* 92. it is found: השעיר שהוא כחו של עשו מעורר תגר עם איש חלק הוא יעקב that is: The *Sair*, that is, the hairy one or devil, who is the power of *Esau*, stirs up strife with the smooth man, namely *Jacob*. In all of these cited passages, however, *Sammael* is understood throughout; he who, as I have indicated above, is called the *Leviathan*, the ox, the ass, the ancient serpent, the serpent, the Satan, the dog, the swine, the hairy one, and the raven.

Furthermore, there is also found in the great *Jalkut Rubéni, fol.* 49. *col.* 3. in the *Parascha Toledóth*, that the planet Mars is the prince of Esau, in these words: יפת השתתף בשרו של עשו שהוא מאדים that is, *Japhet* has been associated with the prince of *Esau*, who is *Mars*; which is also to be read in the small *Jalkut Rubéni, numero* 38. under the title *Gilgúlim*, and *numero* 28. under the title *Sammael*. By *Mars*, however, *Sammael* is also understood, as he is called in Rabbi Bechai's commentary on the five books of Moses, *fol.* 79. *col.* 4. in the *Parascha Beschállach*, and in Rabbi Isaac Karo's book *Toledóth Jizchak fol.* 52. *col.* 1. in the aforementioned *Parascha*, the force of the *Sphæra* or sphere of *Mars*; and in the aforesaid book *Toledóth Jizchak fol.* 76. *col.* 1. in the *Parascha Acharé moth*, as well as in Rabbi Menachem of Recanati's commentary on the five books of Moses, *fol.* 141. *col.* 3. in the said *Parascha Acharé moth*, he is called the soul of *Mars*, concerning which something was also reported above in the second chapter, *paginá* 104. from *fol.* 79. *col.* 4. of Rabbi Bechai's commentary on the five books of Moses.

Here I must also note that, when I stayed in Amsterdam in the year 1681 and had gone with a Portuguese scholar to the then-rabbi of the High-German Jews, by the name of Rabbi David Lida,

in order to hold a conversation with him on the subject of religion, he, besides uttering horrible blasphemies against Christ, sought to prove from the book *Schené Luchóth habberíth*, fol. 243, col. 4, that the chief devil Sammael rules over Christendom, because when the two names Sammael and Edom are written intertwined with one another, the four outermost letters, read crosswise, again form the name Sammael, while the four inner letters form the name Edom, which is supposed to signify Christendom, as was indicated above in Chapter 17, and that the cross signifies that people which holds the Crucified One to be the Son of God and worships Him as a God; and according to his statement, the name Sammael must be written over Edom in the following manner.

on which basis the four outer letters contain the letters of the word Sammael, while the four inner letters contain those of the word Edom, of which something has already been mentioned above in the 16th chapter, p. 646. At this point I reflected for a moment on how I might make clear to him the absurdity of this tasteless proof, and it occurred to me that if one writes the name אברם *Abram* (which was the patriarch Abraham's first name, in place of which he was afterward, as may be read in Gen 17:5, named Abraham) beneath the name סמאל Sammael in such a manner:

ס ר ב א A B R M

ל א מ ס S M E L X X

that the name Sammael likewise comes out through the four outer letters, and the name *Abram* through the four inner letters when read crosswise (which, to be sure, does not show itself as clearly in Latin letters as it does in Hebrew, since in the Hebrew language the letter *Aleph* or *A* can be read not only as an *A* but also as an *E*, etc., depending on which vowel is placed alongside it), one could thereby prove against the Jews that the chief devil Sammael is the prince and ruler of *Abram* and his descendants. Furthermore, I said to him that just as the double cross between the names Sammael and Edom is supposed, according to his interpretation, to signify Christendom, which believes in the crucified Christ, so one could equally say in turn that the same cross between the name Sammael and *Abram* signifies the godless descendants of the pious Abraham, who crucified the true Messiah. But just as little as the Jews would regard this proof against them as valid, just so little can such a proof directed against the Christians be considered of any weight, since it consists in a tasteless *Phantasey*.

According to the foolish teaching of many rabbis, this Sammael is also supposed to be the angel who wrestled with Jacob, as is read in Gen 32:24 and Hos 12:4, as has already been briefly indicated above in this chapter on page 839.

839. For this reason, concerning the words of Gen 32:24, "A man wrestled with him," the following is written in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 65, col. 4, in the *Parascha Vajéschef*: כבר ידעת כי המלאך הזה הוא שרו של עשו, that is: It is already known to you that this angel is the prince of Esau. The same is also to be found in *Bereschíth rábba*, fol. 70, col. 2, in the 77th *Parascha*, and in Rabbi Bechai's commentary on the Five Books of Moses, fol. 43, col. 3, in the *Parascha Vajischlach*, as well as in the book *Toledóth Jizchak*, fol. 36, col. 1, in the last-mentioned *Parascha*, and in the small *Jalkut Rubéni*, number 119, under the title *Malach*. And in the book *Zerór hammór*, fol. 45, col. 2, in the aforementioned *Parascha Vajischlach*, the following stands concerning this: זה סמאל שבא להזכיר עונותיהם של ישראל, that is: This is the Sammael, who came to report the sins of the Israelites. Likewise,

in the small *Jalkut Rubéni*, number 1, under the title שעבוד *Schiavúd*, the following is read concerning the aforementioned words of Gen 32: הוא סמאל דכא ואדום בעא דאחייתיב יעקב תחת שעבודא דאדום, that is: This is the Sammael, the prince of Edom, who desired that Jacob should be delivered into the servitude of Edom. This is also to be found in *Sohar chádasch*, fol. 44, col. 1. And in the aforementioned small *Jalkut Rubéni*, number 49, under the title *Sammael*, the following is taught from the book *Gále rásja*: סמאל ביעקב שהוא דוגמת אדם הראשון נעשה מלחמה עמו ולא היה יכול לעשות לו רעה שהיה מקיף מימינו אברהם ומשמאלו יצחק חזה סמאל רוצה לפחוד מעל יעקב ולא רצה יעקב עד שהודה בברכתו אשר קנה מעשו ומאותו פעם אבד סמאל כחו שהיה לו בפנימי ונגע בכף ירכו, that is: The Sammael encountered Jacob, who bore the form of the first man, and strove with him; but he could do him no harm, because Abraham surrounded him on his right side and Isaac on his left side. And when the Sammael desired to part from Jacob, Jacob would not permit it until he had consented to his blessing, which he had purchased from Esau. And from that time on, the Sammael caused that the strength which Jacob had within him was lost, and he touched the socket of his hip. The same is also to be seen in the great *Jalkut Rubéni*, fol. 61, col. 3, in the *Parascha Vajischlach*. Sammael is also said to have appeared at that time in the form of Esau, as was indicated above on page 825 from fol. 62, col. 2, of the great *Jalkut Rubéni*.

Others, however, teach that the angel who wrestled with Jacob was the angel Michael, and in the *Jalkut chádasch fol.* 119, *col.* 4, *numerô* 101, the following is written on this matter: אותו המלאך שנתאבק עם יעקב היה מיכאל וכו׳ והיינו היתה לשט שמים וגומר that is: The angel who had wrestled with Jacob was Michael, and his intention was directed toward the honor of God, *etc.* So also in the book *Avodáth hakkodesch*, in the fourth chapter of the third part, which is called *Chéleck hattáchlith*, *fol.* 58, *col.* 4, the following is read: בספר סודי רזי ויאבק איש יש אומרים שרו של עשו היה ויש אומרים מיכאל היה. אמר רבי טרפון לא היה לו רשות למיכאל לזוז ממקומו עד שנתן לו יעקב רשות ויאמר שלחני אמר לו גנב אתה או קוביוסטוס אתה אמר לו עמוד וראה באו כתות כתות של מלאכי השרת שאומרים למיכאל עלה כי הגיע זמן השירה לומר אמר להם איני יכול מפני זה that is: In the book *Sode rase* it is written (concerning the words:) "And a man wrestled with him," that some say it was the prince of Esau, while others say it was Michael. Rabbi Tarpon said that Michael had no authority to depart from his place until Jacob gave him permission. And when Michael said "let me go," Jacob said to him: you are a thief, or a dice-player. But when Michael said to him, "stand still and see," there came troops of ministering angels who said to Michael: ascend (into heaven,) for the time to sing the song has come. He, however, answered them: I cannot, on account of this one (namely Jacob, who is detaining me.) This is also found in the great *Jalkut Rubeni fol.* 61, *col.* 1, in the Parashah *Vajischlach*, and is taken from the Talmudic tractate *Chollin fol.* 91, *col.* 2.

The erring Jews must know, however, that this man, who is called an angel in Hos 12:4, was the uncreated Michael and the eternal Son of God, who is called in Gen 48:16 מלאך הגואל *Malach haggoél*, that is, the angel, the redeemer, and in Gen 31:11 מלאך האלהים *Malach haelohim*, that is, the angel of God, and in Isa 63:9 מלאך הפנים *Malach happánim*, that is, the angel of the countenance, and likewise in Mal 3:1 מלאך הברית *Malach habberith*, that is, the angel of the covenant. That He was God Himself is sufficiently proven, first of all, from the fact that Jacob desired a blessing from Him, saying to Him: I will not let you go unless you bless me. But how could the pious Jacob have sought a blessing from the devil Sammael, or from a created angel, as a mere creature? One reads in Gen 48:16 that Jacob said: May the *Malach haggoél*, or the angel who has redeemed me from

all evil, bless the boys; concerning which it is written in the book *Avodáth hakkodesch*, in the 12th chapter of the third part, fol. 70, col. 2, as follows: מה שיאמר שזה המלאך אינו מן הנפרדים אמרו יברך את הנערים וחלילה לאבינו הקדוש ע"ה שיבקש מהנפרד שיברך את בניו כי אין ברכה מתבקשת כי אם ממי שבידו ורשותו לברך שהוא היחיד המיוחד ית' והמבקש מזולתו אין לו אלוה ועל זה נאמר אותי עזבו מקור מים חיים לחצוב להם בארות בארות נשברים אשר לא יכלו המים: That is: That which establishes (and confirms) that this angel was not one of the (*Intelligentiis*) *abstractis* (that is, of those angels who were created without bodies) is the statement of that same person (namely Jacob), (in which he declares:) May he bless the boys; and far be it from our holy father, upon whom be peace, that he should have asked of an *Intelligentia abstracta*, that is, an angel created without a body, that he should bless his sons; for a blessing is sought from none other than the one in whose power and authority it lies to bless, who is the one blessed God; and whoever seeks a blessing from anyone else has no God, and of such a person it is said (Jer 2:13): Me, the living fountain, they have forsaken, and they hew out for themselves cisterns here and there that are broken and hold no water. Since, therefore, no one but God can bless, why should Jacob have sought a blessing from a created angel?

Second, it is proven from this that this angel was God, because Jacob said in Gen 32:30: "And Jacob called the name of the place Peniel, for I have seen God face to face, and yet my life has been preserved." For it was commonly held among the Jews in ancient times that a man who sees the Lord God must die, as is clearly seen in Deut 5:24-25, Judg 13:22, and Isa 6:5; and Jacob rejoiced here that he had seen God and yet had been kept alive. But if he had believed that it had been a created angel, he would have had no cause to say such a thing.

Third, it is established from Gen 35:9-11, where the words read as follows: "And God appeared to Jacob again, after he had come from Mesopotamia, and blessed him, and said to him: Your name is Jacob, but you shall no longer be called Jacob; rather, Israel shall be your name. And so he called him Israel. And God said to him: I am God Almighty." From this it is evident that the man or angel who had wrestled with Jacob, and had blessed him, and had said to him in Gen 32:28, "You shall no longer be called Jacob, but Israel, for you have striven with God and with men," appeared to him again here, blessed him, and said to him that he should no longer be called Jacob but Israel; and also declared therewith that he was God Almighty.

Fourth, it is confirmed by the fact that it is written in Hos 12:4 that Jacob wrestled with the angel and overcame him, and also that he met him at Bethel. But the one whom he met at Bethel says, in Gen 28:13, "I am the LORD, the God of Abraham your father," etc. And in Gen 35:7, 15, he is called God, who revealed Himself to Jacob at Bethel and spoke with him. So also in the Chaldean translation of the fourth and fifth verses of the aforementioned twelfth chapter of Hosea, the following is written concerning this angel: בביתאל אתגלי עלוהי ותמן ומלל עמנא נביא אמר להון הוא יי אלהי צבאות דאתגלי על אברהם יצחק ויעקב : that is, "At Bethel he appeared to him (to Jacob), and there he spoke with us. O you prophet! tell them: he is the LORD, the God of Zebaoth, who appeared to Abraham, Isaac, and Jacob." Finally, fifth, it is proven from the fact that the aforementioned angel was the *Malach haggoël*, that is, the angel of the Redeemer, which Rabbi David Kimchi himself acknowledges in his commentary on Hos 12:4, when he writes: אמרו רזל כי המלאך הזה הוא מיכאל ועליו אמר המלאך הגואל אותי מכל רעה : that is, "Our rabbis, of blessed memory, have said: this angel was Michael, and of him (namely Jacob) said (in Gen 48:16): 'The angel who has redeemed me from all evil.'" Likewise,

Abarbenel teaches in his commentary on the Five Books of Moses, fol. 183, col. 4, in the *Parascha Mischpatim*, on the words of Exod 23:20, "Behold, I send an angel before you," that by this angel Michael and the *Málach haggoël* are to be understood, where he says: המלאך הנזכר כאן הוא מיכאל השר הגדול והוא המלאך הגואל ששמו כשם רבו והנקרא מלאך פניו : that is, "The angel of whom mention is made here is the great prince Michael, the *Málach haggoël*, that is, the angel of the Redeemer, who bears his Lord's name and is called the angel of His countenance."

What the aforementioned *Málach haggoël* is not a created but an uncreated angel, and is God Himself, is taught by Rabbi Meïr ben Gábbai in his book *Avodáth hakkódesch*, in the 31st chapter of the third part, which is called *Chélek hattáchlith*, fol. 87, col. 4, in these words: מה שכתוב ויאמר אלי מלאך האלהים בחלום יעקב ואמר הנני זה מן הנפרדים אבל הוא המלאך הגואל אותי מכל רע ולזה אמר אנכי האל ביתאל ונקרא מלאך לפד שאבאר במה שיבא בסד : והוא הנאמר בו וירא מלאך יי אליו בלבת אש מתוך הסנה ולפי שהוא מלאך פניו ופני האדם עצמו פרגם בו ואתגלי מלאכא דיי שהו לאמרו וירא אלין יי דנאמר באברהם ויצחק ושוח לאמרו וירא אלהים אל יעקב וגו' והוא הנאמר בו ויסע מלאך האלהים מוכרח והוא מלאך הברית מוכרח : that is, what is written (Gen 31:11: "And the angel of God spoke to me in a dream, Jacob; and I answered, Here am I"): this one is not among those angels who were created without bodies, but he is that angel who rescued him from all evil; for this reason he (namely the angel, Gen 31:13) said: "I am the God of Bethel." He is called an angel, however, through a mystery which I will explain in what follows with the help of God. He is also the one of whom it is said (Exod 3:2): "And the angel of the Lord appeared to him in a fiery flame out of the bush." And since he is the angel of His (understand: God's) countenance, and the countenance (of a man) is the man himself, it (the Onkelos in his Chaldaic translation) rendered it thus: "And the angel of the Lord appeared," which is just the same as if it had been said, "And the Lord (or Jehova) appeared to him," which is said of Abraham and Isaac (Gen 18:1 and Gen 26:2, 24); and it is just the same as if it had been said: "And God appeared to Jacob," etc. This angel is also necessarily the one of whom it is said (Exod 14:19): "Then the angel of God arose." Thus he is also necessarily the angel of the covenant.

Furthermore, the aforementioned Rabbi Meir ben Gabbai writes in the said book *Avodath hakkodesch*, in the 34th chapter of the fourth part, fol. 136. col. 4., that this angel gave the Law from Mount Sinai, in these words: איפשר לומר עוד כי רבי יוחנן מודה שלא הגיעו הדברות לישראל על יד אמצעי כפשוטן של כתובים והמלאך שהזכיר אינו מן הנפרדים אבל הוא המלאך הגואל והוא שכתוב בו ויסע מלאך האלהים מלאך שהוא האלהים הוא המשמיע הדברות לישראל שנאמר וידבר אלהים : that is: One may also further say that Rabbi Jochanan concedes that the Ten Words (that is, commandments) did not come to the Israelites through an intermediary, according to the literal sense of the Scriptures; and the angel of whom he makes mention is not one of those angels who were created without bodies, but rather he is the *Malach haggoël*, that is, the Angel of the Redeemer; and he is the same one of whom it is said (Exod 14:19): "Then the Angel of God arose"; the angel who is God; and he is the very one who proclaimed the (ten) Words (that is, commandments) to the children of Israel, as it is said (Exod 20:1): "And God spoke." We see, therefore, from the cited words of Rabbi Meir ben Gabbai, that the Angel of the Redeemer is God Himself. Since now the angel who wrestled with Jacob was the Angel of the Redeemer, it follows irrefutably that he too is God. How then do the senseless Jews wish to make the devil Sammaël out of him? It is intended, however, God willing, that the divinity of this angel shall be treated by me at greater length in another book.

We must now also examine what prince the Jews, according to their teaching, are supposed to have, and it is to be noted that, although in the aforementioned book *Avodath hakkodesch*, in the 4th chapter of the first part, *fol.* 10. *col.* 3., the following is read: הנה ישראל אינם נמסרים לשום כח ולשום שר ואל כלל כי אם לי״י לבדו וכענין כי לי בני ישראל עבדים ות׳ כי חלק יי׳ עמו וגו׳ that is (Behold, the Israelites are not delivered over to any power, or any prince, or any god whatsoever, except to the Lord alone, according to the content of what is read in Lev 25:55: For the children of Israel are my servants, *etc.* (as also according to what stands in Deut 32:9:) For the Lord's portion is His people), they nevertheless teach that the angel Michael is their prince; for this reason it is written in the book *Schuäre ora*, *fol.* 60. *col.* 3. as follows: מיכאל הכהן הגדול שהוא נושא הדגל יתברך מסר אותו לישראל that is (The blessed Lord has given the high priest Michael, who bears the banner, to the Israelites as their prince), concerning which still more is to be found in the book *Zijóni*, *fol.* 31. *col.* 4. and *fol.* 53. *col.* 2. Likewise, *Rabbi Joseph ben David Jachjah* teaches in his commentary on the prophet Daniel, on the words of Dan 12:1, "At that time the great prince Michael, who stands for the children of your people, shall arise," the following: ח׳ אומות יש להם בשמים ע׳ שרים וכן לישראל יש שר אחד והוא מיכאל ואמנם יתחלף שר ישראל בהנהגתו עמו מהנהגת שאר השרים לאומותיהם כי שרי העמים הם אלהיהם ויפעלו בהם כאלוהות ולא ישגיחו מזולת שריהם ואמנם ישראל הם מושגחים מה׳ ואם מיכאל יפעל בם יהיה במצות קונו ולא יעשה קטנה או גדולה בלי רשות that is (The seventy peoples have seventy princes in heaven; likewise Israel also has one prince, namely Michael. There is, however, a difference between the prince of Israel and the governance of his people, and the other princes with respect to their peoples: for the princes of the peoples are their gods, and deal with them as gods; nor are they provided for by anyone other than their princes. The Israelites, however, are provided for by the Lord; and although Michael rules over them, this nonetheless occurs by command of his Creator, and he does nothing, whether small or great, without permission.)

Why he is called the Prince of Israel is taught in the aforementioned book *Avodath hakkodesch*, in the fourth chapter of the third part, which is called *Chelek hattachlith*, *fol.* 59. *col.* 2, as follows: לא נקרא כן כי אם על שהוא תובע צרכיהם ומדבר ומליץ טוב עליהם. אמרו בואלה שמות רכא פרק יח ורבינו הקדוש אומר זה מיכאל לעצמו שנא׳ ובעת ההיא יעמוד מיכאל השר הגדול העומד על בני עמך שהוא תובע צרכיהן של ישראל ומדבר אליהם שנ׳ ויען מלאך יי׳ ויאמר יי׳ צבאות עד מתי אתה לא תרחם את ירושלים that is (He is called by this name for no other reason than that he demands what they have need of, and speaks on their behalf, and is their advocate. In *Shemoth rabba* it is said in the 18th chapter: Our holy *Rabbi* says, this is *Michael* himself, as it is recorded in Dan 12:1: At that same time the great Prince *Michael*, who stands for your people, shall arise. And this name Prince is given to him because he demands the necessities of the Israelites and speaks on their behalf, as it is said in Zech 1:12: Then the Angel of the LORD answered and said, LORD *Zebaoth*, how long wilt Thou then not have mercy upon *Jerusalem*.)

Regarding the time at which he is supposed to have been made prince of the Israelites, the rabbis write about this in various ways. In the *Jalkút chádasch*, it is written at *fol.* 91, *col.* 4, *numero* 171, under the title *Jacob*, as follows: ויאבק איש עמו זה מיכאל באותה שעה בקשו כת של מיכאל לסכן את יעקב עד שנגלה עליהם הק״בה אמר לו הק״בה למיכאל כך עשית כהן שלי בעל מום אמר לו רבונו של עולם הרי אני כהן שלך אמר לו אתה למעלה והוא למטה מיד בקש מיכאל מן רפאל ואמר לו חברי עמוד עמי בצרה ורפא אותו מיד ירד וריפא אותו אמר לו הק״בה מיכאל למה עשית כן לבן בכורי אמר לו רבונו של עולם לכבודך עשיתי פד׳ כדי שלא יתירא מפני עשו בראותו שגבר על המלאך מכל שכן על עשו אמר לו מעכשיו תהא ממונה עליו ועל זרעו וכו׳ that is: "And a man wrestled with him" - this was *Michaël*. At that same hour, *Michaël*'s company (that is, the

angels who stand under him) sought to put *Jacob* in danger, until the Holy Blessed God appeared to them. Then God said to *Michaël*: you have thus made my priest (namely *Jacob*) defective (in that through the wrestling you injured his hip). To this he replied: O Lord of the World! behold, I am your priest. But God said in response: you are a priest up above (in Heaven), and he is one down here (on earth). Upon this, *Michaël* immediately entreated *Raphaël* and said to him: my companion, stand by me in this distress and heal him (namely *Jacob* in his hip); and he came down at once and healed him. Then the Holy Blessed God said to *Michaël*: why have you done this to my firstborn son (in that you injured him)? But he answered Him: O Lord of the World! I did it for your honor, so that he would not fear *Esau* when he sees that he has overpowered an angel, and would thereby think that he would all the more overcome *Esau*. Whereupon God said to him: from now on you shall be appointed over him and his seed, *&c.* According to this account, then, he is supposed to have become prince of Israel at the time when he wrestled with Jacob, as is also read in the small *Jalkut Rubeni*, *numero* 120, under the title *Malach*.

In the aforementioned *Jalkut chádasch fol.* 61. *col.* 4. *numero* 13, under the title *David*, mention is made of another time, and it is reported that he was appointed over the Jews only at the time when Solomon had built the Temple. The words read as follows: בשעתא דחטא דוד אף שחמל לו הקב"ה עם כל זה בשטר לא הניחוהו המלאכים ליכנס בשערי ירושלים של מעלה עד שבנה שלמה המקדש ואז מינה הקב"ה למיכאל וששים מלאכים עמו שיהיו אפוטרופוסין לישראל ואז הכניס מיכאל את דוד בשערי ירושלים ועשאו מרכבה עם אבות העולם והיינו אבן מאסו הבונים וגו' that is: When David had sinned, the angels, although God had forgiven him, would nonetheless not permit him to enter the gates of the upper Jerusalem until Solomon had built the Temple; and at that time God appointed Michael and sixty angels with him, that they should be the overseers of Israel. And at that same time Michael allowed David to enter through the gates of Jerusalem, and joined him to the fathers of the world, and this is what is said (Ps 118:22): The stone which the builders rejected has become the cornerstone.

In Rabbi Isaac Karo's commentary on the Five Books of Moses, which is called *Toledóth Jizchak*, there stands at fol. 70, col. 2, in the *Parascha Shemini*, yet another opinion, and there, concerning the words of Lev 9:4, היום ה' נראה אליכם *Hajóm Jehova nirah aleéchm*, that is, "Today the LORD has appeared to you," the following is written: נראה בזאת המלה יש אותיות אהרן ומלת אליכם יש בו אותיות מיכאל שרו של ישראל לומר שלכבוד אהרן נראת שכינה בגלוי להראות לכל שנתכפר עון העגל ורמז עוד שלכבודו הוקם על ישראל היום מיכאל לשר עליהם. In the word נראה *Niráh* are contained the letters (of the name) אהרן *Aharon*, and in the word אליכם *Alechém*, the letters (of the name) מיכאל *Michaël*, the Prince of Israel, signifying thereby that the Divine Majesty appeared publicly in honor of *Aharon*, in order to demonstrate to everyone that the sin which had been committed with the molten calf had been atoned for. It is further indicated by this that, in his honor, Michael was appointed on that same day as prince over Israel.

This is what the conceited Jews write and teach concerning their supposed prince Michael and the seventy princes of the seventy peoples. They must know, however, that on account of the sins they have committed they are a people cast off by God, and that they are no longer the Israelite people, and that the name Israel now belongs to the Christian Church and no longer to them; since all true Christians are spiritual Israelites, inasmuch as all believers are called children of Abraham, as can be seen in Rom 4:11-12 and 9:6-8. The Jews themselves must therefore confess that the name Israel

no longer belongs to them and has been given to the Gentiles, for in *Echa rabbathi* fol. 303, col. 1, concerning the words of Lam 2:3, "He has cut off in His fierce anger all the horn of Israel," the following is written: עשר קרנות הן קרנו של אברהם קרנו של יצחק קרנו של יעקב קרנו של יוסף קרנו של משה קרנה של תורה קרנה של כהונה קרנה של לויה קרנה של נבואה קרנו של בית המקדש קרנו של ישראל וי"א קרנו של משיח וכו' וכולן היו נתונים בראשן של ישראל וכיון שחטאו נטלו מהם והד' גרע כתר אף כל קרן ישראל נתנו לאומות העולם וכו' that is: There are ten horns: the horn of Abraham, the horn of Isaac, the horn of Jacob, the horn of Joseph, the horn of Moses, the horn of the Law, the horn of the Priesthood, the horn of the Levitical order, the horn of Prophecy, the horn of the Temple, the horn of Israel; some say also the horn of the Messiah, *etc.*, and all of these had been placed upon the head of the Israelites. But after they had sinned, these were taken from them, and this is what is written: "He has cut off all the horn of Israel in His fierce anger"; and they were given to the peoples of the world, *etc.* This is also found in the Midrash Tillim, fol. 33, col. 1, on Ps 75. Now if this is so, then they are no longer true Israelites; rather, the Gentiles have been received by God in their place, and consequently the aforementioned angel Michael can no longer be their prince. Therefore one must turn the matter around and say that the uncreated angel Michael, the eternal Son of God, whom the Jews reject, is the prince and ruler of the Christians; whereas the chief devil Sammael is the prince of the Jews. That the eternal Son of God is our prince and ruler is clear from the fact that He is the head of the Christian Church, as can be seen in Eph 1:22 and Col 1:18. He is also our advocate before His heavenly Father, as is read in 1 John 2:1, and our King, as is found in 1 Tim 6:15 and Col 1:13. That the chief devil Sammael is the ruler of the Jews, however, is as clear as sunlight from the fact that they do the works of the devil and blaspheme God the Father, Son, and Holy Spirit in the most terrible manner; and that they shamefully dishonor and despise the holy Evangelists and Apostles, the New Testament, the holy Sacraments, and all of Christendom, as has been demonstrated at length up to this point, all of which proceeds from the impulse and instigation of Satan. And just as Sammael is called a serpent, as has been demonstrated in the preceding section, so too are the Jews called a brood of vipers in Matt 3:7 and 12:34, and serpents and a brood of vipers in Matt 23:33 Christ the Lord also said to them in John 8:44, when they sought to kill Him: "You are of your father the devil, and the desires of your father you want to do; he was a murderer from the beginning." Such murderous and bloodthirsty dispositions the Jews still possess to this day, as will be shown below in the fourteenth chapter of the second part, and they wait daily with eager longing for their supposed Messiah to come, so that they may then murder all Christians in the most wretched and cruel manner.

Chapter XIX.

In this chapter, Sammaël is described as the Angel of Death, and it is shown therewith what the foolish Jews teach concerning the dead.

Since in the preceding Chapter XVIII it was mentioned that Sammaël is also called מלך המות *Malach hammaveth* (or *hammoves*, that is, the Angel of Death), I must also give the gracious reader instruction as to what the foolish rabbis teach concerning him with regard to this name. It is then to be known that there are said to be two Angels of Death, of whom one is a holy angel and the other a wicked angel; concerning which it is written in the little book *Tuf haarez fol. 16. col. 3.* as follows: אין המת בארץ ישראל מת על ידי מלאך המות אלא על ידי מלאך קדוש That is: he who dies in the land

of Israel dies not through the Angel of Death, but through a holy angel. And at *fol. 31. col. 4.* it is taught therein: יש שני מלאכים ממונים על המותה אחד ממונה על מתי חוצה לארץ ושמו סמאל ואחד על מתי ארץ ישראל ושמו גבריאל וכל אחד ואחד יש לו חיילות רבות וכל חיילותיו נקראים מלאכי מות ושני ממונים אלו הם עבדים למטטרון והק"בה מודיע למטטרון בכל יום ויום מי הם הנגזרים למיתה באותו יום ומטטרון מצווה לסמאל עבדו ליטול הנפשות הנגזרות למיתה באותו יום בחוצה לארץ ומצוה לגבריאל ליטול הנפשות הנגזרות למיתה בארץ ישראל באותו יום ואלו שני הממונים מעולם לא נטלו נשמה אלא שולח כל אחד ואחד מחיילותיו כי יש מלאך אחד לכל נפש ונפש ומדרוגת כל מלאך ומלאך כפי הראוי למדריגת מעלת הנפש שהולך ליטול ואחר שנטל אותו המלאך את הנפש ומוסר ביד הממונה that is: There are two angels who are appointed over death; one is appointed over those dead who are outside the (promised) land, and he is called Sammaël; the other is appointed over the dead of the land of Israel, and he is called Gabriel; and each of these two has many hosts (standing under him), and all the host-angels of each are called Angels of Death. These two overseers, however, are servants of (the angel) *Metatron*; and the Holy and Blessed God makes known to *Metatron* every day which souls are appointed to death on that day, and how many there are; whereupon *Metatron* commands his servant *Sammaël* to fetch (or take away) the souls appointed to death on that day outside the (promised) land, and likewise gives *Gabriel* the command to fetch the souls appointed to die on that day in the land of Israel. These two overseers, however, have never themselves taken a soul from the world, but each sends out one from his hosts (to perform this task); for there is one (particular) angel appointed for every single soul, and there are certain ranks (and distinctions) among the angels, according to the rank of the worthiness of the soul which each angel fetches. And when that angel has taken the soul and delivered it into the hand of his overseer who sent him out, that angel then passes away from the world, since he was created only to fetch a single soul. This may also be read in the small *Jalkut Rubeni*, *numero* 13, under the *title Metatron*.

In the *Jalkut Chadash* it stands at *fol.* 31, *col.* 3. 4, *numero* 44, from the *Zohar*, also as follows: כל המתים בחוצה לארץ מתים על ידי מלאך המות לכך נקראו נבלה אבל המתים בארץ ישראל לא מתים על ידי מלאך המות אלא על ידי מלאך של רחמים השולט בארץ ישראל ונקראו מתים וזהו יחיו מתיך אלו המתים בארץ ישראל נבלתי יקומון אלו מתי חוצה לארץ וכי תימא אם כן מאי רבותייהו דמשה אהרן ומרים יש לומר דאף דמיתו בחוצה לארץ לא מיתו על ידי מלאך המות כי אם על ידי מלאך של רחמים דכתיב על פי יי׳ That is: All the dead outside the (promised) land die through the Angel of Death (namely *Sammaël*, who is properly called the Angel of Death); therefore they are called *Nefela*, that is, a dead body or carrion; but those who die in the land of *Israel* do not die through the Angel of Death, but rather through an Angel of Mercy (understand: *Gabriel*) who rules in the land of *Israel*, and these are called *Methim* or *Metim*, that is, the dead; and this is (the meaning of the words of Isa 26:19) "Your dead shall live"; these are the dead in the land of *Israel*: "my dead body shall rise again," these are the dead outside the (promised) land. But if you say, if that is so, what advantage then did *Moses*, *Aaron*, and *Miriam* have (over others): one must say that, although they died outside the (promised) land, they nevertheless did not die through the Angel of Death, but through the Angel of Mercy, as it is written (Deut 34:5 and Num 33:38): "According to the mouth (or command) of the LORD." Something on this matter may also be read in the book *Shalshelet ha-Kabbalah*, Amsterdam edition, *fol.* 68, *col.* 2.

Since the death of Moses is mentioned here, I must take this occasion to present what is written about it in *Devarim rabba fol.* 246, *col.* 2, 3, 4, in the Parashah *Vezóth habberachá*, where one reads that Samael had greatly rejoiced over this, because God had told Moses that he would not cross the Jordan into the Promised Land. And it continues thereafter: באותה שעה אמר משה לפני הק"בה רבש"ע אם

אין אתה מכניס אותי לא״י הניח אותי כחיה ואחיה ולא אמות אמר לו הקב״ה למשה אם לא תמות בעוה״ז היאך אחייך לעה״ב ולא עוד אלא שאתה עושה תורתי פלסתר שכתוב בתורתי על ידיך ואין מידי מציל אמר משה לפני הקב״ה רבש״ע אם אין אתה מכניס אותי לא״י הניח אותי כחית השדה שהן אוכלין עשבים ושותים מים וחיים ורואין את העולם כך תהא נפשי כאחת מהן אמר לו רב לך. אמר לפניו רבונו של עולם אם לא תניח אותי בעה״ז הניח אותי כד׳ חיות העולם ומהקטן מזונו מלקט בכל יום ולעת הערב חוזר לקינו כך תהא נפשי כאחד מהן אמר לו רב לך רב לך אל תוסף דבר וכו׳. כיון שראה משה שאין בריה יכולה להצילו מדרך המות באותה שעה אמר הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק וישר הוא. מה עשה משה נטל את המגלה וכתב עליה שם המפורש וספר השיר עדיין לא מלא לכתוב עד שהגיע הרגע שבו ימות משה. באותה שעה אמר הקב״ה לגבריאל גבריאל צא והבא נשמתו של משה אמר לפניו רבש״ע מי שהוא שקול כנגד ששים רבוא איך אני יכול לראות במותו. ומי שיש בו דברים אלו איך אני יכול לעשות לו רע. ואחר כך אמר לו למיכאל צא והבא נשמתו של משה אמר לפניו רבש״ע אני הייתי לו רב והוא היה לי לתלמיד ולא יכול אני לראות במותו. ואחר כך אמר לסמאל הרשע צא והבא נשמה של משה מיד לבש כעס וחגר חרבו ונתעטף אכזריות והלך לקראת של משה כיון שראה אותו שהוא יושב וכותב שם המפורש וזיו מראהו דומה לשמש והוא דומה למלאך ה׳ צבאות היה מזדעזע סמאל מן משה אמר ודאי שאין המלאכים יכולין ליטול נשמתו של משה וטרם שהראה סמאיל את עצמו למשה היה משה יודע שבא סמאל. וכיון שראה סמאל צרת משה אחזתו רעדה וחיל כיולדה ולא מצא פתחון פה לדבר עם משה עד שאמר משה לסמאל אין שלום אמר ה׳ לרשעים. מה תעשה בכאן אמר לו ליטול נשמתך באתי אמר לו מי שיגרך אמר לו מי שברא את כל הבריות. אמר לו אין אתה נוטל נשמתי אמר לו כל באי העולם נשמתן מסורין לידי אמר לו יש בי כח מכל באי העולם. אמר לו מה כחך. אמר לו אני בן עמרם שיצאתי ממעי אמי מהול ולא נצרכתי למהלני ובו ביום שנולדתי מצאתי פתחון פה והלכתי ברגלי. ודברתי עם אבי ואמי ואפילו חלב לא ינקתי. וכשהייתי בן ג׳ חדשים התנבאתי ואמרתי שעתיד אני לקבל תורה מתוך להבי אש. וכשהייתי מהלך בחוץ נכנסתי לפלטרין של מלך ונטלתי כתר מעל ראשו. וכשהייתי בן שמונים שנה עשיתי אותות ומופתים במצרים. והוצאתי ס׳ רבוא לעיני כל מצרים וקרעתי את הים לי״ב קרעים. והפכתי מי מרה למתוק. ועליתי ודרכתי דרך בשמים והייתי תופס במלחמתן של מלאכים וקבלתי תורה של אש והייתי תחת כסא אש ושכנתי תחת עמוד אש ודברתי עמו פנים בפנים ונצחתי בפמליא של מעלה וגליתי רזיהם לבני אדם. וקבלתי תורה מימינו של הקב״ה ולמדתי אותה לישראל ועשיתי מלחמה עם סיחון ועוג שני גבורי אומות העולם שמשעת המבול לא הגיעו מים לקרסוליהן מפני גובהן והעמדתי חמה ולבנה ברום עולם והכיתים במטה שבידי והרגתים וכי יש בבאי עולם מי שיכול לעשות כן. לך רשע מכאן אין לך לומר כן. לך ברח מלפני איני נותן נשמתי.

That is to say, in that hour Moses spoke before the Holy One, blessed be He: “Master of the Universe, if You will not bring me into the Land of Israel, let me remain as a living creature, that I may live and not die.” The Holy One, blessed be He, said to Moses: “If you do not die in this world, how shall I revive you in the world to come? And furthermore, you would make My Torah a falsehood, for it is written in My Torah through your hand: ‘and none can deliver out of My hand.’” Moses spoke again before the Holy One, blessed be He: “Master of the Universe, if You will not bring me into the Land of Israel, let me remain as a beast of the field, which eats grass and drinks water and lives and sees the world; let my soul be as one of them.” He said to him: “Enough for you.” He spoke before Him: “Master of the Universe, if You will not let me remain in this world, let me remain as one of the four living creatures of the world, the least of which gathers its food each day and at evening returns to its nest; let my soul be as one of them.” He said to him: “Enough for you, enough for you; speak no more of this matter,” etc. When Moses saw that no creature could save him from the way of death, he said in that hour: “The Rock, His work is perfect, for all His ways are justice; a God of faithfulness and without iniquity, righteous and upright is He.” What did Moses do? He took the scroll and wrote upon it the Explicit Name and the Book of the Song, but had not yet finished writing when the moment arrived in which Moses was to die. In that hour the Holy One, blessed be He, said to Gabriel: “Gabriel, go forth and bring the soul of Moses.” He

said before Him: “Master of the Universe, he who is equal in worth to six hundred thousand, how can I witness his death? And one in whom such things reside, how can I do him harm?” Afterward He said to Michael: “Go forth and bring the soul of Moses.” He said before Him: “Master of the Universe, I was his teacher and he was my disciple; I cannot witness his death.” Afterward He said to Samael the Wicked: “Go forth and bring the soul of Moses.” Immediately he clothed himself in wrath, girded his sword, wrapped himself in cruelty, and went to meet Moses. When he saw him sitting and writing the Explicit Name, and the radiance of his countenance was like the sun, and he himself was like an angel of the Lord of Hosts, Samael trembled before Moses. He said: “Surely the angels cannot take the soul of Moses.” And before Samael showed himself to Moses, Moses already knew that Samael was coming. And when Samael saw the distress of Moses, trembling and anguish seized him like a woman in labor, and he found no opening of the mouth to speak with Moses, until Moses said to Samael: “‘There is no peace,’ says the Lord, ‘for the wicked.’ What are you doing here?” He said to him: “I have come to take your soul.” He said to him: “Who sent you?” He said to him: “He who created all creatures.” He said to him: “You shall not take my soul.” He said to him: “The souls of all who come into the world are delivered into my hand.” He said to him: “I have more power than all who come into the world.” He said to him: “What is your power?” He said to him: “I am the son of Amram, who came forth from my mother’s womb already circumcised and had no need of circumcision, and on the very day I was born I found the power of speech and walked on my feet, and I spoke with my father and my mother, and I did not even suckle milk. And when I was three months old I prophesied and said that I was destined to receive the Torah from amid flames of fire. And when I walked outside I entered the palace of the king and took the crown from upon his head. And when I was eighty years old I performed signs and wonders in Egypt, and I brought out six hundred thousand in the sight of all Egypt, and I split the sea into twelve parts, and I turned the bitter waters sweet. And I ascended and trod a path through the heavens, and I took hold in the battle of the angels, and I received the Torah of fire, and I stood beneath a throne of fire, and I dwelt beneath a pillar of fire, and I spoke with Him face to face, and I prevailed over the heavenly retinue, and I revealed their secrets to human beings. And I received the Torah from the right hand of the Holy One, blessed be He, and I taught it to Israel, and I waged war against Sihon and Og, the two mighty warriors of the nations of the world, upon whom, since the time of the Flood, the waters had not reached their ankles on account of their height, and I made the sun and moon stand still at the height of the world, and I struck them with the staff in my hand and slew them. Is there anyone among all who come into the world who could do such things? Go, wicked one, away from here; you have no right to say such a thing. Go, flee from before me; I will not give up my soul.”

Since it has also been mentioned that Moses spoke immediately after he was born and prophesied when he was three months old, I must, on account of this, also point out that in the little book *Ben Sira fol.* 2. *col.* 2. and *fol.* 3. *col.* 3. of the Amsterdam printing, it is read of Ben Sira that he likewise spoke immediately after he was brought into the world; and when his mother had marveled at such speech and knowledge, he let the following words be heard by her: אל תתמהי ממני שאין כל חדש תחת השמש והרי ירמיה אבי כך עשה בשעה שהיתה אמו כורעת לילד פתח פיו וקרא אבי ממעי אמו ואמר לא אצא עד שיאמרו לי שמי פתח פיו אביו ואמר צא ויקרא שמך אברהם אמר לא כן שמי אמר לו יקרא נקרא שמך יצחק יעקב ובן כל השבטים וכל אנשי הדור ההוא ואמר לא כן שמי עד שנזדמן שם אליהו ז”ל ואמר יקרא שמך ירמיהו שבימיך יקים הק”בה אויב שירים ידו על ירושלים. מה הוא יצא בדיבור אף אני יצאתי בדיבור. מה הוא יצא בנבואה ממעי אמו שנאמר

בטרם אצרך בבטן דעתיך וכו׳ אף אני יצאתי בנבואה מה הוא יצא בשמו ממעי אמו אף אני יצאתי בשמי משמי אמי וגו׳ that is: Do not marvel at me, for there is nothing new under the sun; behold, my father Jeremiah did the same. When his mother stooped down to give birth to him, he opened his mouth and called out from his mother's womb, "My father," and said, "I will not come out until my name is told to me." Then his father opened his mouth and said, "Come out; you shall be called Abraham." But he answered him, "That is not my name." Thereupon his father said to him, "You shall be called Isaac or Jacob," and named besides these all the names of the twelve tribes, as well as all the names of the people of that generation (or those who lived at that time), but he said, "That is not my name either," (and this continued) until Elijah, of blessed memory, came to him and said to him, "You shall be called Jeremiah" (from ירים, *Jarim*, that is, "he will lift up"), because the Holy and Blessed God will raise up in your days an enemy who will lift his hand against Jerusalem. Just as he came forth speaking from his mother's womb, so too did I come forth speaking. Just as he came forth prophesying from his mother's womb, so too did I come forth prophesying. Just as he came forth with his name from his mother's womb, so too did I come forth with my name from my mother's womb, *&c.* In what follows thereafter, it is further read that he refused to drink at his mother's breast, but instead demanded of her that she give him meat to eat and old wine to drink, which meat he was also well able to chew, since he is said to have brought his teeth with him into the world, as is to be found at *fol.* 2. *col.* 2. When he was one year old, his mother is said to have taken him, at his own request, to school, as may be seen at *fol.* 3. *col.* 2., where he engaged the rabbi in an extensive conversation. This matter has, however, already been treated above in Chapter 9, p. 488 and 489, where yet other examples of children who are said to have spoken in their mothers' wombs were also adduced. But let this suffice on the matter. We must return again to the description of the Angel of Death, namely of Sammaël.

Although it was mentioned in the preceding section that all those who die outside the Promised Land must forfeit their lives through *Sammaël*, it is nonetheless written in *Vajikra rabba fol.* 151. *col.* 1. in the 18th *Parascha* that he has no power over the Jews, where the words read as follows: א״ר יוחנן בשם ר׳ אלעזר בנו של ר׳ יוסי הגלילי בשעה שעמדו ישראל על הר סיני ואמרו כל אשר דבר ה׳ נעשה ונשמע באותה שעה קרא הק״בה למלאך המות ואמר לו אף על פי שעשיתי אותך קוסמוקרטור על הבריות אין לך עסק באומה זו למה שהן בני הדא הוא דכתיב בנים אתם לה׳ אלהיכם that is: Rabbi *Jochanan* said in the name of *Rabbi Elieser*, the son of *Rabbi Jose* the Galilean: at the time when the Israelites stood at Mount Sinai and said (Exod 24:7), "All that the LORD has spoken we will do and obey," the Holy Blessed God called the Angel of Death and said to him: although I have made you ruler over the creatures, you shall have nothing to do with this people. Why? Because they are my children; and this is what is written (Deut 14:1): "You are children of the LORD your God." The like is also to be found in the commentary of *Rabbi Menachem of Rekanat* on the Five Books of Moses, fol. 120. col. 3. in the *Parascha Ki tissa*, and in the great *Jalkut Rubeni* fol. 189. col. 2. in the *Parascha Haasinu*. And in *Bammidhbar rabba* one reads at fol. 219. col. 1. in the 16th *Parascha*: מה עשה הק״בה כמתן תורה הביא למלאך המות אמר לו העולם כולו ברשותך חוץ מאומה זו שבחרתי לי אמר רבי אלעזר בנו של רבי יוסי הגלילי אמר מלאך המות לפני הק״בה על חנם נבראתי בעולם אמר לו הק״בה בראתי אותך שתהא מושל בעכ״ום חוץ מאומה זו שאין לך רשות עליהם that is: What did the Holy Blessed God do when He had given the Law? He summoned the Angel of Death and said to him: the entire world is in your power, excepting this people, which I have chosen for myself. *Rabbi Elieser*, the son of *Rabbi Jose* the Galilean, said: the Angel of Death

spoke before the Holy and Blessed God, “I have been created in the world in vain”; but God said to him, “I have created you so that you should rule over the idolatrous peoples, excepting this people, over whom you have no power.” As for how these two contradictory statements can be reconciled with one another, I shall leave that to the over-clever rabbis to worry about.

The angel of death is also said to have no power over anyone as long as one is studying the Law, as is taught in the Talmudic tractate *Maccoth* (or *Maccot*) fol. 10. col. 1., where it is written as follows: רב חסדא הוה יתיב וגריס בבי רב ולא הוה קא יכול שליחא למקרב לגביה דלא הוה שתיק פומיה מגירסא סליק יתיב אארזא דבי רב פקע ארזא ושתיק ונח נפשיה that is: *Raf Chasda* sat and read in the school of the *Raf*, and the one who had been sent (to take his life) could not come near him, because his mouth did not cease from reading (in the Law). Then he (namely the messenger and angel of death) climbed up and seated himself upon a cedar tree (that is, a cedar beam) of the school of the Raf; and when the beam broke and he (namely Raf Chasda) fell silent (and ceased reading), the former gained mastery over him. The following is also read concerning King David in the Talmudic tractate *Schabbath, fol. 30. col. 2.*: כל יומא דשבתא הוה יתיב וגריס כולי יומא ההוא יומא דבעי למינח נפשיה קם מלאך המות קמיה ולא יכיל ליה דלא הוה פסק פומיה מגירסא אמר מאי אעביד ליה הוה ליה בוסתנא אחור ביתיה אתא מלאך המות סליק ובחיש באילני נפק למחזי הוה סליק בדרגא איפחת דרגא מתותיה אישתיק ונח נפשיה that is: He sat every Sabbath day and read (or studied) the entire day (in the Law). On that very day on which he was to die, the angel of death placed himself before him; but he could not approach him, because his mouth did not cease from reading (or studying). Then he (namely the angel of death) thought: what shall I do with him? Now that man (namely King David) had a garden behind his house, and when the angel of death climbed up into the trees and shook them, David went outside to see (who was doing this), and climbed up a ladder, and the ladder broke beneath him, and he fell silent, and died. Rabbi Solomon Jarchi writes in his commentary on this passage as follows: הוה יתיב וגרס that is, he sat and studied, so that יקרב מלאך המות אליו שהתורה מגנת ממות the angel of death should not draw near to him, for the Law protects against death. On this subject one may also consult the book *Menorath* (or *Menoras*) fol. 63. col. 4. and fol. 64. col. 1., in the first chapter under the title *Keläl scheni nevii chélek rischon*, as well as Rabbi *Menasse ben Israel*’s book *Nischmath chájim* fol. 77. col. 1., in the 20th chapter of the second part.

There were also said to be some over whom the Angel of Death had no power, concerning which the following is written in the Talmudic tractate *Báva bathrá fol. 17. col. 1.*: תנו רבנן ששה לא שלט בהן מלאך המות ואלו הן אברהם יצחק ויעקב משה אהרן ומרים אברהם יצחק ויעקב דכתיב בהו בכל מכל כל משה אהרן ומרים דכתיב בהם על פי ה׳ ולא מתים לא כתיב בה על פי ה׳ אמר רבי אלעזר מרים נמי בנשיקה מתה דאתיא שם שם ממשה ומפני מה לא נאמר בה על פי ה׳ שגנאי הדבר לומר: that is, our Rabbis teach that there were six over whom the Angel of Death had no power, namely Abraham, Isaac, and Jacob, Moses, Aaron, and Miriam. Abraham, Isaac, and Jacob, of whom it is written: בכל *beçól*, in all things; מכל *miccól*, from all things; כל *col*, all (for of Abraham it is read in Gen 24:1: And the Lord had blessed him in all things; and of Isaac it is written in Gen 27:33: And I have eaten of all things. Of Jacob, however, it is reported in Gen 33:11: And I have enough of all things; and by this, according to the interpretation of Rabbi Solomon Jarchi, it is signified that they lacked nothing of any good thing). Moses, Aaron, and Miriam, of whom it is written (Deut 34:5 and Num 33:38): By the mouth of the LORD. Rabbi Eliezer said that Miriam also died by a kiss, which is proven from the fact that the little word שם *Scham*, that is, “there,” is found in connection with both Miriam and Moses (for of Moses it is said

in Deut 34:5: So Moses the servant of the LORD died there; and of Miriam it is reported in Num 20:1: And Miriam died there). But why is it not said of her: By the mouth of the LORD? Because the matter is shameful to say (namely, that God should have kissed her, just as He caused Moses and Aaron to die by a kiss). Are these not, however, senseless proofs, by which Holy Scripture is maliciously twisted into a perverse meaning?

Of some it is also read that they did not die at all, but came alive into Paradise, concerning which it is written in the book *Avodáth hakkódesch fol.* 37. *col.* 4. in the 19th chapter of the second part, which is called *Chélek havóda*, as follows: תשעה נכנסו בחייהם לגן עדן ולא טעמו טעם מיתה: חנוך ואליהו ומשיח. ואליעזר עבד אברהם. עבד מלך כושי. וחירם מלך צור. ויעבץ בן יעקב. וסרח בת אשר. ובתיה בת פרעה. ויש אומרים אף רבי יהושע בן לוי. that is: Nine entered Paradise during their lifetime and did not taste the taste of death. Benjamin the son of Jacob, Kesab the son of David, Serach the daughter of Asher, Bitja the daughter of Pharaoh, Elieser the servant of Abraham, Ebedmelech the Moor, and the Messiah, and Elias, as well as Jabetz the son of Rabbi Jehuda the Prince. Some also say Rabbi Jehoscha ben Levi. In the *Jalkut chádasch* this appears at *fol.* 57. *col.* 2. *numero* 48. under the title *Gan Eden*, somewhat altered, in the following manner: תשעה נכנסו חיים לגן עדן חנוך אליהו משיח אליעזר עבד אברהם עבד מלך כושי חירם מלך צור יעבץ בן בנו של רבי יהודה הנשיא סרח בת אשר בתיה בת פרעה ויש אומרים הוצא חירם מלך צור והכנס תחתיו רבי יהושע בן לוי; that is: Nine entered Paradise alive: Enoch, Elias, the Messiah, Elieser the servant of Abraham, Ebedmelech the Moor, Hiram the king of Tyre, Jabetz the grandson of Rabbi Jehuda the Prince, Serach the daughter of Asher, Bitja the daughter of Pharaoh. There are some, however, who say: remove Hiram the king of Tyre and put Rabbi Jehoscha ben Levi in his place. On this matter one may also consult the Talmud in *Massécheth dérech érez fóta fol.* 20. *col.* 3.

It is reported, however, at *fol.* 69, *col.* 2, *numero* 194 of the aforementioned *Jalkut chadasch*, under the title *David*, that there were thirteen of them, and the words read as follows: במדרש אחר איתא שחירם לא טעם מיתה וי"ג היו שלא טעמו טעם מיתה: חנוך אליעזר עבד אברהם מתושלח חירם מלך צור עבד מלך הכושי שהציל את ירמיה הנביא מן הבור בתיה בת פרעה סרח בת אשר ג' בני קרח ואלהן ז"ל ומשיח ורבי יהושע בן לוי: That is: In another *Midrash* it is written that *Hiram* did not taste the taste of death, and that there were thirteen who did not taste the taste of death, namely: *Enoch*, *Eliezer* the servant of *Abraham*, *Methuselah*, *Hiram* the king of *Tyre*, *Ebed-melech* the Moor, who rescued the prophet *Jeremiah* from the dungeon; *Bithiah* the daughter of *Pharaoh*, *Serah* the daughter of *Asher*, the three sons of *Korah* (of whom mention is made in Exod 6:24), and *Elijah* of blessed memory, and the *Messiah*, as well as *Rabbi Jehoshua ben Levi*.

In the booklet *Ben Sira*, this appears at *fol.* 15, *col.* 2 and *fol.* 16, *col.* 1, in a somewhat altered form, and the reasons are given there why they did not die. It is read there that King *Nebuchadnezzar* asked *Ben Sira* why the Angel of Death has power over all creatures, except over the race of the bird *Mileham*, that is, the Phoenix (concerning which something was also indicated in the preceding Chapter 18, p. 829). Thereupon it follows that *Ben Sira* answered him thus: לא דורו של מילחם העוף בלבד אין מלאך המות שולט בם אף דורו של יונדב ויש אומרים אנשים מבני אדם נכנסו בחיים בגן עדן. אמר לו מי הם. אמר לו חנוך וסרח בת אשר. ובתיה בת פרעה. וחירם מלך צור. ואליעזר עבד אברהם. ועבד מלך הכושי. ועבדו של רבי יהודה. ויעבץ. ורבי יהושע בן לוי. וכל זרע יונדב. וזרע מלחם העוף. אמר לו ספר לי למה נמלטו אלה ממלאך המות. אמר לו אני אספר לך. חנוך לפי שהיה צדיק בדורו שלא היה כמהו והוא חי בגן עדן. אליעזר עבד אברהם הוא בנו של חם בן נח וכששמע קללת אביו פטר עצמו לאברהם והיה צדיק והוא בגן עדן. סרח בת אשר בעבור שאמרה ליעקב יוסף חי. אמר לה

יעקב זה הפה שבשרני על יוסף שהוא חי לא יטעום טעם מות. בתיה בת פרעה לפי שגדלה משה רבינו מקטנותו שלא יאמרו ומה היתה שכרה לכך. ועבד מלך הכושי שהציל את ירמיהו מכור הטיט. ועבדו של רבי יהודה הנשיא על שהיה צדיק עני ושפל רוח. ויעבץ גם הוא מן עץ לפי שהיה צדיק מכל דורו. ורבי יהושע בן לוי שהיה גם הוא צדיק גמור ואהוב למלאך המות. פעם אחת אמר למלאך המות הראני גן עדן. אמר לו בשמחה לך עמי. בדרך אמר לו מפחד אני ממך שמא תהרגני בחרבך שלא ברצונך. אם תאהבני ותרצה שאלך עמך תן לי חרבך בידי עד שאלך עמך ותראני גן עדן כטוב עד שאסתכל בחדריו מן השער. אמר לו בטוב. מיד הוליך אותו. מה עשה רבי יהושע עמד בפתח גן עדן עד שהתחיל לראות וקפץ פתאום ונכנס לגן עדן. גם היה סכינו של מלאך המות בידו והיה בידו שבע שנים עד שאמר לו הקב"ה יהושע בן לוי מסור הסכין השב למלאך המות סכינו וכשקפץ מלפני מלאך המות ונכנס לגן עדן צעק מלאך המות צעקה גדולה ורצה להחריב העולם ושתקו אל ולאחר שבע שנים והחזירו לו, חירם מלך צור והכניסו הקב"ה לגן עדן כפי שבנה בית המקדש חיים מעולם: מתחילה ירא אלקים נעשה חי בגן עדן אלף שנים ואחר כך נתגאה ואמר אל אני שנאמר בן אדם אמור וגו' לפיכך נטרד מגן עדן ונכנס בגהנם. הודו של יונדב בן רכב מפני שכתב כל הדברים שבספר ירמיהו והיה צדיק ומוכיח לישראל והוא חי בגן עדן. הודו של מלחם העוף כשאכלה חוה מעץ הדעת ונתנה גם לבעלה ואכל עמה קנאה בשאר הבריות והאכילה לכל וראתה למלחם העוף ואמרה לו אכול מזה ממה שאכלו חבירך אמר לה לא די לכם שחטאתם לשם יתברך וגרמתם לאחרים שימותו אלא באתם אלי שתשיאוני להפר צוואת הקב"ה ואוכל ואמות איני שומע לך ואז הוכחה לחוה ולכל הבריות. יצתה בת קול לאלתר ואמרה לחוה ולאדם אתם מצוותי לא שמרתם וחטאתם ובאתם למלחם העוף להחטיאו אותו ולא קבל ופחד ממני אף על פי שלא צוויתיו ושמר גזרתי לעולם לא יטעום טעם מות לא הוא ולא זרעו : that is: The Angel of Death holds sway not only over the race of the bird Phoenix, but there are also those of the race of *Jonadab*, and, according to some accounts, certain other human beings as well, who entered Paradise while still alive. He (namely *Nebuchadnezzar*) then said to him: who are they? He answered him: *Enoch*, and *Serah* the daughter of *Asher*, and *Bitya* the daughter of *Pharaoh*, and *Hiram* the king of *Tyre*, and *Eliezer* the servant of *Abraham*, and *Ebed-melech* the Moor, and the servant of *Rabbi Judah*, and *Jabez*, and *Rabbi Jehoshua ben Levi*, and the entire race of *Jonadab*, as well as the race of the bird Phoenix. Thereupon the king said to him: tell me the reason why these were delivered from the Angel of Death; and he gave him this answer: I will tell you. *Enoch* was delivered because he was righteous in his time, for there was none like him; therefore he lives in Paradise. *Eliezer*, the servant of *Abraham*, is the son of *Cham*, the son of *Noah*: when he heard his father's curse, he gave himself over to *Abraham* and was righteous; therefore he is in Paradise. *Serah* the daughter of *Asher* was delivered from him because she said to *Jacob*: *Joseph* is still alive; for this reason *Jacob* said: this mouth, which brought me the good tidings of *Joseph* that he still lives, shall not taste the taste of death. *Bitya* the daughter of *Pharaoh* was delivered from him because she raised our teacher *Moses* from his childhood, so that no one might say: what reward then did she receive for this? And *Ebed-melech* the Moor was free from him because he rescued *Jeremiah* from the pit of mire. And the servant of *Rabbi Judah* the Prince was delivered from him because he was righteous, humble, and of a lowly spirit. *Jabez* likewise is in Paradise, because he was more righteous than all the people who lived in his time. *Rabbi Jehoshua ben Levi* was delivered from him because he too was a perfect righteous man and was beloved by the Angel of Death. He said to the Angel of Death on one occasion: let me see Paradise. He answered him with joy: come with me. When they were on the way, *Rabbi Jehoshua* said to him: I am afraid of you; you might kill me with your sword against your will. If you love me and wish me to go with you, give me your sword into my hand before I go with you, and show me Paradise in good faith, until I shall have viewed its chambers from the gate. He answered him: very well, and led him there. What did *Rabbi Jehoshua* do? He stood at the gate of Paradise, and before he began to look upon it, he leaped suddenly and entered into

Paradise. He also had the knife of the Angel of Death in his hand, and kept it for seven years, until the Holy and Blessed God said to him: *Jehoshua ben Levi*, you have done a great thing; give the Angel of Death back his knife. But when he had leaped away from the Angel of Death and entered into Paradise, the Angel of Death cried out with a great cry and wished to destroy the world; God, however, caused him to be silent, and had it returned to him after seven years. *Hiram* the king of *Tyre* the Holy Blessed God allowed to enter Paradise because he had built the Temple, and had at first been God-fearing; and he lived a thousand years in Paradise. But after this he became proud and said: I am a God, for he said: Son of man, say, etc.; therefore he was cast out of Paradise and descended into Hell. The race of *Jonadab* the son of *Rechab* was delivered from him because it had written down all the things that are in the book of *Jeremiah*, and was righteous, and also rebuked the *Israelites*; therefore it lives in Paradise. And the race of the bird *Phoenix* was delivered from him because, when *Eve* had eaten of the Tree of Knowledge and had given some to her husband and he had eaten, she became envious of the remaining creatures and gave all of them to eat, and she saw the bird *Phoenix* and said to him: eat of this, of which your companions have also eaten. But he said to her: it is not enough for you that you have sinned against the Blessed God and have given others occasion to die; but you also come to me so that you (Eve) might deceive me (or lead me astray) into breaking the commandment of the Holy Blessed God, that I should eat and die; but I will not obey you. Thereupon he rebuked Eve and all the creatures; then a voice came swiftly from Heaven and said to Adam and Eve: you have not kept my commandment, but have sinned, and have come to the bird Phoenix to make him sin as well; but he did not accept it, and feared me, even though I had not commanded him, and he observed it; therefore I have decreed that neither he nor his seed shall ever taste the taste of death. These are the words from the booklet *Ben Sira*. And a report concerning the bird *Phoenix* has already been given above in the eighth chapter.

Regarding the absurd fable about Rabbi *Jehoscha ben Levi*, it is also found in that great book of lies, the *Talmud*, in the *Tractate Kethuvoth* (*or Kesuvos*) *fol.* 77. *col.* 2, in these words: כי הוה שכיב אמר ליה למלאך המות זיל עביד ליה רעותיה אזל איתחזי ליה אמר ליה אחוי לי דוכתאי אמר ליה לחיי. אמר ליה הב לי סכינך דלמא מבעתת לי באורחא יהביה ניהליה כי מטא להתם דליה קא מחוי ליה שוור נפל להההוא גיסא נקטיה בקרנא דגלימיה אמר ליה בשבועתא דלא אתינא אמר קודשא בריך הוא אי אישתיל אשבועתא ניהדר אי לא לא ניהדר. אמר ליה הב לי סכינאי לא הוה קא יהיב ליה. נפקא בת קול ואמרה ליה הב ניהליה דימתבעי לבריותא that is: When he (namely, Rabbi *Jehoscha ben Levi*) was about to die, He (namely, God the Lord) said to the Angel of Death: go to him and do his will (in whatever he shall request of you). When the Angel of Death had appeared before him, Rabbi *Jehoscha* said to him: show me my place (in Paradise); the Angel of Death, however, answered him: very well (come along). Then Rabbi *Jehoscha* said to him: give me your knife, for you might perhaps frighten me along the way; and he gave it to him. After he (namely, the Angel of Death together with him) had arrived there (that is, before Paradise), he lifted him up (onto the wall of Paradise) and showed him (his place); but he leaped (over the wall) and fell down on that same side; and the Angel of Death seized him by the hem of his coat (or cloak, and wanted him to come back out); whereupon Rabbi *Jehoscha* said to him: I swear that I will not go. Thereupon the holy and blessed God said: if he has ever sworn an oath and it has been required of him that he dissolve (and annul) it, then he shall go back (out of Paradise); but if not, then he shall not go back. Then the Angel of Death said to Rabbi *Jehoscha*: give me back my knife then; and when he would not give it to him, a voice came from Heaven and said to him: give it to him, for he has need of it for the

creatures (to kill them with it). Thereupon Elijah called out (in Paradise): make room for the son of Levi, make room for the son of Levi.

This fable is set out at somewhat greater length in the book *Col bo, fol. 136. col. 4. and fol. 137. col. 1. numero 102.* in these words: אמרו ז״ל שרבי יהושע בן לוי צדיק גמור היה וכשהגיע זמנו ליפטר מן העולם אמר הקב״ה למלאך המות עשה לו כל מה שיבקש ממך הלך אצלו ואמר לו הגיע זמנך ליפטר מן העולם אלא כל דבר שאתה מבקש ממני אעשה לך. כששמע רבי יהושע כך אמר לו מבקש אני ממך שתראני מקומי בגן עדן אמר לו לך עמי ואראהו לך. אמר לו רבי יהושע תן לי החרב שלך שלא תבהילני בו מיד נתן לו החרב והלכו שניהם עד שבאו אצל חומות גן עדן וכשבאו אצל חומות גן עדן חוץ לחומה לקח מלאך המות את רבי יהושע והגביהו והניחו על חומת גן עדן אמר לו ראה מקומך בגן עדן קפץ רבי יהושע בן לוי מן החומה ונפל בגן עדן ואחז מלאך המות בכנף מעילו אמר לו צא משם נשבע רבי יהושע בשם שאינו יוצא מכאן ולא היה רשות למלאך המות ליכנס שם. אמרו מלאכי השרת לפני הקב״ה רבונו של עולם ראה מה עשה בן לוי בזרוע נטל חלקו בגן עדן. אמר להם הקב״ה לכו ובדקו אם נשבע קודם לכן והיה מפר שבועתו אף הוא יפר. ויצאו ובדקו ואמרו מימיו לא עבר שבועתו אמר להם הקב״ה אם כן לא יצא משם. כיון שראה מלאך המות שלא יכול להוציאו אמר לו תן לי החרב ולא היה רוצה רבי יהושע ליתן לו עד שיצאה בת קול ואמרה לו תן לו הסכין שצריכה לבריות. אמר לו רבי יהושע תשבע לי שלא תראה אותה לבריות בשעה שאתה נוטל נשמתו של אדם שבתחלה בכל מקום שהיה מוצאו שוחטו בפני הכל ואפילו בחיק אמו ובאותה שעה נשבע לו ונתנה לו. והתחיל אליהו מכריז לפני רבי יהושע ואומר לצדיקים פנו מקום לבר לואי וגומר that is: Our rabbis, of blessed memory, say that Rabbi Joshua ben Levi was a perfectly righteous man. When the time came for him to depart from the world, the Holy One, blessed be He, said to the Angel of Death: do for him whatever he requests of you. So he went to him and said to him: your time has come to depart from this world, but I will do for you whatever you desire. When Rabbi Joshua heard this, he said to him: I desire of you that you show me my place in Paradise. He said to him: come with me and I will show it to you. Rabbi Joshua then said to him: give me your sword (or knife), so that you do not frighten me with it. He immediately gave him the sword, and the two of them went on together until they came to the walls of Paradise. When they had arrived at the walls of Paradise, outside the wall, the Angel of Death took Rabbi Joshua and lifted him up and set him upon the wall of Paradise, and said to him: see your place in Paradise! Then Rabbi Joshua ben Levi leaped from the wall and fell into Paradise; but the Angel of Death held him by the hem of his cloak and said to him: come out! Rabbi Joshua, however, swore by the name of God that he would not go out from there, and the Angel of Death had no power (or permission) to enter. Thereupon the ministering angels said before the Holy One, blessed be He: O Lord of the world, see what the son of Levi has done: he has taken his portion in Paradise by force. Then the Holy One, blessed be He, said to them: go and inquire whether he ever previously swore an oath and then annulled it (and released himself from it); if so, he shall likewise annul his present oath. And they went out and inquired, and said: he has not transgressed an oath all the days of his life. Then the Holy One, blessed be He, said to them: if that is so, he shall not go out again. When the Angel of Death saw that he could not bring him out, he said to him: give me my sword. But Rabbi Joshua would not give it to him until a voice went forth from heaven and said to him: give him the knife, for he has need of it for the creatures (to slay them with it). Then Rabbi Joshua said to him: swear to me then that you will not let the creatures (or people) see it when you take a person's soul; for he (namely the Angel of Death) had previously slain a person wherever he found him, before the eyes of everyone, even in the lap of his mother. Then the Angel of Death swore to him at that very hour, and he gave him back his knife. And Elijah began to call out before Rabbi Joshua and said to the righteous: make room for the son of Levi, etc.

This angel of death is said to walk about in the streets during times of famine and to cause harm to those who encounter him. Concerning this, the following is read in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 104, col. 2, in the Parashah *Mishpatim*: בזמן שהרעב בעיר לא יראה אדם עצמו ולא יתהלך יחיד מפני שמלאך המות נמצא שם ויש לו רשות לחבל ועל דא כתיב ויאמר יעקב לבניו למה תתראו. כיוצא בו בזמן שהדבר בעיר יסגור אדם עצמו ולא יתראה בשוק כדי שלא ינתן לו רשות That is: at the time when famine is in a city, a person should not let himself be seen, nor should he walk alone, because the angel of death is present there and has the power to harm (or to kill); and for this reason it is written (Gen 42:1): "And Jacob said to his sons, why do you look at one another?" Likewise, when plague is in a city, a person should shut himself in and not let himself be seen in the streets, so that power may not be granted to him. Whoever encounters him is harmed, and that person is guilty with respect to his own soul. The same is also found in the aforementioned Rabbi Menachem's book *Ta'ame Mitzvot*, fol. 24, col. 2, and fol. 25, col. 1.

When this Angel of Death enters a city, the dogs are said to howl. Therefore Rabbi *Bechai* writes in his commentary on the Five Books of Moses, fol. 74, col. 2, in the *Parascha Bo el Paróh*, as follows: אמרו חז"ל כלבים צועקים מלאך המות בא לעיר כלבים משחקים אליהו הנביא בא לעיר that is: Our Rabbis, of blessed memory, have said: when the dogs howl, the Angel of Death comes into the city; but when the dogs play, Elijah the Prophet comes into the city. So also in the commentary of the aforementioned Rabbi *Menachem* on the Five Books of Moses, fol. 84, col. 2, in the *Parascha Bó*, it is written on this matter as follows: ארז"ל מלאך המות בא לעיר כלבים צועקים וראיתי שכתב אחד מתלמידי רבי יהודה החסיד כי פעם אחת היה כלב צועק וזנבו מונחת בין ירכותיו היה מדלג לצדדין מאימת מלאך המות ובא אחד ודחף את הכלב למקום אשר היה בורח משם ומת הכלב לאחר that is: Our Rabbis, of blessed memory, have said: when the Angel of Death comes into a city, the dogs howl. I have also seen that one of the disciples of Rabbi *Jehuda* the Pious wrote that on one occasion a dog howled and laid its tail between its haunches, and out of fear of the Angel of Death moved to the side. But when someone came and pushed the dog into the very place from which it had fled, the dog died on the spot. More on this subject is also to be found in the *Sépher Chafidim*, fol. 79, col. 2, numero 1147.

How the Angel of Death presents himself when he takes a person's life is taught in the Talmudic tractate *Avóda fara*, fol. 20, col. 2, as follows: אמרו עליו על מלאך המות שכולו מלא עינים בשעת פטירתו של חולה עומד מעל מראשותיו וחרבו שלופה בידו וטיפה של מרה תלויה בו כיון שחולה רואה אותו מזדעזע ופותח פיו וזורקה לתוך פיו ממנה מת ממנה מסריח ממנה פניו מוריקות that is: It is said of the Angel of Death that he is full of eyes, and that at the time when the sick person dies, he stands at his head and holds his sword drawn in his hand, from which a drop of gall hangs. When the sick person sees him, he trembles and opens his mouth, whereupon the Angel of Death lets that same drop fall into his mouth, from which he dies, putrefies, and acquires a pallid countenance.

At the end of the little book printed in Prague, which is called *Iggéreth haviccúach* and was composed by Rabbi *Schem Tof*, an additional sheet is printed, in which the following is written in this manner: כשיגיע זמן פטירת אדם באין אליו ג' מלאכי השרת אחד מלאך המות ואחד סופר ואחד שממונה עמו אומר לו דע כי הגיע קצך. אמר להם עדיין לא הגיע קיצי מיד יושב הסופר ומחשב לו ימיו ושנותיו מיד האדם פותח את עיניו ורואה את מלאך המות ומזדעזע ונופל על פניו. וחכמים אומרים מלאך המות ארכו מסוף העולם ועד סופו מכף רגלו עד קדקודו כולו עינים ולבושו אש. סכין שלו טיפות יש בו מאחת מת ומאחת מסריח ומאחת פניו מוריקות ואינו מת עד שרואה הקב"ה שנ' כי לא יראני האדם וחי בחייהן אינן רואין אבל בשעת מיתתן רואין אותו that is: When a person is to die,

three ministering angels come to him; the first is the angel of death, the second is the scribe, and the third is appointed over that person (the dying one). This third one speaks to him: know that your end has drawn near. Then the person says to them: my end has not yet drawn near. Thereupon the scribe immediately sits down and reckons up his days and years for him; then the person opens his eyes and sees the angel of death, and trembles, and falls down upon his face. The sages say that the length of the angel of death extends from one end of the world to the other, and that from the soles of his feet to the crown of his head he is entirely covered with eyes, and that he wears a garment of fire; on his knife, however, there are drops, from one of which the person dies, from another he putrefies, and from the third his face turns pale. But he does not die until he sees the holy and blessed God, as it is said (Exod 33:20): for no person shall live who sees Me. During their lifetime people do not see Him, but at the time of their death they see Him.

And in the book *Schalschéleth hakkabbalá* (or *Schalschéles hakabbolo*), which was printed in Amsterdam, Rabbi *Gedálja* writes in fol. 68, col. 2, concerning the condition of the dying person in the following manner: כשמגיע זמן האדם להפטר מן העולם הזה עומד מלאך המות לרגליו וחרב חדה בידיו והאדם פוקח עיניו ורואה כתלי ביתו נשרפים באש ורואה המלאך מלא עינים ומלבושיו אש וגופו של אדם מתחלחל ורוחו משוטט בכל הגוף כאלו לוקח רשות מכל אבריו לצאת מאצלם והאיש רואה לשמור עצמו מהמלאך ולברוח מלפניו ואינו יכול ואז מסתכל בו ומיסר נפשו וגופו כדיו. ואז הרוח משוטט שנית בגוף וכל האברים מתנענעים ונתנים זעה. ורוח אדם הראשון הנפטרה שואלת אליו ואומרת אליו אוי אוי לי כי נעבדתי אני יצא מהעולמי והוא משיב אני חטאתי חטא אחד ועשיתי ואתה עברת חטאת הרבה that is: When the time comes for a person to take his leave of this world, the Angel of Death stands at his feet with a sharp sword in his hands; the person opens his eyes and sees the walls of his house as though they were burning; he also sees the angel full of eyes, and the angel's garments of fire, and the body of the person trembles with pain, while his spirit runs through the entire body as though it wished to take leave of all his limbs before departing from them. The person would also gladly protect himself from the angel and take flight from him, but he cannot; thereupon he looks upon him and surrenders his soul together with his body into the angel's hands. After this, the spirit runs through the body a second time, and all the limbs move and perspire; but the soul speaks to the spirit of the first man, saying: woe is me, for on your account I must depart from the world. To which the same replies: I committed only one sin and was punished for it, but you have committed many sins.

In the book *Nischmath Chajim*, it is also indicated at *fol. 77, col. 1, 2*, in the 20th chapter of the second part, how the Angel of Death examines a person, and what condition a person must be in if he is to die a gentle death; and it is written there as follows: בשעה שאדם נפטר מן העולם לא די שנבהל ממלאך המות שכלו מלא עינים וחרבו שלופה בידו אלא שואל לו כלום עסקת בתורה ובגמילות חסדים והמלכת לקונך והמלכת את חבירך בנחת רוח אם יש דברים הללו זורק אותה טיפה לתוך פיו ויוצאת נשמתו בלא צער כמשוך נימא מחלב. ואם אין בו דברים הללו יוצאת נשמתו מעמו כגרידת קוצים מן הצמר that is: In the hour when a person departs from this world, it is not enough that he is terrified by the Angel of Death, who is full of eyes and holds his drawn sword in his hand; rather, that same angel also asks him: have you studied the Law, and devoted yourself to beneficence (or the practice of mercy), and acknowledged your Creator as your King, and allowed your neighbor to be governed with gentleness? If these things are found in him, then he lets the drop (of gall, mentioned previously) fall into his mouth, and his soul departs without pain, as a thread is drawn from milk. But if such things are not found in him, then his soul goes out from his body as thorns are pulled from wool.

Regarding the conversation between the dying person and the first man Adam, and how the dying person sees God, it is written in *Bammidbar rabba*, fol. 224, col. 4, and fol. 225, col. 1, in the 19th *Parascha*, concerning the words of Prov 10:3, "The Lord does not let the soul of the righteous go hungry," as follows: זה אדם הראשון שכל הצדיקים שיצאו ממנו נגזרה עליהם מיתה ואינן נפטרין עד שחוזים פני שכינה ומוכיחין אדם הראשון ואומרים לו אתה גרמת לנו מיתה והוא משיבם אני בידי חטא אחד ואתם אין כל אחד מכם שאין בידו יותר מארבע עונות ומנין שחוזים פני שכינה ומוכיחם אדם הראשון שנ' אמרתי לא אראה יה יה בארץ החיים לא אביט אדם עוד עם יושבי חלד הצדיקים מענשים מיתה על עבירות קלות שלא יהא אדם הראשון נתפש על ידיהם שנאמר לא ירעיב ייי נפש צדיק, that is: This (righteous one) is the first man Adam, for death has been decreed upon all the righteous who descend from him. They do not die before they have seen the face of the Divine Majesty and have rebuked the first man Adam, saying to him: you are the cause of our death; but he answers them: I committed one sin, yet among you there is not one who has not sinned more than four times. But from where is it proven that they see the face of the Divine Majesty and rebuke the first man (Adam)? Because it is said (Isa 38:11): "I said, I shall see the Lord no more in the land of the living, I shall behold Adam" (this is how it is to be interpreted according to the meaning of the cited words, even though the text here reads "men," for the word *Adam* here is not a *nomen proprium* but an *appellativum*) "no more, together with the inhabitants of the world." The righteous, however, are punished with death on account of minor sins, so that the first man Adam may not be seized by them, as it is said: "The Lord does not let the soul of the righteous go hungry."

Before that hour (of death) arrives, a person is afraid and wishes to hide; but he cannot conceal himself from him (namely, the Angel of Death). Thereupon he opens his eyes and sees him, and surrenders himself and his soul into the hand of the Angel of Death. From the preceding text of the book *Schalscheleth hakkabbala*, it is evident that the dying are to surrender their souls and bodies into the hands of the Angel of Death. This is also confirmed by what is read in the little book called *Sepher joreh chattaim*, printed at *Jerd*, at number 64, where the words read as follows: קודם שתגיע אותה שעה מתירא האדם ורוצה להסתר ואינו יכול להחבא ממנו ואז פותח את עיניו ורואהו ומוסר עצמו ונשמתו מיד מלאך המות that is: Before that hour (of death) arrives, a person is afraid and wishes to hide; but he cannot conceal himself from him (namely, the Angel of Death). Thereupon he opens his eyes and sees him, and surrenders himself and his soul into the hand of the Angel of Death. Since, however, this Angel of Death is the chief devil *Sammaël*, as may be seen from the preceding Chapter 18, it follows from this that all Jews who die outside the Promised Land surrender their bodies and souls at the moment of their death into the hand of the chief devil. What comfort they may then have on their deathbed, and how they might be rescued from the claws of such a terrible bird of prey, is something they must figure out for themselves.

The Jews also customarily pour out the water in the house in which a deceased person lies. The reason for this is indicated in the *Sepher Minhagim*, *fol.* 15, *col.* 2, in these words: רצן: איך וול דיר זאגן ווארום דז מן וואסר אויס גיסט וועט איין מת איז. מת מצוה. פֿר צייטין האט מן איין האָרן גיבלאָזן וועט איין מת-איז גיוועזי. דס מן זאָל וויסן דס איין מת דאָ איז. דעמ מן זאגט ניט געהרן איין ביי-שמועה מיט דעם מול. דרום גיסט מן דז וואסר אויס דאז דיא שכנים זעהן דס איין מת איז. א' טייל זאגן דער מלאך המות וועשט זיין מעסר אב אין וואסר. איין טייל זאגן פֿון דעם פסוק וועגן ותמת מרים ולא היה מים לעדה דא מרים שטירב דא האטן ישראל קיין וואסר אד"ג: *that is: I will tell you why one pours out the water when there is a deceased person (in the house); for in former times one blew a horn when there was a deceased person, so that it would be known that a deceased person was there, since one does not readily announce an evil report by word of mouth.*

Therefore one pours out the water, so that the neighbors may see that a deceased person is there. Some say that the Angel of Death washes his knife in the water. Others, however, say it is done on account of the words (Num 20:1-2): And Miriam died there, and the congregation had no water.

Concerning the voice of a dying person, the following is written in the *Jalkut chadasch*, *fol.* 124, *col.* 3, *numero* 53, under the title *Mitha* (or *Misa*): כשהאדם הולך מן העולם קולו הולך מסוף העולם ועד סופו ומשוטט בכל העולם עד שנכנס ומיטמר בנקיקי הסלעים ובמחילות וכשהאדם צועק נותן קול אותו הקול מעורר נגדו בלשון אשכנז ווידר קלאנג אבל פוסק מיד ואינו נמשך כמו קול האדם לפי שאין לו מקום כל כך שיכל להתפשט: *that is, When a person departs from this world, his voice travels from one end of the world to the other, and journeys throughout the entire world, until it enters into the clefts of the rocks and into the caves, and conceals itself there. When a person then cries out loudly and lets forth a voice, that same voice lets itself be heard back against him, which in German is called an echo; it comes to an end quickly, however, and does not draw out long, as the voice of a person does, because it does not have enough space to spread itself out.* According to the teaching of the foolish Jews, the echo thus originates from the voices of deceased persons.

In the Talmudic tractate *Joma*, however, it is stated at *fol.* 20, *col.* 2 and *fol.* 21, *col.* 1 that three voices travel from one end of the world to the other, and the following is read concerning this: תנו רבנן שלש קולות הולכין מסוף העולם ועד סופו ואלו הן קול גלגל חמה וקול המונה של רומי וקול נשמה בשעת שיצאה מן הגוף ויש אומרין אף לידה ויש אומרין אף רידיא ובעו רבנן רחמי אנשמה בשעה שיצאה מן הגוף ובטלוה That is: Our rabbis teach: Three voices travel from one end of the world to the other, namely the voice of the *Sphæræ*, or sphere of the sun, the voice of the tumult of Rome, and the voice of souls at the time when they depart from the body. Some say also (the voice) of birth. Others say also (the voice of the angel) *Ridja* (who is appointed over rain and the moistening of the earth). Our rabbis, however, prayed for mercy concerning the soul when it departs from the body (so that it might no longer occur with such a great outcry), and they brought it about that it ceased and no longer takes place.

In the Chapters of *Rabbi Eliezer*, it is read in the 34th chapter that five voices go from one end of the world to the other, in these words: חמשה קולות הולכין מסוף העולם ועד סופו ואין קולן נשמע ואלו הן בשעה שכרתין את עץ האילן שהוא עושה פרי הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע : ובשעה שהנחש מפשיט את עורו אין הקול נשמע : ובשעה שהאשה מתגרשת מבעלה הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע : ובשעה שהאשה עם בעלה בעילה ראשונה הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע : ובשעה שהולד יוצא ממעי אמו הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע. ובשעה שהנשמה יוצאה מן הגוף הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע. ואין הנשמה יוצאה מן הגוף עד שתראה השכינה שנאמר לא יראני האדם וחי : that is, there are five things whose voice goes from one end of the world to the other, and yet that voice is not heard, and they are as follows. At the time when a fruitful tree is cut down, the voice goes from one end of the world to the other and is not heard. And at the time when the serpent sheds its skin, the voice is not heard. And at the time when a woman is divorced from her husband, the voice goes from one end of the world to the other and is not heard. And when a woman is touched by her husband for the first time, the voice goes from one end of the world to the other and is not heard. And at the time when a child comes forth from its mother's womb, the voice goes from one end of the world to the other and is not heard. Likewise, at the time when the soul departs from the body, the voice goes from one end of the world to the other and is not heard. The soul, however, does not depart from

the body until it has seen the Divine Majesty, as it is said (Exod 33:20): for no man shall live who sees Me.

Most people are also supposed to die before their time, and the cause of this is indicated in the *Jalkut chadasch fol. 124. col. 2. numero 47.* under the title *Mitha* (or *Mila*) with these words: רוב בני אדם מתים בלא זמנם הוא משום שאינם נזהרים כשמוציאין מת לבית הקברות הם מתערבים בין הנשים ומלאך המות מרקד בין הנשים משעה שמוציאים את המת עד שחוזרים לביתם והיינו מאותה שעה שהטעה לחוה ולכן יהא האדם נזהר שלא יסתכל בפני הנשים כלל עד שיחזרו לביתם וכשהולך ילך לפניהם ואם אי אפשר ילך אחריהם כדי שעל כל פנים לא יסתכל בפניהם עד חזרתם לגמר לביתם ואם נזהר בזה זוכה לאריכות ימים ומזה הטעם שיהיו מפתרין ממלאך המות היו נוהגים בימי חכמי התלמוד לתקוע בשופר כשמוציאין מת: that is, that most people die before their time comes is owing to the fact that they do not take care, when a dead person is carried out to burial, not to mingle among the women. For the angel of death dances among the women at the time when the dead is carried out, until they return to their houses, and this has been so from the time when he seduced Eve. Therefore a person must take care not to look at the women at all until they have returned to their houses. But when he walks, he should walk before them; if, however, that is not possible, he should walk behind them, so that he by no means looks into their faces until they are fully back in their houses; and if a person takes care in this matter, he earns a long life. For this reason, in order to guard against the accusation of the angel of death, it was the custom in the time of the Talmudic sages to blow with a trumpet (or a horn) when a dead person was carried out. As for the aforementioned dancing of the angel of death among the women, this is taken from the Talmudic tractate *Berachoth*, where at *fol. 51. col. 1.* the words read as follows: ת״ר שלשה דברים סח לי מלאך המות אל תטול חלוקך שחרית מיד השמש ותלבש ואל תטול ידיך ממי שלא נטל ידיו ואל תעמוד לפני הנשים בשעה שחוזרות מן המת מפני שאני מרקד ובא לפניהן וחרבי בידי ויש לי רשות לחבל ואי פגע מאי תקנתיה לינשוף מדוכתיה ד׳ אמות אי איכא נהרא ליעבריה ואי איכא דרפא אחרינא ליזיל בה ואי איכא גודא ליקו אהורי׳ ואי לא ליהדר אפיה ולימא ויאמר יי׳ אל השטן יגער יי׳ בך עד דחלפי מיניה: that is, Rabbi *Jehoscha ben Levi* said: the angel of death told me three things: do not take your shirt in the morning from the hand of the servant to put it on, and do not wash your hands from one who has not washed his hands, and do not stand before the women when they return from the dead (that is, from the burial of a dead person), because I dance and go before them, holding my sword in my hand, and have the power to do harm. But if he encounters one, what remedy does he have (so that no misfortune befalls him)? He must leap four cubits away from his place. If there is a river, he should cross it. If there is another road, he should take it. If there is a wall, he should stand behind it; but if not, let him turn his face and speak (the words of Zech 3:2): "And the Lord said to Satan, the Lord rebuke you, O Satan," until they (namely the evil spirits) have passed by him.

The reason why he dances, however, is indicated in the *Jalkut chádasch fol.* 107. *col.* 4. under the title *Keschafim*, in these words: כשגזר הק״בה עליו להמית את האדם הוא עצב אלא שמראה עצמו שמח כדי להראות שמקיים מצות השם בשמחה ולכן מרקד לפני הנשים כאלו הוא שמח להראות שמחה לעשות רצון הבורא אבל עיקר רצון שלו לשמוע ההספד שהנשים עושות **That is: When the holy and blessed God issues him the command to kill a person, he is sorrowful, yet he shows himself to be cheerful, in order to demonstrate that he carries out God's command with joy; therefore he dances before the women as though he were merry, so that he may show that he does the will of his Lord with gladness. The chief aim of his intention, however, is that he may hear the lamentation of the women.**

The Jews customarily do not leave their dead lying overnight, but bury them promptly. The reason for this is to be found in the *Sohar*, in the *Parascha Emór, fol.* 88, *col.* 2, Sulzbach printing, where the words read as follows: נשמתא לא עאלת קמי הק״בה ולא יכלא למהוי בגופא אחרא עד דיתקבר קדמאה וגו׳ וכל מה דגופא לא אתקבר צערא היא לנשמתא ורוח מסאבא אזדמן לשריא עלוהי ולאסאבא להההוא גופא. ובגין דההוא רוח מסאבא אזדמן לא לבעי ליה לאינש למיבת ההוא גופא לילייא חד בגין דרוח מסאבא אשתכח בליליא ואשתטח בכל ארעא לאשכחא גופא בלא נפשא ולאסאבא ליה והשתאב יחי׳ **That is: The soul does not enter (namely into Paradise) before the holy and blessed God, nor can it be in another body (or be transferred into one) until the first body has been buried, *etc.* But as long as the body is not buried, it causes the soul pain, and the unclean spirit stands ready to take up residence over it and to defile it. Now, since the unclean spirit is prepared (to defile it), a person ought not to desire to leave the body lying overnight, because the unclean spirit appears at night and spreads itself across the entire earth in order to find a body without a soul and to defile it, and such a body becomes greatly defiled.**

In the book *Zijóni*, the following is also read at *fol.* 101, *col.* 1: ועוד יש לך לדעת כי קבורת המת נחת רוח לנשמה וכל זמן שהמת לא נקבר אין מכניסין אותו למחיצתן של הק״בה כמו שאמרו חז״ל בפרשת רות… ע״כ ע״ד סוד העיבור כדי שלא לאחר גזירתו של הק״בה כי כל עוד שלא נקבר רוחא הכי היא, that is: You must further know that the burial of the dead is pleasant to the soul (or brings it rest); but as long as the dead is not buried, it is not brought into the dwelling of the holy and blessed God, as our sages, of blessed memory, have said in the *Midrash Ruth* (or in the allegorical exposition of the little book of Ruth): As long as the body does not come to its place, the spirit (or the soul) does not come to its place either. There is also yet another reason (why he should be buried promptly, namely) on account of the mystery of the composition of souls (which is called עיבור *Ibbur*, that is, an impregnation, of which the first chapter of the second part is to treat), so that the counsels of the holy and blessed God may not be delayed; for as long as the body is not buried, the soul does not pass into another body. So also in the first part of the book *Avodáth hakkódesch*, which is called *Chélek hajichud*, in the 27th chapter, *fol.* 45, *col.* 1, it is thus taught: למדנו עד שכל זמן שהגוף לא נח והוא שלא נקבר גם הנפש לא תמצא מנוח לכף רגלה ואינה זוכה לגן עדנה עד שיקבר ויגנז הגוף בקברו ואז תעלה ותשוב הנפש אל מעונתה: We also learn that as long as the body does not rest and is not buried, the soul likewise finds no rest for itself, and is not fit for Paradise until the body has been buried and laid in its grave; only then does the soul ascend to its rest.

In the *Sepher yoreh chataim*, number 66, the following is written concerning what shall befall a person at and after his death, and how he shall be judged immediately:

באותה שעה נדון האדם בעולם הזה ובצאת נשמתו מן הגוף השכינה עומדת עליו. אם נמצא בו תורה ומעשים טובים ואשרי לאדם שמתדבק בשכינה ונשמתו זוכה לעלות למקום קדוש. ואוי לאותו שמרחיקין השכינה ממנו ולא מתדבקין בה. ובשעה שמוציאין האדם לקבר כל המעשים שעשה בזה העולם כולם מוכנים ומזומנים ועומדים לפניו. ושלשה כרוזים מכריזים אחד לפניו ואחד מימינו ואחד משמאלו ואומרים זה הפלוני מרד בקונו המושל. למעלה ולמטה ובארבע רוחות העולם. מרד בתורה ובמצוות ראו מעשיו וראו דבריו טוב היה לו שלא נברא. וקודם שיגיע לקברו כל המתים חרדים ורוגשים ממקומם בשבילו ואומרים אוי לו לזה שנקבר עם מעשיו הרעים שעשה. וגם כל המעשים שעשה שעומדים עליו בשעת פטירהו מקדימין והולכין לפניו עד הקבר ועומדין על גופו. וגם הנשמה הולכת ומשוטטת עליו ומתאבלת על הגוף שנפרדה ממנו. וכשכבר קברוהו המלאך דומה עומד וגם יוצאים מתחת ידו שלישה ממונים על חיבוט הקבר ושלשה שרביטים של אש בידם ודנין הנשמה והגוף יחד אוי לו על אותו דין אוי לו על מעשיו הרעים. וכמה דינין שדנין האדם כשייצא מזה העולם.

הראשון כשנשמתו יוצאת מן הגוף. הב' כאשר מעשיו הולכין לפניו ומכריזין עליו. הג' כשמכניסין הגוף בקבר. הד' דין של חיבוט הקבר. ה"ה' דין של תולעים ואחר ג' ימים ששוכב הגוף בקבר כריסו נבקעת ומעיו יוצאים שפירשו מפנינו ותפלים המעים עם התנוף שבהם וטורפין אותו על פניו ואומרין לו טול מה שנתת במעים שלך ממה שאכלת ושתית בכל יום ולא נתת מהן לעני ואביון כולם כלו מכל חגים ומועדים שעשית כל יום כפי שנאמר וזריתי פרש חגיכם על פניכם. ואחר ג' ימים דנין הנשמה והגוף יחד. ובשביל כך נמצאת הנשמה למטה בארץ כל ל' יום שאינה הולכת למקומה כאשה נדה שיושבת בחוץ כל ימי נדהה. הו' דין של גיהנם. הז' שנשמתו הולכת ומטורפת לשוט בעולם ולא מצאה מקום מנוח עד שישלימו ימי עונשה. לו ה' דינין חולפין ובאין על האדם. סימן לדבר הלכתי עמכם בחמת קרי ויסרתי אתכם וגו' ויספתי שבע על חטאתיכם

That is: The person is judged in that very hour (in which he dies) in this world. And when his soul departs from the body, the Divine Majesty stands by him. If the Law is then found in him (that is, that he has kept the Law) and good works, he is blessed, in that he clings to the Divine Majesty and his soul is worthy to ascend to the holy place. But woe to him from whom the Divine Majesty is removed, and who does not cling to it! Also, at the time when the person is carried to the grave, all the works he has done in this world are ready and prepared and stand before him; and three criers call out, one before him, another at his right, and the third at his left side, and they say: this person N. has been rebellious against his Creator, who rules above and below and in the four quarters of the world; he has been insubordinate against the Law and the commandments; behold his works, and consider his words! It would have been better for him had he never been created. But before he reaches his grave, all the dead tremble and stir from their places on his account, and say: Woe to this one, who is buried together with the evil works he has done! All his works also, which he has committed and which stand before him at the time of his departure, go before him as far as the grave and stand upon his body. Likewise the soul goes and runs about over him and is sorrowful on account of the body from which it has been separated. When he is now buried, the angel *Duma* arises, and there go forth under his authority three who are appointed over the beating of the dead that takes place in the grave (and which is called *Chibbut hakkefer*), and they have three fiery rods in their hands and judge the soul and the body together. Woe to him on account of that judgment! Woe to him on account of his evil works! How many judgments, then, are held over a person when he departs from this world: The first is when the soul departs from the body. The second is when his works go before him and cry out against him. The third is when the body is laid in the grave. The fourth is *Chibbut hakkefer*, that is, the beating in the grave. The fifth is the judgment of the worms. And after three days, when the body lies in the grave, his belly is torn open and his bowels come out of his abdomen; the entrails are then taken together with the filth that is within them and struck into his face, and it is said to him: take what you put into your entrails from what you ate and drank each day, and from all your feasts and festivals which you observed every day you gave nothing at all to the poor and the needy; as it is said (Mal 2:3): And I will spread dung upon your faces, even the dung of your feasts. After the three days, however, the person is judged in his eyes, hands, and feet, which committed the sins, until the thirtieth day; and throughout all these thirty days the soul and the body are judged together; for this reason the soul is found down here on earth for all thirty days and does not go to its place (where it belongs), like an unclean woman who sits outside all the days of her uncleanness. The sixth is the judgment of hell. The seventh is that his soul wanders and is driven to roam about in the world, and for so long finds no place where it can rest, until the days of its punishment come to an end. These seven judgments pass over and come upon a person. This

is signified (by the words of Lev 26:28): Then I will also walk contrary to you in fury, and I will chastise you seven times for your sins. Concerning these seven judgments, one may also consult the book *Nishmath chayim* of Rabbi Menasse ben Israel, fol. 84, col. 1, in the 24th chapter of the second part.

Regarding the fourth judgment, which is called *Chibbut hakkéfer*, by which the dead person is severely beaten in the grave by the angel of death, the following is written about it in *Elias Tischbi*, fol. 31, col. 1: כתוב במדרש רבי יצחק בן פרנך שאלו לו תלמידיו את רבי אליעזר כיצד דין חבוט הקבר. אמר להם כיון שנפטר האדם מן העולם בא מלאך המות ויושב על קברו מיד נכנסה נשמתו בגופו ומעמידו על רגליו וכולי. אמר רבי יהושע בן לוי ובידו שלשלת חציה של ברזל וחציה של אש ומכה אותו פעם ראשונה אבריו מתפרקין שנייה עצמותיו מתפזרים ובאים מלאכים ומקבצים אותם ומכה אותו פעם שלישית ונעשה עפר ואפר ומחזירו לקברו וכו' אמר רבי מאיר קשה דין חבוט הקבר מדינה של גיהנם שאפילו צדיקים גמורים ויונקי שדים ונפלים נדונין בו חוץ מי שמת בערב שבת הדור בארץ ישראל: that is, in the *Midrash* of Rabbi Isaac, the son of Parnach, it is written: Rabbi Eliezer's disciples asked him how the judgment of the beating in the grave is carried out. He answered them: when a person departs from the world, the angel of death comes and seats himself upon his grave, whereupon his soul immediately re-enters his body and causes him to stand upon his feet, etc. Rabbi *Jehoschua ben Levi* said: (the angel of death) holds in his hand a chain that is half iron and half fire, and he strikes him. At the first blow (when he strikes him), all his limbs are torn apart. At the second blow, all his bones are scattered, and angels come and gather them back together. At the third blow he strikes him again, and then he is turned to dust and ashes, after which he lays him back in his grave, etc. Rabbi *Meir* said: the judgment of the beating in the grave is harsher than the judgment of hell, for even those who are perfectly righteous, as well as children who are still nursing at the breast (excepting only one who dies on the Sabbath eve and one who dwells in the land of Israel), are judged by it. On this matter one may also read chapter 24 of the second *Maamar* of the book *Nischmáth chájim*, and *Sépher gilgúlim*, fol. 44, col. 3, 4, as well as the book *Reschíth chóchma*, fol. 45, col. 1, 2, in the twelfth chapter, under the title *Scháar hajiráh*, where more on the subject is to be found. For this reason the Jews pray, as can be seen in the prayer book, fol. 32, col. 2, in a prayer that begins: יהי רצון מלפניך יי אלהי ואלהי אבותי שתרצני וגו, that is, "May it be pleasing to You, Lord my God and God of my fathers, that You look with favor upon me, etc.," in the following manner: והצילנו מנורת רעות ומדלות ומעניות ומכל מיני פורעניות ומדינה של גיהנם ומחבוט של קבר, that is, "And deliver us from evil counsels, and from poverty, and from destitution, and from all manner of punishments, and from the judgment of hell, as well as from *Chibbut hakkéfer*," that is, the beating in the grave.

Regarding the fifth punishment, which occurs through worms, the following is taught in the Talmudic tractate *Berachóth fol. 18. col. 2.*, as well as in the tractate *Schabbáth fol. 13. col. 2.*: אמר רבי יצחק קשה רמה למת כמחט בבשר החי : that is, Rabbi *Isahac* has said that a worm is just as distressing (and painful) to a dead person as a needle in the flesh of a living one. This is also found in the book called *Sepher Chasídim*, *fol. 13. col. 4. numero 30.*, in these words: אמרו חכמים קשה רמה למת כמחט בבשר החי : that is, our sages have said that a worm is just as distressing to a dead person as a needle in the flesh of a living one.

Regarding the sixth punishment, which takes place in Hell, it will be treated in detail below in the 6th chapter of the second part. As for the seventh punishment, namely that the soul must wander

about without rest, a thorough account of this will be given in the first chapter of the aforementioned second part.

According to the teaching of the Rabbis, the dead are also supposed to speak with one another and to do other things that are done by living people, and concerning this, the following fable is read in the Talmudic tractate *Berachóth fol. 18. col. 2.*: מעשה בחסיד אחד שנתן דינר לעני בערב ראש השנה בשני בצורת והקניטתו אשתו: והלך ולן בבית הקברות ושמע שתי רוחות שמספרות זו לזו אמרה חדה לחברתה חברתי בואי ונשוט בעולם ונשמע מאחורי הפרגוד מה פורענות בא לעולם אמרה לה חברתה איני יכולה שאני קבורה במחצלת של קנים אלא לכי את ומה שאת שומעת אמרי לי הלכה היא ושטה ובאה ואמרה לה חברתה חברתי מה שמעת מאחורי הפרגוד אמרה ליה שמעתי שכל הזרע ברביעה ראשונה ברד מלקה אותו הלך הוא וזרע ברביעה שניה של כל העולם כולו לקה שלו לא לקה. לשנה אחרת הלך ולן בבית הקברות ושמע אותן שתי רוחות שמספרות זו עם זו אמרה חדא לחברתה בואי ונשוט בעולם ונשמע מאחורי הפרגוד מה פורענות בא לעולם אמרה לה חברתי לא כך אמרתי לך איני יכולה שאני קבורה במחצלת של קנים אלא לכי את ומה שאת שומעת בואי ואמרי לי הלכה ושטה ובאה ואמרה לה חברתה חברתי מה שמעת מאחורי הפרגוד אמרה לה שמעתי שכל הזרע ברביעה שניה שדפון מלקה אותו. הלך וזרע ברביעה ראשונה של כל העולם כולו נשדף ושלו לא נשדף. אמרה לו אשתו מפני מה אשתקד של כל העולם כולו לקה ושלך לא לקה ועכשיו של כל העולם כולו נשדף ושלך לא נשדף סח לה כל הדברים הללו. אמרו לא היו ימים מועטים עד שנפלה קטטה בין אשתו של אותו חסיד ובין אמה של אותה ריבא אמרה לה לכי ואראך בתך שהיא קבורה במחצלת של קנים. לשנה אחרת הלך ולן בבית הקברות ושמע אותן רוחות שמספרות זו עם זו אמרה לה חברתי בואי ונשוט בעולם ונשמע מאחורי הפרגוד מה פורענות בא לעולם. אמרה לה חברתי הניחיני דברים שביני לבינך כבר נשמעו בין החיים. That is to say: *It came to pass that a pious man gave a poor man a shilling on the eve of the New Year during a year of drought (when grain was costly); but when his wife grew angry with him on that account, he went and spent the night at the place of burial, and heard two spirits (of two deceased young girls) speaking with one another. One said to the other: my companion, come, let us run about through the world and listen behind the curtain (which hangs before the place where God is) to hear what punishment is to come upon the world. Her companion answered her: I cannot, for I am buried in a covering of reeds; but go you, and tell me what you hear. Thereupon she went, and ran about, and came back again, and her companion said to her: my companion, what did you hear behind the curtain? And she answered her: I heard that everything sown at the first rain (which, according to Rabbi Solomon's commentary thereon and Rabbi José's opinion, as found in the Talmudic tractate Taanith fol. 6, col. 2., falls on the 17th of September) will be struck down by hail. So he went and sowed at the second rain, and everything that others had sown was struck down, but his was not struck down. In the following year he went again and spent the night at the place of burial, and heard those same two spirits speaking with one another again; and one of the deceased young girls said to the other: come, let us wander about through the world and listen behind the curtain to hear what punishment is to come upon the world. The other answered her: my companion, have I not already told you that I cannot, since I am buried in a covering of reeds? But go you, and come back and report to me what you have heard. Thereupon she went, and when she returned, her companion said to her: my companion, what did you hear behind the curtain? She answered her: I heard that whatever is sown at the second rain (which falls on the 23rd of October) shall be struck by blight. So he set out and sowed at the first rain, and all other people's crops were ruined by blight, but his was not blighted. Thereupon his wife asked him: why was it that last year all people's crops were struck down by hail but yours were not, and now all people's crops have been ruined by blight but yours has not been blighted? He then told her all these things. It is said that not many days later a*

quarrel arose between the wife of this pious man and the mother of that young girl (who had been buried in the covering of reeds), and she (namely the pious man's wife) said to her (that is, to the mother of the deceased young girl): come here, I will show you your daughter, who is buried in a covering of reeds. In the following year he went again and spent the night at the place of burial, and heard those same two spirits speaking with one another again; and one young girl said to the other: my companion, come here, let us go about through the world and listen behind the curtain to hear what punishment is to come upon the world. The other said to her: my companion, leave me in peace; the things that passed between the two of us have already been heard by the living. All of this can also be found in the *Maase Buch*, in the 120th chapter.

How it is proven that the dead speak with one another is read in the cited passage of the Talmudic tractate *Berachôth fol.* 18. *col.* 2. as follows: אמר רבי שמואל בר נחמני אמר רבי יונתן מנין למתים שמספרים זה עם זה שנאמר ויאמר יי' אליו זאת הארץ אשר נשבעתי לאברהם ליצחק ליעקב לאמור מאי לאמור אמר הקב"ה למשה לך אמור להם לאברהם ליצחק וליעקב שבועה שנשבעתי לכם כבר קיימתיה לבניכם that is: Rabbi Samuel, the son of Nachmani, has said that Rabbi Jonathan said: From where is it proven that the dead speak with one another? Since it is said (Deut 34:4): "This is the land which I swore to Abraham, Isaac, and Jacob," *lemôr*, that is, saying: (I will give it to your seed.) What does the word *lemôr*, "saying," mean? The Holy Blessed God said to Moses: go and tell Abraham, Isaac, and Jacob that I have already fulfilled the oath which I swore to you, for your children. Here, therefore, according to the erroneous teaching of the Talmud, the word *lemôr*, which is a *gerundium*, must be an *imperativus*, which is contrary to all reason and to the nature of the Hebrew language, and this only so that it may be forcibly derived therefrom that the dead speak, since Moses was supposed to say the cited words to Abraham, Isaac, and Jacob.

The aforementioned Talmudic words are also found in Rabbi Bechai's commentary on the Five Books of Moses, *fol.* 229, *col.* 4, in the *Parascha Vesôth habberachá*, and it follows shortly thereafter that the dead also know the things that occur in the world; and the words read as follows: למדנו החכמים זל בכאן בפירוש שהמתים יודעים אפילו עניינים שבעולם הזה ומה שהוצרך משה להודיעם כדי שיחזיקו לו האבות טובה כשהודיעם דבר זה אף על פי שכבר ידעוהו הם that is: The Sages, of blessed memory, teach us here plainly that the dead also know the things which are in this world; but that Moses was compelled to make this known to them (namely to Abraham, Isaac, and Jacob) happened for this reason, so that they would give him thanks for having made the matter known to them, even though they had already known it beforehand. In the German-Hebrew *Sépher minhagim* printed at Dürrenfort in the year 452, that is, in the year of Christ 1692, one reads at *fol.* 55, *col.* 1, under the title *Hilchôth afelúth* (or *Hilcos afelus*) as follows: מיר לערנן אין דר גמרא דז דיא מתים וויסן וואס מן טוט אויף דעם עולם דרום זאל אן זעהן דז אן זיין וול מכבד זיין ועו זיין וואול או ג דניג. וויא וואול דס דר פסוק זאגט והמתים אינם יודעים מאומה דס מיינט דיא רשעים דיא הייסן מתים. דרום הייסט מן אך דז בית הקברות בית החיים that is: We learn in the Gemara that the dead know what one does in the world; therefore one should take care to show them honor, for they know all things well; even though the Scripture (Eccl 9:5) says: "But the dead know nothing," for here the wicked are meant, who are called the dead; therefore the place of burial is also called Beth (or Bes) hachájim, that is, a place of the living. Rabbi Meir ben Gábbai writes in his book *Avodáh hakkódesch*, *fol.* 45, *col.* 2, at the beginning of the twenty-eighth chapter of the second part, which is called *Chélek haavóda*, concerning this matter in the following manner: אמרו במדרש רות הנעלם בזה הלשון אמר רבי אלכסנדראי בשעה שהאדם נפטר מן העולם הנפש הולכת אחר הגוף ונשארת

בתוכו והרוח פורחת ממנו לתוך גן עדן ופוקדת מקום הנפש תמיד ומעוררת אותה ויודעים המתים ומספרים זה עם זה ויודעים דברים שכוחה העולם ודברים רבים אחרים that is: In the Medrasch Ruth hannéelam it is said thus: Rabbi Alexander reports that at the time when a person departs from the world, the *Néphesch*, that is, the soul, follows the body and remains within it; the *Ruach*, that is, the spirit, flies away from it into Paradise, and continually visits the place of the souls and stirs them up. The dead also possess knowledge and speak with one another; they also know the things which are in this world, and many other matters.

Since a distinction is made here between the spirit and the soul, it is to be noted that, according to the teaching of the Jews, three kinds of souls are found in a human being: one is נפש *Néphesch*, that is, the soul; another is רוח *Rúach*, that is, the spirit; and the third is נשמה *Neschamá* (or *Neschómo*), that is, also the soul, which is, however, far more glorious than the first, which is called *Néphesch*. And in the last-cited passage of the book *Avodáth hakkódesch*, fol. 45, col. 2, the following is taught on this matter: כבר כתבנו בפרק י"ח מהחלק הראשון ובפרק ב' מהחלק השני הזה כי האדם יש בו נפש ורוח ולפי מעשיו יזכה אל מעלה יותר עליונה הנקראת נשמה. וכשהצדיק השלם נפטר מן העולם הנשמה עולה אל מקומה בלי שום עיכוב והרוח הולכת אל גן עדן שלמטה כדברי המדרש שכתבתי. הנפש נשארת עם הגוף עד יפסד ויתעכל הבשר והוא שהביאו במדרש באמרם כי המות יפריד וגו' שהוא נאמר על זמן שהבשר קיים וכששב לעפר ומתעכל שהוא המות המפריד בינה לבין הגוף אז הרוח נחה בגן עדן מהפקודה שהיתה פוקדת אל הגוף בעודו קיים בשביל הנפש הנשארת שם והנפש נקשרת עם הרוח והרוח בנשמה. ובמדרש של רשב"י ע"ה תאנא והיתה נפש אדוני צרורה בצרור החיים את יי' אלהיך נשמת אדוני מבעי ליה אלא כמא דאמרו זכאה חולקהון וצדיקיא דכלא אתקשר דא בהא נפש ברוח ורוח בנשמה ונשמה בקה"בה אשתכח that is: We have already written in the 18th chapter of the first part, and in the 2nd chapter of this second part, that in a human being there is a *Néphesch*, that is, a soul, and a *Rúach*, that is, a spirit, and that he, according to his works, becomes worthy of a higher glory, which is called *Neschamá*. When the perfectly righteous man departs from the world, the *Neschamá* returns without any delay to its place, and the *Rúach*, or spirit, goes, according to the words of the *Medrasch* that I have written, into the lower Paradise. The *Néphesch*, however, remains with the body until it has decayed and the flesh is consumed. And this is what has been adduced in the *Medrasch* (from the little book of *Ruth*, 1:17), when it is said: death must separate, *&c.*, which is stated with reference to the time in which the flesh is still present. But when it has returned to dust and has decayed, which is the death that separates it (namely, the soul called *Néphesch*) from the body, then the *Rúach* or spirit rests in Paradise from the visitation (and ceases the same), by which it had visited the body, as long as it was still whole (and undecayed), on account of the *Néphesch* that had remained with it; and then the *Néphesch* binds itself to the *Rúach*, and the *Rúach* to the *Neschamá*. And in the *Médrasch* of *Rabbi Schimon ben Jochai*, upon whom be peace, it is taught (upon the words of 1 Sam 25:29): So shall the *Néphesch*, that is, the soul of my lord, be bound up in the bundle of the living with the Lord your God. It ought to have said: the *Neschamá* of my lord; but it is (constituted) as we have said. The portion of the righteous is righteous, for everything is bound to one another: the *Néphesch* to the *Rúach*, and the *Rúach* to the *Neschamá*, and the *Neschamá* to the Holy Blessed God; and from this it follows that the *Néphesch* is bound up in the bundle of the living, as is stated in the little book of *Ruth*.

Thus it is also written concerning the three aforementioned souls in the book *Zerór hammór fol. 3. col. 1.* in the *Parascha Bereschíth* as follows: השם ברא ג' עולמות עולם עליון ועולם האמצעי העולם השפל השם מצוי בעולם העליון ולפעמים מצוי בעולם האמצעי ולפעמים בתחתון וזהו מי כה' אלהינו המגביהי לשבת המשפילי

וכו׳ המגביהי לשבת כשבני אדם רעים מסלק שכינתו למעלה המשפילי לראות בשמים ובארץ כשבני אדם טובים. וכן אמרו שם כי השם ברא באדם ג׳ נפשות כנגד אלו הג׳ עולמות והם נפש ורוח ונשמה. נפש כנגד זה העולם הזה כנגד עולם האמצעי נשמה כנגד עולם העליון ולכן באלו השלשה נפשות זוכה האדם להשיג אלו הג׳ עולמות ולפעמים האדם יושב בעולם התחתון ולפעמים באמצעי ולפעמים בעליון והכל לפי זכותו ולפי זכות אלו הנפשות. ולכן כשהאדם נפטר מזה העולם כפי זכותו עולה למעלה תמיד מסתלק מעולם התחתון שהוא נמצא בו בחייו וזה כנגד הנפש. ואחר כך בכל השבוע פרח רוח באויר כיסוד הרוח והולך לעולם האמצעי כנגד הריח. ובסוף השנה נשמה עולה לעולם העליון ואינה יורדת וגומר: that is: GOD has created three worlds, the uppermost world, the middle world, and the lowest world, and He is found (at times) in the uppermost world, at times in the middle world, and at times in the lowest world, and this is signified by (the words of Ps 113:5-6): Who is like the LORD our GOD, who has His dwelling so high: who stoops down, etc. Who has His dwelling so high: when the children of men are wicked, He withdraws His divine indwelling upward. Who stoops down to see what is in heaven and upon earth: when the children of men are good (or pious). Likewise it is also said there (in the *Sohar*) that GOD has created in man three souls corresponding to those same three worlds, namely the *Néphesch*, that is, the soul, and the *Rúach*, that is, the spirit, and the *Neschamá*, that is, the (most excellent) soul. The *Néphesch* (He created) with respect to this world; the *Rúach* with respect to the middle world; the *Neschamá*, however, with respect to the uppermost world. For this reason man becomes worthy, through such three souls, to attain these three worlds; and man dwells at times in the lower world, at times in the middle world, and at times in the upper world, and all of this occurs according to his worthiness and according to the worthiness of such souls. Therefore, when man departs from this world, he ascends according to his worthiness and is immediately taken away from the lower world, in which he had been during his lifetime, and this occurs with respect to the *Néphesch*. Half a year after this he flies into the air, into the element of the *Rúach*, that is, of the wind, and passes into the middle world, and this occurs with respect to the *Rúach*, that is, the spirit. But at the end of the year the *Neschamá* ascends into the uppermost world and does not descend, etc. Rabbi Menasse ben Israel, however, in his book *Nischmáth chájim, fol. 69. col. 2. and fol. 70. col. 1. 2.*, rejects the opinion that there are three souls in man, and teaches that the three names *Nephesch*, *Rúach*, and *Neschamá* signify three *facultates*, that is, powers or faculties of the soul, as can be read in detail there in the 15th chapter of the second *Maamar*. In the *Jalkut chádasch*, however, one reads at *fol. 154. col. 1. numero 5.* under the title *Neschamóth*: יש באדם שלש צורות נפשות דהיינו צורה ראשונה: נפש היא הנפש השכלית שנית נפש המדברת שלישית נפש הבהמית המתאוה תמיד וגו׳ that is: In man there are three forms of souls, and the first form is the rational soul, the second the speaking (or reasoning) soul, the third the bestial soul, which is always desirous, etc.

We must also know when the aforementioned three souls are supposed to enter into a person, and this is written about in the *Sepher Gilgulim fol. 40. col. 1.* as follows: סוד העיבור תחילה תבא הנפש עם הלידה ואם יוכשרו מעשיו יזכה לרוח בשנת י״ג ויום א׳ וכשיוכשרו עוד מעשיו תבא אליו הנשמה בשנת כ׳ ואם לא יוכשרו מעשיו ישאר הנפש והרוח בלתי נשמה ולפעמים לא יזכה אלא לנפש לבדה ותשאר בלי רוח ונשמה ואחר כך נשארים הרוח והנשמה באתר מיוחד ידוע להק״בה ויזמן להן דוכנייהו לכל חד וחד וגומר: that is (The mystery of the joining together of souls, which is called *Gilgul*, consists in the following.) First, the *Nephesch* comes with the birth (of a person), and when his works are righteous, he becomes, upon reaching thirteen years and one day of age, a partaker of the *Ruach*, that is, of the spirit. When his works are then further righteous, the *Neschama* enters into him in the twentieth year. But if his works are not righteous, the *Nephesch* and the *Ruach* remain without the *Neschama*. Sometimes also (a person) is worthy only

of the *Nephesch*, which remains without the *Ruach* and the *Neschama*; and after this, the *Ruach* and the *Neschama* remain in a hidden place, yet one known to the holy and blessed GOD, and there a place is prepared for each one *etc.*

But to return to the conversation of the dead and their knowledge of worldly things, the aforementioned book *Avodath hakkodesch fol. 45. col. 3. 4.* writes further on this subject in the previously mentioned 28th chapter of the second part as follows: וגם אמרם נשמתו עולה ויורדת הוא כפשוטו והוא שהרוח פוקדת את מקום הנפש ומעוררת אותה כל זמן שהגוף קיים כמו שכתבנו למעלה ומזה יודעים המתים ומספרים זה עם זה כמו שאמרו במדרש שכתבתי למעלה וכמו שמוכח בפרק מי שמתו. ומזה אמת בברכות פרק ראשון אין אומרים בפני המת אלא דברים של מת. ובפרק שואל אדם כל שאומרים לפני המת יודע עד שיסתם הגולל ולדעת האומר שם עד שיתעכל הבשר כל זמן שהבשר קיים הנפש שם עמו והרוח פוקדתה ולזה יש מציאות לספור המתים זה עם זה ואין זה נמנע שהרי הנפש והרוח שם יחד ובהם נשלם הדבור כי הדבור תלוי ברוח. וכבר התבאר בזה החלק כי הדבור החצוני הרוח סבתו ואף אם יש הרבה שאינן זוכים אל הנשמה שתאצל עליהם מלמעלה מכל מקום אין הדבור נעדר מהם אחר שיש בהם נפש ורוח שהם סבת החיות והדבור. ומזה פירש רש"י ז"ל בפרק שואל תפשו עליו תאבל כל זמן שיש לו בשר יש לו לנפש צד חיות להבין. משמע שעם היות שלא ישלם החיות וכשיפקדת את הנפש במקום הגוף החיות נשלם: that is, that they (namely our Rabbis) also say that his (understand: the deceased's) *Neschama* travels up and down, this is to be understood according to the letter (and literally), in that the *Ruach* visits the place of the *Nephesch* and rouses it for as long as the body is present (and has not decayed in the grave), as we have written above. From this the dead have knowledge and speak with one another, as is reported in the *Medrasch* that I have written above, and as is demonstrated in the chapter *Mi schemethó* (that is, in the third chapter of the Talmudic tractate *Berachóth fol. 18. col. 2.* and *fol. 19. col. 1.*). Therefore it is said in the first chapter of the (aforementioned) tractate *Berachóth*: One speaks before a dead person nothing other than matters pertaining to the dead. And in the chapter *Schóel ádam* (which is the 23rd chapter of the Talmudic tractate *Schabbáth*, it is read at *fol. 152. col. 2.*:) The dead person knows everything that is spoken before him for as long as the coffin is closed with its lid. But according to the opinion of the one who says there (namely in the aforementioned *fol. 152. col. 2.* of the tractate *Schabbath*) until the flesh decays, so long as the flesh is still present, the *Nephesch* (or soul) is with it, and the *Ruach* (or spirit) visits it, and for this reason it comes about that the dead speak with one another. But this is no impossible thing, for behold, the *Nephesch* (or soul) and the *Rúach* (or spirit) are there together, through which speech is accomplished, since speech depends upon (and proceeds from) the *Rúach* (or spirit). It has also already been explained in this part that the *Rúach* (or spirit) is the cause of outward speech. And although there are many who are not worthy that the *Neschama* should descend upon them from above, they are nonetheless not lacking in speech, since the *Néphesch* (or soul) and the *Rúach* (or spirit) are within them, both of which are the cause of life and of speech. Therefore *Rabbi Salomon Jarchi*, in the chapter *Schóol* (which, as previously stated, is the 23rd chapter of the tractate *Schabbáth*, *fol. 152. col. 2.*), explained the words of Job 14:22, "And his soul must mourn over him," as follows: So long as he (namely the buried person) has flesh, so long does the *Néphesch* (or soul) have a manner of life by which to understand; and he thereby teaches that life is made complete through the *Rúach* (or spirit), and that when that *Rúach* or spirit visits the *Néphesch* or soul in the place where the body is, life is then complete and speech is possible.

Furthermore, on this matter, shortly after the preceding passage in the cited place of the book *Avodáth hakkódesch*, the following is taught: המתים שהרוח פוקדת את הנפש כל י"ב חדש הספור בהם איפשר

ויש לו מציאות וזה ענין אשת בעלת אוב וגם שמואל ע״ה שהעלתה אותו תוך י״ב חדש כמוזכר בפרק שואל אדם שרוחו היתה פוקדת את נפשו ובזה היה איפשר לה להעלותו ודבר עם שאול והגיד לו את אשר יקרה לו והענין כולו כמשמעו אין בו משל וחידה חס ושלום: ומצאתי לאחד מהחכמים בזה הלשון ושמעתי שבהראות המת כבעלת אוב או בענין אחר אם היה אדם בודק בקברו באותה שעה לא היה מוצא דבר עד אשר חזר ופשט מלבושיו. וכן מצאתי בלקוטי החסיד הרב ר׳ יהודה ז״ל. וראיתי להאריך בזה להועיל ולהודיע כי אין בכל דברי רבותינו ז״ל בזה שום משל וחידה ושהספד אל המתים זה עם זה יש לו מציאות תוך י״ב חדש הואיל והגוף קיים. ולאחר י״ב חדש הוא גם כן איפשר ויש לו מציאות וכמו שמצינו בר׳ אחאי בר יאשיה בפרק שואל עם רב נחמן ועל הדרך שבארנו למעלה, that is: that the dead, whose *Rúach* or spirit visits the *Néphesch* or soul for twelve months (beside the body in the grave), speak with one another is a possible thing, and it can occur. And this is the work of the sorceress with Samuel, upon whom be peace, whom she brought up (out of the grave) within the twelve months, as is mentioned in the (aforementioned) chapter *Schöël ádam* (fol. 152, col. 2 of the tractate *Schabbáth*): for his spirit had visited his soul, and through this it was possible for her to cause him to come up, so that he spoke with Saul and showed him what would befall him. This entire matter is also to be taken (and understood) according to the literal sense, and there is no figurative speech or riddle (and hidden meaning) in it: far be it from us to think so. I have also found one of the sages speaking in this manner, and have heard that when a dead person allows himself to be seen through a sorceress or in some other way, and one examines his grave at that same time, nothing is found in it until he (namely, the deceased) returns and has put his garments back on. And thus I have also found it in the collected writings of the pious *Rabbi Jehuda*, of blessed memory. I wished, however, to be thorough in this matter, so as to provide benefit and to make known that in all the words of our Rabbis, of blessed memory, which treat of this matter, there is no figurative speech or riddle, but rather that the conversation of the dead (which they hold with one another) during the twelve months, while the body is still present, can take place. After the twelve months, however, it is likewise possible, and can occur, as we find concerning *Rabbi Achai bar Jaaschia* in the (aforementioned) chapter *Schöel* (of the tractate *Schabbáth*, fol. 152, col. 2), that after his death he spoke with *Rabbi Nachman*: and in the manner which we have explained in chapter 25. These are the words of the book *Avodáth hakkódesch*.

In the *Jalkut chadash*, fol. 14, col. 3, numero 68, one also finds an absurd fable about Adam and Eve, how they rose from their graves and refused to allow Abraham to bury his wife Sarah with them. The words read as follows: כשבא אברהם לקבור את שרה במערת המכפלה עמדו אדם וחוה ולא רצו להיות שם במערה ואמרו ומה אנו תמיד מתביישים לפני הק״בה מפני החטא שעשינו ואתם באתם להוסיף עלינו ביוש שנתבייש מפני מעשיכם הטובים אמר אברהם הרי אני מקבל עלי להתפלל לפני הק״בה שלא תתביישו עוד. מיד נכנס אדם במקומו ועם כל זה לא נתרצתה חוה ליכנס עד שהכניסה אברהם בידו אצל אדם מיד. ואחרי כן קבר אברהם את שרה ר״ל אחרי אשר קבל עליו לפייס את הק״בה בשבילם ונכנס אדם במקומו ואחר כך קבר את שרה לשרה לא נאמר אלא את שרה לרבות את חוה שהכניסה אברהם אל אדם וזהו אלה תולדות השמים והארץ בהבראם ואמרו ר״ל באברהם ור״ל תולדות השמים והארץ ולא תולדות בר נש הם אדם וחוה לא יתביישו אלא בזכות אברהם, that is: When Abraham came to bury Sarah in the double cave (which is mentioned in Gen 23:17 &c.), Adam and Eve arose (from their grave) and refused to permit it to take place there in the cave, and said (to him): Why must we continually be ashamed before the holy blessed God on account of the sin which we committed, and now you have come to make us even more ashamed, so that we must be ashamed on account of your good works. Then Abraham answered: Behold, I take it upon myself (and bind myself) to petition the holy blessed God that you need no longer be ashamed. Thereupon Adam immediately returned

to his place; but Eve was not willing, for all that, to go back in (into her grave), until Abraham had brought her in with his own hands to Adam straightaway. After that, Abraham buried Sarah. That is: after Abraham had taken it upon himself to appease the holy blessed God on their behalf, Adam returned to his place, and thereafter (Abraham buried Sarah) את שרה *éth Sara*, that is, with Sarah (as it is here incorrectly understood). It does not say לשרה *Le-Sara*, that is, "Sarah," but rather *éth Sara*, that is, "with Sarah," so as to include Eve (for the little word *éth* is not only a *nota Accusativi*, but also means "with," so that the sense is that Abraham buried Eve together with Sarah), since Abraham had brought her in to Adam. And this is what the words (Gen 2:4) signify: "These are the generations of the heavens and the earth," בהבראם *behibbareäm*, that is, "when they were created"; and our Rabbis, of blessed memory, say (that the word *behibbareäm*, through a transposition of its letters, means as much as) באברהם *be-Abraham*, that is, "through Abraham," and that by this it is indicated that Adam and Eve, who are generations of the heavens and the earth and not of human beings, were ashamed solely on account of the righteousness of Abraham, who brought them rest, so that they need no longer be ashamed in the life to come. But are these not once again strange perversions of Holy Scripture? Concerning the conversation of the dead, still more may be read in the *Sepher Chasidim*, numero 196 and 452, as well as in the 113th chapter of the *Maase-Buch*; and concerning the knowledge thereof, the entire twenty-second chapter of the second part of the book *Nischmäth chajim*, fol. 80 and 81, may be consulted.

All secrets are also to be revealed to the pious dead, which is why no one who is not their equal should be buried alongside them. Concerning this, the aforementioned book *Nischmáth chájim fol.* 83, *col.* 2, in the 26th chapter of the second part, states as follows: כשהצדיקים נחים על משכבתם מגלין להם רז עליונים ותחתונים ואם נקבר אחד אצלם שאין שוה להם למעלתם ימעטו העליונים מלהגיד ולגלות להם סודות אשר בהם יהנו כאילו יאכלו כל טוב העולם הזה : *that is*, when the righteous rest in their bedchambers (that is, their graves), the upper and lower secrets are revealed to them. But when someone is buried alongside them who is not their equal in rank, the upper ones (those who dwell in heaven) no longer proclaim and disclose the secrets to them as frequently as they otherwise are accustomed to do, secrets from which they derive such delight as if they were eating the best things in the world. Something similar is also to be found in the smaller *Jalkut Rubéni, numero* 4, under the title *Zúra*. As for the reading of books by the dead, this was treated above in the first chapter.

In the *Sepher chasidim* a leaf is printed whose title reads *Zavvaóth Rabbi Jehúda hæchásid*, that is, the testament of the pious Rabbi *Jehuda*, in which, under *numero* 1, the following is also written: אין לקבור שני מתים זה אצל זה שהיו שונאים בחייהם זה את זה כי אין להם מנוחה יחד : that is, one must not bury two deceased persons next to one another who hated each other during their lifetimes, for they have no rest together. Furthermore, in the same work under *numero* 5, one reads: כשקוברים אשה שהיתה אוכלת ילדים בחייה אם רואים פיה פתוח בידוע שתעשה כן אף לאחר מותה שנה אחת ויש למלאת פיה עפר ולא תזיק עוד : that is, when one buries a woman who during her lifetime devoured children, and one sees her mouth open, it is certain that she will do the same for a full year after her death; one must, however, fill her mouth with earth, and then she will do no more harm. Further, in the same work under *numero* 11, one reads: אם יש קברות בעיר לא יעבירו המת לעיר אחרת לקבור כי המתים משכנים שם מעמם כי הוא בזיון להם : that is, when there are graves in a city, one shall not bury a deceased person in another city. One shall not convey him to another city to bury him there, for the dead who lie there will be angered by it, because it is contemptible to them. As for the resurrection of the dead, this will be treated in

detail in the 26th chapter of the second part. But let this suffice on this subject, and with this I will close the first part.

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Stada, the name by which *Mary* the mother of *Christ* is blasphemously called, and why. 133. In the Talmud it is *disputed* whether this is a male or female name. 133.

City of Iron, which Abraham is said to have built. 391. No Jew is supposed to pass through a city in which idolatry is practiced, much less to dwell in one; yet Jews of the present day cannot observe this rule. 509.

Can anyone put forward as proof, something over which every person of sound reason must rightly laugh? For this reason Rabbi *Aben Esra* also rightly rejects it in his commentary on Dan 11:31, when he writes thus: כל החושבים המלות או האותיות בחשבון גימטריא הכל הבל ורעות רוח: that is, All those who calculate words or letters by means of Gematria according to numerical values do a vain and mind-tormenting thing.

If the Jews want to believe that this manner of proving something is valid, then it is easy to demonstrate to them by the same means that Jesus Christ is the true promised Messiah, and not a stranger, but the eternal GOD. For in the book *Zerór hammór* it is written thus at *fol. 37. col. 2. in the Parascha Vajéze*: מלת משיח עולה כמנין ש"נה ובו כלול ש"ילה שהוא עולה ה"שם that is, the word משיח *Maschiach* (that is, Messiah) amounts in number to 358, and contained within it is the word שילה *Schiloh* (which is mentioned in Gen 49:10, whereby the Messiah is understood), which yields the same numerical value as השם *Haschém* (which among the Rabbis also signifies GOD, namely 345). In the same manner it could also be maintained that by the aforementioned word *Schilóh* in Gen 49:10, Jesus is to be understood, since the words עד כי יבא שילה *ad ki javo Schiloh*, that is, "until the Schiloh or the Hero comes," amount to exactly the same numerical value as ישוע בן דוד *Jeschúa ben David*, that is, Jesus the Son of David, namely 462. And that the words in Isa 9:6, פלא יועץ אל גבור *Pele, joëz, El gibbor*, that is, Wonderful, Counselor, mighty GOD, signify Jesus Christ, since they have the same numerical value as the words ישוע בן אלהים *Jeschúa ben Elohim*, that is, Jesus the Son of GOD, which consists of 529. Likewise, that the words in Ps 72:17, ינון שמו *Jinnon Schemó*, that is, "His name shall be propagated from child to child," point to Christ, since their numerical value, namely 462, agrees with the numerical value of the aforementioned words ישוע בן דוד *Jeschúa ben David*, that is, Jesus the Son of David; and still more examples of this kind could be set forth here against the Jews. But just as little as they accept these as binding and irrefutable, exactly so little are their proofs, which they bring forward in this manner against the Christian religion, to be regarded.

Fifth, they call Christ טעות *Taüth* (or *Tóüs*), that is, an idol. This word derives from טעה *taah*, which in the Hebrew language means to err, and additionally in the Chaldean language means to commit fornication and to forget; and an idol, or false God, is therefore called *Taüth* (or *Tóüs*) because the one who serves it errs, commits spiritual fornication, and forgets the true God. Since they now call Christ, notwithstanding that He is the Lord from heaven, as 1 Cor 15:47

Cities, how many King *Og* built, and how tall the smallest of them was. 389.

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Stone, which is called *even schatja*, what kind of stone it is: see *Even schatja*. Christ is said to have erected a baked stone and thereby committed idolatry. 153. 186. What kind of great stone King *Og* placed upon his head. 390. How Simeon intended to kill the Egyptians with a great stone. 391.

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Stoning, Christ is said to have been stoned to death before He was hanged. 179. Refutation of such lies. 185.

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Sinning: certain people are supposed, according to the teaching of the Talmud, to have not sinned at all, whereas Holy Scripture and some rabbis teach the contrary. 342. 343. The sons of *Eli*, *Hophni* and *Phinehas*, are supposed to have not sinned before the tabernacle of the congregation. 344. *Reuben* also not with *Bilhah*. *ibid.* The sons of Samuel also not in the acceptance of gifts and the perversion of justice. 344. David is supposed not to have sinned with *Bathsheba*. 346. Solomon not with idolatry, etc. 346. And Adam is supposed not to have sinned when he ate of the forbidden fruit. 346. The Talmud permits sinning in secret. 365.

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derive from the power of the foreign GOD, that is, the devil. 579. And to have been given to the devil as his lot. 580. They are compared to a goat. 579. Why they do not sway while reading, as the Jews do. 585. 586. They are held in no regard whatsoever by GOD. 587. They are compared to thorns and thistles. 588. To lime. 572. To straw, stubble, and chaff. 571. They are not called human beings, and why? 590. 591. 592. 598. They are merely inferior humans, or to be regarded as apes compared to human beings. 599. Their souls are said to derive from the unclean spirit. 591. 592. They come from the side of impurity, that is, the devil. 593. 594. And of Evil. 593. And of the old serpent. 593. They have fallen to the lot of the princes, namely the evil spirits, and to the stars. 593. They suck from the old serpent. 593. They are compared to the serpent. ibid. They rise through the filth that the serpent cast into Eve, ascending to glory. 593. 725. They are regarded not as human beings but as cattle. 594. 595. They are called wolves. 599. They are all enemies of the Jews. 601. Their alms. To see, and who created heaven and earth, as may be read in John 1:3 and Heb 1:2, they regard as a false GOD, and so they also give Him this mocking name, as may be seen in Rabbi Solomon Jarchi's commentary on Isa 9:7 (which verse we explain as referring to our Savior and Redeemer), according to the testimony of the Bible printed in Venice in the year 285, that is, by our reckoning 1525, in folio, with the commentaries of several rabbis, where he writes as follows: לתשובת המינים האומרים שם לטעיהם יש להשיבם מהו מעתה והלא לא בא אותו טעות עד לסוף שלש מאות שנה: that is, to the heretics, however, who interpret these words as referring to their *Tauth* or idol (that is, JESUS), one must reply: did not that same *Tauth* or idol come only at the end of 300 years? So too, in the little book *Rosch amana* (or *amôno*) fol. 15. col. 1., the following is read concerning Christians: כל עוד שיאמינו בטעות ובאמונה הכוזבת הם מינים וכופרים ואין להם חלק לעולם הבא: that is, so long as they believe in the *Tauth* or idol and persist in the false faith, they are heretics and deniers of GOD, and have no share in the world to come, that is, in eternal life.

Sixth, they call him יראה *Jirah* (or *Jîroh*), which word properly means a fear, and in a divine sense, but signifies an idol, which is honored and feared in an improper manner. And thus it is used in the *Jalkut Schimoni* on the Psalms, fol. 127, col. 3, numero 879, where one reads: אומות העולם עושים יראתם של כסף ושל זהב, that is, the peoples of the world make their *Jirah*, that is, their idol, out of gold and silver. It also stands in Rabbi Moses bar Maimon's *Sepher Mizvóth* (or *Mizvos*), fol. 82, col. 4, as follows: לא תשביעו הגוי ביראתו והוא אמרו יתעלה ושם אלהים אחרים לא תזכירו, that is, you shall not cause a Gentile to swear by his *jirah*, or his idol, and that is what the praised God says (Exod 23:13): you shall not mention the names of other gods. In like manner, the word *Jirah* is used in the aforementioned Rabbi Moses bar Maimon's book *Jad chasaka* (or *chasôko*), in the first part, in the tractate on idolatry, cap. 5, numero 10, and in the *Talmud*, in the tractate *Sanhedrin*, fol. 63, col. 2. The blinded Jews, however, call Christ by this name because we, in their erroneous opinion, honor Him in an idolatrous manner and fear Him as a God. For this reason, Rabbi Bechai writes in his book *Cad hakkémach*, fol. 34, col. 2-3, and in his commentary on the Five Books of Moses, fol. 195, col. 1, in the Parashah *Vaethechannán*, on the words of Deut 6:4, "Hear, O Israel, the LORD our God is one God," as follows: אלו אמר שמע ישראל יי' אחד היה פתחון פה לאומות העולם לומר שעל יראתם אומר וכו' דכתיב כן שחוח למטה, that is, if he (namely Moses) had said, "Hear, O Israel, the LORD is one," then the peoples of the world (the Christians) would have had cause to say that he was speaking of their *jirah*, etc., as it is written: so bowed down below. And goodness shall be sin. 616, 617. Jews are not permitted to show mercy toward them. 618. How the Jews revile them in their graves. 630. The

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Quarrelsome persons are punished in hell. 194. Such a one Christ is said to have been. *ibid.*

A sorcerer cannot raise the dead, make rain, bring forth seed and nourishment, or open barren wombs. 169. A sorcerer threw a stone into the air, from which a calf came forth. 436. Another did the same. *ibid.*

Sorceresses, what one should say when one comes among them, so that one is not harmed by them. 425.

Sorcery, all members of the high council in Jerusalem are said to have learned it, and for what purpose this was done. 150, 151 Christ is said to have learned and practiced it. See: Christ. Egypt is said to have received nine measures of sorcery, while the rest of the world received only one. 166. *Peter* is also said to have led people astray through sorcery. 166. On account of sorcery and other reasons, Christ is said to have been condemned to death. 185, 186. Abraham is said to have taught it to the children of his concubines and to have given them a book about it. 438, 439. The members of the high council in Jerusalem must understand sorcery, and why. 439, 440.

The use of magical words is permitted to Jews. 426.

Zepho, the son of Eliphaz and grandson of Esau, was captured by Joseph and brought to Egypt. 643. From Egypt he fled and came to the king of Carthagena, who made him his general. 643. From this king he departed and came to Italy, where he was eventually made king and reigned. 641. 642. 643. He was called Zepho-Jonas. 649. He was the first king in Italy and reigned for 50 years. 641.

After him his descendants also reigned. 641. 643. He is said to have built the city of Genoa, where he was buried. 643.

Broken hearts are more pleasing to God than the ministering angels. 4.

To give testimony, no Goi or Christian is qualified to do so. 615.

Zia, one of the seven earths. 461. A description of it and its inhabitants. 464.

Zippore, the city, how large it was. 411.

Zizith or Zizis, what it signifies. 329. The dispute between Abel and Cain is said to have arisen over it. 329.

Zoah rotachach, a certain place in Hell. 58. Those who mocked the words of the sages are said to be punished there. 58. 195. 196. As also one who made himself into an idol. 196. See: boiling filth.

Zor signifies the city of Tyre. 669. But Christendom is also called by this name by the Jews. 669. 670. 759. 773. 774. 775. 782.

Doubt, which some Talmudic teachers had concerning their own salvation. 443. 444.

Branch of adultery, the blasphemous name given to Christ. 137. As also: a horrible and abominable branch. 138. The king of Babylon was likewise called by this name. 138. Christ is called a branch in Isa 11:1. 139.

F I N I S.

תם ונשלם. יהי תהללה ושבח לאל בשמים לעולם אמן ואמן:

Errata Partis Primæ.

Page 3, line 20: *pro* אלף *lege* אלף. p. 9, *lin.* 3: *pro* Dan 17:4 *lege* Dan 4:14. *p.* 13, *l.* 9: *pro* סבר *lege* סבר. *p.* 17, *l.* 13: *pro* בכיחי *lege* בביתי. *p.* 33, *l.* 8: *pro* והברכה *lege* והרכה. *p.* 60, *l.* 6: *pro* מלתטאט *lege* אלחטאט. *p.* 95, *l.* 3: *pro* שאחרי *lege* מאחרי. *p.* 156, *l.* 7: *pro* יהכיר *lege* הזכיר. *p.* 171, *l.* 11: *pro* ויד שוום *lege* חיים ישו. *p.* 186, *l.* 1: *pro* ועל *lege* וכל. *p.* 187, *l.* 5: *pro* הנרצרי *lege* הנוצרי. *p.* 195, *l.* 25: before *stehet* read *stehet*. *p.* 198, *l.* 5: *pro* כי *lege* בן. *p.* 228, *l.* 27: *pro* ולכסוך *lege* ולפסוף. *p.* 241, *l.* 10: *pro* ובן *lege* יוכו. *ibid. l.* 15: *pro* חר"א *lege* חר"א. *p.* 251, *l.* 17: *pro* יצא *lege* יצא. *p.* 251, *l.* 34: *pro* טסכים *lege* ססכים. *p.* 253, *l.* 20: *pro* ארוסטי *lege* ארוסטו. *p.* 272, *l.* 15: *pro* Deut. *lege* Dan. *p.* 277, *l.* 11: *pro* ומץ *lege* עץ. *p.* 282, *l.* 3: *pro* בי *lege* קן. *p.* 301, *l.* 13: "tongues" read instead of "witnesses." *p.* 318, *l.* 33: *pro* דבנים *lege* דברים. *p.* 322, *l.* 23: *pro* עכשילן *lege* תבשילן. *p.* 323, *l.* 26: *pro* או *lege* בו. *p.* 368, *l.* 9: *pro* פ *lege* סן. *p.* 393, *l.* 30: *pro* נכנס *lege* נכנס. *p.* 397, *l.* 34: *pro* תרגזל *lege* תרנגול. *p.* 402, *l. ult.*: *pro* כול *lege* כול. *p.* 434, *l.* 5: *pro* איבסוס *lege* איכסוס. *ibid.*: *pro* דבה *lege* הרבה. *lin.* 33: *pro* סחד *lege* משחד. *p.* 441, *l.* 24: *pro* ובר *lege* וברי. *p.* 443, *l.* 14: *pro* כועם *lege* בועם. *lin.* 17: *pro* בעם *lege* כעס. *p.* 483, *l.* 16: *pro sisse lege siste*. *p.* 496, *l.* 32: *pro* שנב *lege* שנה. *p.* 497, *l. pen.*: *pro* הכחבת *lege* הכחבת. *p.* 498, *l.* 22: *pro* אלוף *lege* אלוף. *p.* 503, *l.* 34: *pro* רבוד *lege* דיבור. *p.* 541, *l.* 12: *pro* ויכנס *lege* ויגנם. *p.* 543, *l.* 28: *pro umea lege umes*. *p.* 553, *l.* 25: *pro* הכוס *lege* הכוס. *p.* 559, *l.* 27: *pro* בני *lege* בבני. *p.* 561, *l.* 31: *pro* להתיר *lege* להחיר. *p.* 570, *l.* 17: *pro* המיותסם *lege* המיותסם. *p.* 573, *l.* 18: *pro* חגלה *lege* הגלה. *p.* 576, *l.* 39: *pro* ו .כ *lege* col. 4. *p.* 577, *l.* 4: *pro* תגרא *lege* חגרא. *p.* 584, *l.* 37: *pro* טכור *lege* טבור. *p.* 589, *l.* 18: *pro* בא *lege* לא. *p.* 591, *l.* 27: *pro* 139 *lege* 137. *p.* 598, *l.* 2: *pro* am *lege* am. *ibid. l.* 20:

pro תשכלית *lege* השכלית. *ibid. l.* 23: *pro* חרון *lege* חרון. *p.* 605, *l.* 29: *pro* מחוד *lege* מיוחד. *ibid. l.* 34: *pro* כה *lege* נח. *p.* 609, *l.* 18: *pro* רמהו *lege* רמהו. *p.* 610, *l. antep.*: *pro* ח *lege* מ. *p.* 626, *l.* 24: before "are" read "are in Sched!" *p.* 631, *l.* 17: *pro* בדעתו *lege* בדחו. p. 719, *l.* 19: for *Schlangenbalg* read *Theriack*. *p.* 673, *l.* 13: *pro* במדש *lege* במדרש. *p.* 685, *l.* 2: *pro* מדה *lege* מדה. *ibid.*: *pro* עבי *lege* עפי. *ibid. lin. antepenult.*: *pro* לאותו *lege* אליהו. *p.* 687, *l.* 21: *pro* החותר *lege* החותם. *p.* 864, *l.* 21: after "(or Menoras)" insert *hammaor*. *p.* 700, *l.* 17: *pro* כאן *lege* ואן. *p.* 701, *l.* 8: *pro* ידוע *lege* יודע. *p.* 749, *l.* 22: *pro* בסופה *lege* בסופה. *p.* 763, *l.* 8: before "in the chapter" read "in the 2nd chapter." *p.* 777, *l.* 12: *pro* במצרים *lege* במצרים. *p.* 782, *l.* 3: *pro* מ"מ *lege* ע"כ. *p.* 821, between *lin.* 7 and 8 insert: R. Bechai's commentary on these books of Moses, *fol.* 139, *col.* 1, in: *p.* 826, *l.* 1: before "was the form" read "was like the form." *p.* 837, *l.* 17: after האקטני insert הוא. *p.* 838, *l.* 19: *pro* כתבת *lege* כתבת. *p.* 840, *l.* 27: before "slaughtered" read "slaughtered according to ritual." *p.* 868, *l.* 12: before "the same" read "of the same." *p.* 873, *l.* 38: *pro* המץ *lege* המצה. *p.* 881, *l.* 6: *pro* לו *lege* אלו.

Entdecktes Judenthum (Judaism Unmasked) — Part II

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Chapter I. In which it is shown what the Rabbis write concerning the souls of Christians and of other peoples found outside of Judaism, and what they teach on the other hand concerning the souls of the Jews and their passage, or transmigration, from one body or place into another.

Since the Jews, puffed up with nothing but vain imagination, hate and despise all other peoples to the utmost degree, and are stuck in the erroneous opinion that they alone are holy, one can easily judge that they write nothing good at all about our souls, but rather defame and belittle them in the worst and most shameful manner. But so that their poisonous doctrine on this matter may be brought to light, it is to be known that they believe all the souls of those who are not Jews derive from the unclean spirits and devils. Hence it is read in the book *Emek hammelech, folio* 3, *columna* 4, in the 4th chapter, under the title *Schâar Schiafchúe hamélech*, as follows: אמרו רז"ל אתם קרויים אדם מצד נשמת אדם העליון ואין אומות העולם קרויים אדם כי אין להם נשמה מאדם העליון הקדוש אלא נפש יש להם מאדם בליעל : That is: Our Rabbis, of blessed memory, have said: you (Jews) are called human beings on account of the souls which you have from the highest Man (that is, God, who is called by the Kabbalists אדם העליון *Adam haélion*, that is, the Highest Man); but the peoples of the world are not called human beings, because they do not have a *neschamá* (or *neschómo*), that is, a soul, from the most holy Highest Man, but rather a *néfesch*, that is, a soul from אדם בליעל *Adam beliáal*, that is, from the most wicked (or most worthless) Man (namely, the chief devil *Samaël*, who, as can be seen in the aforementioned book *Emek hammelech*, fol. 129, col. 4, in the 11th chapter, under the title *Schâar réscha díser ánpin*, is called *Adam beliáal*, that is, the most wicked Man). For this reason it is written on this matter in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 137, col. 1, in the *Párascha Schemini*, as follows: אדם אתם ושאר עמים לאו אינון אדם וגו' בסטרא אחרא דמסאבא רוחא דאתפשט לשאר עמין נפק מסטרא דמסאבו לאו איהו אדם ובגין כך לא סליק בשמא דאי שמא דההוא רוח טמא ולא סליק בשמא דאדם ולית ביה חולקיה גופא דליה לבושא דההוא טמא וגו' : That is: (You Jews) are human beings, but the remaining peoples are not human beings, *etc.* On the other side, which is unclean, the spirit (understand: the soul) which is spread out among the remaining peoples comes from the side of uncleanness (that is, from the devils). That same spirit is not a human being, and therefore this name is not given to it either. The name of that spirit is called Unclean, and it is not called by the name of human being, nor does it have any share therein. Its body is the garment of that same unclean one.

In the great *Jálkut Rubéni*, in the *Párascha Bereschíth*, the following is also taught on this matter at fol. 10 (though it should be folio 8), col. 3: עור ובשר הוא מלבוש לאדם ורוח הפנימי נקרא אדם. עכ"ם אינם קרויים אדם כי נשמתן מרוח הטומאה אמנם ישראל נשמתן מרוח הקדושה וכו' : That is: the skin and the

flesh are the garment of man, and the inward spirit is called Man; but the idolaters (that is, the Christians and other peoples) are not called men, because their souls derive from the unclean spirit. But the souls of the Israelites derive from the Holy Spirit, *etc.* And at fol. 10, col. 2, in the same place, one reads: ישראל נקרא אדם על שנפשו ירדה לו מאדם עליון אבל לעכו"ם שבא נפשם מרוח הטומאה נקרא חזיר ואם כן גוף של עכו"ם הוא גוף ונפש של חזיר : That is: an Israelite is called a man because his soul descends to him from the supreme Man; but an idolater, whose soul derives from the unclean spirit, is called a swine. If this is so, then the body of an idolater is the body and soul of a swine. Furthermore, in the aforementioned book *Emek hammélech*, fol. 23, col. 4, in the 43rd chapter under the title *Scháar ólam hattóhu*, one reads: הרשעים בחייהם קרויים מתים כי אין להם נשמה קדושה מן היסוד הנקרא חי העולמים בתרין עלמין בעולם הזה ובעולם הבא רק יש להם נפש מן הקליפה הנקראת מות וצלו מות ועל ידי אותם הניצוצות הם חיים : That is: the wicked are called dead during their lifetime, because they have no holy soul from the Foundation, which (Dan 12:7) is called He who lives eternally, in the two worlds, in this world and in the world to come; rather, they have souls from the *Kelífa* (that is, the husk, by which the Devil is understood, as was indicated above in the 18th chapter of the first part), which is called Death and the Shadow of Death; and through those same sparks they live. Now, since the Jews regard all Christians as idolaters and wicked people, as was demonstrated in the 16th chapter of the first part, and call Christendom the godless kingdom, as was indicated in the 17th chapter of the said first part, it follows from this that all of the above has been said concerning our souls.

This is also consistent with what is found at fol. 4, col. 2, in the preface of the book *Schéva tal*, where the words read as follows: נפשות האומות המה מכחות חיצוניות כחות הקליפות כאשר נבאר סוד עניינם בשערים הבאים בס"ד מפני כן חלקם והנחילם לשרי מעלה אבל הנשמות של אותה ישראלית אצולות מקדושת האצילות ברוך הוא That is: the souls of the nations derive from the outermost powers, the powers of the *Kelífoth* (or *Kelifos*, that is, husks, namely of the devils), as we shall explain the mystery of their nature in the following chapters, with the help of God. For this reason God distributed them among the highest (seventy) princes (mentioned above in chapter 18 of the first part) and gave them as an inheritance. But the souls of the Israelite people derive from the holiness of the *emanation*, or outflowing, of the blessed God. So too it is written in Rabbi *Ménachem von Rékanat*'s commentary on the Five Books of Moses, fol. 221, col. 4, nearly at the end of the Parashah *Haahinu*, as follows: השפע שבא לכחות הטומאה נקרא יין נסך ומשם נאצלים נפשותיהן של אומות העולם: That is: the *influentz*, or the influx, which comes to the powers of impurity, is called יין נסך *jín nésech*, that is, libation wine (which is offered to idols); and from thence come the souls of the nations of the world. Concerning this origin of the souls of Christians and other nations, something has already been indicated above in chapter 16.

16. Chapter of the first part, in connection with the twenty-eighth name that is given to the Christians.

Since it was mentioned shortly before in folio 4, col. 2 of the book *Schéva tal* that the souls of the peoples of the world have been distributed among the seventy Princes or Devils, I must also set down here what is written on this subject in the book *Tuf haárez* fol. 9, col. 2, and the words read as follows: דע כי כל חלק וחלק מהארץ נתן לאומה המתיחסת אל החלק ההוא: וז"ש כי לבני לוט נתתי את ער ירושה ממש מתיחס לבני לוט הוא ער וכן לעשו הר שעיר. וכן פרשו רז"ל הוא אדום וארצו אדומה מורה שממש יחס הארץ לפי האומה השוכנת בה. והטעם כי השר השולט על האומה גם כן יש לו יחס להשפיע בחלק הארץ ההיא. וכן הנשמות ההם הם מחלק הקליפה המתיחסת לאותו עפר החיצוני בענין שהם שלשה יחסים יחס האומה יחס הארץ ויחס השר בנשמות ובהשגחה: *That is: Know that every portion of the earth has been given to that people to which that same portion (in which it dwells) is assigned; and this is what is said* (Deut 2:9): *I have given Ar to the children of Lot to possess. Ar is properly attributed to the children of Lot. Likewise, the mountain of Seir was assigned to Esau; and our Rabbis, of blessed memory, have explained the matter (through the words): He (namely Esau) is red, and his land is red; by which it is taught that the assignment of a land is properly according to that people which dwells therein. The reason, however, is that to that Prince (among the aforementioned seventy Princes) who rules over a people, the influence or influx over the portion of that same land has also been assigned. And thus those same souls (which are found in that same portion of the land) are from the portion of the* Kelifa, *or husks (namely of the evil spirit, or Devil), to which that same outward earth (or territory) is assigned, so that there are three kinds of assignment, namely the assignment of the people, the assignment of the land, and the assignment of the Prince over the souls and their governance.*

Concerning this matter, as well as the frivolous doctrine that the souls of the nations derive from the seventy princes, or devils, it is also written in the book *Maarécheth haëlahúth* (or *Maaréches haëlohús*) fol. 206, col. 1. as follows: שאר אומות מסרם ה' ית' לשרים שהם שכליס נפרדים והמשילם עליהם ומנה שר לכל אומה ואומה לשלוט ולהנהיג עליהם טוב ולשמור על ידי כוכבים ומזלות והשגחם האלה הם הנקראים אלהי העמים אשר חלק להם ומן השרים האלה נשתלשלה נשמתן של האומות: That is: the remaining nations (those found outside the Jews) the blessed God has delivered over to the princes, who are *Intelligentiæ abstractæ*, that is, spirits without bodies, and has given them dominion over those nations, and has set a prince over each and every people to rule over it and to speak good on its behalf (and to be its advocate), and also to preserve it through the stars and planets. These same princes are also called the gods of the nations, whom He (God) has given to them in part, and from such princes the souls of the nations derive.

Since the souls of the peoples are supposed to derive from the devils, it is read in the book *Emek hammélech*, fol. 121, col. 2. in the 151st chapter, under the title *Scháar Kirjáth árbä*, that the Jews will in the future overpower all peoples, and indeed in these words: לעתיד יתגבר הטוב על הרע אז גם ישראל שהם מצד הטוב יתגברו על אומות העולם שהם מצד הרע וגו׳ That is: In the future, the good will overpower the evil; then the Israelites also, who are from the good side, will take possession of the peoples of the world, who come from the evil side. By the evil side, however,

the devil is understood, wherefore it is stated in the book *Avodáth (or Avódas,) hakkódesch*, fol. 18, col. 3. in the 18th chapter under the title *Chélek hajickud*: הנחש הוא צד הרע that is, the serpent (namely the devil, as has been reported in the 18th chapter of the first part) is the evil side. In the book *Zerór hammór* it is also taught at fol. 148, col. 4. in the *Parascha Ki tavó*: אומות העולם הם משולים לנחש לפי שהם באו מזוהמת נחש הקדמוני: That is, the peoples of the world are compared to a serpent, because they derive from the impurity of the ancient serpent. What is meant by this, however, is to be seen from the great *Jalkut Rubéni* fol. 80, col. 4. in the Parascha Schemóth, where it is read: כל הנשמות באו מסטרא דקין והבל מהבל מסטרא דטוב ומקין מסטרא דרע: That is, all souls derive from the side of Cain and Abel: from Abel from the good side, and from Cain from the evil side. Now since the soul of Cain (as has been reported in the second and eighteenth chapters of the first part) is supposed to have derived from that impurity which the chief devil *Sammaël* caused to fall upon *Even* when he lay with her, all souls of the peoples are supposed to derive from that same filth; for this reason it is read in the little book *Afkáth (or Afkas) róchel*, fol. 7, col. 2., where mention is made of the impurity of the evil spirit, as follows: הגוים והכופרים הבאים לטמא עצמם ממשכים רוח מאותו הצד ורוח הגוים משם הוא: That is, the *Gojim* (that is, Christians or heathens) and the deniers of God, who defile themselves, draw (or receive) the spirit from that same side, and their spirit (that is, their soul) comes from thence.

From what time onward this occurs, namely that the souls of the nations are said to derive from the aforementioned seventy princes, is taught by Rabbi *Aharon Schmuel* in his book *Nischmāth* (or *Nischmas*) *ádām*, in Chapter I, fol. 5, col. 2, where he writes as follows: הנה קודם דור הפלגה היו כל הנפשות ממקור אחד על כן היה כל־הארץ שפה אחת אמנם כאשר חלק השם לשבעים אומות ומסרס לשבעים שרים נמשך לכל אומה ואומה נפש מהשר הממונה עליו על כן כפי חילוק הנפשות ופירודם נחלקו הלשונות אחר שהדבור נמשך מהנפש ואם כן באמרו ונבלה לשונם הוא ענין בלבול נפשם: That is: Behold, before the time of the dispersion (which took place at the building of the Babylonian tower), all souls (of the people who lived upon the earth) were from one source (and one origin); for this reason the people of the whole earth had one and the same language. But after God divided the seventy nations and delivered them over to the seventy princes, each nation received its souls from the prince appointed over it; for this reason, after the distribution of the souls and their separation, the languages were divided, since speech derives from the soul. If this is so, then by that which is said (Gen 11:9: “And let us confuse their language”), the confusion of their souls is to be understood.

In the book *AmmudéhaSchifa*, the following is read concerning another origin of souls, fol. 51, col. 3, 4: עינך לויתן ובת זוגו אינו הדבר כפשוטו כי אמרו רז”ל שעתיד גבריאל לעשות קניגי עם לויתן. ומה לו לציד עמו מלחמה אבל הענין הוא שלויתן ובת זוגו הם רמוזים על המלאך השטן אל אחר ולילית בת זוגו והם לויתן נחש בריח ונחש עקלתון הנזכרים בישעיה שהק”בה עתיד לפקוד עליהם בחרבו הקשה להאכילם מן השלם וגבריאל יעשה קניגי עמו להעביר רוח הטומאה מן הארץ ובתחלת הבריאה כאשר ברא הק”בה לכוונה ידועה אצלו יתברך חשב מחשבית שאם יזדווג לויתן חזה עם בת זוגו לילית המרשעת ויולידו נשמות מזיקים והרבה עכ”ום כי כשם שנשמות הצדיקים באים מהק”בה כן

נשמות טומאה באים על ידי מלאך השטן אל אחר כנודע. ובודאי ברבות המזיקים ונשמות עכ"ום בעולם יגבור חס ושלום כח הטומאה ויחריבו העולם לפיכך מה עשה ק"בה סירס למלאך השטן שלא יזדווג עמה ויתקיים העולם ולכך אמר בזוהר משפטים ואל יחד אסתרס שסרסו קב"ה שלא יעשה פרי ותולדה בעולם. והנה החכם בעל חסד לאברהם הקשה על מאמר הזוהר הזה ואומר איך אפשר הוא שסרס הק"בה להמלאך אל אחר שלא יוליד נשמות עכ"ום והרי אנו רואים שנשמות טומאה הס מרובות ותירץ תירוץ נפלא על זה ואמר שהענין הוא שאלו הנשמות אינן באים מצד זיווג המלאך השטן ולילית כי אחרי שסרסם ודאי אי אפשר להם להזדווג אבל אלו הנשמות וכל הנשמות של המזיקין שבאים לעולם כולם באים על ידי מעשי הרשעים והם הגורמים להביא אותם לעולם כי העושה עבירה אחת בורא על ידי מעשיו הרעים מזיקים והן הן מזיקים המחריבים ומשטשטים העולם עד כאן. והנה אותם המזיקים הבורא אותם האדם על ידי מעשיו הרעים הם העדים המעידים עליו ביום הדין וכל אחד ואחד צועק ואומר פלוני בראני כמו שהפליג מזה בזוהר בהרבה מקומות: That is to say: the matter of the *Leviathan* (that God castrated him so that the world would not be destroyed, were he to produce offspring, as will be shown below in the 15th chapter of the second part) and his female companion is not to be understood literally, that our rabbis, of blessed memory, said that the angel *Gabriel* would in the future arrange a hunt with the *Leviathan*. Why should he wage war against him? Rather, the matter is to be understood thus: that the *Leviathan* and his wife signify that angel who is the *Satan* and the other god, and *Lilith* (or *Lilis*), his wife, who are the *Leviathan*, the one a straight serpent and a crooked serpent, of whom mention is made in *Isaiah* (ch. 27, v. 1), whom the holy blessed God will visit with His hard sword to destroy them from the world; and *Gabriel* will hold a hunt with him, so that the unclean spirit may be driven from the earth. Now the holy blessed God, at the beginning of creation, when He created all things for a purpose known to Him, considered in His thoughts that if this *Leviathan* were to lie with his wife *Lilis*, they would beget many souls of devils and of idolatrous people; for just as the souls of the righteous come from the holy blessed God, so the unclean souls come from the angel who is the *Satan* and the other god, as is well known. And it is certainly true that when the devils and the souls of the idolatrous multiply in the world, the power of impurity gains the upper hand (God forbid), and those evil spirits destroy the world. For this reason, what did the holy blessed God do? He *castrated* or cut the angel, the *Satan*, so that he should not mingle with her, and thus the world might be preserved. For this reason it is said in the *Sohar*, in the Parascha *Mischpatim*, that the other god was castrated, since the holy blessed God castrated him so that he would bring forth no fruit in the world and beget no offspring. Now the wise author, or writer, of the book *Chesed le-Abraham* חסד לאברהם, raised an objection against this statement of the *Sohar*, and says: how can it be possible that the holy blessed God should have castrated the angel who is the other god, so that he should beget no souls of idolatrous people, when we plainly see that there are very many unclean souls? And he resolved this objection most admirably, and said that the matter is to be understood thus: that those souls do not come from the side of the mingling of the angel, the Satan, and *Lilis*, for after God castrated them it is impossible that they should mingle. Rather, those souls, and the souls of the devils that come into the world, all come through the deeds of the wicked, who are the cause of their being brought into the world; for whoever commits a sin creates devils through his evil deeds, and those are the very devils that

do harm, destroy the world, and defile it. (Thus far are the words of the book *Chesed le-Abraham*.) Behold, man thus creates those very devils through his evil deeds. Those same devils are the witnesses who will testify against him on the day of judgment; and each one will cry out and say that such-and-such a person created him, just as this is particularly shown in many places in the *Sohar*.

As for the place in which the souls of the nations are supposed to dwell before they enter into human beings, it is said to be in the *expansis*, that is, in the firmaments or expansions of the seven planets, and concerning this, the following is written in the small *Jalkut Rubéni, numero* 4, under the title *Neschamá*, from the booklet *Tuf haárez,* fol. 9, col. 1: בשבעה רקיעים התחתים שבעה כוכבי לכת שצ"ם חנכ"ל ובאלה שבעה רקיעים יש נשמות ע' אומות י' אומות תחת כל כוכב וכו' ותחת גלגל לבנה האחרון שבכולם יש רקיע חלק שאינו משמש כלום שם נשמות השדים ורוחין ולילין וגו' : That is: Among the seven firmaments or expansions there are seven planets, namely Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, and in these seven expansions dwell the souls of the seventy nations, ten nations under each planet, etc. But beneath the *Sphæra*, or sphere, of the Moon, which is the last of all, there is an expansion that serves no purpose whatsoever, and there dwell the souls of the devils, the spirits, and the night-phantoms.

How long the souls of the nations shall endure and remain in the world is taught in the book *Maarécheth haëlahúth*, fol. 25, col. 2., in the commentary of *Chájat*, as follows: ביובל הגדול לא תשאר שום אומה מאחר שהעולם יהיה חרב. וכה לנו יחרון עליהם. יש להשיב כי הבליעה חוזרת אל הקליפות כי יכלו סכל וכל מן העולם ולכן גם נפשם של האומות הבאות מהם ילכו לחרפות מאחר שסיבתם יהיה להם כלייה מכל וכל לא יזכר שמם עוד: that is, in the great Jubilee year no nation will remain, since the world (in that time) will be destroyed and laid waste. What advantage, then, do we (Jews) have over them (namely, the seventy nations)? To this it is to be answered that the destruction is to be understood as referring to the *Kelifóth* (or *Kelifos*), that is, the husks (which are the evil spirits), for these will be utterly and entirely exterminated from the world; and therefore the souls of the nations, which derive from them, will also come to ruin (and be exterminated), since their originators (from whom they proceed) will come to a complete end, and their name will no longer be remembered.

Having now revealed what the malicious Jews teach as a shameful doctrine concerning the souls of our people and of other nations, I must also show what they teach, by contrast, concerning their own souls. Here it is to be known that they hold that their souls are a part and spark of the divine essence. That they are a part of the divine essence is taught in the book *Schené luchóth habberíth*, fol. 262, col. 3, in these words: הנשמות חלק אלוה ממעל, that is, the souls are a part of God from above. And in the book *Nischmáth adam*, Rabbi *Aharon Schmuél* writes: הנשמה היא חלק אלוה ממעל, that is, the soul is a part of God from above; which is also to be found in the book *Schéfa tal*, in the preface, fol. 4, col. 1, 2. And in the third column it is there

taught: הנשמה היא חלק אלוה ממעל ומעצמותו כבן מעצמותו של אב, that is, the soul is a part of God from above, and of His substance, or essence, just as a son is of the essence of his father. Something on this matter has, however, already been mentioned in the first chapter of the first part.

That they are also supposed to be sparks of the divine essence is evident from the book *Emek hammélech*, fol. 121, col. 4, in the 152nd chapter, under the title *Schaár Kirjáth árba*, where it is written as follows: נשמות שברא הם חיים וקיימים לעולם ועד מפני שהם ניצוץ מעצמותו ברוך הוא שנאמר ויפח באפיו נשמת חיים וכל הנופח מעצמותו הוא נופח : That is: The souls which He (namely, GOD) has created live and endure in eternity, because they are a spark of the substance or essence of the blessed God, as it is said (Gen 2:7): And He breathed into his nostrils a living soul. The like is also to be found in the same place, fol. 127, col. 3. And in the book *Nischmáth ádam*, one reads in the first chapter, fol. 5, col. 1: הנשמה היא נר וניצוץ מהשם הגדול ידוד נאצלה מאורו הגדול ואשו הקדוש כמו שאמר הכתוב כי ה' אלהיך אש אוכלה הוא והוא כסדליק נר מנר שאינו חסר כלום כך הנשמה שנאצלה מרוח פיו יתברך כביכול : That is: The soul is a light and a spark of the great name Jehova, and derives from His great light and from His holy fire, as Scripture says (Deut 4:24): For the Lord your God is a consuming fire. And just as one lights a candle from another and that candle thereby suffers no diminishment, so too, so to speak, is it with the soul, which derives from the breath of the mouth of the blessed God. In the same manner one also reads in the book *Emek hammelech*, fol. 135, col. 1, in the 18th chapter, under the title *Schâar réscha dísér ánpin*: הנשמה היא באה מן שם הויה עצמה דכתיב כי חלק ה' עמו : That is: The soul derives from the name of the Essence (that is, the name *Jehóva*), as it is written (Deut 32:9): For the Lord's portion is His people. In the aforementioned book *Nischmáth ádam*, it is also taught at fol. 7, col. 1, in the first chapter, that the Jewish souls derive from the ten *Sephiróth* or *Sephiros*, and the words there read as follows: נשמותינו כלולים באחדות נשמת אדם הראשון נאצלות מי' ספירות הקדושים : That is: Our souls, which are contained in the unity of the soul of the first man, derive from the holy ten *Sephiróth* (or radiances). By the ten *Sephiróth*, however, the Kabbalists understand the Godhead, as may be seen in the book *Schéfa tal*, fol. 1, col. 1.

Since the souls of the Jews are supposed to have such a glorious origin, while the souls of all other peoples are supposed to have such a shameful one, the former are to be entirely pleasing and dear to God, while the latter are to be regarded by Him as utterly worthless. It is reported in the book *Schéfa tal* fol. 4, col. 2. in the preface that, corresponding to the number of the seventy souls who, as can be seen in Exod 1:5, came from the loins of Jacob, there are also seventy peoples, and the following passage ensues: התורה הוצרכה להודיע זה כדי להורות לנו כי כל נשמה מישראל בפני עצמה חביבה וחשובה בעיני הק"בה יותר מכל הנפשות של אומה אחת בכללה וזה הענין גילה לנו התורה במקום אחר גם כן באמרה כל הנפש הבאה לבית יעקב מצרימה שבעים ודקדקה לומר כל הנפש ולא אמרה כל הנפשות כמו שאמרה אצל עשו את כל נפשות ביתו שלא היו רק שש נפשות ואפילו הכי קורא אותן נפשות בלשון רבים מכל שכן אצל יעקב שהיו שבעים נפש היה לו לומר כל הנפשות אלא שרצתה להורות לנו כי כל נפש ונפש בפני עצמה מישראל חביבה בעיניו יותר מכל הנפשות של אומה מאומות עולם בכללה ואותה ישראלית בכללה חביבה וחשובה בעיניו יותר מע' אומות That is: The Law found it necessary to make this known, in order to teach us that each and every Israelite

soul individually is more pleasing and more precious in the eyes of the holy blessed God than all the souls of one (other) entire people. And this matter the Law has also revealed to us in another place, when it states (Gen 46:27): “And all the soul (not souls, in the plural number) of the house of Jacob who came into Egypt was seventy.” It (namely the Law) took careful note of this, that it says: “All the soul,” and did not say “All the souls,” just as it says of Esau (Gen 36:6): “All the souls of his house,” and calls them souls in the plural, even though there were only six souls. How much more ought it to have said of Jacob, when there were seventy souls, “All the souls”? But it wished to teach us that each and every Israelite soul individually is more pleasing and more precious in His eyes than all the souls of an entire people among the peoples of the world, and that the Israelite people as a whole is more beloved and more highly regarded in His eyes than the seventy peoples.

Regarding the time in which the souls were created, the Jews teach that they were created at the very beginning of the world, in the first six days. Hence Rabbi *Menasse ben Israel* writes in his book *Nischmáth Chájim*, fol. 70, col. 2, in the 16th chapter of the second *Maámar*, as follows: הגם שדעת חכמי אומות העולם הוא שהנשמות נבראים עם הגוף שלומי אמוני ישראל מאמינים באמונה שלמה שנבראו כלם בששה ימי בראשית: That is: Although the wise men of the nations of the world hold that souls are created together with the body, the perfect and faithful Israelites believe, with a perfect faith, that they were all created in the six days of the creation of the world. And immediately thereafter follows, from the book *Tanchúma*: כל הנשמות שהיו מן אדם הראשון ושיהיו עד סוף העולם כלם נבראו בששת ימי בראשית וכלן בגן עדן: That is: All souls that have existed from the time of the first man, and that will exist until the end of the world, were created altogether in the six days of the world. Likewise, in the commentary of Rabbi *Menáchem of Recanati* on the five books of Moses, fol. 34, col. 2, in the *Parascha Bereschith*, one reads as follows: כבר ידעת כי הנשמות נבראו משׁשׁת ימי בראשית כענין שנאמר ידעת כי אז תולד ומספר ימיך רבים: That is: You already know that the souls were created from the six days of creation, as it is said (Job 38:21): “Did you know that you were to be born at that time, and that your days would be many in number?” And by this it is meant that the souls were created with the first light, as can be read in the aforementioned book *Nischmáth Chájim*, fol. 72, col. 1, in the 17th chapter of the second *Maámar*. This is also said to have occurred on the first day, as the aforementioned Rabbi *Menasse* reports in the immediately following 17th chapter, fol. 71, col. 2, where he writes in the following manner: ועתה אחר אשר טעמתי מעט דבש ואורו עיני גם בדבר הזה נחקור נא באיזה יום משׁשׁת ימי בראשית נבראו ואומר כי מוסכם הוא כמעט מכל חכמינו ז”ל שהנשמות נבראו ביום ראשון: That is: Now that I have tasted a little honey and my eyes have been enlightened in this matter as well, let us inquire on which of the six days of the creation of the world they were created; and I say that nearly all of our sages, of blessed memory, agree that the souls were created on the first day. Shortly thereafter he further expresses himself as follows: כבר כתב הרמב”ן שאי אפשר לומר שתהיה נבראת אחר יום ראשון כלל לפי שהקב”ה לא ברא יש מאין אלא ביום ראשון ומשם ואילך בשאר ימי בראשית עשה יש מיש ואם כך הנשמות בכלל היש הראשון נבראו: That is: Rabbi Moshe bar Nachman

wrote that one cannot say at all that they were created after the first day, since the holy and blessed God created something out of nothing only on the first day, but from that day onward, in the remaining days of creation, He made something out of something; and if that is so, then the souls are included among those things that were created on the first day.

Where the souls go immediately after they have been created is taught by *Rabbi Salomon Jarchi* in his commentary on the Talmudic tractate *Chagiga* fol. 5, col. 1. in the following manner: אוצר יש ושמו גוף ומבראשית נוצרו כל הנשמות העתידות להולד ונתנם לשם : That is, there is a treasury (in heaven) which is called *Guf*, and all the souls which were created from the beginning and are yet to be born in the future have been placed there (by God). Concerning this, an equivalent passage is also to be found in the book *Zerór hammór,* fol. 152, col. 1. in the *Parascha Nizzavim*. From this treasury the souls are also to be given by God to children in their mother's womb, as the aforementioned *Rabbi Menalle ben Israel* teaches in his book *Nischmáth Chájim* fol. 72, col. 1. in the 18th chapter, when he writes as follows: מונח קיים ויציב הוא מדעת כל חכמי ישראל שהנשמה הטהורה נתנה לו לאדם מאת ה' מן השמים מהחילת הווייתו במעי אמו טרם צאתו לאור העולם : That is, it is certain and true, according to the opinion of all the wise men of Israel, that the pure soul is given to man by God from heaven from the very beginning, when he is formed in his mother's womb, before he comes forth into the air of the world. And this he demonstrates in detail in what follows.

Regarding the number of souls which God originally created: there are said to be sixty times ten thousand, or sixty times one hundred thousand, in all, and indeed purely souls of the *Israelites*, all of which were contained within the soul of *Adam* and were attached to it. Therefore it is written in the *Jalkut chadasch*. fol. 155, col. 1. *numero* 34. under the title *Neschamóth* as follows: כללות הנשמות הם ששים רבוא והתורה היא שרש הנשמות דישראל ויש ששים (רבוא) ששים רבוא פירושים לכל פסוק שבתורה וכל נשמה ונשמה בפני עצמה נתהוה מפירוש אחד ולעתיד כל אחד יקרא התורה כפי הפירוש המגיע לו אשר משם נבראת נשמתו ויש כמה נשמות שכוללות כמה פירושים ומשה רבינו עליו השלום היה כולל מכל הששים רבוא ובכל לילה כשהאדם ישן אם זוכה עולה נשמתו וקורא שם הפירוש השייך לו בפסוק אחד ובלילה אחרת בפסוק אחד וששים רבוא פירושים אלו כפשט הפסוק וכנגדן באגדה וכנגדן בקבלה; That is: the sum of souls consists of sixty times ten thousand (or six times one hundred thousand), and the Law is the root of the Israelite souls. Likewise, every single verse in the Law has six hundred thousand interpretations, and each individual soul was made from one interpretation. In the future, every person will also read the Law according to the interpretation that pertains to him, upon which his soul was created. There are, however, many souls that encompass many interpretations, and Moses our teacher, upon whom be peace, was encompassed by all six hundred thousands. Every night also, when a person sleeps, provided he is worthy of it, his soul ascends (into Heaven) and reads there the interpretation that belongs to it (and pertains to it) in one verse, and on the next night in another verse. These six hundred thousand interpretations, however, are according to the plain and literal sense of the verse; and corresponding to those (interpretations) there are likewise just as many (interpretations) in

the *Aggáda* (that is, in the entertaining and subtle stories), as well as in the *Kábbala*. The very same thing is also found in the book *Emek hammelech* fol. 139, col. 4. in the 30th chapter, under the title *Schaar réscha díser ánpin*. Now, since six hundred thousand souls were created, there are also supposed to be just as many Jews; for this reason it is read in *Schir haschírim rábba*, fol. 264, col. 2.: משה שקול כנגד ס’ רבוא שהם כל ישראל; That is: Moses is equal to the six hundred thousands, which comprise all Israelites. Concerning which, more can be read in the book *Megálle amyk-kóth*, in the one hundred and eighty-sixth as well as in the one hundred and forty-eighth *Ofan* or chapter.

That all six hundred thousand souls were contained within the soul of Adam is taught in the book *Nischmāth ādam*, fol. 6, col. 1. in the first chapter as follows: נשמת אדם הראשון כלולה ושזורה ששים רבוא נשמות שהם כלל הדעות והפרצופים שבאפשרי המציאות להיות בישראל כבזואר בזוהר בראשית וכן כתב בעל ראשית חכמה שער האהבה פ”ה וז”ל ישראל יש בהם ששים רבוא נשמות ואיש לא נעדר לעולם ששים רבוא וזה יורה על היותם דוגמא המרכבה העליונה שיש בהם ששים רבוא בחינות כנודע ליודעי החכמה . . וכן שמעתי מבעלי התבונה שהכוכבים כולם הם ששים רבוא : That is to say: the soul of the first man was composed and put together from six hundred thousand souls (the Hebrew word properly means “twisted together,” as threads are customarily twisted together), which is the sum of the forms of knowledge and of the persons that can possibly exist among the Israelites, as is explained in the *Sohar* on the first book of Moses. Likewise, the author of the book *Reschith chóchma* (by the name of *Rabbi Elias*), of blessed memory, writes in the 5th chapter under the title *Scháar haaháva* as follows: Among the Israelites there are six hundred thousand souls, and never at any time does a single person fall short of the six hundred thousands. This also indicates that they are a pattern of the supreme chariot, in which there are six hundred thousand forms of knowledge, as is known to those who are acquainted with this wisdom. I have likewise heard from astrologers that the number of stars in general is six hundred thousand.

Shortly thereafter, in that same *column*, the following appears: עתה הראיתיך לדעת כי כל הנשמות מישראל כלולים בששים רבוא ואותן ששים רבוא נשמות היו נכללים בפתילה אחת שהיא נשמת אדם הראשון ועל כן המשיל החכם נשמת אדם הראשון לנר שיש לו פתילה שזור מחוטים רבים: That is: I have now shown you, so that you may know, that the souls of the Israelites consist of six hundred thousand; and these six hundred thousand souls were contained within one wick (namely, the soul of the first man); for this reason the wise man compared the soul of the first man to a light that has a wick twisted together from many threads. And at fol. 8, col. 1, in the first chapter of the aforementioned book, it further states: נשמת אדם הראשון היא נר ה’ שבו כלולים ששים רבוא נשמות מישראל כמדליק נר מנר: That is: The soul of the first man was a light of the Lord, in which the six hundred thousand souls of the Israelites were contained, just as one lights a candle from another. So too is it taught at fol. 7, col. 1 in the aforementioned first chapter: כל נשמות מישראל היו כלולים בנשמת אדם הראשון והיו מוכנים לבא בזה העולם בישראל חבל נחלתו עם סגולתו ואמנם אולת אדם הראשון שסילף דרכו והטיל הנחש זוהמא בחוה גרמה שהנשמות האלו נתערבו ואין כל אדם זוכה לנשמה זו כי אם אחר טהרה וקדושה וגו’: That is: All Israelite souls were contained within the soul of the first man, and were prepared to

come into this world among the Israelites, the portion of His (namely, God's) inheritance and the people of His possession. But the foolishness of the first man, who perverted his way, and the fact that the serpent cast a defilement into *Eva*, caused those souls to become mingled with one another; and not every person is worthy of such a soul except after purification and holiness, *etc.* In the *Sepher Gilgûlim*, fol. 1, col. 3, the following is also read: כל הנשמות והרוחות והנפשות כולם היו כלולים באדם הראשון בעת שנברא: That is, all *Neschamoth*, or souls, and all *Ruchóth*, or spirits, as well as all *Nephalschóth*, or souls, were comprehended in the first man at the time when he was created. And in the book *Emek hammelech*, fol. 171, col. 3, under the title *Schâar ólam habbería*, the following is likewise taught on this matter: בשעת בריאת העולם היינו בשעה שנולד אדם הראשון היו כלולים בו כל ששים רבוא של נשמות זכר ונקבה היו וזהו שדרשו ר"זל על פסוק איפה היית ביסרי ארץ אמנם אחר כך כשחטא נתלשו ממנו אותם הנשמות של זכרים וירדו בעולם הבריאה עד היכל אלהי ישראל. והנשמות של נקבות נוסרו מן הזכרים וירדו גם המה בריוטא יותר התחתונה עד היכל לבנת הספיר דוגמת מה שנסרה חוה מאדם קודם החטא: That is, at the time of the creation of the world, that is, at the time when the first man was created, all six hundred thousand souls, which were male and female, were comprehended in him; and this is what our rabbis, of blessed memory, taught concerning the words (Job 38:4), "Where were you when I laid the foundations of the earth?" But afterward, when he had sinned, those male and female souls were torn from him and descended into the world of creation, as far as the palace of the God of Israel. The female souls, however, were sawed off from the male ones and likewise descended into a lower chamber, as far as the palace of the sapphire stonework; just as Eve, before the sin, was sawed off from Adam.

The three patriarchs are said to have restored those souls which had been corrupted by Adam's sin, concerning which the *Jalkut chadasch* fol. 155, col. 4. numero 52. teaches the following under the title *Neschamóth*, from the book *Megallé amykkóth*: אברהם תיקן ששים רבוא נפשות שהיו תלויין בנפשו של אדם הראשון. ויצחק תיקן ששים רבוא רוחות שהיו תלויין ברוחו של אדם הראשון. ויעקב תיקן ששים רבוא נשמות שהיו תלויין בנשמתו של אדם הראשון: That is: Abraham restored the six hundred thousand *nephalschoth*, or souls, which had been attached to the *néphelch*, or soul, of the first man. And Isaac restored the six hundred thousand *ruchóth*, or spirits, which had been attached to the *rúach*, or spirit, of the first man. But Jacob restored the six hundred thousand *neschamóth*, that is, souls, which had been attached to the *neschamá*, or soul, of the first man. That a person has three souls, called *Néphelch*, *Rúach*, and *Neschamá*, has been treated at greater length above in the 19th chapter of the first part.

That all the aforementioned six hundred thousand souls were attached to Adam can be seen in the book *Emek hammelech* fol. 24, col. 2. in the 23rd chapter, under the title *Schâar olam hattóhu*, where the words read as follows: כל הנשמות שבגוף אדם הראשון כמו שאז"ל על אר"זל אין בן דוד בא עד שיכלו פסוק איפה היית ביסדי ארץ מלמד שכל הנשמות היו תלויות באדם הראשון זה היה הלוי בשערו וזה בחוטמו וכו' אף על פי שר"שי מפרש הדר יש ששים גוף ע"פנים בתורה: That is: Our rabbis, of blessed memory, have said (in the Talmudic tractate *Avoda sara*, fol. 5, col. 1.): The son of David (that is, the Messiah) will not come until all the souls that were in the body of the first man have come to

an end; just as our rabbis, of blessed memory, have stated concerning the words (Job 38:4): “Where were you when I laid the foundations of the earth?” This teaches us that all souls were attached to the *Guf*, that is, the body of the first man, some to his hair, others to his nose, etc. Although Rabbi Solomon Jarchi interprets the word *Guf* to mean a chamber called *Guf* (in which the souls reside), the law is nonetheless expounded in seventy different ways. This is also read at fol. 31, col. 3 of the aforementioned book, in the *52nd chapter*, under the title mentioned above, and what follows is: וכשחטא נשרו ממנו איברים ובמקום שנפלו שם נתישבו בני אדם וגגזר עליו ישוב כדי להוציא אותן הנשמות: That is: But when he (namely Adam) had sinned, the limbs fell from him, and in the place where they had fallen, men had come to dwell, and it was decreed that it should be inhabited, so that those souls might be brought forth. The same is also to be found in the aforementioned book *Emek hammelech* fol. 94, col. 1. in the 55th chapter, under the title *Schâar Kirjáth árba*, as well as in the *Sepher gilgúlim*, fol. 1, col. 3., and in the *Jalkut chádasch* fol. 126, col. 1. 2. numero 89., under the title *Mitha*.

God is said to have shown Adam all the souls that were to proceed from him and enter into his descendants, concerning which the following is written in the *Sohar über Schir haschírim*, or the Song of Solomon of King Solomon, fol. 15, col. 1: ברא ק”בה לאדם הראשון מעפרא דבי מקדשא נטיל ומהמן אהברי ונפח באנפוי נשתהא דחיי וסתימן פתח ליה פתחא דגן עדן ועייל ליה בשבעין חדרין היכלין קדישין ועבד ליה עשר חופות כגוונא דאינון חופות דזמין ק”בה למעבד לצדיקים בגן עדן ומלאכי עילאי הוה מרקדין קמיה והוה הדי חמן ותמן ותמן אעבר קמיה ק”בה כל אינון רוחין ונשמתין דזמינין ומתעתדן למהוי בכני נשא דיפקון מניה כיון דסטא למלך דוד חסה ליה דלא הוי ליה חיין כלל אמר קמיה רבונו של עולם מן הוא דנה דלא חסינא ליה חיין ער דאמר ליה ק”בה דוד מלכא איהו כיון דחמה אדם הראשון כך יהב ליה משנוי שבעין שנין ודאינון ע’ שנין דחיי דוד מלכא וכל שייפא ושייפא מכל שייפוי יהב ליה מדיליה משייפוי הוה ליה מדיליה וחסרי מאדם קדמאה שבעין שנין מאנון אלף שנין דיליה : That is: the holy blessed God created the first man, and took from the dust (or ground) of the Temple (upon which the Temple was afterwards built), and from that he was formed, and He breathed the living soul into his nostrils; thereafter He opened for him the door of Paradise and led him into the seventy chambers, the holy palaces, and made for him ten bridal canopies, just like those canopies which the holy blessed God has appointed to make for the righteous in Paradise, and the higher angels danced before him, and he rejoiced there. In that same place the holy blessed God caused to pass before him all those spirits and souls that were ordained and prepared to be in the children of men and that were to proceed from him (namely from Adam). When he came to King David, he saw that he had no life whatsoever; whereupon he said: O Lord of the world, who is this, that I see no life in him? Then the holy blessed God answered him that he was King David. After the first man had seen how things stood, he gave him seventy years from his own years (which he had to live), and these were the seventy years of the life of King David; and thus the first man lacked seventy years of his thousand years, which he would otherwise have lived.

How Adam was able to see the souls is discussed in the *Jalkut chadasch* fol. 111, col. 2. numero 15. under the title *Luchoth*, where one reads: אמרו חז״ל הראה הקב”ה לאדם דור דור ודורשיו אין רצוננו שראה כן בנבואה אלא ממש הראה אותם לו לפי שכל הנשמות שהיו עתידים לבא לעולם כולם עומדים לפני הק”בה למעלה באותו דיוקן ממש שעתידים לבא לעולם הזה וראה אותם אדם ממש זכוננא דא בהר סיני דכתיב אשר איננו פה ר”ל שהנשמות שלא נבראו עדיין היו בהר סיני באותו דיוקן שעתידים לצאת לעולם הזה: That is: Our sages, of blessed memory, have said: the holy and blessed God caused Adam to see each generation and its preachers, and the meaning is not that Adam saw them through a prophecy, but rather that God showed them to him actually and in very deed; since all the souls that were to come into the world stood above before the holy and blessed God in their actual form, in the very same form in which they were to come into this world, so that Adam truly saw them. It was likewise at Mount Sinai, as it is written (Deut 29:15): “With those who are not here,” by which it is signified that the souls whose bodies had not yet been created at that time were present at Mount Sinai in that same form (with bodies) in which they were to go forth into this world.

According to this teaching, then, the souls must at that time have assumed bodies which Adam had seen; for in the aforementioned book *Jálkut chádash*, at fol. 154, col. 4. numerô 24., under the title *Neschamóth*, the following is likewise taught: כל הגשמות קודם שירדו לעולם הזה מתלבשין בגוף ובדיוקן שעתידי לעמוד בעולם הזה מתלבש למעלה טרם בואו לעולם ועומד לפני הק”בה בגוף ובדיוקן וה’קבה משביעו שלא יחטא וזהו גלמי ראו עיניך ר”ל גלמי הוא הגוף ואו עיניך שעמדתי לפניך. That is: All souls, before they descend into this world, clothe themselves with a body and in that form in which they are to stand in this world. And each soul clothes itself up above, before it comes into the world, and stands before the holy and blessed God with a body and in that same form. Thereupon the holy and blessed God adjures that same one (the body together with the soul) that it shall not sin; and this is what the words mean (Ps 139:16): “Your eyes saw my *Gólem*,” that is, my *Gólem*, which is the body, your eyes saw, when I stood before You.

Regarding what has been stated, namely that the souls which were not yet in any bodies at the time when the Law was given by God on Mount Sinai took on bodies and clothed themselves therewith, this does not accord with what Rabbi *Menasse ben Israel* writes in his book *Nischmáth chájim*, fol. 70, col. 2., in the 16th chapter of the second *Máamar*, when he expresses himself as follows: אמרו בתנחומא פרשת פקודי ז”ל כל הנשמות שהיו מן אדם הראשון ושיהיו עד סוף העולם כולם נבראו בששת ימי בראשית וכולן היו במתן תורה שנאמר כי את אשר ישנו פה עמנו עומד היום ואת אשר איננו פה עמנו עומד היום. והפירוש הוא מוכרח כי איך יכרות ה’ ברית עם הנעדרי המציאות ושלא היו עדיין בעולם. אלא שהפירוש כך הוא כי לא בלבד כרת ה’ בריתו עם כל העומדים שם בגוף ונפש אלא גם כן בנפשות שנבראו מבראשית אשר היו שם מבלי גוף והם קבלו עליהם שבועת הר סיני. ולכן הזכיר בהן עמידה בלשון האמור במלאכי השרת בין העומדים האלה כאשר תראה באורך בספר פרדס הרמונים דף ס”ה ע”א: That is: Our Rabbis, of blessed memory, say in (the book) *Tanchúma*, in the *Paraschá Pekúde*: All the souls that have existed from the first man onward, and that will exist until the end of the world, were created in the six days of creation, and they are all in Paradise. They were also all present when the Law was given, as it is said (Deut 29:15): (For I make this covenant and this oath not with you alone,) but both with him

who stands here with us today, and with him who is not here with us today. And this interpretation is necessary, for how could God have made a covenant with those who had not yet been created and were not yet in the world at that time? According to this interpretation, however, the matter stands thus: that God the Lord established His covenant not only with all those who stood there in body and soul, but also with those souls that were created in the beginning and were present there without a body, and who took the oath of Mount *Sinai* upon themselves. For this reason, the word "standing" is mentioned in connection with them, which is used of the ministering angels (Zech 3:7), (where it is written:) "Among these that stand," as you may see at length in the book *Párdes Rimmónim,* fol. 65, col. 1. These are the words of Rabbi *Menasse*. It is thus stated here that the souls were present at Mount *Sinai* without bodies, whereas in what preceded it was taught that they clothed themselves with bodies.

In *Schemóth rábba*, it is also taught at fol. 118, col. 1, in the 29th *Parascha*, that the souls, at Mount Sinai, flew out of the bodies from fear, and the words read as follows: ר' לוי בדברים שאלו ישראל מלפני הקב"ה שיראו כבודו וישמעו קולו והיו רואין את כבודו ושומעין את קולו. שנאמר והאמרו הן הראנו ה' אלהינו את כבודו ואת גדלו וכתיב ואת קולו שמענו מתוך האש. ולא היה בהם כח לעמוד שכיון שבאו לסיני ונגלה להם פרחה נשמתן על שדבר עמהן שנאמר נפשי יצאה בדברו: אבל התורה בקשה רחמים מלפני הקב"ה יש מלך משיא בתו והורג אנשי ביתו כל העולם כולו שמחים ובניך מתים מיד חזרה נשמתן שנאמר תורת ה' תמימה משיבת נפש:

That is: Rabbi *Levi* said that the Israelites had desired two things from the holy blessed God, namely that they might see His glory and hear His voice; and they saw His glory and heard His voice, as it is said in Deut 5:24: "And you said, behold, the Lord our God has let us see His glory and His majesty." And it stands written (further in the same place): "And we heard His voice out of the fire." But there was no strength in them to stand, for when they had come to Mount Sinai and God had revealed Himself to them, their souls flew out (of their bodies) while He had spoken with them, as it is said (Song 5:6): "My soul went forth when He spoke." But the Law entreated the holy blessed God for mercy on their behalf (and said to Him): Is there also a king who gives his daughter in marriage and kills his household servants? All people in the world are joyful, yet your children are dying. Thereupon their souls returned into them, as it is said (Ps 19:8): "The law of the Lord is perfect, restoring the soul."

The Jews also hold other wondrous and strange doctrines concerning souls, and say that the souls of the wise and learned are brought up into heaven every night. Concerning this, the following is read in the *Sóhar chádasch*, fol. 44, col. 1. in the *Médrasch néeelam*: אמר רבי יהודה תא חזי אין לך בכל לילה ולילה שאינו אוחז מטטרון שר הפנים כל נשמתן של תלמידי חכמים העוסקים בתורה וקראה אותן לפני הק"בה וממתינים מלאכי השרת ודוממים מלומר שירה עד שיכנפו נפשות הצדיקים עמהם ויאמרו ביחד לאל עליון שנאמר הנצנים נראו בארץ אלו העוסקים בתורה לשמה . עת הזמיר הגיע לומר לבוראם ביחד . וקול התור נשמע בארצנו זה מטטרון לאסוף נשמתן של צדיקים לומר ליוצרם בכל לילה ולילה שנאמר יעלוו חסידים בכבוד וגו' : That is: *Rabbi Jehuda said: Come and see. There is no night in which the angel Metátron, the Prince of the Presence, does not take all the souls of the wise who study the Law and present them before*

the holy and blessed God; and the ministering angels then wait and remain silent, refraining from singing their song of praise to God, until the souls of the righteous have been gathered together with them, and they together say the song of praise to the most high God, as it is written (Song 2:12): "The flowers appear on the earth" – these flowers signify those who study the Law and for its sake. "The time of singing has come," so that they may sing together to their Creator. "And the voice of the turtledove is heard in our land" – this turtledove signifies Metátron, who makes his voice heard in order to gather the souls of the righteous, so that they may sing a song of praise to their Creator every night, as it is written (Ps 149:5): "The godly shall rejoice in glory." These are the words of the *Sóhar chádasch*. The following is likewise taught in the *Jalkut chádasch* fol. 177, col. 3. numerö 64. under the heading *Teschúva*: כיון שישן האדם עולה נשמתו לראות באור העליון וגו' : That is: When a person sleeps, his soul ascends to behold the highest light, etc. Concerning this nightly ascent of souls into Paradise, the book *Emek hammélech*, fol. 36, col. 3. in the *64th chapter, under the heading Scháar ólam hattóhu*, may also be consulted.

Further, the rabbis teach that on their Sabbath the Jews receive, in addition to their own soul, yet another one, which they call נשמה יתירה *Nescháma jetherá* (or *jeséra*, or *jattirá*), that is, a superfluous soul. Something on this subject may be read in the Talmudic tractate *Taanith* (or *Taanis*) fol. 27, col. 2 and in the tractate *Béza*, fol. 16, col. 1., where the question is asked: for what reason does one not fast on the first day of the week? And the answer given is: א"ר יוחנן מפני הנוצרים שמואל בר נחמני אמר מפני שהוא שלישי ליצירה ריש לקיש אמר מפני נשמה יתירה דאמר ריש לקיש נשמה יתירה ניתנה בו באדם בערב שבת במוצאי שבת נוטלין אותה ממנו שנאמר שבת וינפש כיון ששבת וי אבדה נפש : That is: Rabbi *Jochanan* said (it is done) on account of the *Christians* (who have a feast day on that same day, so that they cannot say we are fasting because they are rejoicing, as may be seen in the *Talmud* in the tractate *Sopherim,* fol. 13, col. 4. in the 17th *chapter*). *Schmuel bar Nachmáni* said (it is done) because it is the third day after the creation (of man), for *Adam* was created on the sixth day, namely on Friday, counting from which up to Sunday makes three days; but on every third day man is weak and thus unfit for fasting, as *Rabbi Solomon* notes in his commentary on the passage. *Resch Lakisch* said (it is done) on account of the superfluous souls; for *Resch Lakisch* states that this soul is given into man on the eve of the Sabbath (namely on Friday evening by God) and taken from him again at the departure (or end) of the Sabbath, as it is said (Exod 31:17): *(But on the seventh day) He rested* וינפש *Vajinnafésh* (that is, as it is foolishly understood in the *Talmud*): after he (namely man, on the Sabbath) has rested, (then) *Vai afedá néfesch, o woe!* the (superfluous) soul is lost. Thus *Vajinnafésh*, which means *And He refreshed Himself*, must, according to the erroneous teaching of the *Talmud*, signify as much as *Vai afedá néfesch*, which is a foolish interpretation of Scripture.

Concerning such a superfluous soul, the following is also written in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 15, col. 2, in the *Parascha Bereschith*: אמרו רבותינו ז"ל שיש לו לאדם נפש יתירה בשבת : That is: Our Rabbis, of blessed memory, have said that a person has a superfluous soul on the Sabbath.

And in the *Jalkut chadash*, at fol. 165, col. 3, numero 52, under the title *Shabbath*, the following is read from the 175th *Ofan* of the book *Megalle amykkoth*: חמשה פרצופים של הנשמה שהם נפש רוח נשמה חיה יחידה הם באים לאדם באלו הזמנים בחול של מועד ובמוסף של ר"ח באה לו הנפש וביום טוב הרוח וביום כפור הנשמה ובשבת הנשמה יתירה היא סוד חיה ובעולם הבא זוכה ליחידה : That is: The soul has five kinds of forms (and names), which are: *Nefesch*, that is, the soul; *Ruach*, that is, the spirit; *Neschamah*, that is, the soul; *Chajah*, the living one, that is, the life; *Jechidah*, that is, the solitary one. These come to a person at the following times. On the weekdays that fall between the festival, and at the additional prayer of the new moon, the *Nefesch*, or soul, comes to him; and on the festival day the *Ruach*, or spirit; and on the Day of Atonement the *Neschamah*, or soul; and on the Sabbath the superfluous soul, which is the mystery of the *Chajah*, that is, of the living one, or of life; but in the life to come he becomes worthy of the *Jechidah*, or solitary one. Concerning these five kinds, one may also consult the small *Jalkut Rubeni*, numero 10 and 14, under the title *Neschamah*.

The Jews are also accustomed to eating fine morsels on their Sabbath, which is done for the sake of this superfluous soul, concerning which the following is taught in the *Jalkut chádasch*, fol. 144, col. 1, no. 10, under the title *Schábbath*: סוד ענג שבת הוא לעדן נשמה יתירה שהעשה היא מצוה רבה לכבוד השכינה בתחתונים : דהיינו לברך ברכת המזון מצוה שאינה נוהגת בעליונים : That is: the mystery of the delight of the Sabbath is that one should give pleasure to the superfluous soul, so that it may perform a great commandment in honor of the divine Majesty among those below (namely, among human beings who dwell here upon the earth); that is, that it should speak the blessing at the meal, which is a commandment not customary among those above (who dwell in Heaven). And *Rabbi Salomon Jarchi* writes, in his aforementioned commentary on the Talmudic *Tractate Táanith*, fol. 27, col. 2: נשמה יתירה שמרחיבין דעתו לאכילה ושתייה : That is: through the superfluous soul, the person's disposition toward eating and drinking is enlarged, so that he acquires a greater appetite for eating and drinking.

Where the superfluous souls come from on the Sabbath is written about in the *Jalkut chadasch*, fol. 165, col. 2, numero 45, under the title *Schábbath*, in the following manner: הנשמות היתרות הבאים בשבת יש מהם באים מצד הבל וגו' ויש מהם באים מצד קין : That is, concerning the superfluous souls that come on the Sabbath, some of them come from the side of Abel, etc., but some of them come from the side of Cain, etc. If this is the case, however, then not all souls that come on the Sabbath can be good, for in the commentary of *Rabbi Menachem* of *Rekanat* on the five books of Moses, fol. 34, col. 1, in the *Parascha Bereschith*, it is written: בספר הזוהר אמרו על קין מהאי גופא נשמתהון דרשיעיא : That is, in the book *Sohar* it is reported of Cain that from this body come the souls of the wicked. And in the *Jalkut chádasch*, fol. 8, col. 2,

numero 120, under the title Adam, one reads: כל הנשמות שבעולם הם מסטרא דקין והכל הצדיקים הם בניי דהבל ורשעים הם בניי דקין : that is, all souls that are in the world come from the side of Cain and Abel; the righteous are the children of Abel, but the wicked are the children of Cain. It has also already been shown above in the 2nd chapter of the first part that Cain received his soul from the supreme devil *Sammaël*, who is said to have slept with Eve, and thus all superfluous souls descending from Cain must be of the devil's nature.

This erroneous doctrine of the superfluous soul on the Sabbath is believed by nearly all superstitious Jews together; however, Rabbi *Menasse ben Israël* rejected it in his aforementioned book, *Nischmáth chájim*, fol. 53, col. 2, in the second *Máamar*, where he teaches as follows. ועתה האם יחשוב הקורא שבשבת נותנון לו לישראלי נשמה יתרה בודאי לא כך עלה במחשבתן של ראשונים אבל הכוונה להודיע איך הנשמה ביום השבת המיוחד לעסק התורה פנוי הלב מעסקי ימי המעשה ומטרדותיו העלה במדרגה ממתנה נחליאל ומנחליאל במות . והתוספת הוא תוספת השכלה והשגה : That is: Now, however, when the reader supposes that an Israelite is given a superfluous soul on the Sabbath, he is mistaken in this, for it did not enter the minds of the ancients (who taught concerning it) in such a manner; rather, the intention was to make known how the soul, on the Sabbath, which is dedicated to the study of the Law and on which the heart is freed from the affairs of the weekdays and their burdens, ascends step by step (as may be read in Num 21:19) from *Matthana* to *Nahaliel*, and from *Nahaliel* to *Bamoth* (that is, ever further and further). And the addition (of the soul) signifies an addition of understanding and comprehension of the divine Law.

On the above topic, the rabbis also teach that souls, when they depart from the bodies of the dying, pass into other bodies; this is called by the Greeks *Μετεμψύχωσις*, *Metempsychosis*, but by the Jews גלגול *Gilgul*, or גלגול נשמות *Gilgul neschamóth* (or *neschómos*), that is, a rolling of souls, from גלגל *Gilgel*, which means rolling, because they are, as it were, rolled from one body into another; and in ancient times the pagan philosopher *Pythagoras* was an adherent of this opinion. Concerning this doctrine, Rabbi *Menasse ben Israël* writes in his book *Nischmáth chájim*, fol. 152, col. 2, at the beginning of the sixth chapter of the fourth *Máamar*, as follows: אמונת הגלגול היא אמונה לכלל קהל עדתנו ולא נמצא מי שימאן בה ויחרוקנה : זולתי הרב ר' סעדיה הגאון והכ"דרשי כנראה באגרת ההתנצלות להרש"בא • וכן כתב ר"ל בן חביב בסימן ח' ז"ל אמנם יש כת אחרת גדולה מאד מחכמי ישראל המאמינים • והם כתבו אנהנו עליה כי היא אמונה אמיתית ועיקר מעקרי התורה לתרץ קושית צדיק ורע לו. וכלנו אנחנו חייבים לשמוע דברי אלו האחרונים ולהאמין האמונה הזאת בלי שום פקפוק וספק כלל ע"כ: וידוע הוא לכל בני שער עמי שספר הזוהר וכל ספרי המקובלים החזיקו מאוד בזאת האמונה וגו': That is: The belief in the transmigration, or passage, of souls from one body into another is a sound belief held by the entire assembly of our congregation (or church), and there is no one who denies and rejects it, except Rabbi *Saadias haggáon* and the *Badráschi*, as may be seen in the letter of apology addressed to Rabbi *Schlémo ben Addéreth*. And thus Rabbi *Levi ben Cháfif*, of blessed memory, wrote in *numero* 8. There is, however, another very large company of the sages of Israel who believe it, and they have written concerning it that it is a true belief and a

foundation (or principal article) among the foundations of the Law, in order to resolve the objection, or difficulty, of why it goes ill with the righteous; and we are all obliged to hear the words of these latter teachers and to give our assent to this belief without any impediment or doubt whatsoever. Thus far are his words. It is likewise known to all who belong to my people that the book *Sóhar* and all Kabbalistic books hold firmly to this belief, etc. Something similar may also be read in the book *Emek hammélech*, fol. 7, col. 3, in the preface. We see, therefore, from these words of Rabbi *Menasse ben Israel*, that to this day all Jews regard this erroneous doctrine as a true matter. Yet Rabbi *Naphtali* also writes, fol. 7, col. 2, in the sixth chapter of his preface to the aforementioned book *Emek hammélech*, that there was also one in Italy who had denied it, and his words read as follows: הלא תראה בפירוש התורה להחכם השלם אברבנאל בפרשת כי תצא הוא סותר דבריהם המכחישים סוד הגלגול ובעו"ה ראיתי קונטריס א' שכתב חכם אחד מארץ איטליא ואוסר שכל מי שהוא מאמין בסוד הגלגול שהוא מין ועונו גדול מנשוא לא יהיה לו חטאת כפרת: That is: Do you not see in the wise and perfect *Abarbanel*'s commentary on the Law, in the Parashah *Ki téze*, that he refutes the words of those who deny the mystery of *Gilgul*, or the wandering of souls from one body into another? But I have seen, on account of our manifold sins, a pamphlet written by a wise man from Italy, in which he stated that anyone who believes in the mystery of the passage of souls from one body into another is a heretic, and that his transgression is greater than can be forgiven, and that his sin likewise has no atonement.

This teaching about the transmigration of souls from one body into another is said to have been first revealed by the patriarch Abraham in Egypt, as the aforementioned Rabbi *Menasse ben Israel* teaches in his book *Nischmáth chájim* fol. 171, col. 1., in the 21st chapter of the fourth *Máamar*, whereupon he further makes himself heard as follows: כל העולם היו מאמינים שהנפשות נפסדות וסותר האדם מן הבהמה אין עד שבא אברהם אבינו ופרסם בעולם ענין ההשארות והגלגול : **That is: The whole world had believed that souls are perishable, and that man has no advantage over the beast, until our father Abraham came and revealed to the world that souls remain (after the death of man) and do not perish, and transmigrate from one body into another.**

According to the senseless opinion of the Jews, the souls of human beings are supposed to pass either back into human beings, or else into tame or wild animals, fish, birds, or other living creatures, or into plants that grow from the earth, such as trees and the like, or even into lifeless things, such as stones, water, and the like, and indeed even into devils. As for the passage of souls into human bodies, the souls of the male sex are supposed to be transferred either back into the male sex or also into the female sex, and the souls of women are likewise to be transferred either back into the female sex or also into the male sex. That the souls of men return into men can be seen from the book *Nischmáth chájim*, fol. 152, col. 2., in the sixth chapter of the fourth *Máamar*, where it is read that the soul of Adam passed into King David and will come into the Messiah; and the words read as follows: אמרו חכמי האמת אדם ראשי תיבות אדם דוד משיח כי אדם אחר שחטא נתגלגל נפשו בדוד והוא גם כן חטא רק בדבר אוריה ולכן יתגלגל במשיח ופסוק

מלא הוא ועבדו את ה׳ אלהיהם ואת דוד מלכם אשר אקים להם וכתוב ודוד עבדי נשיא להם וכן ובקשו את ה׳ ואת דוד מלכם **That is: The scholars of truth have said that the letters of the word אדם Adam (that is, Aleph, Daleth, Mem, or A.D.M.) are the first letters of the words Adam, David, Messiah, because the soul of Adam, after he had sinned, passed into David. But David also sinned in the matter of Uriah, and therefore his soul will come into the Messiah; and this is a complete (and clear) biblical passage (*Jer 30:9*, where it is written:) They shall serve the LORD their God, and David their king, whom I will raise up for them. And (*Ezek 37:25*) it is written: And my servant David shall be their prince forever. Likewise (*see Hos 3:5*) And they shall seek David their king.** In the *Jalkut chádasch*, however, it is written at fol. 95, col. 1. numero 238. under the heading *Jacob*, concerning the soul of Adam, as follows: כְּשֶׁנִּבְרָא אָדָם הָרִאשׁוֹן הָיְתָה בּוֹ נְשָׁמָה חֲשׁוּבָה חֲצוּבָה מִתַּחַת כִּסֵּא הַכָּבוֹד וּמִשֶּׁחָטָא פָּרְחָה מִמֶּנּוּ וּבָאָה בּוֹ נְשָׁמָה מִן הַקְּלִיפּוֹת וּכְשֶׁנּוֹלַד חָנוֹךְ בָּאָה בּוֹ אוֹתָהּ הַנְּשָׁמָה חֲשׁוּבָה שֶׁפָּרְחָה מֵאָדָם וְלָכֵן כַּאֲשֶׁר נִגְזָרָה גְּזֵרָה עַל אָדָם לָמוּת לֹא נִגְזַר עַל חָנוֹךְ כִּי הָיְתָה לוֹ אוֹתָהּ הַנְּשָׁמָה הַחֲשׁוּבָה That is: When the first man was created, there was in him a glorious soul, which had been taken from beneath the throne of glory. But after he had sinned, it fled from him, and a soul from the *Kelifóth* (that is, the devils) entered into him. When Enoch was then born, that same glorious soul which had flown out of Adam came into him. Therefore, although it was decreed concerning Adam that he should die, it was not decreed concerning Enoch, because he possessed that same glorious soul.

That the souls of men also pass back into men is likewise to be seen in the small *Jalkut Rubéni*, *numerô* 9, under the title *Gilgúlim*, where the following is read: דַּע כִּי קַיִן נִתְגַּלְגֵּל עִקַּר נִשְׁמָתוֹ בְּיִתְרוֹ וְרוּחוֹ בְּקֹרַח וְנַפְשׁוֹ בְּמִצְרִי וְזֶה שֶׁ׳ כִּי שִׁבְעָתַיִם יֻקַּם קָיִן וְל׳ ת׳ יִתְרוֹ ק׳ רַח מִצְרִי : That is: Know that the principal part of the Neschamá, or soul, of Cain passed into Jethro, his Ruach, or spirit, however, into Korah, and his Néphesch, or soul, into the Egyptian (whom Moses, as can be seen in Exod 2:12, 14, struck dead); and this is what Scripture (Gen 4:24) says: For sevenfold יוקם *jykkam* Kajin, shall Cain be avenged; and the letters of the word יוקם *jykkam* (namely the Yod, Koph, and Mem, or J, K, and M) are the initial letters of the names Jethro, Korah, Mizri (that is, of Jethro, Korah, and the Egyptian). And at *numerô* 18, the following is written in the same place: הֲדַע שֶׁשִּׁמְשׁוֹן הַגִּבּוֹר הָיָה מִגִּלְגּוּל יֶפֶת That is: Know that the soul of Japheth passed into the mighty Samson. And at *numerô* 24, the following is found there: אִיּוֹב גִּלְגּוּל תֶּרַח הָיָה That is: The soul of Terah (the father of Abraham) passed into Job. In the *Jalkut chádasch*, fol. 127, col. 3, *numerô* 17, under the title *Míla*, the following is likewise written: קַיִן גּוֹל הָאוֹמָתוֹ שֶׁל הֶבֶל לְפִיכָךְ יִתְרוֹ הָיָה מִגִּלְגּוּל קַיִן וּמֹשֶׁה הָיָה מִגִּלְגּוּל הֶבֶל לְפִיכָךְ בָּא יִתְרוֹ וְנָתַן בִּתּוֹ לְמֹשֶׁה וְגוֹ׳ : That is: Cain took Abel's twin by force (that is, the sister who was born with him); for that reason the soul of Cain passed into Jethro, and the soul of Abel into Moses. For that reason Jethro gave his daughter to Moses as a wife, &c.

That the souls of men also pass into the female sex is taught in the small *Jalkut Rubéni numerô* 61, under the title *Gilgúlim*, as follows: לִפְעָמִים אִם בֶּן אָדָם הָיָה כִּילַי בְּמָמוֹנָא וְלֹא עָבַד צְדָקָה וְגַם הָיָה כִּילַי בְּחָכְמָתֵיהּ וְלֹא הָיָה רוֹצֶה לְלַמֵּד לַאֲחֵרִים נַעֲנַשׁ אַחַר כָּךְ לְהִתְגַּלְגֵּל בְּנְקֵבָה: That is: Sometimes, when a man is miserly with his goods and gives no alms, and is also miserly with his wisdom, so that he will not teach others, he is thereafter punished by having his soul pass into a woman. And in the little book *Schechéchath léket*, it is read at *numerô* 16, under the title *Jacob*: נשמת תמר היתה נשמת זכר וביהודה היו בו ניצוצות מנשמת נקבה ועל ידי כן ילדה ממנו. ורות היתה נשמת תמר שהיא נשמת זכר ועל כן לא היתה רות ראויה לילד עד שנתן לה ה' הריון ר"ל שעשה שהתנוצצו בה ניצוצות מנשמת נקבה ועל ידי זה ילדה: That is: Tamar's soul was a male soul, and in Judah there were sparks of a female soul; for that reason she bore a child by him. But Ruth had Tamar's soul, which was a male soul; therefore Ruth was not capable of bearing children until the Lord caused her to conceive (and become pregnant), that is, until He caused sparks of a female soul to shine within her, and thereby she bore a child. In the book *Nischmāth chájim*, it is likewise read at fol. 168, col. 2, in the 19th chapter of the fourth *Máamar*: האיש מתגלגל באשה מפני העונש: That is: The soul of a man passes into a woman as punishment. And it follows thereupon: וזה הגלגול הוא גם כן על עוונות חמורות: That is: And such a transmigration of souls also occurs on account of grave sins that have been committed.

That the souls of women also pass into the female sex is likewise to be seen in the small *Jalkut Rubéni*, no. 1, under the title *Gilgúlim*, where one reads: רע ששרה חנה שונמית צרפית כולם היו מגלגול חוה: That is, know that Sarah, Hannah, the Shunammite woman (mentioned in 2 Kgs 4:8) and the widow of Zarephath (mentioned in 1 Kgs 17:9) were all together the *Gilgul* of Eve (that is, that Eve's soul had passed into all of them). Likewise, it is taught in *Jalkut chádasch* fol. 3, col. 2, no. 8, under the title *Adam*: אדם נתגלגל באברהם וחוה בשרה: That is, the soul of Adam passed into Abraham, and the soul of Eve passed into Sarah.

That the souls of the female sex are also transferred into the male sex is evident from the aforementioned passage of the *Jalkut chádasch,* fol. 3, col. 2. *numerô* 8, where immediately following the cited words it is written: כדי לצרף וללבן זוהמת אדם הוליד אברהם את ישמעאל ששאב עשו הזוהמא לחוץ וחוה נתגלגלה אחר כך ביצחק וגם היא נצרפה ונטהרה על ידי ששאב עשו כל הזוהמא ולפי שנתגלגלה ביצחק נקבה מיקרי שמאל סיטרא דנוקבא אחר כך נתגלגלו שניהם ביעקב וילדו בנים: That is: In order that the impurity of Adam (which had come from the chief devil *Sammaël* into Adam, and thereafter into his descendants) might be refined and cleansed, Abraham begat Ishmael, who drew out all the filth. After this, the soul of Eve entered into Isaac, and she too was refined and purified (from the impurity of Sammaël), because Esau drew all the uncleanness unto himself. And because the soul of a woman had entered into Isaac, the left side is called the side of the woman. After this, both of their souls entered into Jacob, and they begat children. This is also to be found at *numerò* 4 in the small *Jalkut Rubéni*, under the title *Gilgúlim*. And in the *numerò* 8 that follows it, one reads: רחב נתגלגלה בחבר הקני ואחר כך נתגלגלה בחנה וזהו סוד : אשה קשת רוח אנכי שהיא היתה זונה מצד רוח הקשה של טומאה ועלי' הוא גלגול יעל אשת חבר הקני וגו': That is: The soul of Rahab entered into Heber the Kenite; thereafter it entered into Hannah, and this is the mystery (of the words

of Hannah in 1 Sam 1:15, when she says:) “I am a woman of a hard (or troubled) spirit,” because she had been a harlot (when she was called Rahab, and she spoke those words) in regard to the hard spirit of impurity. But the soul of Jael, the wife of Heber the Kenite, entered into Eli. Rabbi Menasse ben Israel teaches on this subject as follows in his frequently cited book *Nilschmáth chájim*, fol. 168, col. 2. in the 19th chapter of the fourth Máamar: האשה מתגלגלת באיש לשכר: That is: A woman’s soul enters into a man as a reward for her, namely for the good that she has done.

Regarding the transmigration of female souls into other bodies, the following is written in the *Jalkut chádasch* fol. 23, col. 2. under the title *Ischa*, drawn from the *Séphér hacavvanóth* (or *hacavvónos*) of *Rabbi Yitzhak Lúrja;* fol. 55, col. 2.: סוד גלגול הוא שדווקא זכרים מתגלגלים בחטאם אבל נקבות אינם מתגלגלים בחטאם רק מקבלים עונשם בגיהנם אך לפעמים כשהאשה מתגלגלת לא כסיבתה הוא אלא הענין כי כשבעלה חטא עד שאחרי מותו הוכרח להתגלגל והוא מאותם שנאמר ויצא אשתו עמו שמגלגלים בת זוגו פעם אחרת בעבורו ולזה כשהאדם בא בתחילה לעולם ובת זוגו באה גם כן בתחילה לעולם זהו זיווג ראשון ואותו הזיווג הוא נעשה בקל בשעה וברגע אחד בלא קטטה כלל אך כאשר יתגלגלו ואחר כך נושאים זה את זה שנית זהו זיווג שני והוא בא על ידי קטטה גדולה כי יש מקטרגים למעלה על אשר בעוונו נתגלגל ורוצים למנוע הזיווג ולפי זה זיווג שני יכול להיות אפילו בחור שנושא בתולה רק שהם מאותן הנשמות שנתגלגו: That is to say: the mystery of the transmigration of souls from one body into another consists in this, that only the souls of men enter into another body on account of their sins, whereas the souls of women do not pass into other bodies on account of their sins, but rather receive their punishment in hell. When, however, the soul of a woman does at times pass into another body, this occurs not on her own account, but because her husband has sinned, such that his soul must necessarily be transferred into another body after his death, and he is one of those of whom it is said (Exod 21:1): “his wife shall go out with him”; and therefore his wife’s soul must, for his sake, enter into a body a second time. Therefore, when a person comes into the world for the first time, and his wife likewise enters the world for the first time, this constitutes the first marriage, and such a marriage comes about easily, in an hour, in a single moment, without any quarreling whatsoever. But when the souls of both of them pass into other bodies and they take one another a second time, this is the second marriage, and it comes about with great quarreling, for there are accusers above who wish to prevent the marriage, because his soul has been transferred into another body on account of his sin. For this reason, it can be the second marriage even when a young man marries a maiden, provided only that they are of those same souls that have been transferred.

The souls of Jews are also said sometimes to pass into heathen bodies, concerning which one reads in the book *Avodáth hakkódesch,* fol. 45, col. 1. at the beginning of the 34th chapter of the second part, which is called *Chélek haavóda*, as follows: ויש עבירות שהעובר עליהם יבא מן הדין שיתגלגל בפנים כלומר בישראל ויש עבירות שהעובר עליהן יבא מן הדין שיתגלגל בחוץ כלומר בגויי הארצות : That is: there are sins on account of which the soul of the one who commits them must by right pass inward, that is, into an Israelite; and there are sins on account of which the soul of the one who commits them must by right pass outward, that is, be transferred into a heathen from

among the heathens of the world. Concerning Ruth, the following is written in the small *Jalkut Rubéni numeró* 63. under the title *Gilgulim* in this manner: רות היתה מתחילה נפש מנפשות קדושות של ישראל ובבעבור שחטאה נתחייבה גלגול ונתגלגלה באומות העולם ועתה שבא בועז לעולם זאת הנשמה של רות היתה בת זוגו כי כבר קבלה כל עונשה והגיע זמנה לבוא להתגלגל בעולם הזה עם בועז בן זוגה וכו' : ורות היתה נפש מנפשו של בועז וראויה לו וכשירדה מלמעלה לטטה נתגלגלה באומות העולם כי לפעמים מתגלגלים נפשות חסידים באומות העולם לזכות את ישראל שמרהמים על ישראל : ועל כן אמרו ר"זל חסידי אומות העולם יש להם חלק לעולם הבא : That is: Ruth was originally one of the holy Israelite souls; but because she had sinned, her soul was required to pass into another body, and it was transferred into the peoples of the world. After Boaz had come into the world, however, this soul of Ruth was the one he was to marry, for she had already endured all her punishment, and her time had drawn near that she must come and enter another body in this world together with Boaz, who was to wed her, etc. Ruth was also a soul from the souls of Boaz, and belonged to him; but after she had descended from above, she passed into the peoples of the world, for the souls of the pious pass sometimes into the peoples of the world, and this happens in order to make the Israelites righteous (or to purify them), because one has compassion upon Israel. For this reason our rabbis, of blessed memory, say: the pious among the peoples of the world have a share in the life to come (that is, in eternal life). Since it is stated here, however, that the soul of Ruth had to pass into a heathen body on account of a sin she had committed, in order to atone for the sin in such a manner, this stands in direct contradiction to what was cited shortly before from Rabbi Isaac Luria's *Sepher haccavvanóth*; for that work teaches that the souls of women are not transferred into other bodies on account of their sins, but must endure their punishment in Hell. It is, however, nothing new at all among the foolish rabbis that they contradict one another, for lies have no consistency. But let this suffice concerning the passage of souls into human bodies.

That souls are also supposed to transmigrate into all manner of animals can be seen in *Rabbi Menasse ben Israel*'s book *Nischmách chájim,* fol. 168, col. 1, in the 19th *chapter* of the fourth *Máamar*, in which chapter he treats of the *gradibus*, or degrees, and the fivefold kinds of banishment according to which souls are supposed to be expelled, and he writes there as follows: הגירוש השני הוא מאותם שהאמינו בה' ובמשה עבדו ועם כל זה פעלו און וחטאו בחטאות הנמרצות ועשו כתועבות הגוים בבעילות אסורות וינאפו את נשי רעיהם ובאו על העריות : ומפני שעשו כמעשה הבהמות ובלי הבחת האסורה והמותרת לקחו להם נשים מכל אשר בחרו הנה ה' אל אמונה ואין עול מעניש אותם ושולחם על פני חוצה בגופי הבהמות כפי מדרגת חטאם . פעמים בבהמה טהורה ופעמים בבהמה טמאה חיה ועוף : ושם נידונים על חטאם צער ויגון ימצאו בהיותם מגורשים מלפני ה' וחוץ מגופם הטבעי הולכים על ארבע כסוס כפרד אין הבין : That is: The second banishment concerns those who did indeed believe in God and in His servant Moses, but nevertheless did evil and committed grave sins, and also acted according to the abominations of the heathens through forbidden intercourse, and committed adultery with the wives of their neighbors, and lay with forbidden women. And because they carried on a bestial work and, without distinguishing between the forbidden and the permitted, took wives for themselves from all those whom they

chose, behold, God is a true God and does no wrong, and He punishes them and sends them out into the bodies of cattle according to the degree of their sin, sometimes into a clean animal, but sometimes into an unclean animal, a wild beast, or birds; and there they are judged on account of their sin and find pain and sorrow, inasmuch as they are driven away from the Lord and out of their natural body, and go on four feet like a horse and a mule that has no understanding.

So also in the book *Avodáth hakkódesch* fol. 49, col. 3., in the 34th chapter of the second part, the following is read: קבלו כי מה שאמר משה רבינו עליו השלום בתורה אל אלהי הרוחות לכל בשר רמז בזה שהגלגול הוא בכל בשר כלומר בבהמות ובשקצים ובעופות ואמרו לכל בשר רוצה לומר ככל בשר : That is, it has been learned through *tradition*, or oral teaching, that our teacher *Moses*, upon whom be peace, intended by the words in the Law (Num 16:22), "O God, who art a God of the spirits of all flesh," to indicate that souls pass into all manner of flesh, namely into cattle, vermin, and fowl; and that the words "all flesh" signify as much as "into all flesh."

It is thus evident from the cited words of the books *Nischmát chájim* and *Avodáth hakkódesch* that souls are also supposed to pass into wild animals; and in the book *Emek hammélech*, fol. 17, col. 1., in the third chapter, under the title *Scháar tikkúne hatteschúva*, it is stated that the soul of a human being had been in a deer, of which mention will be made below. On the other hand, in the little book *Schechecháth léket, numerô 20.*, under the title *Beth hamikdasch*, from the *Zijóni*, the following is read: אין מקריבין מן החיה כי לעולם לא יתגלגל אדם בהם ועל כן חלבם מותר : That is, one does not sacrifice wild animals, because the soul of a human being never passes into them; and for this reason their fat is also permitted (to eat).

The aforementioned *Rabbi Menasse ben Israël* also reports, in his cited book *Nischmát chájim* fol. 160, col. 1. 2., in the 13th chapter of the fourth *Maámar*, the following on this subject, and says: גם צריך שתדע שהמקובלים האמינו גם כן ההעתקה והגלגול אפילו מגוף מין אחד לגוף מין אחר . ולכן אמרו שהעובר על המצוות להכעיס ולא עשה תשובה יתגלגל בבהמה . וכן על פסוק ויפץ אותם מעל פני האדמה דרשו ח"ז שבשלשה חלוקי דינים נדונו דור הפלגה . הטובים שבהם נדונו בבלבול לשון . והכת שהתכונה לשם ע"ז נעשו מהן קופין וחתולין וכיוצא בהם . והכת הג' שאמרו נעלה לשמים ונכנו בקרדומות הושלכו למטה נעשו מהן שדין ומזיקין ורוחין. רצונם שקצת מהם נתגלגלו בבהמות האלו וקצת נעשו נשמתן במיקין ורוחות רעות ונדות בלי שום מעתה כלל . והריקנטי בפרשת נח ובפרשת שמיני כתב ז"ל . ויש מן המקובלים האחרונים המאמינים בגלגול הבהמות ואמרו שאם עשה אדם עברה אחת יתרה על זכיות יתגלגל בבהמה טמאה וזהו וזרה אינו מעלה טמא הוא הוא לכם . מי שאין לו גרה על זכיותיו . ואם מעלה גרה על זכיותיו יתגלגל בטהורה רק אם חטא בעבודה זרה בגילוי עריות ובשפיכות דמים באלו השלשה אפילו מעלה גרה יתגלגל בטמאה אם לא חזר בתשובה וזהו סוד שפן גמל חזיר וכו' . ובפרשת קדושים ז"ל . כבר הודעתיך סוד הבהמות הטהורות והטמאות וקצת מחכמי הקבלה האחרונים אומרים כי העובר על העריות סופו להתלבש בבהמה טמאה או בשקצים ורמשים . ולזה רמז ולא תשקצו את נפשותיכם בכל הרמש שבודאי יוכל אדם לשקץ נפשו בהם וזהו ואקוץ בם . ואמרו בעונש הבא על חמותו כי סופו להתלבש בנויה ותתגייר וזו היא דודתך היא כלומר שסופה לשוב לדתנו ולהורתנו . והבא על אשת אחיו סופו להתלבש בפרד שנאמר ועיר פרא אדם יולד על שהפריד הבנין של מעלה . והבא על אשת איש יתגלגל בחמור וזהו סוד כי תראה חמור שונאך עזוב תעזוב עמו . הבא על אשת דודו יתלבש באשה אשדורית • הבא על בהמה יתגלגל בעטלף . כי נתעטף בדבר עבירה . הבא על הזכר יתלבש בשפן או ארנבת כי הם זכרים ונקבות ושנה אחת באין עליה ושנה אחת יבא על האחרות . הבא על הגויה

יתגלגל בקדשה יהודית שנאמר וחיתם בקדשים . הבא על כלתו יתגלגל בפרדה . הבא על שתי אחיות יתגלגל בקדשה גויה שיבאו עליה שני אחים . הבא על אשת אביו יתגלגל בגמל וזהו שנאמר גומל נפשו איש חסר ועוכר שארו אכזרי . שארו זו שאר אביך הוא . והנה הוא חצוף בעריות וסופו להיות צנוע כנמל . הבא על אמו יתגלגל בחמור דוקא אם לא שב בחייו That is: It is also necessary that you know that the Kabbalists likewise believe that souls pass and are transferred from the body of one kind of creature into the body of another kind; for this reason they have said that the soul of one who transgresses a commandment with the intent of provoking someone thereby, and who does not repent, will enter into a beast. Likewise, our sages of blessed memory have expounded the words “And He scattered them over the face of the earth” (Gen 11:8), that the generation of the dispersion, that is, those who built the Tower of Babylon, were punished with three kinds of judgments. The good among them were punished with the confusion of language. From the company whose intention was directed toward idolatry, apes, cats, and the like were made. The third company, however, those who said “we will ascend into heaven and smite Him,” namely God, “with axes,” were cast down and made into devils and evil spirits. By this they meant to say that the souls of some of them entered into those animals, while the souls of others became devils and spirits that wander about without the least rest. So also did *Rabbi Menachem* of *Rekanat*, of blessed memory, write in the Parascha *Nóach* and in the Parascha *Schemini* (in his commentary on the Five Books of Moses, fol. 137, col. 2) as follows. There are also among the later Kabbalists those who believe that souls enter into animals, and they say that a man’s soul enters into an animal when he has committed one more sin than good works, and this is what is meant by the words “and that which does not chew the cud shall be unclean unto you” (Lev 11:26), by which is understood the one who does not chew the cud over his merits, that is, his good works. But if he does chew the cud over his merits, his soul passes into a clean animal. However, if he has committed idolatry, lain with forbidden women, or shed blood, his soul, on account of these three things, passes into an unclean animal even if he does chew the cud, provided he has not repented; and this is the mystery of the hare, the camel, and the swine, etc. (of which mention is made in Deut 14:7-8). And in the Parascha *Kedoschim* (the said Rabbi Menachem of Rekanat, of blessed memory, fol. 151, col. 1) states: I have already shown you the mystery of the clean and unclean animals, and there are some among the later ones who understand the Kabbalah who say that one who lies with forbidden women will in the end be clothed with an unclean beast, or with vermin, or creeping things; and this is what the words point to: “And you shall not make your souls abominable in anything that creeps upon the earth” (Lev 20:25), for a man can certainly make his soul abominable in them; and this is indicated by the words “And I abhorred them” (Lev 20:23). They have also said, concerning the punishment of one who lies with his mother-in-law, that he will in the end be clothed with a stork and be killed by his companions, that is, the other storks. One who lies with his father’s sister will in the end be clothed with a gentile woman who converts to the Jewish religion; and this is what the words point to: “For she is your *Doda*,” that is, your aunt (Lev 18:14), by which is meant that she will in the end convert to our *Dath*, or *Das*, that is, our faith and our law. One who

lies with his brother's wife will in the end be clothed with a mule, as it is said: "And a man is born like a young wild ass" (Job 11:12), because he has divided the upper structure. One who lies with another man's wife, his soul passes into a donkey; and this is the mystery of the words: "When you see the donkey of one who hates you lying down, you shall not neglect to help him" (Exod 23:5). One who lies with his father's brother's wife will be clothed with a woman of Ashdod. One who lies with his daughter-in-law, his soul is transferred into a she-mule. One who lies with two sisters, his soul passes into a gentile harlot. One who lies with his father's wife, his soul passes into a camel, as it is said: "A merciful man does good to his own soul, but a cruel man troubles his own flesh" (Prov 11:17); by "his flesh" is understood the flesh of your father; and behold, he was shameless with forbidden women, but in the end he will become modest like a camel. One who lies with his mother, his soul passes into a she-donkey, but this is properly to be understood only when one has not repented during his lifetime. Thus far are the words from *Rabbi Menasse ben Israel*, and the very same thing is also to be found in the great *Jalkut Rubéni* fol. 130, col. 3. in the *Perascha Acharé moth*. So also is the following read in the little book *Schechechath léket, numero 10.*, under the title *Abraham*: ישימעאל נתגלגל באתון של בלעם ואחר כך חזר ונתגלגל בחמורו של ר' פינחס בן יאיר That is: The soul of Ishmael entered into Balaam's she-donkey, and thereafter it passed again into the donkey of Rabbi *Pinchas ben Jair*; and because the Ishmaelites are thieves, the donkey was therefore stolen. In the great *Jalkut Rubéni*, fol. 57, col. 4, from the book *Gäle räsja*, the following is also written: תת'קעד דורות היו מגולגלים בצאן לבן ואחר כך הוליכם יעקב למצרים ומשם זכו להתגלגל בסימן אנושי ולכן היו ישראל פרים ורבים מאד במצרים That is: The souls of nine hundred and seventy-four generations entered into Laban's sheep, and from there they became worthy to be transferred into the human race. For this reason the Israelites were very fruitful in Egypt and multiplied greatly. This is also to be found in the small *Jalkut Rubéni, numero 46.*, under the title *Gilgúlim*.

The souls of the righteous are also said to be transferred into the bodies of cattle and birds, concerning which the book *Avodáth hakkódesch*, fol. 49, col. 2., in the *34th chapter* of the second part, as well as the book *Caphtor uphérach*, fol. 51, col. 2., teaches in the following manner: לפעמים נמצא נפש שום צדיק בשום בהמה או עוף טהור שהיא מגולגלת נפש הצדיק ההוא בגוף הבהמה או בעוף ההוא That is: Sometimes the soul of a righteous person is found in a clean animal or bird, into whose body the soul of that righteous person has entered. And because human souls are accustomed to entering into clean animals, the Jews are commanded to have slaughtering knives without notches, so that they do not cause too great pain to such a soul; and concerning this it is written in the book *Nischmāth chájim*, fol. 160, col. 2., in the *13th chapter* of the fourth *Maamar*, as follows: לפעמים המקריב נפש בהמה עמה מקריב נפש אדם וזהו סוד אדם ובהמה תושיע ה'. אשר על כן נצטוינו בשחיטה ובסכין בלי פגימה כי מי יודע אם גלגול יש בה. ולכן צריך לברור לו מיתה יפה. והאוכל אבר מן החי באוכל מבשר אחיו כשיש שם גלגול נפש. וזהו סוד לא תאכל הנפש עם הבשר. ואמרו עוד שבגלל דבר הזה אמר דוד הצילה מחרב נפשי מיד כלב יחידתי: That is: He who sacrifices the soul of an animal

sometimes sacrifices along with it the soul of a human being; and this is the mystery (of the words of Ps 36:7): Lord, You preserve man and beast. For this reason we are commanded to slaughter (or butcher) with a knife without a notch; for who knows whether a soul may have entered into it: therefore one must choose for it a gentle death. And whoever eats a limb from a living animal does as much as if one were eating from the flesh of his brother, when a soul has been transferred into it. And this is the mystery (of the words of Deut 12:23): You shall not eat the soul together with the flesh. It is also reported that David therefore said (Ps 22:21): Deliver my soul from the sword; my solitary one from the dogs.

In the book *Avodáth hakkódesch*, at fol. 49, col. 3, in the 34th chapter, under the title *Chélek haavóda*, the following is taught: אמרו עוד כי ענין חמשה דברים המפסידים את השחיטה שהם הלכה למשה מסיני וכל דקדוקי השחיטה שבאו בדברי רבותינו ז"ל ובדיקת הסכין כדי שלא תהיה פגומה לתועלת הנפשות המגולגלות בבהמות ובעופות שלא תפסל השחיטה ויתדחו עוד ושלא יצטערנה: That is: Furthermore, they (namely the rabbis) have said that the matter of the five things which invalidate the slaughtering, and which have come down by tradition from Mount *Sinai*, as well as all the precise observances in the act of slaughtering that appear in the words of our rabbis, of blessed memory, and likewise the inspection of the knife so that it not be nicked, are done for the benefit of the souls that have transmigrated into cattle and birds, so that the slaughtering may not be rendered unlawful, and so that they may not be driven further and be made to suffer pain. Shortly thereafter follows: על כן צריך שתהיה השחיטה יפה ובדוקה בעבור שכתוב ואהבת לרעך כמוך: That is: Therefore it is necessary that the slaughtering be done properly and with inspection, since it is written (Lev 19:18): You shall love your neighbor as yourself. And in the great *Jalkut Rubéni*, at fol. 102, col. 3, in the Parascha *Jethro*, the following is read from the book *Pelia*: בכלל לא תרצח שלא לשחוט אותו ואת בנו כי שמא שוחט שני קרובי בשרו: That is: Within the words (Exod 20:13) "You shall not kill" is included (the prohibition of Lev 22:28) that one shall not slaughter the same animal (namely the ox or the lamb) together with its young, for perhaps he would thereby be slaughtering two of his own blood relations. Concerning the transmigration of the souls of the righteous into other bodies, still more can be found in the *Jalkut chadásch* fol. 155, col. 2. numero 37., under the title *Neschamóth*. The souls of the perfectly righteous, however, are not to transmigrate into any other body, as may be seen in the book *Nischmáth chájim* fol. 164, col. 1., in the 16th chapter of the fourth *Máamar*.

Regarding the transmigration of souls into birds and other flying creatures, the following is written in the book *Emek hammélech* fol. 11, col. 2., in the fourth chapter of the preface, as well as fol. 138, col. 4, in the 29th chapter under the title *Scháar réscha díser ánpin*, concerning a raven in which a soul is said to have dwelt: העיד כמוהר"ר משה גלאנטי אב"ד דצפת שמתחלת ביאתו של האר"י זצ"ל לארץ הקדושה הלך לעין זיתים ונשתטח על קבר ר' יהודה בר אילעי כיון שהגיע אצל אלוני זית ותאנים העומדים לשם סמוך לקברו ראה על אחד מהאילנות עורב אחד עומד וקורא קרק קרק הרבה פעמים עד אין מספר אמר האדון למה"ר משה גלאנטי שהלך עמו הכרת פני אדם אחד שהיה שמו שבתי גובה מכים בצפת א"ל הכרתיו והיה אדם רע אכזר גדול. אמר לו האר"י ז"ל נשמתו היא מגולגלת בזאת העורב . ועתה אומר לי שהוא פלוני ובעבור אכזריותיו שנהג עם

העניים בשעת גביית המסים שפשט הגלימא מעל כתפיהם והמשכבות מתחת גופיהם לכן העניש אותו הקב"ה בזה הצער שיתגלגל בעורב . ועתה הוא מבקש שאתפלל עליו . אוי אמר לו האר"י זצ"ל רשע לך לדרכך אני אתפלל עליך מיד פרח לו העורב That is: Rabbi Moshe Galante, who was the chief judge at Zephat (that is, at Jerusalem, which by an abbreviation is called צפ"ת Zephat, signifying as much as צבי פאר תפארתנו *Zeví péer tifarténu*, that is, the ornament of the glory of our splendor), testified that at the very beginning, when Rabbi Yitzhak Luria, of blessed memory, came into the Holy Land, he went to Ein Zeitim and stretched himself out (and lay) upon the grave of Rabbi Yehuda bar Ilai. But when he arrived at the bushes of the olive and fig trees that stood there near his grave, he saw upon one of those trees a raven standing and crying "krak" an innumerable number of times; whereupon the Lord (namely Rabbi Yitzhak Luria) said to Rabbi Moshe Galante, who was walking with him: did you know a man by the name of Sabbethai, who collected the tax at Zephat? He answered him: yes, I knew him, and he was a wicked and very cruel man. Thereupon Rabbi Yitzhak Luria, of blessed memory, said to him: this is his soul, which has transmigrated into this raven, and now he tells me that he is so-and-so; but on account of his cruelties, which he committed against the poor when collecting the tax, pulling the cloaks (or mantles) from their shoulders and the bedding from beneath their bodies, the holy and blessed God has punished him with this torment, that he has entered into this raven; and now he desires that I should pray for him. Thereupon Rabbi Yitzhak Luria, of blessed memory, said to him: you godless one, go your way, I will pray for you; whereupon the raven immediately flew away. In the little book *Schechechath léket*, numero 6, under the title *Neschamóth vegilguám*, one also reads: פרנס המנהנה על הציבור מתנלגל בדבורה שהיא נאוחנית That is: the soul of a leader of the congregation who exalts himself haughtily over the congregation transmigrates into a bee, which is proud. The very same thing also stands in the book *Emek hammélech* fol. 153, col. 1., in the 45th chapter under the title *Scháar résch di séranpin*, and what follows thereafter is: וכמו שמצינו כי דבורה הנביאה היתה מהנאה ששלחה לקרוא אל ברק ולא הלכה אליו וכן עשתה חולדה שאמרה על מלך יהורה אמרו לאיש הזה וגו' ולא קראה אותו מלך והנה הדבורה גאותנית גם היא דברהית ולכן גם המדבר דברים שלא כהונן מתנלגל גם כן בדבורה That is: just as we also find that the prophetess Deborah was proud, in that she had Barak summoned (as may be seen in Judg 4:6) and did not go to him herself; and just as the prophetess Huldah likewise did, who (as may be read in 2 Kgs 22:14-15) said of the king of Judah (namely Josiah): "Say to the man who sent you to me," etc., and did not call him king; see, therefore, a bee is likewise proud and very talkative (that is, it buzzes greatly), and for this reason the soul of one who speaks things that are not fitting also transmigrates into a bee.

I must now also indicate how one can tell from a person whether his soul was previously in livestock, a wild animal, or a bird, and on this subject the book *Emek hammélech* fol. 16, col. 3. in the third chapter, under the title *Scháar tikkúne hatteschúva*, writes as follows: ה"ארי זל"ה מסר סימן לתלמידיו שיכירו נפשות אלו ואמר כשהראו כני אדם שהם עזי פנים ואין להם בושה נכני אדם תדעו נאמנה בבירור שקודם זה הגלגול היו בגלגול בהמה חיה ועוף טמא וכמו שלהם אין בושה גם להם אין בושה והם הולכים אחר לימודם

הראשון: That is: *Rabbi Yitzhak Luria* taught his disciples a sign by which they could recognize such souls (which had previously been in livestock), and said to them: when you see people who are brazen and shameless, you can know with certainty and clarity that their souls were previously, before they returned into a human body, in livestock, a wild animal, or an unclean bird; and just as those animals feel no shame, so likewise these people feel no shame, and they follow that which they first learned.

That souls also pass into fish can be seen in the *Jalkut chádasch*, fol. 20, col. 4, numero 9, under the title *Achíla*, where one reads as follows: בבל ג' סעודות של שבת צריך לאבול דג כי שם מגולגלים נשמות של צדיקים דכתיב בהם אם את כל דגי הים יאסף להם: That is, one must eat fish at all three meals of the Sabbath, because the souls of the righteous pass into them, of whom it is written (Num 11:22): "Shall all the fish of the sea be gathered together for them?" In the book *Emeck hammelech*, fol. 17, col. 3, in the fifth chapter, under the title *Scháar tikkúne hatteschtúva*, where the transmigration of souls is treated, the following is also written on this subject: יש גלגולים אחרים במינים טמאים וטהורים בצומח ודומם כפי רשעהו של אדם רחמנא לישיזבן. וצדיקים בני תורה הצריכים מירוק דינם בדגים שבים וסימן לדבר כתיב בצדיקים ויגוע ויאסף אל עמיו וכתיב אצל דגים אם כל דגי הים יאסף להם ללמד בגזירה שוה נאמר כאן אסיפה ונאמר להלן אסיפה מה אסיפה הנאמרה באן היא בצדיקים כך האסיפה הנאמרה להלן היא בצדיקים וגו' : ולפיכך מצוה מן המובחר לאבול דג בשבת ובפרט בסעודה שלישית שהיא עת רצון דוקא : That is, there are also other transmigrations of souls into clean and unclean kinds of living creatures, as well as into plants and lifeless things, according to the wickedness of the person; may the merciful God preserve us from this. The righteous who occupy themselves with the law and stand in need of a purification are judged in the fish of the sea; and this matter is signified thereby, because it is written of the righteous (Gen 49:32): "And he expired and was gathered to his people." But of the fish it is written (Num 11:22): "Shall all the fish of the sea be gathered together for them?" in order to teach from this an *argumentum à pari*, that is, a proof from the like. There (namely Gen 49:32) mention is made of a gathering, and here (Num 11:22) mention is made of a gathering. Just as the gathering mentioned there is said of the righteous, so too does the gathering mentioned here concern the righteous, and so forth. Therefore it is commanded on the Sabbath, and especially at the third meal, which is the time of good pleasure, to eat of the very best fish. From this we see the reason why the Jews are so eager every Friday to buy fish for their Sabbath.

Regarding the transmigration of souls into plants that grow from the earth: they are said to enter at times into the leaves of trees, concerning which the following is read in the book *Emek hammelech* fol. 153, col. 2., in the 45th chapter, under the title *Scháar réscha díser ánpin*: המאכיל נבילות לישראל הוא מתגלגל בעלה של האילן והרוח בא ומגלגלתו והוא צער גדול וסוף עונשים הוא כשנופל העלה ההוא לארץ כי אז נחשב לו למיתה ממש בעת שנפרת הנעקר מן העולם וזהו סוד והעלה נבל כי מי שמאכיל נבילות מתגלגל בעלה נובלת וזהו כי תהיו כאלה נובלת עליה ולפעמים חוזר עד כמה פעמים וסוד הדבר הוא שיורד מן חי אל מדרגת צומח: That is: whoever gives an Israelite carrion to eat (by which is meant not only an animal that has died on its own, but also what has gone wrong in the slaughtering, or what has been

slaughtered by a Christian) – that person's soul passes into the leaf of a tree, whereupon the wind comes and drives it about, which is a great torment. This punishment, however, comes to an end when the leaf falls down to the ground, for at that point it is reckoned to him as an actual death, when he is destroyed and rooted out from the world; and this is the mystery of the words (Jer 8:13): "And the leaf has fallen." For whoever gives someone carrion to eat, that person's soul is transferred into a falling leaf; and this is what the words mean (Isa 1:30): "For you shall be like an oak tree whose leaves fall off." Sometimes, however, he returns again (into other leaves) multiple times, and the mystery of the matter consists in this: that he descends from living creatures down to the rank or level of *vegetabilium*, that is, plants of the earth. The very same thing is also to be found in the book *Nischmáth chájim* fol. 161, col. 1., in the 13th chapter of the fourth *Máamar*, and in the *Jalkut chádasch* fol. 155, col. 3. numero 42., under the title *Neschamóth*.

Regarding the transmigration of souls into entirely lifeless creatures, which was mentioned above, these souls are said to enter into stones, watermills, and other things. Concerning their entry into stones, it is written in the book *Emek hammélech* fol. 153, col. 2. in the aforementioned 45th chapter, under the title *Schâar réscha díser ánpin*, as follows: המדבר לשון הרע וכיוצא בו מתגלגל באבן דומם וכמבואר אצלנו בענין נבל שנתגלגל באבן שנאמר ויהי לאבן אחר מיתת בלעם כי הוא היה גלגול בלעם אחר שלא היה כוחו אלא בפיו נתגלגל באבן ולכן נהידא נבל מלדבר דברים רעים וזכר ממה שהיה בתחלה מגולגל באבן That is: Whoever speaks evil (and slanders) and does the like, his soul enters into a mute stone, as is clear in our treatment of the matter of *Nabal*, that his soul entered into a stone, as it is said (1 Sam 25:37): "And he became as a stone." (This happened, however,) after the death of *Balaam*, for the soul of *Balaam* had entered into him. Since his power resided solely in his mouth, his soul was transferred into a stone; for this reason *Nabal* was afraid to speak evil (against *David*), and he remembered that his soul had originally entered into a stone. This same thing can also be read in the aforementioned book *Emek hammelech*, fol. 16, col. 3., in the third chapter, under the title *Schaar tikkuné hatteschūva*, and in the *Jalkut chádasch* fol. 20, col. 1. numero 23., under the title *Ummoth* (or *Ummos*) *haólam*. In the book *Nischmath chajim*, fol. 161, col. 1., in the 13th chapter of the fourth *Maamar*, where this matter is treated, it is also written thus: ואמר שד (רבי יצחק לוריא) שנבל הוא : אותיות לבן ללמד שלבן בלעם ונבל הם גלגול אחד. ובלעם ולבן לא היה כוחן אלא בפיהם. ועל כן נתגלגלה נשמתו של בלעם בדומם שהוא הפך כוחו • וכאשר התחיל להתתקן ונתגלגל בנבל וחזר לסורו ולדבר לשון הרע בדוד חזר להתגלגל בדומם כבראשונה ויהי לאבן. וכן באשת לוט נאמר ותהי נציב מלח שהוא גלגול בדומם • ואל תחשוב שנפש האדם נעשית אז בלתי מרגשות בדומם וכצומח כי אם אין לה הרגשה היאך ירגיש העונש אולם כך יונן הדבר כי הקב״ה לעונש האדם מדבק הנפשות הרעות לעץ או לאבן ונפשותם קשורות בהם כדי שתתענונה בחברת הדברים אשר אינם מטבעם That is: Furthermore, the Rabbi (*Yitzhak Lurja*) said that the names *Nabal* and *Laban* contain the same letters, in order to teach that *Laban*, *Balaam*, and *Nabal* were one *Gilgul* (that is, they shared one soul, which passed from one into the other). Likewise, the power of *Laban* and *Balaam* resided in nothing other than their mouths; for this reason the soul of *Balaam* entered into a mute

thing, which was entirely contrary to the power he had possessed. But when he began to be set right again, in that his soul was transferred into *Nabal*, he resumed his former evil nature and spoke evil of *David*, and his soul entered again into a mute thing as before, and came into a stone. So also it is said of the wife of *Lot* (Gen 19:26): "And she became a pillar of salt," which is likewise a transmigration of the soul into a mute thing. But do not suppose that the soul of a person thereby becomes insensible, like a lifeless thing or a plant; for if it had no sensibility, how would it feel the punishment? Rather, the matter must be understood thus: that the holy, blessed God causes the evil souls of men, as a punishment, to cleave to trees or stones and to be bound to them, so that they are tormented by the company of those things which are not of their nature. In the aforementioned book *Emek hammelech*, fol. 11, col. 2., in the fourth chapter, in the preface, the following is also read concerning a soul that is said to have entered into a stone: פעם אחת עבר (ר׳ יצחק לוריא בטבריא בטבריא לפני בית המדרש הגדול של ר׳ יוחנן שהוא עדיין קיים הראה לתלמידיו אבן אחד בתוך הקיר ואמר בזה האופן שבו מגולגל נשמה אחת והיא צועקת שאתפלל עליה וזהו סוד כי אבן מקיר תצעק That is: The Rabbi *Yitzhak Lurja* once passed through (the city of) *Tiberias* before the great school of Rabbi *Jochanan*, who was still living, and showed his disciples a stone in the wall, and said to them in this manner: a soul has entered into it, which cries out that I should pray for it; and this is the mystery of (the words of Hab 2:11): "For even the stone in the wall shall cry out."

That souls are also supposed to travel into water can be seen from the book *Emek hammelech* fol. 153, col. 1, 2. in the aforementioned 45th chapter, where it is written as follows: השופך דמים נתגלגל במים וסימניך על הארץ תשפכנו כמים ותמיד הולך ומתגלגל תוך המים ואין לו מנוחה ואלו היו יודעים בני עלמא כצערא הדין הוו בכיין תדיר ועיקר צערו במקום אשר מקלח המים ונופל עליו קילוח המים ומפילו ומגלגלו שם גם כל מי שעונו ועונשו הוא במיתת חנק הוא נענש במים ונחנק שם בכל עת ודע לך שאין שום אחד מאלו המגולגלים או שום אדם שנענש בבית דין של מעלה שאין יוצא לפניו כרוז שמכריז עונשו ועונו בכל אותו הזמן שנגזר עליו · אותו העונש או אותו הגלגול ואינו נפרד ממנו · גם כן יש עמו מלאך שוטר אחד המחניקו בתוך המים ומגלגלו בגלגול ההוא וכן בכל שאר הגלגולים ואינם נפרדים ממנו עד תשלום עונשו · גם רובם יש לפניהם בית דין אחר שדנין אותו בכל עת ומשנים אותו מעונש זה לעונש זה כפי הדין הראוי עליו וענין המים הנזכרים הם סוד פסוק אחד שנ׳ וכמים הניגרים ארצה: That is: Whoever sheds blood, his soul travels into the water, and this is signified (by the words of Deut 12:16) "You shall pour it out upon the earth like water," and that same soul is continually rolled about in the water and has no rest. And if the people of the world knew this pain, they would weep at all times. The greatest pain of such a soul, however, is in a place where the water flows down and the rush of water falls upon it, casts it down, and rolls it about there. Also, everyone who has committed a sin that is punished with the death of strangling (that is, by the rope) is punished with water and is continually suffocated therein. Know also that there is not one among those whose souls are thus transmigrated, nor any person who is condemned in the highest court, before whom a crier does not go forth and publicly proclaim his punishment and his sin for the entire duration for which that punishment or that transmigration of souls has been decreed upon him, and does not depart from him. There is

also a ruling angel with him who suffocates him in the midst of the water and causes his soul to be brought there. So it is also with all the remaining transmigrations of souls, and such angels do not depart from one until his punishment has come to an end. Before most of them there is also a court which judges and condemns them continually, and changes their punishment now into this one, now into that one, according to the punishment that is due to each. The matter of the aforementioned water, however, is the mystery of the words (2 Sam 14:14): "And like water that is poured out upon the earth." Something concerning this can also be found in the *Jalkut chádasch* fol. 155, col. 2. num. 38. and fol. 152, col. 4 of the book *Emek hammélech*. For here, in the little book *Schechecháth léket numero 6.*, under the title *Neschamóth vegilgulám*, one reads: לכן לא ישים אדם פיו אל הסילון או מעין וישתה רק בידיו כי יכול להתעבר בו הנשמה ואפשר שהיא נשמת רשע: That is: Therefore a person should not put his mouth to the pipe (of a well) or to a spring and drink, but should drink from his hands, for otherwise a soul could enter into him (which he would swallow down with the water), and it might be the soul of a wicked person.

That souls are also to be placed into mills is to be seen from the aforementioned book *Emek hammélech* fol. 153, col. 2. in the chapter cited above, where the following is taught: הכא על אשת איש אחר צער נע ונד בא בעונש שנתגלגל בתוך הריחיים שטוחנין על ידי המים ושם נידונים שניהם האיש והאשה בסוד וטחון לאחר אשתי: That is, whoever lies with another man's wife, his soul passes, after it has endured the torment of *na venád*, that is, of being unsettled and fugitive, into a mill in which grinding is done by means of water; and there they are both judged, the man and the woman, according to the mystery (of the words of Job 31:10): "So let my wife grind for another."

That the souls of the wicked are also to be transferred into devils is to be seen in the book *Emek hammélech* fol. 85, col. 1., in the *16th Chapter*, under the title *Scháar Kirjáth árba*, where the words read as follows: גם הרשעים של ישראל נידונים בגלגול שדים ומזיקין: That is, the wicked among the Israelites are also punished in that their souls pass into devils and harmful spirits. It has likewise been shown above, from the book *Nischmáth chájim* by *Rabbi Menasse ben Israel, from* fol. 160, col. 1., that the souls of those who built the Tower of Babylon and said they wished to ascend into heaven and kill God with axes have passed into devils. Since mention has been made here of the punishment called נע ונד *Na venád*, that is, being unsettled and fugitive, I must also indicate what the rabbis teach concerning it. It is to be known that only those who have sinned very grievously are tormented in this way, such that their souls must wander about lost in the world. Concerning this, the following is written in the book *Emek hammélech* fol. 16, col. 2., in the third chapter, under the title *Scháar tikkúne teschúva*: אותן הרשעים שחטאו הרבה ומרדו כנגד אביהם שבשמים רחמנא לצלן כי חטאתם כסדום הגידו ובפרט אותן בועלי גויות ונדות וגם החוטאים באשת איש וכן רוצח שהרג נפש מישראל וכן משומד אשר כפר בעיקר וגם מסור המוסר ומלשין על היחיד או על בכלל יהדות למלכות ושריו ומזיק אותם וגו' הכתות הללו אינם זוכים לעלות אל פני רקיע השמים לרמוס חצר ופלטורין של מלך אלא למעלה פוסקים המלאכים דינו ותכף שולחים למטה בית דין אחד של מזיקים לדונו ולרדוף אותו מגבעה להר ומהר לגבעה ומשוטטין אויר העולם עד זמן הקצוב עליהם ומתגלגלים בדומם צומח חי מדבר ובשבע ארצות עד אשר יקבל אותן

הגיהנם ושם נידונים שנים עשר חודש ואחר כך מצפצפין ועולין ונבראים פעם אחרת כדי להקנן ולצרפן וללבנן וגו' והק"בה לבדו מעלה אותם ממדריגה למדריגה בתחילה מגלגל אותם בדומם ומן הדומם עולים לצומח ומן הצומח עולים לבעל חי בלחי מדבר ואחר כך אל חי מדבר בגוים או עבדים ואחר כך לישראלים ולפעמים יזכה איזה נפש מהם ומדלגת שנים או שלשה מדריגות בפעם אחת: That is, those wicked persons who have sinned greatly and have shown themselves rebellious against their Father who is in heaven (from which may the merciful God preserve us), inasmuch as they have proclaimed their sins like Sodom; and in particular those who lie with heathen women and with those afflicted with their female impurity; as well as those who touch other men's wives; likewise a murderer who has killed an Israelite; and an apostate (Jew) who has denied the fundamental principle (of the Jewish religion); as well as a traitor who betrays a Jew, or the entire Jewish community, to the king and his princes, and causes them harm, etc. All these multitudes are not worthy to ascend up into the firmament of heaven and to enter the forecourt and the palace of the King; rather, the angels pronounce judgment upon each one above, and immediately send down a court of devils to judge him and to pursue him from the hills into the mountains and from the mountains into the hills, and they run about fugitively in the air of the world until the time appointed over them has passed, and they pass into inanimate things, into plants of the earth, into animals, and into human beings, as well as into the seven earths (of which mention was made above in the ninth chapter of the first part), until hell receives them, in which they are judged for twelve months; after that they cry out and ascend, and are created a second time so that they may be improved, refined, and purified, etc. But the holy and blessed God causes them to ascend from one rung to another. First He transfers their souls into a mute or inanimate thing, and from the inanimate thing they ascend to the plant, and from the plant they ascend to the irrational animals, and after this to human beings, passing into heathens or servants, and thereafter into Israelites. Sometimes one of those souls is also so worthy that it skips over two or three rungs at once.

In the book *Nischmáth chájim*, fol. 167, col. 2, in the 19th chapter of the fourth *Máamar*, the following is also read on this subject: הגרוש אשר החטאים נגרשים מנגד עיני השם הוא על מדרגות שונות. הרשעים גמורים והפושעים אשר פעלו עולה בתכלית העול כמו האפיקורוסים שכחשו בה' ויאמרו לא הוא והנכחשים תורה מן השמים שכר ועונש והשארות הנפש וחיו בלי אלוה ובלי עול תורה אינם הולכים מיד לגיהנם כי גיהנם הוא למרק העוונות והכבס האחרון אבל הולכים נעים ונדים בעולם בלי שום נחת רוח ועליהם אמרה אביגיל ואת נפש אויביך יקלענה בתוך כף הקלע כי הזכירה האושר והטוב העליון אשר לו זוכים הצדיקים והצער העצום והענוי מופלג מן הקצה אל הקצה כאשר אמרתי אשר בו מצטערים הרשעים הגמורים: That is: the banishment of sinners who are driven from the eyes of God takes place through various degrees and manners. Those who are entirely godless, and the transgressors who commit the greatest possible injustice, such as the *Epicureans*, who deny God and claim that there is none, and who deny that the law was given from Heaven, and who reject the reward of good and the punishment of evil, as well as the survival (that is, the immortality) of souls, and who live without God and without the yoke of the law, do not go immediately into Hell; for Hell is appointed to purge sins and is their final cleansing: rather,

they wander restless and fugitive through the world without any peace of mind. Of these, Abigail said (1 Sam 25:29): “But the soul of your enemies shall be hurled out from the hollow of the sling.” For she made mention of the blessedness and the highest good which the righteous deserve, and of the violent pain and the exceedingly great torment of those who are hurled from one end to the other, as I have said, with which the entirely godless are tormented.

Regarding this hurling, it is written in the aforementioned book *Nischmáth chájim* fol. 16, col. 2., in the seventh chapter of the first *Máamar*, as follows: אמרו רבותינו ז”ל שני מלאכים יש אחד בסוף העולם ואחר בסופו ומשליכים נפש רשע זה לזה שנאמר ואת נפש אויביך יקלענה בתוך כף הקלע ואחר כך יבואו ימי השלוה וההשקט: That is: Our rabbis, of blessed memory, have said that there are two angels, one standing at this end of the world and the other at the far end, and they hurl the soul of the wicked back and forth to one another, as it is said (1 Sam 25:29): *But the souls of your enemies shall be hurled out from the hollow of the sling*. So too is it read in Rabbi *Lipmann’s Sepher Nizzachon, pagina* 49. *numero* 77.: אד”ל דמלאכי חבלה מקלעים נשמת הרשע: That is: Our rabbis, of blessed memory, have said that the angels of destruction hurl the soul of the wicked from one end of the world to the other. This, however, is taken from the Talmudic tractate *Shabbat* fol. 152, col. 2. Concerning the punishment of *Na venád*, something may also be found in the book *Emek hammelech* fol. 15, col. 2., in the first chapter under the title *Scháar tikkúne hatteschúva*, as well as fol. 35, col. 4. in the 63rd chapter under the title *Scháar olám hattóhu*.

So that one may have further information about this matter, I will set down here a story from the aforementioned book *Emek hammelech* fol. 16, col. 3. 4. and fol. 17, col. 1., from the third chapter, under the title *Scháar tikkúne hatteschúva*, a story that is said to have taken place involving a spirit; and the words there read as follows: אספרה לך מעשה רב שאירע במגולגל אחד בזמן מורי ורבי ה”ארי זל”ה לידע ולהודיע כי אית דין ואית דיין ואין שכחה לפני כסא כבודו ית’ והכל בצדק וביושר מאריך אפו לרשעים ובסוף גובה דיליה ומעשה שהיה כך היה בזמן הרב הקדוש והטהור המקובל האלהי כמ”הרר יצחק לוריא אשכנזי זל”ה בצפת תו”בב באשה אחת אלמנה שנכנס בה רוח אחד וציער אותה צער גדול ורב עד למאוד ונכנסו בני אדם אצלו והיה שמו כמ”הרר יוסף ארזין ז”ל תלמידו של הא”רי ז”ל אמר לו הרוח ברוך הבא אדוני מורי ורבי אינו זוכר אדוני שהייתי הלמידו זמן רב במצרים ושמי פלוני ושם אבא פלוני מיושבי מצרים ובראות קרובי האשה את צער וכאב האישה גדול עד למאוד הלכו אצל החכם כמה”ר יצחק לוריא נ”ע וחלו פניו שיוציא זה הרוח מן האשה ולהיות שלא היה לו באותו פעם פנאי שלח לתלמידו כמה”ר חיים זל”ה ומסר לו כוונה בשמות וצוה לו שיגזור עליו נידויים וחרמים ויוציאו בעל כרחו וכיון שנכנס מה”ר חיים נ”ע מיד הפכה האשה פניה ממנו לכותל אמר לו מה”ר חיים ז”ל רשע למה הפכת פניך השיב לו הרוח ואמר איני יכול להסתכל בפניך שהרשעים אינם יכולים להסתכל בפני השכינה מיד גזר עליו מה”ר חיים שיהפוך פניו מיד עשה כן ותכף שאל אותו מה”ר חי ואמר לו מה הטאת ואמר חטאתי באשת איש והעמדתי ממזרים והנה זה לי כ”ה שנים שאני הולך נע ונד בארץ ואין לי מנוחה כי שלשה מלאכי חבלה הם הולכים עמי אל כל המקומות אשר אני הולך ומענישין אותי ומכין אותי ומכריזין לפני ככה יעשה לאיש אשר הרבה ממזרים בישראל ואלו הג’ מלאכי חבלה הם רמוזים בפסוק הפקד עליו רשע ושטן יעמוד על ימינו וגו’ ואמר הרוח למה”ר חי אינך רואה אדוני איך עומד אחד על ימיני ואחד על שמאלי ומכריזין והשלישי עומר ומכה אותי מכה מות א”ל מה”ר חי והלא אמרו רז”ל משפט הרשעים בגיהנם י”ב חודש השיב לו ואמר אינך יודע הבנת זה המאמר שמה שא”רזל

משפט רשעים בגיהנם י"ב חודש פירושו הוא לאחר שסכלו כל עונשם חוץ לגיהנם אזי מכניסין אותם בגיהנם ושם עומדים י"ב חודש ומלבנין אותם כדי להוציא מהם כל כתמי הנשמה כדי שיהיו מזומנים ומובנים ליכנס לגן עדן והוא משל לרופא מומחה שנותן בהתחלה סממנים קשים וחריפים על גבי המכה האוכלים בשר החי ואח"כ כשאכלו בשר החי שבמכה הוא נותן על המכה מישחות ואיספלנית הטובות המקררים והמגדלים והמשגלים הבשר כבראשונה כן הוא ענין הגיהנם כי צער של גיהנם אינו חלק אחד מששים חלקים שסובלת הנפש החוטאת קודם כניסתה לגיהנם ושאל אותו מה"רר ח"צ איך היה מיתתך והשיב לו הוא

ואמר מיתתי היתה בחנק שאע"פי שארבע מיתות בית דין בטלו דין בטלו דין ארבע מיתות לא בטל ואני כאשר יצאתי מאלכסנדריאה של מצרים בספינה ללכת לעיר ראשים פגעה ספינתי במקום שנכנס הנילוס בים ושם נטבעה הספינה ונטבעתי בתוכו א"ל מהר"רח ולמה לא אמרת הוידוי והתודית על עוניך בשעת יציאת נפשך מגופך שמא היה מועיל לך השיב לו הרוח וי לי לא היה לי זמן להתודות כי תכף חנקו אותי המים בגרוני גם כי תכף בטביעתי בים נטרפה דעתי ושאל אותו הרב מה נעשה בך אחר יציאת נשמתך מן הגוף השיב לו הרוח ואמר תדע כי נודע הדבר בראשית בטביעת הספינה ותכף יצאו היהודים מראשים על שפת הים והוציאו את כל היהודים אשר נטבעו בספינתי וקברו אותנו תכף ומיד כשהלכו היהודים מבית החיים בא מלאך אחד אכזרי ושבט של אש בידו והכה בשבט על קברי מיד נבקע קבר מן ההכאה הגדולה אשר היתה כל כך גדולה וחזקה עד למאוד . מיד אמר לי אותו המלאך רשע רשע קום בדין מיד לקח אותי ושמני בכף הקלע וקלע אותי בפעם אחת מן עיר ראשים עד לפני הפתח של גיהנם שבמדבר ואני בנפלתי שמה לפני הפתח של הגיהנם יצאו מן הגיהנם אלפים אלפים נפשות של רשעים הנידונים בגיהנם וכלם צעקו כנגדי וקללו אותי ואמרו לי צא צא איש הדמים צא מכאן רשע עוכר ישראל אין אתה כדאי עדיין אין לך רשות ליכנס לגיהנם . אז הלכתי מהר להר וגבעה לגבעה ואלו הג' מלאכי חבלה הולכים עמי תמיד ומכריזין לפני ומכין אותי תמיד ובכל עת ורגע פגעו בנו מלאכי חבלה אחרים גם רוחות רעות וכשמעם הכרוזין אשר מכריזין לפני הוסיפו להכות בי גם הם וזה מושך אותי אצלו מכאן וזה מושך אותי אצלו מכאן עד שנתפקקו כל חוליות נשמתי וכן הלכתי נע ונד בארץ עד שבואתי להורמיו והיא עיר גדולה קרובה לארץ הודו מן בבל והלאה והיתה כוונתי ליכנס לאיזה גוף של יהודי כדי להנצל מאלו המכות והצרות וכיון שראיתי אותם היהודים שהם רשעים רעים וחטאים לה' מאוד בועלי גויות ונידות ושאר עבירות ולא יכלתי ליכנס בשום אחד מהם מרוב רוחות הטומאה ששוכנים בתוכם ובסביבותיהם ואם הייתי נכנס בתוך אחד מהם הייתי מוסיף טומאה על טומאתי ונזק על נזקי בכן חזרתי והלכתי מהר לגבעה ומגבעה להר שנים רבות עד שבאתי למדבר יהודה ושם מצאתי אילה אחת מעוברת ומרוב צערי נכנסתי בה וזה היה אחר שבע שנים . שעברתי צרות רעות רבות וכאשר נכנסתי בגוף האילה הזאת היה לי צער גדול עד למאוד לפי שנפש האדם ונפש הבהמה אינם שוים זה לזה שזו הולכת זקופה וזו הולכת רבוצה וגם הנפש של הבהמה היא מלאה זוהמא ומאוסה וריחה רע לפני נפש האדם גם מאכלה אינו מאכל אדם . ועוד שהיה לי צער גדול מהעובר שבמעיה וכן האילה היה לה צער גדול עד למאוד מחמת ששלשה נפשות אינם יכולים לעמוד יחד וצבתה בטנה מחמת נפשי ורצה בהרים ובסלעים מרוב צערה עד שנבקע כריסה ומתה אזי יצאתי משם ובאתי לעיר שכם שבארץ ישראל ונכנסתי בגוף כהן אחד יהודי ותכף אותו הכהן שלח אחרי הקדישים והגלחים של הישמעאלים ולרוב הלחשים של כחות הטומאה והקמיעות אשר תלו בצואריו לא יכלתי לעמוד ולסבלם ויצאתי משם . תכף ומיד אמר לו הרב וכי כלום יש ממשות בכוחות הטומאה להרע או להטיב מאליהן אמר לו לא אלא שבשביל שהגלחים הכניסו בהשבעתם כל כך רוחות הטומאה בגוף אותו היהודי הכהן עד שראיתי שאם אוסיף לעמוד שם יתדבקו בי כל אותן הרוחות לכן לא יכלתי לעמוד עמהם ותכף ומיד ברחתי משם ובאתי לצפת ת"וב ונכנסתי בגוף האשה הזאת וזה לי היום כ"ה שנים שאני הולך כזה בזה הצער . אמר לו הרב עד מתי יהיה לך הצער הזה וכו' אין לך תקומה השיב לו הרוח ואמר עד שימותו הממזרים אשר הולדתי כי כל זמן אשר הם חיים וקיימים אין לי תקנה וכל העם אשר היו שם עם רב עד מאוד בכו כלם הרבה בכי כי נפל פחד אימת וחרדת הדין עליהם ונעשה התעוררות גדול בכל המדינה מאותו המעשה . אמר לו הרב מי נתן לך רשות שהכנס בגוף האשה הזאת השיב הרוח ואמר לנתי לילה אחת בביתה ובאשמורת הבוקר קמה זאת האשה ממטתה ורצתה להוציא אש מן האבן ומן הברזל והסמרטוט השרוף לא רצה לאחוז בו הניצוצות והפצירה עד מאוד ולא עלתה בידה . ותכעסה והשליכה הברזל והאבן מידה לארץ בכעס ואמרה תהא לשטן ומאותה מלה של השטן היה לי רשות ליכנס בה כי מלאכי החבלה נתנו לי הרשות הזה . אמר לו הרב וכי בשביל זה העוון נתנו לך הרשות ליכנס בגופה השיב הרוח ואמר שואת האשה אין תוכה כברה כי היא אינה מאמנת

כלל ביציאת מצרים ובליל פסח שכל ישראל הם שמחים ואומרים הלל ומספרים ביציאת מצרים הוא בעיניה הכל והיתול ושחוק ותושבת בלבבה שמעולם לא היה הנס הזה . מיד אמר הרב להאשה פלונית מאמין את באמונה שלמה שה"קבה ברא שמים וארץ ובידו היכולת לעשות כל אשר חפץ ואין מי שיאמר לו מה תעשה השיבה היא ואמרה הן אני מאמין את הכל אמר לה הרב מאמין את שהק"בה הוציאנו ממצרים וקרע לנו את הים השיבה היא הן . אמר לה הרב מאמין את כל זה באמונה שלימה ואת חוזרת בתשובה ומתחרטת על הראשונות אמרה היא הן והתחילה לבכות מיד גזר אותו הרב על אותו הרוח נידוי שיצא וגזר עליו שלא יצא דרך שום אבר כי אם דרך האצבע קטנה שברגל שמאל כי הטעם הוא שמאבר שהוא יוצא אותו האבר מתקלקל ומהבטל לגמרי גם כיון הרב בשטרות שמסר לו רבו מיד נתנפח האצבע הקטן ונעשה כלפת ויוצא דרך שם ופרח לו ואחר כך בא הרוח כמה לילה בחלוני הבית וכפתה להבהיל את האשה וחזרו קרובי האשה אצל החכם כמה"ר נ"ע מיד חזר ושלח תלמידו מה"ר חיים ז"ל הנזכר לבדוק את המזוזה אם היא כשרה אם לאו והלך ומצא את הפתח בלא מזוזה כלל מיד צוה הרב לקבוע מזוזה בפתח ועשו כן ומשם ואילך לא חזר הרוח עוד . עד כאן המעשה . That is: I will tell you a great story that took place in the time of my teacher and master, Rabbi Isaac Lurja, of blessed memory, involving one whose soul had passed into another body; so that you may know and make known that there is a judgment and a judge, and that nothing is forgotten before the throne of glory of the blessed God; and also that He, with justice and righteousness, defers His wrath against the wicked, but in the end exacts what is His due. The story that came to pass took place in the time of the holy and pure rabbi, the divine Kabbalist, Rabbi Isaac Lurja the German, may his memory be for eternal life, in Zephath (that is, Jerusalem), which may speedily and in our days be rebuilt and restored, involving a woman who was a widow, into whom a spirit entered and tormented her exceedingly greatly; and people went in to him and spoke with him, and he answered each one according to what he had asked him. Meanwhile a wise man, by the name of *Rabbi Joseph Arlin*, of blessed memory, who was a disciple of *Rabbi Isaac Luria*, of blessed memory, went in; whereupon the spirit said to him: blessed be he who comes, my lord, my doctor, and my teacher; does my lord not remember that I was his disciple for a long time in Egypt, and my name is such-and-such, and my father's name was such-and-such, who dwelt in Egypt. When the woman's relatives saw the exceeding great pain and misery of the woman, they went to the wise *Rabbi Isaac Luria*, may his rest be in paradise, and entreated him to drive the spirit out of the woman; but since he did not have the time on that occasion, he sent *Rabbi Chájim*, may his memory be for eternal life, in his stead, and taught him the intention with the names (that is, how he should use the holy names and thereby achieve his purpose and drive out the spirit), and commanded him to pronounce bans and excommunications against him and to drive him out against his will. Now when *Rabbi Chájim*, may his rest be in paradise, went in, the woman immediately turned her face toward the wall; whereupon *Rabbi Chájim*, of blessed memory, said to him (that is, to the spirit): you wicked one, why have you turned your face away from me? And the spirit answered him and said: I cannot look upon your face, for the wicked cannot behold the face of God. Thereupon *Rabbi Chájim* immediately commanded him to turn his face around, and he did so at once; and *Rabbi Chájim* straightway asked him and said to him: what have you sinned, that such a great and heavy punishment is being visited upon you? He then answered him and said: I sinned against a married woman and begot bastards, and it has now been twenty-five years

that I go נע ונד (*na venád*), that is, restless and fugitive upon the earth, and have no rest, for three angels of destruction go with me to every place where I go, who punish me and beat me and cry out before me: thus shall it be done to the man who has multiplied bastards in Israel! And these three angels of destruction are indicated (Ps 109:6), where it is written: "Set a wicked man over him, and let Satan stand at his right hand," etc. And the spirit said to *Rabbi Chájim*: does my lord not see how one stands at my right and one at my left and they cry out, and the third stands and strikes me with deadly blows? Then *Rabbi Chájim* said to him: have not our rabbis, of blessed memory, said that the wicked are judged in hell for twelve months? But the spirit answered him: you do not understand the meaning of these words, for what our rabbis, of blessed memory, say, that the judgment of the wicked in hell lasts twelve months, is to be understood as follows: after they have endured their entire punishment outside of hell, they are then brought into hell, where they remain for twelve months and are cleansed and purified, so that all the stains of the souls may be removed from them and they may be prepared and made ready to enter paradise. The matter is like that of an experienced physician who at first applies strong and sharp medicines to a wound to eat away the living flesh (he should doubtless have said the putrid flesh), but afterwards, when the living (or rather the putrid) flesh has been eaten away, applies good salves and plasters to it that cool it and cause the flesh to grow back as it was before: so it is with hell, for the torment of hell is not the sixtieth part of what the sinning soul endures before it enters hell. After this *Rabbi Chájim* asked him: how did you die? And he answered him and said: I died by suffocation, for although the four deaths of the court (namely stoning, burning, beheading, and strangling, by which evildoers were formerly executed) have ceased (in that the Jews can no longer punish anyone with death), the judgment of these four deaths has not ceased; and when I sailed from Alexandria, a city in Egypt, on a ship, intending to travel to the city of Roschit, my ship ran aground at the place where the Nile flows into the sea, and there the ship sank and I drowned in it. Then *Rabbi Chájim* said to him: why did you not say the confession and acknowledge your sins when your soul was departing from your body? Perhaps it would have helped you. But the spirit answered him: woe is me! I had no time to confess my sins, for the water immediately choked me in my throat; and besides, I lost my senses as soon as I sank into the sea. The rabbi asked him further: what happened to you after the soul had departed from the body? The spirit answered him and said: know that as soon as the news became known in Roschit that the ship had sunk, the Jews went out from Roschit to the shore of the sea and pulled out all the Jews who had drowned in my ship and buried us immediately. But as soon as the Jews had gone away from the place of burial, a terrible angel came with a fiery rod in his hand and struck the rod upon my grave; whereupon the grave split open from the exceeding great and mighty blow. And that same angel immediately said to me: you wicked one! Rise up, that you may be judged! And he took me at once and placed me in the hollow of a sling and hurled me in one cast from the city of Kaschit all the way to the gate of hell that is in the wilderness. When I fell there before the gate of hell, thousands upon thousands of souls

of the wicked who were being judged in hell came out of hell, and they all cried out against me and cursed me and said to me: go out, you man of blood, go out from here, you wicked one and troubler of Israel; you are not yet worthy, you have not yet permission to enter hell. Then I wandered from mountain to mountain and from hill to hill, and these three angels of destruction went with me continually and cried out before me and beat me without ceasing. At every moment and every instant other angels of destruction and evil spirits also encountered us, and when they heard those who were crying out before me, they too beat me all the more; and one pulled me toward himself from this side, and another pulled me toward himself from that side, until all the joints of my soul were stopped up (that is, became visible), and thus I went נע ונד (*na venád*), that is, restless and fugitive upon the earth, until I came to Hormis, which is a great city lying near India, reckoning from Babylon onward (that is, which lies between Babylon and India); and my intention was to enter the body of a Jew so that I might be delivered from these blows and afflictions. But when I saw that the Jews there were wicked, evil people who sinned greatly against God, lying with gentile women and with women in their menstrual impurity and committing other transgressions, I could not enter any one of them on account of the multitude of unclean spirits that dwelt within them and around them; and had I entered into one of them, I would have added impurity to my impurity and harm to my harm. So I turned back and went again from mountain to hill and from hill to mountain for many years, until I came to the wilderness of Judah, and there I found a hind (or doe) that was with young, and in my great distress I entered into her; but this was after I had endured many great and evil afflictions for seven years. When I had entered into the body of this hind, I suffered exceeding great torment, because the soul of a human being and the soul of a beast are not equal to one another, for the one walks upright and the other walks crouching (turned toward the ground). Moreover the soul of a beast is full of filth and loathsomeness, and its smell is disagreeable to the human soul; and besides, its food is not the food of a human being. Furthermore I also suffered great pain on account of the young that was in her womb; and likewise the hind suffered exceeding great pain because three souls cannot subsist together, and her belly swelled on account of my soul, and she ran about on the mountains and rocks in her great pain until her belly burst and she died. Then I went out from there and came to the city of Shechem, which is in the land of Israel, and entered into the body of a Jewish priest; but that priest immediately sent for the Ishmaelite (that is, Turkish) priests and monks, and on account of the many conjurations of the powers of impurity and the amulets that they hung around my neck, I could not remain and endure them, and I went out from there. Thereupon the rabbi immediately asked him: can the powers of impurity, of themselves, do harm or good to anyone? He answered him: no; but because the monks had, through their conjurations, brought so many unclean spirits into the body of that Jewish priest, and I saw that if I remained there any longer all those spirits would attach themselves to me, I could not stay with them, and I immediately fled from there and came to Zephath (that is, Jerusalem), which may speedily and in our days be rebuilt and restored, and

entered into the body of this woman; and it is now twenty-five years today that I have been going about in this torment. Then the rabbi asked him: how long must you endure this torment, and will you not be delivered from it? And the spirit answered him and said: (I must suffer) until the bastards whom I begot are dead, for as long as they are alive and in existence, I cannot be restored. And all the people who were there, a very great multitude, wept greatly, for the fear, dread, and trembling of this judgment fell upon them, and a great commotion arose throughout the whole land on account of this story. The rabbi asked him further: who gave you the power to enter into this woman's body? The spirit answered and said: I spent one night in her house, and in the morning watch (that is, the last part of the night) this woman rose from her bed and wanted to strike fire with the flint and the steel, but the burnt tinder would not catch the sparks, and she tried with great effort and could not manage it. She became angry and threw the steel and the stone from her hand onto the ground in anger and said: let it be the Satan's; and from that word, (that she said) the Satan's, I received the power to enter into her, for the angels of destruction had given me this permission. Then the rabbi said to him: did they give you permission to enter her body on account of this sin alone? The spirit answered: this woman's outward appearance does not match her inner self, for she does not believe at all in the exodus from Egypt (that is, that the children of Israel went out from Egypt), nor in the night of Passover, in which all Israelites rejoice and recite the Hallel (which is a certain prayer) and recount the exodus from Egypt; all of this is in her eyes vanity, mockery, and laughter, and she thinks in her heart that this miracle never happened at all. Then the rabbi immediately said to the woman: you, N. N., do you believe with a perfect faith that the holy and blessed God created heaven and earth, and that it is in His power to do all that He wills, and that there is no one who can say to Him, why do you do this? She answered and said: I believe all of this. Then the rabbi asked her further: do you also believe that the holy blessed God led us out of Egypt and split the sea for us? And she answered: yes. The rabbi said further to her: do you believe all of this with a perfect faith, and do you repent, and feel contrition and sorrow for your former (sins)? And she answered yes, and began to weep. Thereupon the rabbi commanded the spirit by a ban to go out of her, and ordered him that he should not go out through any other limb but through the little toe of the left foot, and this for the reason that the limb through which he passes out is ruined and rendered entirely useless; and the rabbi directed his attention to the names that his teacher had given him. Immediately thereafter the little toe swelled up and became (as thick) as a turnip, and the spirit passed out through it and fled away. After this the spirit came on many nights through the windows of the house and through the door to frighten the woman; whereupon her relatives went again to the wise *Rabbi Isaac Lurja*, may his rest be in paradise; and he immediately sent his disciple, the aforementioned *Rabbi Chajim*, of blessed memory, back again to examine the *Mesúsa* (which is a parchment on which the words of Deut 6:4-9 and Deut 11:13-20 are written) to see whether it was proper or not; and he went and found the door entirely without a *Mesúsa*. Then the rabbi immediately commanded that a *Mesúsa* be affixed to the door, and they did

so, and from that time on the spirit did not return. Thus far this story. The very same thing also stands, in these same words, in the aforementioned book *Emek hammelech* fol. 152, col. 2. 3. 4., in the 45th chapter, under the title *Schâar réscha díser ánpin*, as well as in the book *Nischmát chájim,* fol. 169, col. 1. 2., in the 20th chapter of

Concerning the aforementioned punishment of hurling and of a wandering existence, something may also be read in a small German-Hebrew booklet printed here in Frankfurt am Main in the year 1697, which contains the story of a spirit that is said to have been driven out of a Jew in Nikolsburg in the year 1696, at fol. 5. 6., where it is reported how that same spirit confessed that the devils had tormented him greatly, and that one had stood at one end of the world and another at the other end, who caught him in their mouths and spat him out again and threw him into each other's throats; but in the middle of the world there also stood a devil who, as often as he flew past him, cut him apart with a sword, which caused him more pain than all the rest. After that, he came into an unripe apple, and because a pig ate that apple, he ended up in the pig, whose belly he finally burst open. After this, he entered a millwheel, which he caused to stand still whenever the miller wanted it to turn; or he drove it around whenever it was supposed to stand still; indeed, he even broke it entirely, so that all the millers had to flee from it; and more of the like. Subsequently he entered a whore, and finally a young Jew. However, since it is written in the *Jalkut chádasch*, fol. 57, col. 4. numero 60., under the title *Gan Eden*: הרשעים אינם באים בגלגול רק סובלים עונשם בגיהנם, That is: the souls of the wicked do not pass into any other body, but rather serve out their punishment in hell; and yet this spirit is said to have been a wicked person, as he himself indicated in the confession he gave, the most learned rabbis may here consider how both things can be true at once. The Kabbalists, however, are not in agreement on this matter, since it is read in the book *Zijóni*, fol. 27, col. 4.: עוד יש כת מקובלים האומרים כי אף הרשעים יתגלגלו זהו מאמר המשורר אנשי דמים ומרמה לא יחצו ימיהם, That is: there are also some Kabbalists who say that the souls of the wicked are likewise transmigrated, and this is what the Psalmist says (Ps 55:24): the bloodthirsty and deceitful shall not live out half their days.

The souls of the righteous are also said to wander about in the world, concerning which the following is written in the *Jalkut chádasch*, fol. 154, col. 4, no. 29, under the title *Neschamóth*: נשמות של צדיקים משוטטין בעולם וכיון שרואים אותן בני אדם המדוכאין ביסורין וסובלין יסורין בשביל קדוש השם ורואין גם כן רשעי הדור הגורמין אריכות הגלות באים ומגידים למשיח מיד נכנס משיח להיכל אחד בגין ערן הנקרא היכלא דבני מרעין מיד נכנס לשם משיח ומקבל על עצמו כל כאיבין ויסורין דישראל שיבאו עליו ואלמלא שהוא מקיל היסורין לא היה אדם בעולם יכול לסבול היסורין על עונשי דאורייתא וכשהיו ישראל בארצם היו מסלקין היסורין וכל מרעין בישין על ידי הקרבנות אבל השתא משיח מסלקן להון דכתיב והוא מחולל מפשעינו That is: the souls of the righteous wander about in the world, and when they see those people who are afflicted with punishments and suffer torment for the sake of the sanctification of the name of God, and when they also see the godless of the generation who cause the prolongation of the captivity, they report this to the *Messias*, and he immediately enters a palace of Paradise which is called

the palace of the sick, and takes upon himself all the pains and punishments of Israel, so that they come upon him. And if he did not lighten the punishments, no person in the world could endure the plagues on account of the penalties of the law. But when the Israelites were in their land, they had averted the punishments and all evil sicknesses through the sacrifices; now, however, the *Messias* takes them away from them, as it is written (Isa 53:5): "But he was wounded for our transgressions." Concerning this wandering about of the souls of the righteous, something may also be read in the little book of Rabbi Menáchem of Kekanat, which is called *Táame mizvóth*, fol. 17, col. 1.

Now let us also examine how many times souls, according to the teaching of the Rabbis, are transferred into human bodies; and it is to be known that they do not agree with one another on this point, for according to some opinions it should happen only three times, according to others four times, but according to still others as many as a thousand times, as is taught in the book *Zijóni* fol. 27, col. 4., where the words read as follows: דע איש המעיין כי כמה מחלוקיות יש בין חכמי התלמוד ובעלי הקבלה בסוד זה • יש אומרים בי אין הגלגול כי אם עד שלשה פעמים ונימוקים עמהם מדברי אליהו • ויש אומרים עד ארבע וראיה פוקד עון אבות על בנים על שלשים ועל רבעים • ויש אומרים עד אלף כדעת הבחיר: That is, *Know, devout man, that there are many disputes between the sages of the Talmud and the Kabbalists concerning this mystery. Some say that souls pass only three times from one body into another, and they draw their proof from the words of Elihu* (Job 33:29). *But some report that it happens four times, and prove it* (from the words of Exod 20:5) *"who visits the iniquity of the fathers upon the children, unto the third and fourth generation." Yet others maintain that it happens up to a thousand times, an opinion to which Rabbi Nechúnja ben Hakkáne gives his assent in his* Sepher habbáhir.

Regarding the opinion about three times, *Rabbi Menasse ben Israel* writes in his book *Nischmāth chájim*, fol. 161, col. 2, in the 14th chapter of the fourth *Máamar*, in the following manner: דע שרוב המקובלים כתבו כי אין הגלגול כי אם עד שלשה פעמים מלבד הביאה הראשונה ושזה רמז אליהו לאיוב באמרו הן כל אלה יפעל אל פעמים שלש עם גבר • וכן איתא בזוהר ס׳ בראשית עמוד ק"נ והוא פוקד עון אבות על בנים על שלשים ועל רבעים • ואמרו עוד שזה רמזו בפסוק על שלשה פשעי ישראל ועל ארבעה לא אשיבנו : That is: *Know that most Kabbalists have written that the transmigration of souls occurs no more than three times, apart from the first arrival (that is, apart from the first time it enters the world in the first body, since that first time is not counted among them); and this was indicated to Job by Elihu when he says (Job 33:29): Behold, God does all these things two or three times with a man. And so it also stands in the* Sóhar*, in the book* Bereschíth *(that is, on the first book of Moses) in the 150th column; and this is the mystery of the words (Exod 20:5): Who visits the iniquity of the fathers upon the children unto the third and fourth generation. It is further said that this is also signified by the words (Amos 2:6): For three transgressions of Israel, yes, for four, I will not revoke the punishment.* Concerning this, *Abarbanel* also writes in his book *Markéveth hammischnéh*, fol. 83, col. 2, as follows: אמנם כמה פעמים התגלגל הנפש ותחול בחמרים : וכליהם וכלים מכלים שונים אומר שנומז בדברי אליהו שאמר כל אלה יפעל אל פעמים שלש עם גבר • כי שתי

פעמים או שלשה יקרה זה ולא עוד : That is: *How many times does the soul then pass into another body, and dwell in various earthly vessels? I say that this is signified in the words of Elihu, who said: Behold, God does all these things two or three times with a man. For this happens two or three times, and no more.* In the book *Pärdes rimónim*, in the 32nd chapter of the second part, fol. 47, col. 4., the following is written on this matter: קבלו אנשי האמת והצדק כי הנפש אשר עותה ומרדה בבוראה וקלקלה דרכיה תשוב לימי עלומיה לתקן עוותיה ולגדור פרצותיה ואם בראשונה לא הצליחה תשוב שנית ושלישית • ובמדרש רות הנעלם אמרו על זה משל לאדם שנוטע אילן ראה שלא הצליח עקרו ושתלו במקום אחר וכן פעמים רבות הת"ר כל אלה יפעל אל פעמים שלש עם גבר : That is: the lovers of truth and righteousness have learned through a *tradition* that the soul which has sinned, and shown itself rebellious against its Creator, and has corrupted its ways, returns to the days of its youth in order to correct its perversities and to repair what it has torn asunder; and if it does not succeed the first time, it returns a second and third time. In the *Medrasch Ruth hanéelam*, a parable is brought forward concerning this, stating that the matter is like a man who has planted a tree, and when he sees that it does not thrive (and grow properly), he uproots it and plants it in another place, and does this many times. This is what is written: "Behold, God does all these things twice or three times with a man." In the book *Schené luchóth habberíth*, Rabbi *Jeschája* writes at fol. 305, col. 3. concerning this matter also in the following manner: ואלה המתגלגלים כאשר לא שבו אל השם בשלשה פעמים כמוזכר בדברי אליהו הן כל אלה יפעל אל פעמים שלש עם גבר משם והלאה בבהמה : That is: when those whose souls are transmigrated do not convert to God within the three times, as is stated in the words of *Elihu*, "Behold, God does all these things twice or three times with a man," they thereafter pass into animals. And something concerning the threefold transmigration may also be read in the *Jalkut chádasch* fol. 79, col. 2. *numerö* 51. and fol. 155, col. 3. *numerö* 45. under the title *Nóach*, as well as in the book *Emek hammélech* fol. 15, col. 2. in the first chapter, under the title *Schár tikkúne hatteschúva*.

That the soul is transmigrated four times is taught in Rabbi Menachem Azariah Fano's book *Asará maamoróth* (or *Afóro maamóros*), fol. 82, col. 2, in the commentary, where it is written as follows: האדם מתגלגל ג' או ד' פעמים ואח כך על ארבע לא אשיבנו (That is: the soul of a person is transmigrated three or four times, but thereafter, as it says in Amos 2:6, "For four transgressions" (that is, for the fourth time, as it is foolishly understood) "I will not spare him.")

That the soul, according to some opinions, is transmigrated up to a thousand times, can be seen from the *Sohar* printed at Sulzbach, on the first book of Moses, in the 152nd column, where the following is read: לעולם יראה אדם עצמו כאלו העולם כולו תלוי עליו אבל בר נש דטרח עליה ק"בה בגלגולא ולא אצלח באתריה אעקר ליה מאתריה ושוי ליה באתר אחרא ודא שנוי מקום . ואי לא אצלח אעקר ליה מתמן וארכיב ליה באילנא אחרא ושני שמיה ודא שנוי השם . ואי לא אצלח אעקר ליה מתמן וארכיב ליה באתר אחרא ושני עובדוי מכל דהוה בקדמיתא ודא שנוי מעשה . ועד כמה זמנין עד אלף כ"דא דבר צוה לאלף דור . ועליה אתמר האלף לך שלמה . ואינון אלף עלמין דנטע ליה עד דאצלח וארכיב ליה תמן ורזא דמלה ועושה חסד לאלפים לאוהבי ולשומרי מצוותי לאלף דור : That is: A person should always regard himself as though the entire world depended upon him. But

when the holy blessed God takes pains to transmigrate the soul of a person, and it does not thrive and do well in its place, He tears it out of its place and sets it in another, and this is a change of place. And if it does not thrive in the second place, He plucks it out from there and grafts (or branches) it into another tree, and changes its name, and this is a change of name. If it then still does not do well, He tears it out from there and grafts or plants it in another place, and changes its works from everything that was before, and this is the change of works. How many times does this occur? Up to a thousand times, as it is said (Ps 105:8): "The word which He commanded unto a thousand generations." Of this it is also mentioned (Song 8:12): "A thousand are for you, O Solomon"; and this signifies the thousand generations in which He plants it until it thrives, and grafts it in there; and the mystery of this matter lies in the words (Exod 20:6): "And showing mercy unto thousands of them that love Me and keep My commandments, unto the thousandth generation." The same is also taught in the book *Emek hammelech*, fol. 93, col. 4, in the 55th chapter, under the title *Schaar Kirjath arba*: אפילו לתקן בעולם אחד יכול להתגלגל כמה פעמים אם יגרום החטא אפילו באלף לא בטיל כי כך נשבע הק"בה לאברהם לבלתי ידח ממנו נדח : That is: In order to set a person right in the world, his soul can be transmigrated many times from one body into another when sin gives cause for it, and such transmigration does not cease even after a thousand times; for thus the holy blessed God swore to Abraham, so that the one who is cast out should not be entirely cast away from Him.

However, how this is understood by some is shown by Rabbi *Menasse ben Israel* in his book *Nischmāth chājim*, fol. 162, col. 1, in the 14th chapter of the fourth *Maamar*, with these words: אולם להתחרת הספק הזה : אמרו קצת שאין כוונת עד אלף דור שיתגלגלו עד אלף פעמים אלא שהמדה הזו נוהגת עד סוף העולם שהוא סוד שיתא אלפי הוי עלמא. כי אלף פעמים חמשים הם ששת אלפים ואחריו אמרו שתכלית הגלגולים הוא להוסיף שלמות לנפש כדי שתאדם יעשה ויקיים כל מצוות ה' וישתלם במעלה ובחשיבות. או להעניש בגוף אחר הנפש החוטאת על מעשיה כדי שלא תקבל עונשה בעולם הנשמות וזהו מה שאמרה התקועית וחשב מחשבות לבלתי ידח ממנו נדח. אשר על כן לתקן את אשר עות תחזור הנשמה פעמים שלש ולא יותר. דאם לא תקנה מעשיה בג' פעמים תאבד תקותו ומוחזק הוא שלא ישוב עוד לבתלתא זמני הויא חזקה. אבל אם תחזור להשלים המצוות תחזור עד אלף פעמים עד שתשלים התרי"ג כי אז חזירתה היא להנאתה ולטובתה. ואף לא מסתפינא הייתי אומר שהשלשה פעמים הם בגוף בני אדם והאלף בגופי בעלי חיים. וזהו פעמים שלש עם גבר דווקא. ובדבר זה אין לי שום קבלה והאל יורע אם בפי נכונה ושגיאות מי יבין ולכן מבקש אני מחילה וסליחה וכפרה מהאל היודע וגו' : That is: But in order to resolve this doubt (that the rabbis do not agree with one another as to how often the soul is transmigrated), some have said that when it is stated that the transmigration occurs up to the thousandth generation, the meaning is not that the soul must pass into another body a thousand times, but rather that this practice (of transmigrating souls) will remain in use until the end of the world, which is the mystery of the six thousand years that the world will stand; for a thousand times fifty makes six thousand. (The Rabbi, however, errs very greatly here in his calculation, for a thousand times fifty makes not six thousand but fifty thousand, which is a very great difference.) Others say that the purpose of the transmigrations of souls aims at making the soul perfect, so that a person may perform and observe all of God's commandments, and may become perfect in

worthiness and excellence. Or else, so that the sinning soul may be punished for its deeds in another body, so that it does not receive its punishment in the world of souls; and this is what the woman of Tekoa said (2 Sam 14:14): “And he” (namely, God) “considers that the banished one not be banished from him.” So that for this reason the soul returns three times, and no more, in order to correct that which it previously did wrong; for if in those three times it does not improve its deeds, then the hope for that person is lost, and he is regarded as one who will no longer repent, since in those three times it is presumed (that he will do penance). But if the soul returns (into another body) to observe the commandments perfectly, then it returns up to a thousand times, until it has perfectly observed the six hundred and thirteen commandments, since in that case its return serves its own benefit and its own good. If, however, I need not fear, I would venture to say that the transmigration of souls three times is to be understood as referring to human bodies, and the thousand times as referring to the bodies of living animals, and that this is precisely the meaning of the words (Job 33:29): “three times with a man.” In this matter, however (namely, this opinion of mine), I have no *tradition* or oral teaching, and God knows whether the truth is in my mouth (and whether I am right); who can discern errors? (as is said in Ps 19:13): therefore I ask God for pardon, and forgiveness, and atonement, He who knows, *etc.*

Further, we also wish to gather instruction from the writings of the Rabbis concerning the purpose for which the aforementioned transmigration of souls takes place, and what moves God to permit it to occur. Regarding the final cause, namely why it takes place, the following is written about it in the book *Zijóni* fol. 27, col. 4.:

שוב מחלוקת אחרת ודעות שונות ביניהם מפני מה ומאיזה מדה יהיה הגלגול • הר׳ שלמה בן אדרת ושאר מקובלים רוצים כי על אחד משני אופנים יתגלגל המתגלגל או שלא השלים זמנו שהוא שבעים שנה ימי שנותינו בהם שבעים שנה • וזו היא ההבטחה שאמר מספר ימיך אמלא • או צדיק שחטא חטא ולא נתנקה לגמרי ויש בו אבק עבירה לא יוכל נשמתו לעלות אל האלהים מרוב כבדותה כתבן בחומר • עד שהורקה מכלי אל כלי ותהיה זכה וקלה ותתקשר ברוח עליונים ומרוח אל רוח עד בית מושבה ומחצבה אשר משם לוקחה ונו׳ :

That is: Furthermore, there is another dispute, along with various opinions among them (namely the Talmudic sages and the Kabbalists), as to why and for what reason the transmigration of souls takes place. Rabbi *Schlómo ben Addéreth* and the remaining Kabbalists hold that a human soul passes into another body for one of two reasons: either because the person did not complete and live out his allotted time, which is seventy years (for it is written in Ps 90:10: “Our life lasts seventy years”), and this is the promise that He (namely God, Exod 23:26) made when He said: “I will fulfill the number of your days.” Or, because the soul of a righteous man who has committed a sin and has not been entirely cleansed of it, but still has upon himself some dust of transgression, cannot, on account of its great heaviness, just as straw and linen (which are heavy when combined) ascend upward to

God, until it is poured from one vessel into another and becomes pure and light, and is bound to the spirit of those above, and likewise from one spirit to another, until it reaches the place of its dwelling and its origin, from which it was taken.

In the booklet *Tuf haarez*, it is taught on fol. 32, col. 3, 4 as follows:

כשראה הק"בה שבניו אחר כך יחטאו ויאבדו מן העולם מה עשה הק"בה בהיות שהוא חפץ שלא תאבד שום נפש מישראל סבא שהם זרעו של אברהם אבינו עליו השלום קודם הכל צוה לו שימול בשר ערלתו ואם לא ונכרתה הנפש ההיא מעמיה ותיקן להם גלגול נפש להקן עצמה כדי שתחזור למקורה הראשון . באותה שעה נתקבצו סמאל עם ע' שריו לפני הק"בה ואמרו לפניו רבונו של עולם גם אנחנו מיציר כפיך יצאנו אתה אב אחד לכולנו כמו שעשית תקנה לנפשותם של בני ישראל על ידי גלגוליהם שסוף סוף כולם יש להם חלק לעולם הבא ומה ראית שבחרת בזרע אברהם יותר מכולנו . השיב להם הק"בה אם הייתם עושים כמו שעשה אברהם שהכיר אותי מקטנותו ונכנס באור כשדים לאהבתי ואתם ראיתם שאני הצלתי אותו מידכם ומכבשן האש שלא שלט בו ועם כל זה לא האמנתם בילהקדישני לכן מכאן ואילך אל תדברו מטוב ועד רע

That is: When the Holy and Blessed God saw that His children would afterward sin and be lost from the world, what did He do? Since He did not wish that any soul of old Israel, who are of the seed of our father Abraham, upon whom be peace, should be lost, He first of all commanded him (namely Abraham) that he should circumcise the flesh of their foreskin; but if this were not done, then that soul (which had not been circumcised) should be cut off from its people. And He ordained for them the transmigration of the soul from one body into another, in order to restore it, so that it might return to its original source. At that same hour, Sammael and his seventy princes gathered before the Holy and Blessed God and spoke to Him: O Lord of the world! We too have come forth from the work of Your hands; You are the father of us all. Just as You bring it about that the souls of the children of Israel are restored through their transmigration, so that they all ultimately have a share in eternal life (so do likewise with us): and what did You see that You chose the seed of Abraham above all of us? Then the Holy and Blessed God answered them: Had you done what Abraham did, who knew Me from his childhood and, out of love for Me, went into the fire of the *Chaldeans*, and you saw that I delivered him from your hands and from the fiery furnace, so that the fire had no power over him, and yet you did not believe in Me so as to sanctify Me, therefore speak henceforth neither good nor evil, etc.

The very same thing is also found in the great *Jalkut Rubéni*, fol. 58, col. 2, in the *Parascha Vajéze*. As for what is mentioned on this subject in the book *Nischmáth chájim*, fol. 162, col. 1, in the 14th chapter of the fourth *Máamar*, it was indicated a short while before.

The reason that moves God to transfer the souls of the *Israelites* from one body into another is said to be an act of mercy toward them. For this reason, *Abarbanel* writes in his book *Markéveth hammischneh* fol. 83, col. 2. as follows: גלגול נפשות אצל המקובלים הוא בחסד האל על ברואיו : That is: The transmigration of souls takes place, according to the *Kabbalists*, out of God's mercy toward His creatures. And in the *Jalkut chádasch* it is read at fol. 155, col. 3. *numero* 45. under the title *Neschamóth*: גלגול הנשמות הוא כיצר החסד שכן גלגול ג' חסד That is: The

transmigration of souls takes place out of mercy, for thus (the word גלגול *Gilgul* amounts in number, by *Gematria*, to the same as חסד *chesed*, namely seventy-two). There also stands in the book *Avodáth hakkódesch* fol. 48 col. 2. in the 32nd chapter of the second part, where it is written as follows: צריך אתה לדעת כי הענין הזה חסד המקום על ישראל כדי שיזכו הנפשות לאור באור העליון וכמו שאמרו רבותינו ז"ל כל ישראל יש להם חלק לעולם הבא : That is: You must know that this work is an act of God's mercy toward *Israel*, so that the souls may become worthy of the light of the highest light, and, as our Rabbis of blessed memory have said, that all of *Israel* may receive a share in eternal life. The same is also to be found in Rabbi *Menasse ben Israel*'s book *Nischmáth chájim* fol. 163, col. 2. in the 16th chapter of the fourth *Máamar*.

Since much has been said up to this point about the transmigration of souls from one human body into another, I must also indicate from where the Jews wish to prove this their absurd error. It is to be known, then, that the presumptuous and overwise rabbis suppose they can establish this foolishness from Holy Scripture, which they are accustomed to perverting and drawing into a perverse understanding, as may be seen in the book *Nischmáth chájim*, in which Rabbi *Menasse ben Israel* brings forward all his supposed proofs for it, and writes at fol. 154, col. 2, in the sixth chapter of the fourth *Máamar*, as his first proof as follows: הפסוק הראשון אשר כפי דעתי רומז לגלגול הוא הוא מה שאמר לו הקב"ה לארם הראשון אחר חטאו עד שובך אל האדמה כי ממנה לוקחת כי עפר אתה ואל עפר תשוב . רמז לו כי אחר שחטא יוכרח להתגלגל פעם אחרת ולשוב אל עפרו כדי להשלים מה שחסר הפעם הראשונה : That is: the first verse which, in my opinion, alludes to the transmigration of souls, is that which the Holy Blessed God said to the first man after his committed sin (Gen 3:19): "Until you return to the earth, since you were taken from it, for you are dust, and to dust you shall return." By this He indicated to him that, after the sin was committed, his soul would necessarily be placed into a body a second time and would have to return to its dust, in order to accomplish that which was lacking the first time.

This, however, is an absurd proof, for God had no other intention in conveying to Adam through the aforementioned words than that he should die on account of the sin he had committed, and that his body should decay and return to the earth from which he had been created; for, as the holy Apostle Paul teaches, the wages of sin is death (Rom 6:23). For this reason the Rabbis are also accustomed to say: אין מיתה בלא חטא ואין יסורין בלא עון, That is: there is no death without sin, and there are no punishments without transgression; by which they mean to indicate that no one dies except on account of sin, and no one is punished except on account of transgression.

Further, the aforementioned Rabbi *Menasse ben Israel* writes in the same place, fol. 154, col. 2, as a second proof, as follows: גם בפרשת וזאת הברכה נאמר יחי ראובן ואל ימות . ופירשו המפרשים שהתפלל עליו שיאריך ה' שניו ולא ימותו משבטו בכרת קודם השנים הקצובות . ור"זל אמרו יחי בעולם הזה ואל ימות בחטאו בעולם הבא . אמנם הפירוש האמיתי הוא מה שתרגמו אונקלוס ומותא תנינא לא ימות וכיון על הגלגול וכמו שכתב הרב רבינו בחיי התפלל עליו שלא ישוב עוד משם לגוף אחר למות מיתה שניה : That is: It is also said in the Parashah *Vesóth habberachá* (Deut 33:6): "Let Reuben live, and not die," and the commentators have

explained it thus, that he (namely Moses) prayed on his (Reuben's) behalf that God would prolong his years, and that those who are of his tribe might not die by a cutting off before their appointed years. Our Rabbis, of blessed memory, have declared (that the said words mean as much as): let him live in this world, and not die on account of his sin in the world to come. But the true interpretation is as Onkelos has rendered it (giving it thus:) "and let him not die the second death," by which he had in view the *Gilgul*, that is, the transmigration of souls; just as Rabbi *Bechai* also wrote (when he teaches:) he prayed on his behalf that he might no longer pass out of his body into another body and die a second time. These are the words of Rabbi *Menasse*.

This proof, however, is also entirely without force and invalid, for Moses conveyed through the cited words nothing other than his heartfelt wish that the tribe of Reuben might not be utterly exterminated on account of the grave and heinous sin which Reuben had committed when, as may be read in Gen 35:22 and 49:4, he had lain with his stepmother Bilhah. Likewise, by "the second death" one must understand not a temporal death in a second body into which a soul is to be transferred, but rather eternal death and eternal damnation, as is as clear as the sun in Rev 20:14 and 21:8. With this Rabbi David Kimchi also agrees in his commentary on the words of Isa 22:14, "What does it matter whether this transgression shall be forgiven you until you die?" when, concerning the Chaldean translation of Jonathan, אם ישתבק חובא הדין לכון עד דתמותון מותא תניינא, that is, "What does it matter whether this your sin shall be forgiven you until you die the second death?", he writes the following concerning this second or other death: רוצה לומר מיתת הנפש בעולם הבא, that is, "It means the death of the soul in the world to come," by which certainly nothing other than eternal death and eternal damnation can be understood. Rabbi Solomon Jarchi likewise states in his commentary on the same passage: תרגום יונתן מותא תניינא לעולם הבא, that is, "Jonathan has translated it as 'the other or second death in the world to come, or the life to come.'" Moreover, if Onkelos had aimed in his translation at what Rabbi Menasseh and Rabbi Bechai assert, he ought to have mentioned not only the second but also the third and fourth death, since souls, when they depart from the first body, must, according to the teaching of the Kabbalists, enter human bodies at least three more times and depart from them again through death. Yet nowhere does one find that he makes any mention of a third or fourth death.

The third proof, the aforementioned Rabbi *Menasse* wishes to force and teach at fol. 155, in the seventh chapter following thereupon of the said fourth *Maamar*, from the words of Deut 25:5-6, namely that because it was commanded there that, when a man dies without children, his brother shall marry the wife he left behind and lie with her, this was done to the end that the soul of the deceased might be transferred into the first son who is born; and his words read as follows: בפרשת תצא כתוב לאמור והיה הבכור אשר תלד יקום על שם אחיו המת . ואין זה שם ממש שיהיה שמו כשמו אלא יקום על שם אחיו אהיו המת בנפש ידבר כי אין ספק שמי שמת בלא בנים צריך להתגלגל כי הוא יתברך שמו רוצה שלא יהיה הפסק למקור זה דוגמת הנהר אשר לא יכזבו מימיו וגו' וכן כתב הרב רבינו בחיי מצות הייבום תועלת

גדולה לנפש המת • וידוע כי תגדל הנאת הנפש כשהיא מתגלגלת במי שהוא קרוב מן המשפחה יותר לפי שיש לו שייכות גדול עמו וגו׳ ולפי שאין לאדם יותר קרוב מאשתו עצם מעצמיו ואחיו אשר שניהם מצור א׳ נחצבו לכן על ידי שניהם יתוקן וגו׳:
That is: In the *Parascha Teze* (namely Deut 25:6) it is written: “And the firstborn son whom she bears shall stand in the name of his deceased brother.” This, however, is not to be understood literally, or simply, with respect to the name, as though he should bear a name like his name was; rather, the text means to say that he shall stand with the soul in the name of his deceased brother, for there is no doubt that the soul of one who dies without children must pass into another body; for the holy and blessed God wills that this source shall not cease to flow, just as a river whose waters never run dry, etc. Likewise, Rabbi *Bechai* also wrote that the commandment to marry the wife of a brother who died without children is very beneficial to the soul of the deceased. It is also known that the benefit to the soul is even greater when it is transferred into one who is the closest relation to it within its family, since they have more in common with one another, etc. Now, since a man has no closer relation than his wife, who is bone of his bones, and his brother, in that they both (namely he and his brother) were hewn from one rock (that is, descended from one father and one mother), he is therefore set right again through both of them, etc.

Is this not an unreasonable proof? For in the cited passage, v. 6, the reason follows as to why the wife of the deceased brother is to be taken in marriage, namely, so that his name not be blotted out from *Israel*; and thus the true meaning of the cited words consists solely in this: that such a marriage is to take place so that the firstborn son may be regarded as the son of the deceased eldest brother, and may inherit the estate left behind by him, which *Aben Esra* himself acknowledges in his commentary thereon, when he writes concerning the words “so that his name not be blotted out”: על הנחלה ידבר, that is, “It speaks (the scripture) of the inheritance.” How then can this be understood as referring to the transmigration of souls?

The fourth proof of this is found at fol. 157, col. 1, in the tenth chapter of the aforementioned fourth *Maamar*, and the words read as follows: גם המהביל כל עייני העולם הזה שלמה המלך עליו השלום תחלת דבר בו בספרו דקהלת רמז הסוד הנפלא הזה מהגלגול באמרו דור הולך ודור בא והיה מן הראוי שיסדר דבריו להפך כי ההויה ההויה קודם להפסד • אבל כאן נרמו הסוד הזה והדורות שהולכים הם עצמם הדורות אשר אחר כך באים • וכן במדרש רבי נחוניא בן הקנה אמר רבי עקיבא דור הולך ודור בא היה לו לומר דור בא ודור הולך אלא מלמד שכבר בא • ואל הסוד הזה רמז באמרו מה שהיה הוא מה שיהיה ואין כל חדש תחת השמש : That is: King Solomon also, upon whom be peace, who holds all things of this world to be vanity, alludes at the beginning of the book of Ecclesiastes to this wondrous mystery of the transmigration of souls, when he says (Eccl 1:4): “One generation passes away, and another generation comes.” He ought, however, rightly to have set his words in reverse order (and said: one generation comes, the other passes away), for a thing must first exist before it can pass away. But here an allusion is made to this mystery, and those generations which pass away are the very same ones that come afterward. Thus Rabbi Akkiva also said in the *Médrasch* of Rabbi Nechúnja ben Hakkáne: (Solomon says) “One generation passes away, and another generation comes”;

he ought to have said, “One generation comes, and another generation passes away”; but he teaches thereby that it has already come. To this mystery he also alluded when he says (in the ninth verse following): “That which has been is that which shall be again, and there is nothing new under the sun” (Eccl 1:9). These are the words of Rabbi Menasse.

The scripture is here again interpreted in an erroneous manner, for King Solomon intended in the aforementioned fourth verse nothing other than to indicate the transience of human life, which lasts only a short time and soon comes to an end. Likewise, in the ninth verse he intended nothing other than to convey that all things in the natural world maintain their common course, that the planets and stars have their regular order, that the earth brings forth its produce in its accustomed season, and that even though men die, their lineage is nonetheless preserved through their descendants; all of which, along with other occurrences that come to pass, has been so since the days of Adam and will continue until the end of the world, so that nothing new arises that has not already existed before. What, then, does any of this have to do with the imagined transmigration of souls?

The fifth proof is also found in the aforementioned fol. 157, col. 2, immediately following what was adduced for the fourth proof, and it consists in these words: עוד השיב ידו על הסוד הזה בסימן ד’ באמרו ושבח אני את המתים שכבר מתו מן החיים אשר הם חיים עדנה . ובהיות שלא ימצא בין אנשי הרעה והתבונה מי שההעדר טוב מהמציאות הפירוש המקובל הנא כמעט מוכרח ורצונו שהמתים שכבר שכבר מתו פעם אחרת וזוכים לאחר שנתגלגלו ומתו למנוחה נכונה בישיבה עליונה הם יותר משובחים מאלו המגולגלים שעדיין הם בעולם וגו׳ That is: he (namely King Solomon) returns further to this mystery, in the 4th chapter (of his Ecclesiastes, in the second verse), where he says: “I praised the dead, who were already dead, more than the living, who still had life.” Eccl 4:2. Now, since among understanding and wise men there will be found no one who holds it as certain (or affirms) that the deprivation (or the lack of a thing) is better than its presence, the interpretation of those words which we have through tradition or oral teaching is altogether necessary; and he (Solomon) means thereby to indicate that those dead who have already died a second time, and who, after having been transferred from one body into another and having departed, have become partakers of true rest in the supreme high academy, are more to be praised than those who have been transferred into another body and are still in the world, etc.

Is this not, however, yet another foolish proof? The wise King *Solomon*, according to the indication of the first verse, considered the misery of those who suffer injustice in the world and are plagued by those who have power over them, and therefore took occasion to praise the dead more than the living, who must endure such affliction and such injustice, that is, to count them fortunate, because they are relieved of all such misery and wretchedness and are entirely freed from it. How, then, can the transmigration of souls be proven from this? Likewise, what *Rabbi Menasse* says is of no weight, such that no reasonable person will

confirm that the absence of a thing is better than its presence, for the wise King *Solomon* teaches the opposite in the following third verse, when he considers one who has not yet been born to be more fortunate than the living and the dead.

The sixth proof is also to be read in the last-cited passage, where it is written as follows: הפעם הרביעית אשר רמו שלמה המלך עליו השלום הענין הזה הוא בסימן ה׳ ושם נאמר ראיתי רשעים קבורים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר כן עשו גם זה הבל . ודע שבפסוק הזה לא מצאו כל אנשי חיל ידיהם בפירושו כי מה ענין קבורים ובאו . ומה שפירש בו הרא"בע שראה הרשעים מתים בלי צער ובאים שנית לעולם דהיינו בניהם שממלאים מקומם ולא ישכח זכרם והישרים שהיטיבו לעשות והם הצדיקים שממקום קדוש באו ישתכחו הם וזרעם יסוף . ויומשך מזה לחשוב שאין שכר ועונש זה הכל כי ה׳ יפרע מהם וישלם לצדיקים בעולם הבא . הוא היותר קרוב לפשוטו וגם שהוא רחוק . ולכן באמת יפה נדרש לפי דברי המקובלים על הגלגול ופירושו כך הוא . ראיתי רשעים קבורים ובאים ושבים בפעם אחרת לעולם הזה לתקן את אשר עותן ממקום קדוש ששם הנשמות ואחר כך משתכחים בההוא עלמא וכן הוא הפירוש: עלמא מאשר עשו מהמצוות ומעשים טובים. That is: King *Solomon*, upon whom be peace, alludes for the fourth time to this matter in the eighth chapter of his Ecclesiastes (*v*. 10), where it is written: “And I saw the wicked who were buried, and they came; and they went forth from the place of the holy, and those who had done thus were forgotten in the city. This too is vanity.” Know that even the most capable men have been unable to find satisfaction in their interpretation of this verse, for what is the meaning of the words “were buried, and came”? As for the interpretation of *Rabbi Aben Esra* (in which he states) that he, namely *Solomon*, had seen that the wicked die without pain and come into the world a second time, by which their sons are to be understood, who step into their place, and that in this manner their memory is not forgotten; whereas the upright, on the other hand, who have done good, namely the righteous, who came from the place of the holy, are forgotten, and their seed perishes: from which it would follow that one might think there is no reward for good or punishment for evil, and that this, if one wishes to think so, is a vanity; for God will take vengeance upon them and will recompense the righteous in the life to come: this interpretation, that is, this interpretation of *Aben Esra*, is the most fitting according to the literal sense, even though it too is absurd. For this reason, such a verse is certainly explained very aptly, according to the testimony of the *Kabbalists*, by means of *Gilgul*, or the transmigration of souls, and the following is its meaning: “I saw that the wicked were buried, and came a second time back into the world, to correct what they had done wrongly” (when they were in the world for the first time), “from the place of the holy, where the souls are; after this they boast in that world that they have performed the commandments and good works.” This, then, is the interpretation. Thus far are the words of *Rabbi Menasse*.

This proof, however, is also founded upon a foolish fancy and a presumptuous distortion of Scripture, since, first of all, this verse is very obscure and difficult to understand, and therefore a great variety of interpretations and opinions are found among Christians and Jews concerning it. To wish to derive a certain proof from an obscure verse, however, is foolishness, in that one seeks to establish one uncertain thing by means of another.

Secondly, because neither in the *Chaldean* translation, which is held in very high esteem by the Jews, nor in the *Commentary* or exposition of Rabbi *Solomon Jarchi*, of whom the Jews report that he must have possessed a prophetic spirit on account of his lofty and subtle understanding, nor from the learned *Aben Ezra*, as Rabbi *Menasseh* himself indicates, is anything to be found concerning the transmigration of souls, of which they would surely have made some mention if it could have been established from that passage. Indeed, even in the *Talmud* itself, in the tractate *Gittin,* fol. 56, col. 2, the said verse is interpreted in a very different manner, and specifically with reference to the Emperor *Titus Vespasian*, where it is written that when he had taken Jerusalem, he came into the Temple and committed fornication in the Holy of Holies with a harlot upon the book of the Law, and thereafter it follows: מה עשה נטל את הפרוכת ועשאה כמין גרגותני והביא כל כלים שבמקדש והניחן בהן והושיבן בספינה לילך ולהשתבח בעירו שנ' ראיתי רשעים קבורים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר כן עשו אל תקרי קבורים אלא קבוצים אל תקרי וישתכחו אלא וישתבחו : That is: What did he (further) do? He took the curtain and made of it, as it were, a basket, and had all the vessels that had been in the Temple brought and laid therein, and had them placed in a ship in order to sail away and boast of it in his city, as it is said: "I saw the wicked who were קבורים *Kevurim*, that is, buried, and they came and went forth from the place of the holy, וישתכחו *Vejitschtakkechú*, that is, and were forgotten in the city that had done thus." Read not קבורים *Kevurím*, that is, who were buried, but rather קבוצים *Kevuzím*, that is, who were gathered together; read (also) not וישתכחו *Vejitschtakkechú*, that is, and were forgotten, but rather וישתבחו *Vejitschtabbechú*, that is, they boasted themselves, *etc.*

Thirdly, because in confirmation of such erroneous doctrine the scripture is perverted, and instead of וישתכחו *Vejitschtakkechú*, which means "and they were forgotten," וישתבחו *Vejitschtabbechú*, that is, "and they glorified themselves," is read, to which the cited words of the *Talmud* gave occasion. But when one wishes to prove something from Holy Scripture, its words must not be altered, for otherwise it is no proof from Scripture, but rather a thing fabricated out of an empty brain. The foolish *Cabalists* could not, however, easily manage without such perversion, as the oft-mentioned Rabbi *Menasse* himself briefly confesses immediately after the above-cited words, when he reports: אמנם רבים קראו וישתבחו כך' וכך דרשו ששלמה המלך חיה מהביל אפילו האמת והמוסכם באמרו שאין שום תועלת אם יבאו הרשעים וישובו לעולם הזה ממקום קדוש מאחר שישתכח מהם כל אשר עשו ואינם זוכרים להזהר מלחטוא שנית ולהתקן את אשר עותו ובאמת זו היא טענה גדולה נגד הגלגול : That is: there are many, however, who read *Vejitschtakkechú* with the letter Caph, and interpret it to mean that King Solomon also held the truth, and that which is acknowledged and agreed upon, to be vain, when he says that there would be no benefit whatsoever if the wicked were to return into this world from the place of the holy, since they forget everything they have done and no longer remember that they ought to guard themselves a second time from sinning and to correct that which they have done wrong. And certainly this is a great proof against the transmigration of souls.

The seventh proof follows directly upon the preceding one, fol. 158, col. 1. of the book *Nischmáth chájim*, with these words: גם כיד הנביאים הראשונים נחתם הסוד הנפלא הזה הלא תראה האשה התקועית אומרת כי מות נמות וכמים הנגרים ארצה אשר לא יאספו ולא ישא אלהים נפש וחשב מחשבות לבלתי ידח ממנו נדח, והפירוש המקובל כי הוא כי החוטא מת מיתה אחר מיתה יען מתגלגל מגוף לגוף וכמים הנגרים ארצה אשר לא יאספו כן נפשות בני אדם לא תאספו עוד אל הגוף בטבע כי אם ביכולת האלהי ודרך נס. ולא ישא אלהים נפש איש מן המיתה אבל חושב מחשבות לבלתי ידח ממנו נדח. ר"ל להשיב אליו כרוב רחמיו וחסדיו הנפש החוטאת ואשר בעוונותיה הודחה ממחיצתו. וזה על ידי גלגולים פעמים שלש עם גבר כדי שהחוטא יתקן את אשר עות והשיב הנפש לשרשה ואל מנוחתה כבוד. וכל המקובלים בונים כמעט כל אמונתם בפינה הזאת על פסוק הזה ובאמת רתוי הוא להשען עליו כי הוא ברור וקיים: That is: this wondrous mystery has also been set down by the first prophets. Do you not see that the woman of *Tekoá* (2 Sam 14:14) says: for we must needs die, and are as water spilled on the ground, which cannot be gathered up again; and God does not take away a soul, but devises means that the banished one be not expelled from Him. The interpretation, however, which comes down through tradition or oral teaching, is this: that the sinner dies one death after another, since his soul is transferred from one body into another; and just as water spilled upon the ground cannot be gathered up again, so also the souls of men are not gathered back into bodies by natural means, but only through God's power and through a miracle; and that God does not wish to take away the soul of man from death, but devises means that the banished one be not expelled from Him, that is, so that the sinning soul, which on account of its transgressions has been expelled from His precinct (that is, His dwelling), may be brought back to Him according to His great goodness and mercy. This, however, comes about through the transmigrations of souls three times with a person, so that the sinner may correct what he has done wrong, and the soul may return to its origin and to its rest in glory. All Kabbalists also build virtually their entire faith in this chief matter upon this verse; and certainly, it is fitting that one hold to it, for it is clear and firm. These are the words of Rabbi *Menasse*.

This proof, however, which is supposed to be the foremost of all, is likewise entirely without force, but is built upon a vain fancy and a false understanding of Scripture; and neither Rabbi *Salomon Jarchi*, nor *Aben Esra*, nor Rabbi *Jeschája*, nor Rabbi *Isaac Abarbanel* has mentioned the slightest thing concerning the transmigration of souls in their *commentarii* on this passage, even though they all, without doubt, likewise believed in it. The woman of *Tekoa*, at the instigation of *Joab*, had sought to persuade King *David* that he should receive *Absalom* back into favor, since *Absalom* had caused his brother *Amnon* to be killed because *Amnon* had dishonored his sister *Tamar*, and that David should no longer pursue *Absalom* in order to avenge *Amnon*'s blood upon him. And because David had promised her that no harm should come to her only remaining son, of whom she pretended that he had killed his brother, she took the opportunity from this to put before the King the question of why he did not have his banished son *Absalom*, whose situation was the same, brought back to him; and she advanced this as her reason: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again," by which she meant to say that

all men, and consequently the King as well, are mortal, and that therefore he should allow his banished son, to whom the crown and the rule rightfully belonged after him, to return to him. And even though *Amnon* had been killed, the matter could not be changed, for just as water that is poured out upon the ground cannot be gathered up again once it has been poured onto a sloping place, since it flows away and seeps into the earth, so too the souls of men cannot by natural means be brought into a body, but this must come to pass through a miracle, at the time of the resurrection of the dead; which interpretation is to be found for the most part in Rabbi *David Kimchi*'s commentary on this passage. Others hold that she meant to give the King to understand that he should not seek to put *Absalom* to death for the manslaughter he had committed, for he would have to die soon enough of himself in due time, since all men are subject to death; and even if one puts a manslayer to death, the life of the slain cannot thereby be restored to him, any more than water that has been poured upon the ground can be gathered up again; with which interpretation *Abarbanel* is in great agreement.

Through the following words in the text, "and God will not take away the soul," she had intended to signify that God would not take Absalom's life, but would rather preserve him for the good of his people. However, the words in the Hebrew text, וְלֹא־יִשָּׂא אֱלֹהִים נָפֶשׁ *Veló jissá Elohím néfesch*, can also be interpreted as follows: "And God is no respecter of persons," that is, He spares no man, but all must die. This is how Rabbi *David Kimchi* explains it. Rabbi *Isaac Abarbanel*, however, teaches that the meaning is this: even if God does not punish the sinner in this world, that sinner will nonetheless be duly punished at the great Last Judgment, in the world of souls. Through the final words, "but (God) takes thought, so that the banished one may not be banished from Him," she had intended to indicate that God would not allow Absalom to be cast out, but would call him back to his own people. The aforementioned *Abarbanel* interprets these words to mean that God takes thought in this world to repay a man according to his works, so that he need not be punished in the world to come and be cast out from the divine blessedness of souls. And the woman had said this concerning Amnon, because it had been ordained by God that he must die, in order to atone for his sins through his death; and since Absalom had been sent by divine *providenz*, or providence, only to accomplish this, it would not be right that he should be punished. Or else she had intended to convey that God, out of pure mercy, had appointed cities of refuge for manslayers, of which one may read in Num 35, by means of which they are preserved alive and not utterly cast out; and for this reason the king ought to take careful thought not to utterly cast out his banished son, but rather to show mercy and receive him back into favor. According to this last interpretation, the words of the text are understood as referring not to God but to King David, and are thus translated from the Hebrew: "Therefore let him (namely the king) take thought, that the banished one may not be banished from him," by which the woman had intended to impress upon him that he should not utterly cast out the banished Absalom. Rabbi Solomon *Jarchi* likewise understood these words as referring to King David and not to God. From all of

this it is reasonable to conclude that from the words of the woman of Tekoa, which the foolish Kabbalists nonetheless adduce as their best proof, not the slightest thing concerning the transmigration of souls can be demonstrated; as indeed the most learned Jews in their *Commentarii* on this passage say nothing of it, but interpret the matter in an entirely different way. From this one can see what is to be made of such foolish fantasy.

The eighth proof is also found in the aforementioned fol. 158, col. 1. and reads as follows: ישעיהו הנביא גם הוא בסימן כ"ב הודיע לנו העיקר הזה הלא הוא בקראו הגר על אנשי דורו האומרים הרוג בקר ושחוט צאן אכול בשר ושתות יין אכול ושתו כי מחר נמות. אמר בסימן כ"ב ונגלה באזני ה' צבאות אם יכופר העון הזה לכם עד תמותון ותרגם המתרגם מותא תניינא וכן בירושלמי זו מיתה שניה ר"ל אחר שישובו עוד בגוף אחר למות מיתה שניה וגומר : That is: The prophet *Esaias* has also made this principal matter known to us in the 22nd *chapter*. Did he not, when he rebuked the people who lived in his time, who spoke (*v*. 13.) of slaughtering oxen, killing sheep, eating flesh, and drinking wine (and said:) Let us eat and drink, for tomorrow we die? And in the (aforementioned) 22nd *chapter* (*v*. 14.) he said: And the Lord of hosts was revealed before my ears (saying:) What does it avail whether this transgression shall be forgiven you, until you die? And the *Chaldean* interpreter translated (these words "until you die") as referring to the second death; as indeed it also stands in the *Hierosolymitan* (*Talmud*) that they signify the second death, namely after they have returned into another body, to die the second death, *etc*. These are the words of *Rabbi Menasse*, by which he seeks to prove that through the words "until you die," the transmigration of souls from one body into another is signified, because in the *Chaldean* translation mention is made of the second death.

This proof, however, is entirely without force and worth nothing, for, as has already been established above on p. 63, by the second or other death nothing else is understood than eternal damnation and eternal death. And the prophet, through the words "what does it matter whether this transgression shall be forgiven you," *ad temúthun*, that is, "until you die," intended to say nothing other than: this transgression will be forgiven you neither until your death, nor afterward, and therefore never at all. And in this sense the little word עד *ad*, which means "until" or "until that," is also taken in Job 27:5, where it is read that Job said to his friends: "Far be it from me that I should grant you to be right; until I give up my spirit, I will not depart from my integrity," by which he intended to give it to be understood that he had never desired to abandon his integrity at any point. This manner of speaking may also be consulted in 1 Chr 28:20. Now if the prophet Isaiah intended by the aforementioned words to indicate that the transgression should never be forgiven, then it could not have been forgiven through the second death, of which the Kabbalists teach that it occurs in the second body into which the soul passes; and thus the cited words of Isaiah are, rather, directly contrary to the Jewish doctrine of the transmigration of souls, instead of being capable of being proven from them.

This argument, I say, can be of no help to the Kabbalists, for by the second death, as mentioned, eternal damnation must be understood, and the wicked are cast into eternal damnation with body and soul alike, as is clearly seen in Dan 12:2. Even if only the body is mentioned here, the soul is nonetheless not excluded, since both must necessarily be together in eternal torment and must suffer together, just as they also sinned together.

Nor can the Kabbalists derive any benefit from what the aforementioned Rabbi *Menasse* further advances in response to the above, when he states: וכן תרגם בסימן ס"ח לא : אהשק כי אם שלמתי ושלמתי על חיקם ואמסור למותא תניינא ית גוייהון • וזה מורה שאין פירוש מותא תניינא מיתת הנפש אלא הגוף השני בגלגול : *that is, Thus he (namely the Chaldean interpreter Jonathan) also translated the words of* Isa *65:6, "I will not keep silence, but will repay, yea I will repay into their bosom," (when he says) "I will deliver their bodies to the second death," and this teaches us that by the second death one is not to understand the death of the soul, but of the second body, into which the soul is transferred*. This, I say, can be of no help to the Kabbalists, for by the second death, as already stated, eternal damnation must be understood, and the wicked are cast into eternal damnation with body and soul alike, as is clearly seen in Dan 12:2. Even if only the body is mentioned here, the soul is nonetheless not excluded, since both must necessarily be together in eternal torment and must suffer together, just as they also sinned together.

The ninth and last supposed proof is found at fol. 158, col. 1, immediately following the preceding one, in these words: סוף דבר הענין הזה פירש הק"בה בעצמו לאיוב סימן ל"ח באמור לו לאחוז בכנפות הארץ וינערו רשעים ממנה תתהפך כחומר חותם ויתיצבו כמו לבוש • רוצה לומר כפי מה שכתב הרב רבינו בחיי המימיך צוית כנפוי לאחוז בכנפות הארץ ולנער הרשעים ממנה ולהעמיד אחרים תחתיהם ותתהפך הארץ מהם כחומר חותם שהוא מתהפך ומשתנה לצורות משתנות ויתיצבו כל אחד ואחד מהרשעים כאדם שהוא לבוש בגדים חדשים וכו' ובמליצת אליהו לאיוב תראינה עיניך עוד מפורש הענין הזה • וזהו מה שהעיד על עצמו באמרו ערום יצאתי מבטן אמי וערום אשוב שמה ר"ל אשוב שמה לבטן בהיותו חושב שעוד תשוב נשמתו להתגלגל בגוף אחר • ודע שעל היסוד הזה בנו הכמי האמת כל גלגוליהם. That is to say: In the end, the Holy and Blessed God Himself explained this matter to Job in the 38th chapter (vv. 13-14), when He declares: to take hold of the corners of the earth, that the wicked might be shaken out of it; that it might be changed like the clay of a seal, and they stand forth like a garment; by which He, according to what Rabbi Bechai has written, intended to say: have you, as I have done, commanded the corners of the earth to be taken hold of, and the wicked to be shaken out of it, and others to be set in their place, so that the earth might be changed by them like clay upon which a seal is pressed, which is transformed and altered into various shapes; and that each one of the wicked might stand like a man who has put on new garments, etc. So you also see this matter further explained in the eloquent speech that *Elihu* delivered to *Job* (which is to be read in Job 33), and this is what he (namely *Job*, Job 1:21) testified of himself when he says: Naked I came forth from my mother's womb, and naked shall I return there, by which he intended to say: I shall in fact return into the

womb again; since he had thought that his soul would come again into another body. Know also that the theologians, or divines, have built all the transmigrations of souls, which have been revealed to them in their wisdom, upon this foundation.

These are once again the words of *Rabbi Menasse*, in which he seeks to establish, from three passages in the book of Job, the transmigration of souls from one body into another. The first proof consists in the obscure words of chapter 38, vv. 13-14, in whose exposition neither *Rabbi Solomon Jarchi*, nor *Aben Ezra*, nor *Rabbi Levi ben Gershom*, nor the Chaldean translator *Jonathan*, makes the slightest mention of the transmigration of souls and that foolish doctrine. The sense of the words, "to take hold of the ends of the earth, that the wicked might be shaken out of it," appears to be this: that the dawn (of which, as *Aben Ezra* teaches, mention is made here) encompasses the corners and ends of the earth with its bright radiance and illuminates the whole earth, whereby the wicked, who shun the light of day and commit their evil deeds by night, are, as it were, shaken out of the world, in that they take to flight (as *Rabbi Levi ben Gershom* expounds it) and hide themselves. *Rabbi Solomon Jarchi* writes concerning this that God intended to say as much as: just as a man takes hold of the corners of his cloak and shakes it out, so He will take hold of the corners of the earth and shake the wicked out of it. The following words, "that it might be changed as clay of a seal, and they stand as a garment," signify that the earth changes its form in various ways through the things which God creates upon it and causes to grow, just as the form of a clay seal is changed by the impression of various seals and takes on many different shapes; and that the creatures which are found upon the earth adorn it, as it were, like a garment. *Aben Ezra* also agrees with this when he writes concerning it that the earth is changed through different forms, and that men clothe it like a garment. *Rabbi Solomon Jarchi* expounds this to mean that the form of men is changed through death, but at the time of the resurrection they will rise again with their garments. Now what does all of this have to do with the transmigration of souls? And how can it ever be maintained from this with any semblance of reason?

In the second proof, reference is made to Job 33:25 and 33:29; for such pagan fictions are erroneously cited in Rabbi Menasse ben Israel's book *Nischmáth chájim*, fol. 157, col. 2, and fol. 161, col. 2, concerning the transmigration of souls from one body into another, even though Rabbi Salomon Jarchi, Aben Esra, and Rabbi Levi ben Gersom make no mention whatsoever of such a matter in their commentaries on those passages. The true meaning of the two aforementioned verses, however, is as follows. Elihu had given Job a rebuke at v. 8 etc., because Job held himself to be innocent, as though he had committed no sin on account of which God would have had cause to visit him with misery and sickness; and Elihu recounted to him that the sins he had committed had caused his illness, and also exhorted him to repentance, declaring that God would again be gracious to the sinner and restore him to health when he converted, so that he would again become entirely fresh and vigorous, and, as is read in v. 25, his flesh would flourish again as in youth, and he would become young

again, that is, he would recover the bodily strength that he had possessed in his youth. As for what is said in v. 29, namely: “Behold, God does all these things two or three times with a man,” an indefinite number is here used in place of a definite one, indicating thereby that God does not punish a man who has sinned with sicknesses only once, but rather multiple times in such a manner, and that when he converts, God receives him again into grace and helps him up. And thus Rabbi Salomon Jarchi likewise interprets this passage as referring to a man visited with sickness on account of sins he has committed, and states that God chastises such a person two or three times through sicknesses on account of his sins, in order to rescue his soul from destruction. Now if this is the proper meaning of the words of Elihu, how then can the transmigration of souls be forced out of them?

The third proof, which is taken from the words of *Job*, from chapter 1, verse 21, upon which the Kabbalists build their entire foundation of such foolish doctrine, is likewise wholly absurd and without force. For *Job*, through the words “Naked I came forth from my mother’s womb, and naked I shall return there again,” intended nothing other than this: that since he was born naked and brought nothing with him into the world, he would likewise return naked into the grave and take nothing with him; and he thus consoled himself in the face of the great loss and misfortune he had suffered. That by the little word “there” he understood the grave, and not the mother’s womb, is what sound reason demands, for no man can return into his mother’s womb; and therefore the Chaldean interpreter *Jonathan* translates it thus: ערטילי נפקית מן כרסא דאמי וערטילי אתוב לבית קבורתא, That is: I came forth naked from my mother’s womb, and I shall return naked to the place of burial. Rabbi Solomon Jarchi also writes concerning the words “Naked shall I return there again” as follows: לא בבטן הוא סדבר ומה שמה אל מקום תשובתו ועל שהוא מוכן לכך ולא יחליף החוק לשוב כי אם אל העפר לפיכך לא הוצרך להזכירה, That is: He is not speaking of the womb (of his mother). What then does the little word “there” signify? It signifies as much as “to the place to which he shall return”; and because he was prepared for this, and could not alter the ordinance of returning to the dust, he had no need to make mention of it (and to say explicitly that he would return naked to the earth, into the grave). Rabbi Aben Ezra likewise remarks concerning this: רמז לקבר הידוע, That is: He has pointed to the well-known grave. Here we see, therefore, that even by the admission of the most learned Jews themselves, the Kabbalists’ interpretation of the words of Job is false; and it is evident from all of the foregoing upon what a wretched and sandy foundation the foolish doctrine of the transmigration of souls from one body into another is built. Certainly Rabbi Menasseh ben Israel was convinced in his own conscience that all of his aforementioned proofs drawn from Holy Scripture were without force, which is why he writes at fol. 159, col. 1, at the beginning of the eleventh chapter of the fourth *Maamar*, as follows: אלו הם הפסוקים המורים דרך רמז לדעת חכמי הקבלה עניין הגלגול, That is: These are the scriptural verses which, according to the opinion of the

sages of the Kabbalah, teach the matter of the transmigration of souls by way of allusion. He did not dare to say that they were clear proofs, but only stated that they were *indicia*, or indications, from which the matter might be conjectured.

Concerning the above alleged proofs from Scripture, the aforementioned Rabbi Menasseh brings forward, in the said fol. 159, col. 1. 2., in the eleventh chapter of the fourth *Maamar*, three further ones, of which the Kabbalists make use to confirm their vain doctrine, and his words concerning the first read as follows: אל אמת שופט צדק ואמת ועם כל זה *קב"ה*האחד שאנחנו שידענו שה ראינו צדיק ורע לו רשע וטוב לו. הרשעים מצליחים והצדיקים מוכים ומעונים אין זה כי אם דבר הגלגול. וכן נדרש בפ' הבהיר צדיק ורע לו צדיק בן רשע . כלומר שהוא עצמו כבר היה רשע מקודם ועתה על הראשונים מצטער . רשע וטוב לו רשע בן צדיק שהיה צדיק מקודם ועכשו ועכשו פרי מעלליו יאכל. וכאשר אנחנו לא נדע עניין הצדיק הזה מה היה טיבו ומעשיו לפנים לכן אנחנו תמהים על יסוריו. וכן בענין הרשע המתעלה כאזרח רענן. אבל הנסתרות לה' אלהינו וכל דרכיו משפט. ולזה גזרו על איוב שהיתה נפשו של תרח ושהיה סובל עוונות ראשונים ככתוב בספר הסודות. ולכן בראותו עצמו צדיק ולא היה יודע סוד נשמתו היה קורא תגר ומואס בחייו באמרו תם אני לא אדע נפשי אמאס חיי. ר"ל איני יודע אם נשמתי היא נשמה חדשה או מתגלגלת. ואם היא מתגלגלת מי היה הראשון אמאס חיי : that is to say: The first is that, although we know that the holy and blessed God is the true God and a just and true judge, we nevertheless see that it goes ill with the righteous and well with the wicked, and that the wicked prosper while the righteous are struck down and afflicted; but this is nothing other than a matter of the transmigration of souls. And thus it is explained in the book *Habbáhir* that a righteous man for whom things go ill is a righteous man who was a wicked son, that is, who was previously wicked but is now being afflicted on account of his former sins; whereas the wicked man for whom things go well was a righteous son, who was previously righteous but now enjoys the fruit of his works. But because we do not know the condition of such a righteous man, nor what his state and his works previously consisted of, we wonder at his afflictions. And so it is likewise with the wicked man who flourishes like a green native tree (or a laurel tree). But the hidden things belong to the Lord our God, and all His ways are right. And for this reason they (namely the Kabbalists) have declared concerning Job that his soul was the soul of Terah (the father of Abraham), and that he had to suffer on account of former sins, as is written in the book *Hassodóth* (or *Hassódos*); therefore, because he had seen that he himself was righteous and had not known the mystery of his soul, he showed himself aggrieved and despised his life, saying (Job 9:21): “Though I am blameless, I do not know my soul; I despise my life.” He meant to say: I do not know whether my soul is a new soul or one that has been transmigrated (and has already previously been in another body); and if it has been transmigrated, I do not know who the first was (in whom it previously dwelt), and therefore I despise my life. These are the words of Rabbi Menasseh, according to whom it goes ill with a righteous man because his soul, when it was previously in another body, had sinned, and must now, in the other body, suffer for that reason, even though it is pious. The wicked man, however, is to fare well and be given his reward because his soul was previously pious in another body, even though it now leads a profligate life.

There is great error in this matter, for it would be contrary to God's justice to punish a body that has not sinned, and conversely to reward one that has done evil, since God punishes both the body and the soul that have sinned. That God sometimes sends the pious crosses and tribulations, and allows the godless to sit in prosperity, has other causes than the aforementioned ridiculous *Kabbalistic* fantasy: for He sometimes allows the pious to endure much misery in order to test them, whether they will steadfastly hold fast to Him; to the godless, however, He grants all manner of things that serve temporal well-being, so that they may receive their good in this world. To say nothing of yet other causes.

The second proof reads as follows: אנחנו רואים שנולדים הרבה מבני האדם מחוסרי אברים פעמים סומים ופעמים חגרים • ואם היוצר והבורא הוא האל יתʼ כאשר הוכחנו ואין מול ליצירה כאשר כבר כתבנו • אם אין לפניו עולה ולא משוא פנים נשאל נא מה פשע ומה חטאתה של הנשמה הזכה והנקיה עד שלא באה לעולם להכנס בגוף חסר וטפל וכלי אין חפץ בו להשלים מעשיה. אבל האמת יורה דרכו כי אלו הם החטאים בנפשותם והקבורים ובאים פעם אחרת בגלגול כדי לקבל עונשם בגוף הטפל הזה ונענשים על העונות הראשונים כאשר אמרנו • וחכמי אומות העולם אומרים שהחסרון הזה בילדים הוא מפאת חסרון החומר כאשר גם לפעמים מוליד בריות משונות ונפלאות: That is: We see that many children of men are born deficient in their members, sometimes blind, sometimes also lame (or limping). Now if the blessed God is the Creator who formed them, as we have demonstrated, and the formation does not derive from the stars, as we have already written, and if there is with Him neither injustice nor respect of persons, then we ask wherein the sin of the pure, clean, and innocent souls consists before they come into the world, that they must enter into a deficient and subordinate body, which is a vessel in which the soul takes no pleasure for accomplishing its works. But the truth teaches its own way, for those souls are the ones that have sinned through their souls, and have been buried, and come a second time through the transmigration of souls, so that they may receive their punishment in such a subordinate body, and they are punished on account of their former sins, as we have said. But the wise men among the nations of the world report that such deficiency in children derives from the deficiency of the matter (from which the deficient member ought to have been formed), just as such deficiency likewise produces altered and wondrous creatures. These are once again the words of Rabbi *Menasse*, in which he seeks to maintain that people are born deficient in their members because they previously sinned in another body, and that this therefore befalls them as a punishment.

However, as previously stated, such a thing would be contrary to the justice of God, to punish a body that has not deserved the punishment. The Kabbalists also teach, as has been shown above in this chapter, that the transmigration of Jewish souls is a special grace of God, through which they are set right and attain salvation. But since the Jews teach that the souls of Christians and other peoples do not have this grace, and do not pass from one body into another for this purpose, but are instead to perish together with the body, and yet many among the children of these peoples are also born deficient in their limbs, just as happens among Jewish children; it follows necessarily from this that the reason put forward by the

Kabbalists for the deficiency of limbs in the children of the Jews is entirely false, for otherwise the deficiency of limbs in the children of Christians would have to have the very same explanation, which, however, would be directly contrary to their teaching. Therefore, when we wish to judge this matter in a spiritual manner, we must say that God has His reasons, hidden from us, why He allows some people to come into the world imperfect in their limbs. But if we wish to speak of it in a natural manner, we can say that the defect arises from a deficiency of *matter*.

The third proof consists in the following words: אנו רואים כל יום ויום הנפילים אשר היו בארץ לאחר שהושפע בבטן אמם הנשמה הקדושה קודם שיצאו לאורה . גם ילדים קטנים אשר לא הגיעו להיות בר עונשים מתים בפרחם ולמה יצא הקצף מלפני ה' עליהם כי מה עשו לשיענשו . והנה זה נגד היושר האלהי גוזר ומקיים שאין מיתה בלא חטא . ואין לומר שמתים בעון אביהם המרצח דכמה פעמים ראינו שמתים בני הצדיקים גמורים . וזולת זה ביתומים שאין להם אב ואם מאי איכא למימר . אבל עם דעת הגלגול יתוקן הכל כי הם נענשים על עון הקודם : כאמור, That is: We see daily the misborn who appear on the earth, after the holy soul has been brought into them in their mother's womb, before they come forth into the light. Likewise, small children die in their bloom who have not yet reached the age at which they could be subject to punishment. Why then does the wrath of God go forth against them? What have they done, that they should be punished? See, this is indeed contrary to divine justice, which establishes and confirms that there is no death without sin. And one must not say that they die on account of the sin of their father, who is a murderer, for how often do we see that the children of the perfectly righteous die? Beyond that, what is to be said of orphans who have neither father nor mother? But all of this is resolved by the doctrine of the transmigration of souls, for they are, as stated, punished on account of prior sins (committed beforehand). These are the words against *Rabbi Menasse*.

However, a great Jewish error is contained therein, for he states that children die in the bloom of their youth before they have reached the age at which they can be punished for their sins; in which he aims at what the rabbis falsely teach, namely that a person is not punished for the sins he commits before the twentieth year of his age. Concerning this, Rabbi Bechai writes in his commentary on the Five Books of Moses, fol. 202, col. 1, in the *Parascha Vehajá ékef*, as follows: בית דין של מעלה מענישין עד עשרים שנה, That is: the supreme court punishes no one until the twentieth year. How foolishly this is proven from Scripture, however, can be seen from the aforementioned book of the said Rabbi Bechai, fol. 14, col. 4, in the *Parascha Bereschíth*, where he comments on the words of Gen 3:22, "Behold, Adam has become as one of us," reporting as follows: על דרך המדרש הן האדם היה אדם הראשון כבן עשרים שנה ועל זה נגזר על דור המדבר מבן עשרים שנה ומעלה . וזהו שדרשו ר"זל בן עשרים לרדוף שרודפין אותו מן השמים להענישו על חטאו, That is: in an allegorical sense, the words "Behold, Adam" signify that the first man was like one who is twenty years old (because he was punished for the sin he had committed); for this reason the judgment was passed upon the generation that was in the wilderness (Num 14:29), (inasmuch as it is written there) "from twenty years old and upward." And this is what our rabbis, of

blessed memory, have taught (when they state): one who is twenty years old is subject to pursuit, since he is pursued from heaven so that he may be punished for his sin. Rabbi Naphtali likewise teaches, in his book *Emek hammelech*, fol. 175, col. 4, in the 18th chapter, under the title *Schâar ólam habbería*: קודם עשרים שנה אינו דן הק"בה את האדם, That is: before the twentieth year, the holy and blessed God does not judge a person. Something pertaining to this is also to be found in the Talmudic tractate *Schahbath*, fol. 89, col. 2, in the conversation which Isaac is said to have held with God. Beyond this, the Jews are of the opinion that the sins which a person commits before the thirteenth year of his age are attributed and charged to his father; but as soon as he is thirteen years old and a *Bar mizva*, that is, one who is obligated to observe the commandments, he must himself bear his sins and answer for them. From these erroneous teachings the Kabbalists conclude: since the sins which a person commits before his thirteenth year are laid upon his father, and since no one is punished for his misdeeds before the twentieth year, and yet a great many die in their tender youth in the meantime, it must necessarily follow that the souls of such persons had previously existed in another body, in which they had sinned, and for the sake of those sins they are punished in the second body, since a person dies on account of sins.

They are, however, very greatly mistaken in this; for original sin clings by nature to all human beings, and there is none who has not sinned in *Adam*, since his guilt is imputed to all human beings, because he was the root of the entire human race and represented it. On account of this sin, all human beings must also die, as the *Apostle Paul* teaches plainly in the *Epistle* to the *Romans*, chap. 5, vv. 12, 13, 14, 15, 16, 17, with which the Rabbis also agree. For *Rabbi Bechai*, in his aforementioned commentary on the five books of Moses, fol. 194, col. 2, in the *Parascha Vaethchannân*, writes as follows: דרשו ר"זל כל מי שהורג נפש גולה למזרחה של שמש שכן אדם הראשון, That is: Our Rabbis, of blessed memory, have taught that everyone who kills a soul must go into exile toward the rising of the sun; for thus did the first man cause death to all his descendants. What is written of him (Gen 3:24)? And He placed the Cherubim toward the rising of the sun of the garden of Eden, etc. *Rabbi Isaac Karo* teaches concerning this in his commentary on the five books of Moses, which is called *Toledôth Yitzhak*, fol. 47, col. 1, in the *Parascha Schemôth*, in the following manner: אף על פי שיש באדם חום טבעי שמכלה הליחות הטבעי וכן החום מבחוץ וגם התנועה גופיות כמו שכתב בן סירא עם כל זה לא ימות אס לא בחטא אדם הראשון, That is: Although there is in man a natural warmth that consumes the natural moisture, and likewise there is an external heat, and there are bodily motions, as *Ben Sira* has written (through which the natural moisture perishes), yet he does not die for any cause other than on account of the sin of the first man. So also in the book *Cad hakkémach*, fol. 5, col. 4, it is stated concerning *Adam*: ידוע כי המיתה נגזרה על אדם הראשון שהיה שר העולם ועיקר כל הדורות, That is: It is known that death was decreed upon the first man, who was the root of the world and the foundation of all generations. And shortly thereafter, the words of Ps 82:7, "But you shall die like *Adam*," are explained as follows: בחטאו של אדם שכתב מיתה לעצמו ולזרעו עד סוף כל הדורות, That is: On account of

Adam's sin (shall you die), he who brought death upon himself and upon his seed unto the end of all generations. Shortly after this, the same passage continues: וכבר ידוע מדרך הטבע כי כשהשרש לוקה ונפסד גם הענפים יקחו חלקם מן ההפסד ומיתת האדם הוא פירוד הנפש מן הגוף וגו' ואם כן ענין המתה הזו היא דרך לכל העולם מפני שהם ענפי השרש ותולדותיו של אדם ואין צריך לומר כי היא בצדיקים החוטאים כי אף הצדיקים הגמורים שלא חטאו מעולם הם בכלל עונש מפני גזרת אדם הראשון שהרי מצינו צדיקים גמורים שלא חטאו מעולם ומתו והוא שדרשו זכרונם לברכה בסוף פרק השותפין ארבע מתו בעטיו של נחש כלומר לא בחטאם אלא בחטא הקדמוני, That is: It is known from the course and order of nature that when the root is struck and perishes, the branches also receive their share of the corruption; and the death of man is a separation from the body, etc. If this is so, then the nature of death is the way of the entire world (that is, of all human beings), since they are the branches of the root and the descendants of Adam; and it is not necessary to say that it strikes only those righteous persons who sin, for even those who are perfectly righteous and have never sinned are included under the punishment on account of the sentence that was passed upon Adam. For behold, we find perfectly righteous persons who never committed a sin and yet died; and this is what (our Rabbis), of blessed memory, have explained at the end of the chapter *Haschuthafin* (namely, in the first chapter of the Talmudic tractate *Báva báthra*, fol. 17, col. 1), when they say that four died by the counsel of the serpent, meaning thereby that they did not die on account of their own sin, but on account of the first sin (that is, original sin).

That all people have sinned in Adam, and that he represented the entire human race, can be seen from Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 29, col. 1, in the Parascha *Bereschíth*, where it is written as follows: אין להומה על חטא אדם וחוה מדוע נכתב ונחתם בטבעת המלך לדורותיו אחריו כי באותו היום שנברא בו אדם הראשון נשלם הכל והנה הוא שלימות הבנין וכללו כי ממנו נשתת העולם ואכשר חטא הוא כל העולם כולו טטא ועוונותיו סבלנו מה שאין כן בחטא זרעו אחריו: that is, one must not wonder at the sin of Adam and Eve, nor why it was written down and sealed with the signet of the King upon his generations after him; for on that very day on which the first man was created, everything was completed, and he was the perfection of the edifice (of the human race) and the sum total thereof, for through him the world (that is, the race of mankind) was founded. And when he sinned, the entire world sinned, and we bear his sins, which is not the case with the sin of his seed after him. From all of this we see as clear as sunlight that all people, on account of Adam's sin, which is imputed to them, are by nature subject to death, and that those who are under twenty years of age and die are included therein as well. The notion of Rabbi *Menasse*, therefore, that the souls of young people who die before their twentieth year must have previously sinned in another body, is a laughable folly, one that is contradicted by the very learned Jews cited above, to say nothing of the many other objections that could be raised against such an absurd doctrine. That God the Lord causes many people to be taken away by death in their tender youth can have many reasons that move Him to do so; but to wish to establish the transmigration of souls on this basis is altogether tasteless.

In the *Jalkut chadâsch*, at fol. 123, col. 3. numero 34, under the title *Mitha* (or *Misa*), concerning the reason why many people die before their twentieth year, the following strange teaching is given: בית דין של מעלה אין עונשין עד ו' שנה : ובית דין של מטה עד י״ג שנה והנה מי שמת קודם ו' שנה התינוק קודם י״ג שנה היה בחטא אביו אבל מי״ג שנה ואילך עד ו' שנה ששוב אינו ברשות אביו למה מת ומשני הק״בה חס עליו שימות זכאי ויתן לו שכר טוב בע״הב ולא ימתין עד עשרים שנה ויחטא ויאבד עולם הבא ואם הוא עושה עבירות ומת קודם עשרים שנה הק״בה מסלק השנחתו ממנו וכשנתן רשות למשחית נלכד זה בחטאיו ולא בגזירת בית דין של מעלה אלא המשחית ממיתו מעצמו ועליו נאמר יש נספה בלא משפט : that is, the upper court (in heaven) punishes no one until the twentieth year, but the lower court (on earth) punishes until the thirteenth year. Now, if someone dies before the twentieth year, I grant that a person may die before the thirteenth year on account of his father's sin; but why does someone die from the thirteenth year up to the twentieth, when he is no longer under his father's authority? To this it is answered that the Holy Blessed God has mercy upon such a person, so that he may die righteous, in order to give him a good reward in the life to come, and He does not wait until the twentieth year, lest that person sin and forfeit the future (eternal) life. But if that same person commits certain transgressions and dies before the twentieth year, then the Holy Blessed God withdraws His *providenz*, or providence, from him; and when power is given to the Destroyer (that is, the angel of death), such a person is caught in his sins, and he does not die by the decree of the upper court, but rather the Destroyer puts him to death of his own accord, and of such a one it is said (Prov 13:23): there is one who is consumed without judgment. Something similar is also to be read in the book *Emek hammelech*, fol. 175, col. 4, in the 18th chapter, under the title *Schaar olam habberia*. Now, although this too is an erroneous teaching, the premature death of a person is nonetheless not attributed to the cause that Rabbi *Menasse* puts forward.

Regarding the preceding last three proofs, Rabbi *Menasse* wishes to add a fourth, when he expresses himself in the aforementioned fol. 159, col. 2 as follows: הן אלה קצת מטענותיהן ז"ל ואוסיפה לך עוד שאם הנשמות לא תהיינה מתגלגלות מדור לדור וכמו שאמר שלמה דור הולך ודור בא בהכרח תהיינה במספר בלתי בעל תכלית וזהו טעות גדול כי הק"בה לא ברא בעולמו בעל תכלית בלתי בעלות תכלית כי המלאכים כבר גזר עליהם דניאל מספר הגם שעצום עד מאוד וכמו שכתוב אלף אלפים ישמשוניה ורבוא רבון קדמוהי יקומון והנשמות אינן במדרגה יותר עליונה ולמה תהיינה בלי תכלית אלא ודאי שהנשמות חוזרות ומתגלגלות הגם שלפעמים באה איזה נשמה חדשה ומוציאה ראשונה ור"זל אמרו אין בן דוד בא עד שתכלינה כל הנשמות שבגוף רוצה לומר להתגלגל מורה זה היותן באיזה מספר מוגבלים כאשר אמרתי: That is: Behold, these are some of the proofs of our Rabbis, of blessed memory; but to these I wish to add the following: if souls are not transferred from generation to generation into other bodies, and if it is not the case, as Solomon said (Eccl 1:4), that one generation passes away and another generation comes, then they would necessarily exist in an infinite number, which is a great error; for the holy, blessed God has created no infinite creatures in His finite world; since Daniel assigned a number to the angels, even though it is exceedingly great, as it is said (Dan 7:10): a thousand thousands served Him, and ten thousand times ten thousand (that is, a hundred thousand times a thousand) stood before

Him; but souls are not of a higher rank than the angels, so why should they be without end (that is, innumerable)? It is therefore certain that souls return and are transferred into other bodies, although sometimes a new soul comes forth and goes out for the first time (namely, from beneath the Throne of Glory and into the world). Our Rabbis, of blessed memory, have likewise said that the Son of David (that is, the Messiah) will not come until all the souls that are in bodies have come to an end, that is, until they cease to pass from one body into another; all of which teaches that they are circumscribed by a number, as I have said.

It is, however, greatly mistaken on this point, in that it supposes that if every body that comes into the world had to have a distinct soul, the souls would therefore have to be infinite and innumerable; for this does not follow from that premise, since the Kabbalists teach that only the souls of the Jews, through a special grace of God, are transferred from one body to another in order to bring them back from their sins to righteousness, and the souls of the Jews, however, which have existed from the beginning and will exist until the end of the world, are not infinite and innumerable. Indeed, even the souls of all people without distinction of nations, which have existed from the beginning of the world and will exist until its end, cannot be infinite and innumerable, since everything that comes to an end is finite and can be counted. But let this suffice concerning the transmigration of souls, which is called *Gilgul*.

Since this chapter has also made mention of another kind of passage of souls into other bodies, which is called עיבור *Ibbur*, I must here likewise indicate what the Rabbis teach concerning it. The aforementioned Rabbi *Menasse ben Israel* instructs us on this matter in his frequently cited book *Nischmáth chájim*, fol. 159, col. 2. and fol. 160, col. 1., in the twelfth chapter of the fourth *Máamar*, where he writes as follows: ואולם דע קורא נבון שיש דרך אחרת שבאות הנשמות לעולם הזה לא דרך גלגול שאין אותן נשמות עיקר הגוף שחייו תלויים בהם ואינם אלא סניף לנשמה וקוראים אותו חכמי הקבלה עיבור . כי כמו שכל זמן שהעובר בבטן אמו לאחר שהופעג בו הנשמה נכללה בגופה נשמה בנשמתה . כך לאחר נשמתו של אדם על זה הדרך איפשר שתבאנה כמה נשמות מאנשים שכבר מתו להתחבר כי . או כמו שהאשה שהעברה יולדת והיא אינה חסרה כלום כן נפשות הצדיקים מתעברות ויוצאות מהן מצוות להגן על הדור או איזה איש פרטי כמדליק נר מנר והנר הראשון אינו חסר כלום . ואמרו קצת כי נשמת שת היתה זכה ובהורה ונתעברה במשה בשביל ישראל לתת תורה על ידו וזהו סוד ויתעבר ה' בי למענכם להגן עליהם בעדו יען תכלית העבורים האלו הוא או להשיג איזו מעלה או לצורך אחרים להישירם או להצילם . וכן הובא בספר עשרה מאמרות שבנפש שמואל נתעברו נפשות משה ואהרן דכתיב משה ואהרן בכהניו ושמואל בקוראי שמו . ובנפש פנחס נפשות נדב ואביהוא שהיו הולכות בלי מקום נתחברו אליו ורמו לדבר פנחס בן אלעזר בן אהרן הכהן ממש . וכן כתיב באידרא שכאליהו הנביא שהוא פנחס נתעברו הנ' נפשות הללו וכשלא רצה לילך אל יפתח ובתו נהרגה נענש ופרחו ממנו . כי הנשמות הבאות בסוד העיבור יכולות לברוח מה שאין כן הנשמה הבאה על ידי גלגול ביצירתו דאינה פורחת ממנו עד יום מותו . ועל דרך זה שמעתי על פסוק ועבדי כלב עקב היתה רוח אחרת עמו וימלא אחרי שנתעברה עמו רוח אחרת והיא שעמדה לו והדריכהו בדרך הישרה ולא פנה לעצת המרגלים : That is: Know, however, O discerning reader, that souls come into this world by yet another way, which does not occur through the Gilgul, for such souls are not the principal substance of the body upon which its life depends, but are only an addition (or appendage) to the soul (of the person to whom they

are joined), and the sages of the Kabbalah call this *Ibbur*, that is, an impregnation; for just as throughout the entire time that a child is in its mother's womb, after the soul has been brought into it, a soul is contained within her body alongside her own soul, so too is it possible in this manner that many souls of deceased persons may be joined together with the soul of a living person (and placed together with it in one body). Or just as a woman becomes pregnant and gives birth, and thereby suffers no deficiency (in her body or soul), so likewise do the souls of the righteous become pregnant, and sparks go forth from them in order to protect the generation (of their time) or a particular individual; just as one lights a candle from another, and the first candle thereby suffers no deficiency. And some have said that the soul of *Seth* was pure and clear, and came through the *Ibbur* into *Moses* on account of *Israel*, in order to give the Law through him; and this is the mystery of the words (Deut 3:26) ויתעבר ה׳ בי למענכם: *Vajithabbér Jehová bilemaanchém*, that is (as the Kabbalists erroneously interpret it): And the Lord placed a soul into me through the *Ibbur* for your sake (whereas it means nothing other than: But the Lord was angry with me for your sake, as both the Chaldean translators *Jonathan* and *Onkelos* also render it), in order to protect them through him; for the purpose of such transferences of souls, which are called *Ibbúrim*, aims either at attaining some excellence, or serves the necessity of other persons by guiding them aright or delivering them. Thus it has also been adduced in the book *Asará maamaróth* (or *Asóro maamóros*) that the souls of *Moses* and *Aaron* came through the *Ibbur* into the soul of *Samuel*, as it is written (Ps 99:6): Moses and Aaron were among His priests, and Samuel among those who call upon His name. Likewise, the souls of *Nadab* and *Abihu*, which had been wandering without a place (that is, unsettled, and going from one place to another), were joined to the soul of *Phinehas*; and this is indicated by what is read (Num 25:7) in these words: Phinehas, the son of Eleazar, the son of Aaron the priest, which is to be understood in its literal sense. In the same manner it is also written in the book *Iddera* that these two souls came through the *Ibbur* into the prophet *Elijah*, who is *Phinehas*; but when he had refused to go to *Jephthah* (of whom mention is made in Judg 11) and Jephthah's daughter was killed, he was punished, and those two souls flew out of him again; for the souls that come through the mystery of the *Ibbur* are able to fly away, which is not the case with the soul that comes through the *Gilgul* at the formation of a person (in his mother's womb), for that soul does not fly from him until the day of his death (which is also to be found in the *Jalkut chadasch* fol. 24, col. 1. *numero* 10. under the heading *Eliahu*). In the same manner I have also heard, concerning the words (Num 14:24): But my servant Caleb, because a different spirit is with him and he has followed me fully, that through the *Ibbur* another spirit came into him, which stood by him and led him on the right path, so that he did not heed the counsel of the spies.

These are the words of *Rabbi Menasse*, from which the distinction between *Gilgul* and *Ibbur* becomes clear; and it is to be seen that through *Gilgul*, the souls of the deceased pass into children who are formed in their mothers' wombs, and are in this manner transplanted

into another body, in which they must remain until death; through *Ibbur*, however, one or more souls of the deceased are said to enter into a living person and be joined together with that person's soul, which added souls can fly out of him again whenever they wish, and do not have to remain with him until his death. But this Kabbalistic doctrine is also sheer nonsense, just like that of *Gilgul*, and its supposed proof rests solely on the false and perverse interpretation of the aforementioned words of Deut 3:26, even though the verb or word התעבר *Hithabbér*, throughout the entire Holy Scripture, where it appears in seven places besides the aforementioned one, namely Ps 78:21, 59, 62, and Prov 14:16 and 26:17, means nothing other than to be angry or to become angry; for which reason *Rabbi Solomon Jarchi* also explains the aforementioned word *Vajithabbér* by נתמלא חמה, that is, he became full of wrath. Likewise, in the Bible printed in Amsterdam by *Rabbi Joseph*, son of *Alexander*, in Judeo-German in the year 447 according to the Jewish calendar, that is, in the year 1687 A.D., the above-cited words are translated in corrupt German as follows: "And God was angering Himself over me." How, then, can the strange doctrine of *Ibbur* be forced out of this with any semblance of reason?

The souls are also supposed to be purified through the imagined *Ibbur*, concerning which the following is written in the second part of the book *Avodáth hakkódesch,* fol. 51, col. 2, in the 37th chapter, at the beginning thereof: יש לרז"ל באיחור הגאלה יעזוב ביאת המשיח סוד גדול גלוהו באמרם בפרק הבא על יבמתו ובע'ז פ' ראשון אמר רב אסי אין בן דוד בא עד שיכלו כל הנשמות שבגוף שנ' כי רוח מלפני יעטוף ונשמות אני עשיתי וחכמ'

וחכמי האמת קבלו בסודו כי כל הנשמות יזדקקו קודם בא המשיח בסוד העיבור: that is, our Rabbis, of blessed memory, have a great mystery concerning the delay of the redemption and the postponement of the coming of the *Messiæ*, which they have revealed when they state in the sixth chapter of the Talmudic tractate *Jevamóth* (fol. 62, col. 1) and in the first chapter of the tractate *Avóda sára* (fol. 5, col. 1): Rabbi *Asi* has said that the Son of *David* (that is, the *Messias*) will not come until all the souls that are in the body have come to an end, as it is said (Isa 57:16): "For the spirit would faint before Me, and the souls I have made"; and the theologians have learned through *tradition* from the mystery thereof that all souls are to be purified before the coming of the *Messiæ* through the mystery of the Ibbur.

Through this *Ibbur*, the souls of parents are also said to enter into their children, as can be read in the *Jalkut chádasch*, fol. 77, col. 2, under the title *Chataïm*, from the book *Asará maamaróth*, fol. 44, col. 2, where the words read as follows: אלו היה האדם החוטא בפני עצמו היה החטא קל אבל האדם חוטא עם אבותיו שהם בו בסוד העיבור ולכן הוא חמור ולזה אמר דוד חטאנו עם אבותינו העוינו והרשענו פי' כי אלו חטאנו בפני עצמינו היה החטא קל אבל חטאנו עם אבותינו שהיו בנו ממש בסוד העיבור ועמהם חטאנו ועל ידי כן העוינו והרשענו אותם שהיו צדיקים ועשינו אותם רשעים לכן אמר העוינו והרשענו פועל יוצא ולא עיננו ורשענו : That is: if a person sinned on his own account, the sin would be slight; but a person sins together with his forefathers, who are within him through the mystery of the *Ibbur*, and therefore the sin is grave. For this reason, *David* also said (Ps 106:6): "We have sinned with our fathers"; העוינו

והרשענו *heevínu hirschánu*, that is, we have caused them to have acted wrongfully and to have been wicked. The meaning of these words is: if we had sinned on our own account, the sin would be slight; but we have sinned together with our fathers, who are truly within us through the mystery of the *Ibbur*, and we have committed sins together with them, and thereby we have caused them, who were righteous, to have acted wrongfully and to have been wicked, and we have made them wicked. For this reason he used (a *Verbum transitivum*, that is, a word whose action passes over onto another) the expression *heevínu vehirschánu*, that is, we have caused them to have acted wrongfully and to have been wicked; and he did not say, we have acted wrongfully and have been wicked. These are the words from the *Jálkut chádasch*.

From this, the Jews' terrible obduracy and wanton distortion of Scripture is once again evident, in that they wish to prove from the words of David that the souls of the fathers pass into the sons, because David said, "We have sinned with our fathers" (Ps 106:6); just as if the little word "with" were meant to signify that the souls of the fathers had been present in the sons, and that when the sons sinned, the fathers had sinned along with them. Yet the meaning consists simply in this: that David wished to say, "We and our fathers have sinned," that is, just as our fathers sinned, so too have we sinned. For the little word עם, *Im*, that is, "with," in the Hebrew language sometimes also means "and," as is said of David in 1 Sam 16:12: "And he was ruddy, with beautiful eyes," that is, "and beautiful in his eyes." And in 1 Sam 17:42, it is again reported of him: "For he was a youth, and ruddy, with a handsome appearance," that is, "and handsome in appearance." In this same sense it is also used in Ps 115:13 and Eccl 2:16 and in several other places. Likewise, the two words in Ps 106:6, *heevinu vehirschánu*, are wrongly interpreted when it is claimed that they should mean: "We have caused them to act wickedly and to have been ungodly," since they are nowhere in all of Holy Scripture taken in such a sense. As for the word העוה, *Héeva*, it has a *significationem transitivam*, that is, a meaning in which the action passes over to another, in only one place, namely Jer 3:21, and there it means "to pervert," where one reads כי העוו את דרכם, that is, "that they have perverted their way." In all other places, however, it means "to do wrong" or "to act wickedly," and thus it is read in 1 Kgs 8:47 and 2 Chr 6:37: חטאנו והעוינו רשענו, *chatánu veheevínu raschánu*, that is, "We have sinned, and acted wickedly, and have been ungodly." Likewise, the *verbum* or word הרשיע, *hirchía*, nowhere in Scripture means "to make ungodly," but rather either "to act ungodly and to be ungodly," as can be seen in Neh 9:33, Dan 9:5, and 2 Chr 20:35, or "to recognize and declare as ungodly," or "to condemn," as is read in Deut 25:1, Prov 17:15, and 1 Kgs 8:32 and in several other places. Therefore, the aforementioned words of Ps 106:6 are also translated by Rabbi Joseph, the son of Alexander, in his German-Hebrew Bible, as follows: "We have sinned with our fathers, we have acted crookedly, we have acted ungodly." How then can Rabbi Menáchem Asárja, in his book *Asará maamaróth*, so shamelessly distort Scripture into a false meaning in order to uphold a gross error?

To conclude this chapter, I must also point out that a human soul can be divided into many parts and thus transferred into many other people. For this reason, the following is written concerning the soul of Moses in the *Jalkut chádasch*, fol. 129, col. 2. numero 49: נשמת משה מתפשטת בכל דור ודור בכל תלמיד חכם וצדיק דעסיק באורייתא ועליה כתיב דור הולך ודור בא וגו' that is, the soul of Moses has been spread abroad in all generations, among all disciples of the wise (that is, the learned) and the righteous who study the Law, and of this it is written (Eccl 1:4): "One generation passes away, and another generation comes," etc. According to this, therefore, the soul of Moses must at all times be divided into many thousands of parts, since there are at all times very many Jews who study the Law and are regarded among them as learned. But let this suffice concerning the Jewish errors regarding souls.

Chapter II. In which it is shown in what manner the Jews are accustomed to curse us Christians and to wish all manner of evil upon us.

When one were to reproach the Jews and rebuke them for cursing the high Christian authorities and Christians in general, and for calling upon God for their downfall and complete extermination, they could, as is their custom, deny this, and say in their defense that one accuses them of such a thing with the greatest injustice, since their rabbis have expressly forbidden it; for in the book *Shulchan áruch*, in the part called *Chóschen hammischpat*, *numero* 425, §. 5, fol. 484, col. 2, over the words אסור להצילן, that is, "It is forbidden to save them" (namely the *Gójim* or heathens from death), the following is written in the gloss in the margin: לא אמרו ח"ל דבר זה אלא על הגוים שהיו בזמניהם שהיו עובדי כוכבים ומזלות ולא היו מאמינים ביציאת מצרים ובחדוש העולם אבל אלו הגוים אשר אנחנו אוסה ישראלית גולים בצל שלהם ומפוזרת ביניהם הם מאמינים בחדוש העולם וביציאת מצרים ובכמה עיקרי הדת וכל כוונתם לעושה שמים וארץ וגו' לא די שאין איסור להצילן אלא אנחנו מחויבים להתפלל בשלומם וכאשר האריך בזה בעל מעשה ה' בסדר הגדה בפסוק שפוך חמתך על הגוים אשר לא ידעוך שהוד המלך עליו השלום התפלל לשפוך על הגוים אשר אינם מאמינים בחידוש העולם וענין האותות והנפלאות אשר עשה השם יתברך לנו במצרים ובננתן תורה אבל אלו הגוים אשר אנחנו בצלם חיים וחוסים תחת כנפיהם הם מאמינים בכל אלה ב"מש כ"מ ש ועל משמרתנו אנחנו עומדים להתפלל תמיד על שלום המלכות והשרים והצלחתם ועל כל מדינות ומקומות ממשלותיהם, That is: "Our sages, of blessed memory, said this only concerning those *Gojim* or heathens who were in their time, who served the stars and planets, and did not believe in the exodus of the children of *Israel* from *Egypt*, nor in the creation of the world. But those *Gojim* under whose shadow (that is, protection) we, the *Israelite* people, are in exile or misery, and dwell scattered among them, believe in the creation of the world and in the exodus of the children of *Israel* from *Egypt*, together with many principal articles of religion, and their entire intention is directed toward Him who made heaven and earth, etc. It is not only the case that it is not forbidden to save them (from death), but we are also obliged to pray for their welfare, just as the author of the book *Maaséh haschém*, in the order of the *Haggáda*, or the account of the Passover feast, extensively notes, concerning the words (Ps 79:6) 'Pour out your wrath upon the heathens who do not know you,' that King *David*, upon whom be peace, prayed to (God) to pour out (His wrath) upon those heathens who do not believe in the creation of the world and in the matter of the signs and wonders which the blessed God performed for us in *Egypt* and at the giving of the Law. But those *Gojim* under whose shadow we live, and under whose wings we take refuge (and under whom we have our protection), believe all of this, as I have said, and we stand upon our watch to pray at all times for the welfare and prosperity of the kings and princes, as well as of all lands and places under their dominion." These are the words of the book *Chóschen hamischpat*.

Since the book *Maaseéh haschém*, which *Rabbi Eliézer* composed, is also mentioned in this context, I wish to set down here as well what he writes on this matter. His words at folio 134, col. 4 read as follows: כבר חשבו קצת מן הנכרים אשר אנחנו גולים בצל שלהם שהם ושלום אנחנו מקללים אותם וזה מבואר שאנחנו מחוייבים להתפלל בשלומם ואם כך איך יתכן שנתפלל להשם ית' שתי תפלות הפכיות , ועוד חלילה לנו בהדר משכבנו לקלל המלך אשר בצלו נחיה והער הפסוקים הללו שאנחנו אומרים שישפוך חמתו על הגוים אשר לא ידעוהו שהם מכחישים יציאת מצרים שלא הגיע אליהם ענין האותות והנפלאות ההם וזה מבואר מאוד שכל הנכרים האלה אשר גולת האומה ישראלית מפוזרת ביניהם כולם הגיע אליהם יציאת מצרים ומאמינים בה וידעו ענינה הרי אנו מבארים שהיודעים שמו שלא ישפוך עליהם חמתו כי נשמור נפשינו מחטוא לה' שאין אנחנו מקללים ליודעים שמו רק לעובדי אלילים ובלתי מאמינים מאמינים בחידוש העולם, ולפי שמחריבי בית המקדש לא היה להם מן האמונה שנתפשטה לאדום וישמעאל כי עדיין לא נתחדשו אבל היו עובדי אלילים לכן באר הכתוב שאותם הנכרים שהחריבו בית המקדש שלא ידעו את ה' ואכלו את יעקב ואת נוהו השמו אבל עתה שהנכרים הללו וכן הישמעאלים שהם יודעים את ה' ומודים ביציאת מצרים חלילה לנו מלקללם מפאת דתינו ואם אנו מקללים המריעים לנו והמצערים אותנו שלא כדין אפילו אותה הקללה איננה מפאת דתינו חלילה אבל היא כאדם המקלל למי שעשה נגדו ומריע לו כי האדם יקלל את בנו ואת אחיו כאשר ירע לו או יעשה לו שלא כדין כמו כן נקלל המריעים לנו בפרט אבל חלילה לנו לקלל כללות אומה אפילו יש ביניהם קצתם שהריעו לנו שאין זה רצונו של מקום רק שנקלל היחידים המרעים לנו ומצערים אותנו ולא זולתם ותורתנו הקדושה מזכרת בשם ראש המאמינים שאין רצונו בכך כמו שנאמר האף תספה צדיק עם רשע ואדון הנביאים אמר האיש אחד יחטא ועל כל העדה תקצוף, ומאלו הכתובים נתבאר שאין אנחנו רשאים מפאת הדת לקלל האומות שמודים ביציאת מצרים ויודעים את ה' בשום לא קבלת התורה: that is to say: Some among the *Nochrim*, that is, the foreigners (by which the Christians are to be understood), in whose shadow we dwell in *exilio*, or misery, have already entertained the thought that we (which be far from us) curse them; it is clear, however, that we are obliged to pray for their welfare. Now if this is so, how could it be fitting that we should offer up to God two contradictory prayers? But far be it from us to curse the king in our bedchamber, under whose shadow we live. This is also attested by those verses which we recite, that He (namely God) wishes to pour out His wrath upon the heathens who do not know Him, who deny the exodus from Egypt, and who have heard nothing of the matter of those signs and wonders. It is, however, entirely evident that all those foreigners among whom the Israelite people, dwelling in *exilio* or misery, are scattered, have come to know of the exodus from Egypt, believe in it, and are acquainted with its nature. See, we declare (thus) that He (namely God) will not pour out His wrath upon those who acknowledge His name, for we take care not to sin against the LORD, since we do not curse those who acknowledge His name, but rather the idolaters who do not believe in the creation of the world. Because those (Romans) who laid waste to the Temple were not adherents of the religions that had spread among *Edom* and *Ishmael* (that is, among the Christians and Turks), for at that time these had not yet been introduced, but rather they served idols, Scripture has therefore plainly shown us that those foreigners who destroyed the Temple did not know the LORD, and devoured Jacob, and laid waste to his dwelling. But now, since those same *Nóchrim* or foreigners (that is, the Christians), as well as the *Ismaelites* (that is, the Turks), acknowledge the LORD and confess the exodus from Egypt, far be it from us to curse them in view of our religion. And even when we curse those who do evil to us and torment us, which is nonetheless not right, even such a curse does not

occur in view of our religion (as though we were commanded to do so), far be it, but rather it happens just as a man curses one who has done something contrary to him and causes him harm; for a man curses his son and his brother when he does him harm or otherwise commits something that is not right. In the same way, we curse only in particular those who do evil to us. But far be it that we should curse an entire people, even though some among them have done evil to us, for that is not God's will; rather, it is only His will that we curse those particular individuals who do evil to us and torment us, and no others. Our holy Law also reveals this in the name of the head of all believers (namely Abraham), that God takes no pleasure in it, as it is said (Gen 18:23): "Will You then destroy the righteous together with the wicked?" And the Lord of the Prophets (Moses) also said (Num 16:22, to God): "One single man has sinned, and You would be angry with the entire congregation?" It is thus evident from these passages of Scripture that it is not permitted to us, in view of our religion, to curse those peoples who confess the exodus from Egypt and acknowledge God, even though they have not received the Law of Moses.

Further, they could bring forward in their defense that the untruth of this can be seen from the book of *Rabbi Asarja*, *Meór enájim*, in which he, in the 55th chapter, fol. 169, col. 2, teaches the opposite and writes as follows: למען דעת כל עמי הארץ כי אנחנו שארית הפליטה כל ימי היותנו גרים ותושבים בארץ לא לנו הייבים על פי נביאי האמת וכפי מנהג האבות שהוא תורה להתפלל בשלומה של כל כוח המורשלת בנו. ובי לעת כזאת בפרט אשר עוֹנינו הפיצונו בארבע רוחות השמים יש לנו לשחר אל אל על שלום בני הבל כלם לבל ישא גוי אל גוי חרב That is: so that all peoples of the earth may know that we, who have remained (of Israel), for as long as we are strangers and sojourners together in a land that is not ours, are obligated, according to the command of the true prophets and according to the custom of the fathers, which is a law, to pray for the welfare of the realm that rules over us; and that we, especially in this time in which our sins have scattered us into the four corners of the world, should earnestly call upon God for the peace of all the inhabitants of the world, so that no people may lift up the sword against another. Upon this, the aforementioned *Rabbi Asarja* brings forward ten proofs that the Jews are obligated to do this, the first of which is taken from Jer 29:7, where it is written: Seek the peace (or welfare) of the city to which I have caused you to be led away, and pray for it to the Lord; for when it goes well for them, it shall go well for you also. The second proof is taken from Baruch, cap. 1, v. 10, 11, where it is reported that the Jews who had been held captive in Babylon sent money to Jerusalem to purchase all manner of offerings therewith, and requested therewith that the priests and other Jews in Jerusalem should pray for the life of King Nebuchadnezzar, the king of Babylon, and for the life of Belshazzar his son. The third proof is taken from Ezra, cap. 6, v. 9, 10, inasmuch as King Darius had commanded that the Jews in Jerusalem be supplied with all necessities, so that they might offer sacrifices to God and pray for the life of the king and his children. The fourth proof is taken from the Talmudic tractate *Taanith*, cap. 9, where it is written that when the Samaritans had requested of King Alexander the Great and had petitioned him that, on

account of their temple which they had built on Mount Gerizim, he should destroy the temple in Jerusalem, Simon the Just said to him: should these heathens lead you astray, so that you might destroy the place in which we pray for you and your kingdom? Of the very same content are also the remaining six proofs. Upon all of this, the aforementioned *Rabbi Asarja* writes further, fol. 170, col. 1, as follows: ואמנם מה שהוא יותר מזה כי לא בלבד על המלכות המושלת בנו אבל על יתר המלכיות גם כן אשר בימי ממשלתנו היו במספר נפקד והאוהבים אותנו לא סרו אבותינו מלבקש עליהם תחנה כמו שתמצא בראשון מספר החשמונאים פרק י"ב כי יונתן כהן גדול כאשר כרת ברית עם שררת הספארצ'יאטי באמרם כי יען היו בני אברהם נמצאו עצמם ובשרם של היהודים כתב אליהם כזאת אנחנו בימי החגים זוכרים אתכם על הקרבנות כפי מה שיאות That is: But what is yet more than this is that our forefathers prayed to God not only for the realm that ruled over us, but likewise also for the kingdoms which, in the time of our dominion, were of counted (that is, lesser) number and loved us, just as you find in the first book of the Hasmoneans (that is, the Maccabees), cap. 12, v. 11: for the high priest Jonathan, when he had made a covenant with the rulers of Sparta, and they had said that, since they (the Spartans) were descendants of Abraham, the Jews were their bone and flesh (that is, their blood relations), he wrote to them as follows: We remember you in the feast days through the sacrifices, as it befits us to remember our brothers. After this there follows further in the same place: ועוד יותר מזה כי לא על האדונים והאוהבים בלבד אבל גם על יושבי תבל כלם אנחנו מתפללים לאלהינו שימשוך עליהם חסד וגו׳: That is: Beyond this still, we pray to God not only for the lords and for those who love us, but also for all the inhabitants of the world, that He may be merciful to them, etc. Finally, he mentions yet further in the second column of the said 170th folio: וכן המנהג אשר להוספת חיזוק נמצא בקצת הקהלות לברך את שריהם וכל אכזריהו הוא באמת מנהג ותיקון למצוא חנינה בעיני אלהים ואדם חן ושכל: That is: Thus also, for further confirmation of this, the custom is found in some congregations that they bless their princes and all their harsh (rulers). This is certainly a custom and an ordinance through which one finds grace and understanding in the eyes of God and of men. Thus far are the words of Rabbi *Asarja*.

The latter assertion could further be supported by the fact that in some Jewish prayer books there is a prayer for the authorities, which is to be found in the large prayer book printed here in Frankfurt am Main in the year 448 according to the Jewish reckoning, that is, in the year 1688 A.D., called by the Jews the thick *Tefillah*, at fol. 69, col. 4, under the title *Shacharit schel schabbath* (or *Shacharit schel schabbas*), and reads as follows: הנותן תשועה למלכים וממשלה לנסיכים מלכותו מלכות כל העולמים הפוצה את דוד עבדו מחרב רעה הנותן בים דרך ובמים עזים נתיבה הוא יברך וישמור וינצור ויעזור וירומם ויגדל וינשא למעלה את אדונינו פלוני בן פלוני ירום הודו : מלך מלכי המלכים ברחמיו יחייהו וישמרהו מכל צרה ויגון ונזק יצילהו וידבר עמים תחת רגליו ויפיל שונאיו לפניו ובכל אשר יפנה יצליח: מלך מלכי המלכים ברחמיו יתן בלבו ובלב כל יועציו ושריו רחמנות לעשות טובה עמנו ועם כל ישראל בימיו ובימינו תושע יהודה וישראל ישכון לבטח ובא לציון גואל וכן יהי רצון ונאמר אמן : That is: He who gives salvation to kings and dominion to princes, whose kingdom extends over all the world, who delivered His servant David from the evil sword, who made a path in the sea and a trail through the mighty waters, may He protect and preserve, and help, and raise up, and make great, and exalt our lord N.,

the son of N. (here they customarily insert the name of their territorial ruler), whose glory be exalted. The King of kings of all kings, may He in His mercy grant him life and preserve him from all misery, distress, and harm, and deliver him, and bring the peoples under his feet, and cause those who hate him to fall before him, and grant him success everywhere he turns. The King of kings of all kings, may He in His goodness place in his heart, and in the heart of all his counselors and princes, compassion to do good to us and to all Israel. In his days and in our days may Judah be redeemed, and may Israel dwell in safety, and may the Redeemer (that is, the Messiah) come to Zion; and thus be Thy will, and let us say Amen.

Rabbi Salman Zevi also presents, in his little book which he calls the Jewish Theriac, number 1, in the third chapter, fol. 16, col. 1, 2, and fol. 17, col. 1, 2, and fol. 18, col. 1, sixteen proofs by which he seeks to defend the Jews against the charge that they curse the Christian authorities; among these are included the ten which appear in the aforementioned Rabbi Asarja's book *Meór enájim*, and it is also noted therein that in the *Pirke avóth*, or Chapters of the Fathers, in the third chapter, it is written: רבי חנינא סגן הכהנים אומר הוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו, That is: Rabbi Channína, who was the most distinguished among the priests after the high priest, said: pray for the welfare of the realm (that is, of the king), for if the fear of it were not present, one man would swallow another alive. Furthermore, the aforementioned Rabbi Salman Zevi states in the said Jewish Theriac, fol. 23, col. 1, in the fourth chapter, number 4, against the convert Samuel Friedrich Brenz, as follows: "He writes that we curse and revile them secretly with false words. Yet it stands in the Law (Lev 19:14): you shall not curse the deaf, or in an unknown tongue which he does not understand (wishing him evil). No one is excepted, whether he be a Jew or a *Goi*, that is, a Christian: cursing is forbidden. It stands alongside that passage, Lev 19:14: for you shall fear your God, since I am the Lord, (that is) you shall fear your God, who knows everything that you say." He writes likewise also at number 5 in the aforementioned fourth chapter, fol. 23, col. 2. And in the following fol. 24, col. 1, number 8, he states that it is strictly forbidden to curse a Christian, and that no honorable Jew does such a thing. He also writes still more against such accusations at the beginning of the fifth chapter in the same place, fol. 28, col. 1, number 1.

All of this appears so plausible that anyone who is not better informed on the matter could be persuaded by it: that the Jews in general wish Christians no ill, do not curse them, and are to be entirely acquitted of such an accusation. But notwithstanding all such specious objections, I shall set forth the contrary forcefully and with irrefutable proofs. As for those arguments which, as mentioned above, Rabbi Asarias adduces in his book *Meór enájim*, and Rabbi Salman Zevi in his *Jüdischer Theriack*, by which they seek to prove that the Jews are obligated and duty-bound to pray for the welfare of the great rulers of the world and of their subjects, these arguments are of no help to the Jews whatsoever; for the question is not whether they are bound and obligated to call upon God and pray for the welfare of the high

authorities and their subjects in the land where they dwell, or also for those who reside elsewhere, but rather whether they actually do so in practice. They ought indeed to do so, according to the command of Jer 29:7 and according to the example of the Jews who lived in former times, but they do nothing less than this: for if it were observed by them as is claimed, it would necessarily be evident from their customary prayer books, printed in great numbers, which they use in their synagogues and at home. But I find in all such books not the slightest trace of this, apart from the prayer mentioned just above, which they offer for the high potentates and authorities, and which is performed very rarely at that, and stands in their books more for appearance's sake than for genuine, earnest use; for if they were required to pray it diligently and seriously, it would be found in all their regular prayer books, which is not the case. Their poor earnestness in praying for the welfare of a Christian emperor, king, prince, or lord is also as clear as the sun from the conclusion of that prayer, in which they petition as follows: "In his days and in our days may Judah be redeemed, and may Israel dwell in safety, and may the Redeemer (that is, the Messiah) come to Zion." For Rabbi Isaac Abarbanel teaches in his book *Maschmía jeschúa*, fol. 61, col. 4: כל גאולה שנאמרה לישראל עם מפלת אדום, That is: the entire redemption of which mention is made to the Israelites (in Holy Scripture) will come about with the fall (or destruction) of Edom (that is, Christendom). And in Rabbi David Kimchi's commentary on Isa 63:1, the handwritten copies read: בחרבן רומי תהיה תשועת ישראל, That is: the redemption of Israel will come when Rome (or the Roman Empire) is laid waste. The same appears likewise in his commentary on Obadiah. can be found below. The rabbis also teach, as can be seen further below in the 14th chapter of this second part, that at the coming of the Messiah a mighty war will take place between the Christians and the Jews, in which all Christians are to be killed by them, such that not a single one will remain anywhere in the entire world. In that very same prayer, therefore, in which they petition for the welfare of such a high authority, they also call upon God to let the Messiah come, so that all of Christendom may soon be destroyed and laid waste, and so that they may murder such a high authority, together with his Christian subjects, in a barbarous manner, and defile their godless hands in the innocent blood of the same. From this one can see with what kind of devotion such a prayer is offered.

In order to thoroughly convict the Jews of their godless crime and inexcusable cursing of all Christians without distinction, I will report here, one after another, everything that is found on this subject in their own prayer books, which they use throughout all of Germany. In the prayers which they perform daily, they call upon God with the words of *David*, Ps 24:1-2, as can be seen in the quarto prayer book printed here in Frankfurt am Main, which the Jews call the thick *Tefillah*, fol. 9, col. 1, under the title *Shacharit* (or *Shacharit*), in the prayer which begins: *Hodu ladonai, Kiru bischmo*, where they say: אל נקמות י"י הופיע הנשא שופט הארץ השב גמול על גאים, That is: O God, Lord to whom vengeance belongs, God to whom vengeance belongs, appear. Arise, thou Judge of the world: repay the proud according to their desert, by

which they ask God that He would take vengeance upon the Christians, who are called the proud or the haughty, as was demonstrated in the sixteenth chapter of the first part, who have greatly persecuted them and killed many of them, concerning which the Polish *Siddurim*, fol. 13, col. 1, may be consulted in the commentary under the title *Shacharit*. Therefore Rabbi *Bechai* writes in his book *Cad hakkemach*, fol. 19, col. 4: הבטיחנו עוד שינקום נקמתנו מן האומות שרדפונו והוא שאמר ונתן י"י אלהיך את כל האלות האלה על אויביך ועל שונאיך אשר רדפוך והם שתי האומות שאנו משועבדים בני אדום ובני ישמעאל, That is: He (namely *Moses*) has further assured us that He (understand: God) will take vengeance on our behalf upon the nations that have persecuted us, and this is what he said (Deut 30:7): But all these curses the Lord your God will lay upon your enemies and upon those who hate you and who persecute you. And thus he mentioned: your enemies and those who hate you; your enemies are the children of *Esau* (that is, the Christians, as was demonstrated above in the sixteenth chapter of the first part), and those who hate you are the children of *Ishmael* (that is, the Turks). Concerning such vengeance, the following is also read in *Abarbanel*'s book *Maschmia jeschúa*, fol. 31, col. 3: כאשר תהיה נקמת האומות יתחברו שני הדברים יחד חרב איש באחיו ביניהם ואש וגפרית ורוח זלעפות מאת ה' מן השמים וכמו שאמר יחזקאל וקראתי עליו לכל הרי חרב נאם ה' אלהים חרב איש באחיו ונשפטתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפרית אמטיר עליו ועל זה אמר כאן כי באש ה' נשפט רוצה לומר אש וגפרית מלמעלה ובחרבו את כל בשר שהוא חרב האומות איש ברעהו ובזה האופן ירבו חללי ה' ואמנם מה יהיו האומות אשר תהיה הנקמה בהם באר באמרו המתקדשים והמטהרים אל הגנות כי הנה אמר מתקדשים ומטהרים על הישמעאלים שהם מראים עצמם קדושים וטהורים ברוב רחיצתם וגו' ועל הנוצרים אמר אוכלי בשר החזיר השקץ והעכבר לפי שאוכלים כל בשר הטמא והטהור יחדיו ועל שניהם רוצה לומר הישמעאלים והנוצרים אמר יחדו יסופו ויתמו מן בלהות, That is: When vengeance comes upon the nations of the world, two things will come together at once: they will use the sword against one another among themselves, and from heaven the Lord will send fire, brimstone, and a stormy wind upon them; just as *Ezekiel* (Ezek 38:21-22) said: I will also call for a sword against him upon all my mountains, says the Lord God, so that every man's sword shall be against his brother. And I will judge him with pestilence and with blood, and I will rain upon him and upon his bands and upon the many peoples that are with him an overflowing shower and great hailstones, fire and brimstone. Therefore he said here that the Lord will judge with fire, that is, with fire and brimstone from above, and with His sword, which is the sword of the nations that they will use against one another, He will judge all flesh, by which means the slain of the Lord shall be many (concerning which Isa 66:16 is to be read). But which nations these are upon whom such vengeance shall come, he (the prophet *Isaiah*, v. 17 of the cited chapter 66) has explained when he says: Those who sanctify themselves and purify themselves in the gardens; for see, he says the words "who sanctify themselves and purify themselves" of the *Ishmaelites* (that is, the Turks), who present themselves as holy and pure through their frequent bathing, etc. But of the Christians he says: those who eat swine's flesh, the abomination, and the mouse, because they eat all manner of flesh, unclean and clean alike. And of both of these, namely the *Ishmaelites* and the

Christians, he said: they shall come to an end together and be exterminated by terror. Something further on this subject may also be found in the aforementioned *Abarbanel*'s commentary on the third chapter of the prophet *Joel*, fol. 242, col. 1.

That God will also take vengeance on the Christians at the time of the coming of the Messiah is likewise to be seen from the book *Zerór hammór*, fol. 37, col. 2. in the Parascha *Vajéze*, where it is written as follows: באותו זמן יתגלה ה' לעשות נקמה באדום דכתיב מי זה בא מאדום חמוץ בגדים מבצרה וגומר פורה דרכתי לבדי . וזהו כבם ביין לבושו ובדם ענבים סותה: that is, At that same time the Lord will reveal Himself to execute His vengeance upon *Edom*, as it is written (Isa 63:1, 3): Who is this that comes from *Edom*, with sprinkled garments from *Bozrah*? etc. I have trodden the winepress alone. And this is what is read (Gen 49:11): He will wash his garment in wine, and his cloak in the blood of grapes. In a handwritten commentary on the great prayer book used only on feast days, which is called *Machsor*, I also found the following written: כשיפרע הקב"ה מרומי חייבת ישלם לה גמולה כדכתיב הנה אלהיכם נקם יבא גמול אלהים הוא יבא ויושיעכם: that is, When the Holy and Blessed God takes vengeance on wicked *Rome*, He will repay it in kind, as it is written (Isa 35:4): Behold, your God comes for vengeance, and for recompense. God Himself comes, and will redeem you. And in another place of the aforementioned handwritten commentary I read: כאדם הנוטר איבת שונאו בלבו עד יראה מקומו לנקום כך הק"כה נוטר בלבו איבתו של עשו ושומר לו מועד לנקום בליל פסח שבוניסן אנו עתידין להגאל: that is, Just as a man keeps the enmity toward one who hates him in his heart until he finds his opportunity to take revenge, so too does the Holy Blessed God keep His enmity against *Esau* (that is, Christendom, as was shown above in the 17th chapter of the first part) in His heart, and He marks the appointed time to take vengeance on the Passover night, for we shall be redeemed in the month of *Nisan*, that is, in March. In the Polish *Siddúrim* it is also written at fol. 88, col. 2 under the title *Aháfa leschábbas ácher fchevúos*, in a prayer which begins: אשר יחדיו עם ידידיו *Aschér jachdaf im jedidáf*, as follows: אל תיראו עת תראו מפלת שונאיכם: זה חלקכם יום נקם . שנת שלום לריב עירכם: והרג רב במי חרב משכני אשר בתוככם: that is, Fear not, you will see the time of the downfall of your haters; their portion will be the day of vengeance, the year of recompense, for the strife over your city (namely the city of Jerusalem which was destroyed); and a great slaughter will take place upon that people which laid waste to my dwelling that was among you (that is, my Temple). By the haters, however, the Christians are to be understood, as was shown in the first part, in the 15th chapter. And because the Romans destroyed the city of Jerusalem and the Temple, and all of Christendom is regarded by the Jews as Romans, vengeance is also to be executed upon all of them, and they are to be put to death. We see therefore from all of this that the vengeance which the Jews call upon God to bring about using the cited words of David is to fall upon the Christians in general.

For such revenge they also pray to GOD on their Day of Atonement, in a prayer which begins *Ribbon col haolámim mélech málke hammeláchim*, which stands in the aforementioned thick *Tefillah* fol. 50, col. 2. under the title *Schácharith*, and this is done with

the following words: ותזכני לראות בביאת משיחך ותקם נקמת עמך בית ישראל ונקמת דם עבדיך השפוך במהרה בימינו : that is, Make me also worthy to see the coming of Your Messiah, and avenge the vengeance of Your people, the house of Israel, and the vengeance of the shed blood of Your servants, speedily and in our days. There also stands in the aforementioned thick *Tefillah* under the title *Shacharit schel Shabbat* fol. 68, col. 3. a little prayer which they pray every Sabbath, and which reads as follows: רחם על ציון כי היא בית חיינו לעלובת נפש תושוע ותנקום נקם במהרה בימינו ברוך אתה י״י משמח ציון בבניה· שמחנו י״י אלהינו באליהו הנביא עבדך ובמלכות בית דוד משיחך במהרה יבא ויגל לבנו על כסאו לא ישב זר ולא ינחלו עוד אחרים את כבודו כי בשם קדשך נשבעת לו שלא תכבה נרו לעולם ועד ברוך אתה י״י מגן דוד . that is, Have mercy upon Zion, for it is the dwelling of our life: save her who is despised in soul, and avenge the vengeance speedily, in our days. Blessed art Thou, O LORD, who dost gladden Zion with her children. Gladden us, O LORD our GOD, with the prophet Elijah, Your servant, and with the kingdom of the house of David, Your Messiah: let him come speedily, so that our heart may rejoice. Upon his throne shall no stranger sit, and others (that is, the Christian and other high potentates) shall no longer possess his honor (and rule in the world): for You have sworn to him by Your holy name that his light shall never be extinguished. Blessed art Thou, O LORD, shield of David. In this little prayer one can see how excellently they pray for the Christian authorities, in that they call upon GOD to have their dominion entirely taken from them through their supposed Messiah.

Furthermore, on the Sabbath before Pentecost, as can be seen in the aforementioned thick *Tefillah* fol. 70, col. 1. 2. under the title *Shacharit schel Shabbat*, they pray a prayer which reads from beginning to end as follows: אב הרחמים שוכן במרומים ברחמיו העצומים הוא יפקוד ברחמים החסידים והישרים והתמימים קהלות הקודש שמסרו נפשם על קדושת השם הנאהבים והנעימים בחייהם ובמותם לא נפרדו מנשרים קלו ומאריות גברו לעשות רצון קונם וחפץ צורם· יוכרם אלהינו לטובה עם שאר צריקי עולם וינקום בימינו בְּיָמֵנוּ לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ כַּכָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ : וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר וְנִקֵּיתִי דָמָם לֹא נִקֵּיתִי וַיְיָ שֹׁוֵכֵן בְּצִיּוֹן : וּבְכְתֻבֵי הַקּוֹדֶשׁ נֶאֱמַר לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה נָא אֱלֹהֵיהֶם יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ : וְאוֹמֵר כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר וְלֹא שָׁכַח צַעֲקַת עֲנָוִים : וְאוֹמֵר יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל אֶרֶץ רַבָּה . מִנַּחַל בְּדֶרֶךְ יִשְׁתֶּה עַל כֵּן יָרִים רֹאשׁ : That is: The Father of mercies, who dwells on high, may He in His great grace graciously visit the pious, and the upright, and the innocent, the holy congregations who gave up their lives for the sanctification of His name, and who were beloved and pleasing, and who in their life and death did not depart from Him, who were swifter than eagles and stronger than lions in doing the will of their Creator and the pleasure of their Rock. May our God remember them and the rest of the righteous of the world for good, and in our days, before our eyes, avenge the shed blood of His servants, as is written in the Law of *Moses*, the man of God (Deut 32:43): Shout for joy, all you who are His people, for He will avenge the blood of His servants, and will take vengeance upon His enemies, and will make atonement for His land and His people. Just as it is also written through the hands of His servants the prophets (Joel 3:21): Should I leave their blood unavenged? I will not leave it unavenged. And the LORD dwells in Zion. And as it is said in

the Hagiographa (Ps 79:10): Why should the heathen now say, where is their God? Let it become known among the heathen, before our eyes, the vengeance of the blood of your servants that has been shed. So also says (King *David*, Ps 9:13): For He, namely the LORD, inquires after the blood of those whose blood has been shed innocently, and remembers them, and does not forget the cry of the meek. And furthermore he says (Ps 110:6-7): He will judge among the heathen; He will fill all things with dead bodies; He will shatter the head over many lands. He will drink from the brook along the way; therefore He will lift up His head.

The reason why the Jews call upon God for vengeance on account of shed blood is that, in former times, a great many of them were persecuted by Christians for various reasons and put to death in many different ways. Concerning this, one may read in the aforementioned thick *Tefillah*, p. 49, col. 1–2, under the title *Shacharit*, in a prayer which they recite when they go to the burial place of their supposed departed saints, the words reading as follows: רבון העולמים אדון כל הנשמות רצני וקבלני בתשובה שלימה לפניך ושמע החינתי וקבלתי ועשה בקשתי למען הקדושים וההרוגים והצדיקיות והצדיקים גדולים וקטנים שנהרגו ונשחטו ונשרפו ונחנקו ונתלו ונתיישבו על האופנים ונקברו חיים ונתחנקו על יחודך ושלקחו כל מיתות משונות ושפכו דמם כמים על קידוש שמך ובכלל שנפטרו בשמך הגדול ויחוד שמך כי למען כבודם באתי הנה להתפלל על נשמתם וגופם שכולם ינוחו בגן עדן עם אברהם יצחק ויעקב וגו׳ That is: O Ruler of the worlds and Lord of all souls, be pleased with me and receive me, as I come before You in complete repentance, and hear my supplication and my prayer, and grant my petition on account of the holy and the slain, and on account of the righteous men and women, great and small, who were killed (by the sword) and drowned and burned and slaughtered and hanged and broken on the wheel and buried alive and strangled for the sake of Your unity, and who endured every manner of death and shed their blood like water for the sanctification of Your name, and in general all those who died in Your great name and in the unity of Your name. For in their honor I have come here to pray for their souls and bodies, that they all may rest in Paradise with *Abraham, Isaac, and Jacob*, *&c.* Concerning such killing and slaying, over which the Jews call upon God in lamentation, much more may also be read in the aforementioned thick *Tefillah*, fol. 42 and 43, under the title *Suláth leschabbáth lifné schevuóth*. Rabbi *Isaac Abarbanel* writes in his book *Maschmía jeschúa*, fol. 45, col. 1, on the words of Ezek 36:13, "Thus says the Lord: because they say to you, you are a devourer of men," concerning such killing and slaying, in the following manner: נבואה הזאת נאמרה לפי דעתי על הגלות הזה בין בני אדום שמוציאים דבה על בני ישראל שהורגים את ילדיהם כדי לאכול מדמם בחג הפסח והיה זה סבה לחורבנות והריגות עצומות באומתנו ינקום השם נקמתנו וגו׳ That is: This prophecy is, in my opinion, spoken of this *exilium* or misery in which we find ourselves among the children of *Edom* (that is, the Christians), who spread an evil report about the children of *Israel* (and assert of them) that they kill their children in order to eat their blood at their Passover feast, and this has been the cause of a mighty destruction and slaying among our people (in that the Christians, on account of such accusations, have killed a great many of them). May God avenge our vengeance.

Concerning the cause of such vengeance against the Christians, he also mentions something further in the aforementioned book *Maschmía jeschúa* fol. 7, col. 2. And at fol. 59, col. 3. he expresses himself concerning the vengeance for the destroyed Temple and the persecutions as follows: כבר בארתי בספר מעיני הישועה שהיו לאמונת הנוצרים שתי ראשים או אמור ההתחלות קוסטנטינא ורומי ועל שתיהן נבא כאן ירמיה וזה כולו מטה שיוכיח שהנבואה הזאת היא עתידה להתקיים בכל ארץ הנוצרים שהם מאומת בני אדום ואמנם יחזקאל נבא גם כן כה אמר ה' יען עשות אדום בנקום נקס לבית יהודה ויאשמו אשום ונקמו בהם לכן כה אמר ה' אלהים ונטיתי ידי על אדום והכרתי ממנה אדם ובהמה וגו' ונתתי את נקמתי באדום ביד עמי ישראל ועשו באדום כאפי וכחמתי וידעו את נקמתי נאם ה' אלהים והנבואה הזאת מחויב שנפרשה לעתיד לבא ועל רומי וכלל הנוצרים כיון שאמר יען עשות אדום בנקום נקס לבית יהודה שזה נאמר על חרבן בית שני שעשו הרומיים ולפי שהם היו בברית עם בני יהודה וילחמו בהם כאויבים לכן אמר ויאשמו אשום וכנגד מה שעשו בהם בגלות מהשמרות והגזרות אמר עוד ונקמו בהם ואמר שיכרית מאדום אדם ובהמה וידוע שזה לא היה בימי נבוכנאצר ולא בימי הורקטס ואמר גם כן שתהיה נקמת אדום ביד עם ישראל ואין זה אלא מה שקבלו חז"ל שאמרו שמסורה היא בידם שאין עשו נופל אלא ביד בני בניה של רחל והענין שבאותה המלחמה אשר ילחמו בהם משפחות צפונה יצאו בני ישראל ומשיח בן יוסף בראשם ויעשו באדום באף ובחמה ובקצף גדול נקמה עצומה * גם נבא יחזקאל נבואה שנית על הר שעיר ואמר עריך חרבה אשים ואתה שממה תהיה וגו' יען היות לך איבת עולם ותגר את בני ישראל על ידי חרב בעת אידם: That is: I have already explained in the book *Majene jeschúa* that the faith of the Christians had two heads, or, to put it another way, two origins, namely Constantinople and Rome, and concerning both of these Jeremiah has here prophesied (namely Lam 4:21-22); and all of this indicates that this prophecy (meaning the prophecy of the prophet Obadiah, which Abarbanel is treating) must in the future be fulfilled in all the lands of the Christians, who are of the nation of the children of Edom. Likewise the (prophet) Ezekiel (Ezek 25:12-14) also prophesied thus: Thus says the Lord: because Edom took vengeance on the house of Judah and incurred great guilt in that they took vengeance upon them, therefore thus says the Lord God: I will stretch out my hand over Edom and will cut off from it both man and beast, etc. I will execute my vengeance upon Edom through my people Israel, and they shall deal with Edom according to my anger and according to my wrath, so that they shall know my vengeance, says the Lord God. This prophecy we must necessarily interpret as referring to the time to come, and to Rome, and to all of Christendom, because he says: because Edom took vengeance on the house of Judah; for this is said concerning the destruction of the Second Temple, which the Romans carried out. And because they had been in a covenant with the children of Judah and yet waged war against them as enemies, he therefore says: and incurred great guilt.

And with regard to what they did to them in the exile, or misery, through persecutions and severe decrees, he further states that they took vengeance upon them, and says that he wishes to exterminate man and beast from *Edom*. Now it is well known that this occurred neither at the time of *Nebuchadnezzar* nor at the time of *Hyrcanus*. He also states that the vengeance against *Edom* shall come about through the Israelite people, and this is nothing other than that which our Sages, of blessed memory, have learned through tradition, or oral teaching, who say that it is a tradition among them that *Esau* (that is, Christendom, as was

demonstrated above in the 17th chapter of the first part) shall fall by no other means than by the hand of the children of *Rachel*. The meaning, however, is that in that war in which the nations from the north shall wage war against them (namely, the Christians), the children of Israel shall come forth, and the Messiah, the son of *Joseph*, shall march before them, and they shall take mighty vengeance upon *Edom* in the greatest wrath, fury, and bitterness. So too did *Ezekiel* prophesy the second prophecy against Mount *Seir* (that is, Christendom, as was indicated in the aforementioned 17th chapter of the first part), and said (Ezek 35:4-5): I will make your cities desolate, so that you shall become a wasteland, etc. Because you have borne eternal enmity, and have struck down the children of Israel with the sword at the time of their downfall.

We see, therefore, from these words of *Abarbanel*, that vengeance is to come upon all of Christendom on account of the Temple destroyed by the Romans and the persecutions of the Jews that have taken place here and there under the Christians. For this reason, the Jews also have, on the first Sabbath after their Passover feast, as may be read in the aforementioned thick *Tefillah* fol. 40, col. 4. and fol. 41, col. 1. under the title זולת לשבת ראשון אחר הפסח *Súláth leschábbath rischón ácher happésach*, a prayer which reads from beginning to end as follows: אזכיר דודי מארץ ירדן וחרמונים בנודל מסות אשר הפלאת קדמונים . גאלתם בזרוע והצלתם כמה מונים דמינו עתה בגולה . כמתי אשמנים. הדיחני הארי וישבר עצם עצמי והצלתני מפיו לפי מלאות ימי . זבני הרוב וגרם גרמי הצלתני מידו ודרשת דמי טרף נמר ופרץ היכלי יעץ סבית וסחוף לשכלי כילית אפיו בשמעת קולי לגויזיו מחצת ותושעת קהלי . מכולם ותקף חזיר הבר ניאץ וחירף ועד כוכבים גבר . סלני כרסנטי ולכלותי סיבר . עירער זבולך ועד היסוד עבר . פק פליליה ושנה עוז דתי . צווי לכחש יחוד עדתי . קונך דיעצור כח לעומתי רפתני הבירו והגני בקומתי שמעת חרפתם אל תחרש לריבי שבעתים השב אל חיק . תשכיה das מריבי תבע גאולתי דודי וקרובי החיש לי טפלט עמך לערבי מסחצבת רהב העירה עוז נקם ללבוש . שחץ ערינה סכתי לחבוש . לדוך פורה בגדי נקם הלבש מלוכה לאורך כמי ים סוף ביבוש : That is: My beloved, I will remember you from the land of the Jordan and Hermon, from the great trials which you performed in a wondrous manner for the ancients. You redeemed them by (your) arm and saved them many times over. We are now in exile or captivity, like the dead who are in the wilderness. The lion (that is, the Babylonian kingdom, as is to be found in *Vajikra rabba*, in the thirteenth *Parascha*, fol. 146, col. 3. 4. and as is to be seen in the seventh chapter of Daniel) drove me and broke my bones; but you rescued me from its jaws, so that my days might be fulfilled. The bear (that is, the Median kingdom) struck at me from behind and crushed my bones; but you delivered me from its power and demanded my blood. The leopard (that is, the Greek kingdom) tore and broke my Temple and took counsel within and without to bereave me of my children; but you destroyed its army when you heard my voice, and struck down all its warriors, and saved my congregation. The wild boar (that is, the Roman kingdom, by which all of Christendom is to be understood, as was shown in the aforementioned seventeenth chapter of the first part) is mightier than all of these: it has reviled and blasphemed, and has grown powerful up to the stars. It has trampled and laid me waste, and intended to destroy me. It has laid waste to your dwelling (that is, the Temple) and

gone down to the very foundation. It has stumbled in judgment and altered the strength of my religion. It has commanded me to deny the unity of my congregation (that is, the one God in whom the Jewish church believes), and has said to me: does your Creator have any power over me? I have entered His choir (of the Temple) and yet still stand (in my former state, and nothing evil has therefore befallen me on that account). You have heard their reviling: do not keep silent concerning my dispute; repay those who contend with me sevenfold into their bosom. My beloved and my kinsman, seek my redemption; cause me quickly to have a refuge, that a surety may be provided for me against the crushing pride (of Christendom). Rouse up your strength to clothe yourself with vengeance. Destroy the wild beast, the Adina (that is, the voluptuous one, by which Christendom is to be understood, as was shown above in the seventeenth chapter of the first part), to bind my wounds; clothe yourself with the garments of vengeance to tread the winepress. Clothe yourself with the garments of vengeance, to glorify yourself with royal dominion, just as you did when the waters of the Red Sea dried up. As for what is to be understood by the treading of the winepress, this is sufficiently to be seen from Isa 63:1-3 and the commentaries of *Abarbanel*, *Rabbi David Kimchi*, and also *Aben Esra* thereon, who understand it as referring to Christendom, and they hold that the words of Isaiah indicate the future bloody extermination of all Christians and the vengeance that is to come upon them, and that the garment of the Avenger will be sprinkled with Christian blood and become entirely red thereby, as if one had trodden and pressed red grapes and had sprinkled his garment with the red must.

We can see from this prayer, then, that the Jews call upon God therein to avenge Himself upon all of Christendom on account of the Temple destroyed by the Romans, and on account of the severe persecutions they previously suffered under certain Christians, and that He would exterminate and destroy all Christians. But what concern is it of ours, what the Romans, who were pagans, did? Why should the vengeance of God also fall upon us and our descendants on account of those persecutions which they previously endured here and there throughout Christendom? We are entirely innocent of that. How does this also accord with the words cited above in this chapter from the book *Maáseh haschém* by *Rabbi Eliezer*, where he reports that the Jews take care not to wish anything evil upon Christians and Turks, because they acknowledge God? For from this prayer the very opposite is plainly to be seen.

Furthermore, the Jews pray daily three times a prayer in their synagogues, which they call ברכת המינים *Bircháth* (or *Birchas*) *hammínim*, that is, the prayer against the heretics, or the cursing of the heretics, or ברכת למשומדים *Birchas lammeschummádim*, that is, the prayer against the destroyers, or the baptized Jews, or ברכת צדוקים *Birchas Zaddúkim*, that is, the prayer against the Sadducees, or ברכת רשעים *Birchas reschóim*, that is, the prayer against the godless, or ברכת האפיקורוס *Birchas haepicúrus*, that is, the prayer against the Epicureans; and it is found at fol. 21, col. 3 of the aforementioned prayer book called the thick *Tefillah*, under the title *Shacharit*, whose words read as follows: ולמלשינים אל תהי תקוה וכל עושי רשעה כרגע יאבדו וכולם

מהרה יכרתו והכניעם במהרה בימינו ברוך אתה יי׳ שובר אויבים ומכניע זדים: That is: The *malschinim*, that is, the slanderers, shall have no hope, and all who act wickedly must perish in an instant, and all of them together shall be swiftly cut off. Humble them swiftly, and in our days. Blessed are You, O Lord, who breaks the enemies and humbles the arrogant. In that same prayer book, this little curse-prayer is also found at fol. 24, col. 3, under the title *Józer lepúrim*, though somewhat altered, and it reads there as follows: ולמלשינים אל תהי תקוה וכל המינים כרגע יאבדו וכל אויבי עמך מהרה יכרתו ותכניעם במהרה בימינו : That is: The *malschinim*, or the slanderers, shall have no hope, and all heretics must perish in an instant, and all enemies of Your people shall be swiftly cut off; and humble them swiftly, in our days. In another small prayer booklet which I possess, in place of וכל המינים, that is, "and all heretics," one reads וכל הזרים, that is, "and all the arrogant"; but it is not complete in any of these three places, since something has been omitted out of fear of the Christians. In the second part of the *Machsor* printed in Prague, it is found at fol. 19, col. 1, under the title *lepúrim*, with the following words: ולמלשינים אל תהי תקוה וכל המינים כרגע יאבדו וכל אויבי עמך מהרה יכרתון ומלכות זדון מהרה תעקר ותשבר ותמגר ותכניע במהרה בימינו : That is: The *malschinim*, or slanderers, shall have no hope, and all heretics must perish in an instant (or be destroyed), and all who forsake Your name shall be swiftly cut off. Uproot, break, and destroy, and humble the *Malchúth sadón*, that is, the arrogant Kingdom, swiftly, in our days. But in other old copies it stands fully complete in the following manner: ולמשומדים אל תהי תקוה וכל המינים כרגע יאבדו וכל אויבי עמך מהרה יכרתו ומלכות זדון תעקר ותשבר ותמגר ותכניעם במהרה בימינו ברוך אתה יי׳ שובר רשעים ומכניע זדים : That is: The *meschummadím* (that is, the destroyed ones, namely the baptized Jews) shall have no hope, and all heretics must perish in an instant, and all enemies of Your people shall be swiftly cut off. Uproot, break, and destroy the *Malchúth sadón* (or *Mälchus sodon*), that is, the arrogant Kingdom, and humble them swiftly, in our days. Blessed are You, O Lord, who breaks the wicked and humbles the arrogant. In this prayer, which the Jews pray three times every day, they call upon God that He might not only utterly uproot and destroy those Jews who adopt the Christian faith, who, as was shown in chapter 16 of the first part, are called *meschummadím*, that is, the destroyed ones, and *malschinim*, that is, slanderers, but also the entire Christian world, which, as was reported in chapter 17 of the first part, is called *Malchúth sadón*, that is, the arrogant Kingdom; as has been pointed out by several converts, such as *Anthonio Margarita* in his booklet called "The Whole Jewish Faith," at paginâ 246 &c., and *Ferdinand Hessen* in the first chapter of the third part of his "Jewish Scourge," as well as *Dieterich Schwaben* in the second part of his "Jewish Cloak," in the seventh chapter, paginâ 111; and confirmed by the highly learned *Buxtorf* in the tenth chapter of his "Jewish School," paginâ 209 &c. of the Latin edition.

When this is presented to the Jews, they are accustomed, in keeping with their frivolous habit, to make excuses and to twist the matter, as can be seen in Rabbi Lipmann's *Sépher Nizzáchon*, *numero* 348, *paginâ* 193, where it is written that a converted Jew named Peter, whom Rabbi Lipmann mockingly calls פטר חמור *Péter chámor*, that is, the firstborn of a she-

ass, had reproached Rabbi Lipmann with this, but that he had answered him as follows: למשומדים אל תהי תקוה זהו אומרים כל הנוצרים כאחד שכל מי שנשתמד אינו יכול לחזור אחרי כן להיות יהודי לכן אין אוהביו וקרוביו יכולים לצפות ולקוות אחריו לאחר שנשתמד שיחזור עוד אליהם להיות יהודי הרי אין לו תקוה ומה שאנו אומרים וכל המינים כרגע יאבדו אם היה דעתנו על הכומרים אז היינו אומרים כמרים כמו שנאמר במלכים השני הכמרים וגו' או היינו אומרים הכהנים כמו שנאמר וחוק לכהנים וגו' אלא המינים לשון מיני זרעים או מיני אילנות וירוע אשר מין לשון יחיד ומינים לשון רבים ר"ל שני מינים והכי פי' בני אדם שהמה מסופקים בין אמונת היהודים ובין אמונת הגוים ופוסחים על שתי הסעיפים הרי אלה יאבדו כי אינם בכלל בני נח ואינם בכלל יהודים כי אותן נקראין בלשון אשכנז ורצוו"יולד קע"צר : ומה שאנו אומרים וכל אויבי עמך מהרה יכרתו אמרתי אי אתה מודה שכל שבא נשמתו לחיי עד שהוא בכלל עם ה' . והרי אנחנו אומרים שכל העולם שהם בני נח כל מי שבהם שמקיים שבע מצוות יש לו חלק לעולם הבא וגו' וכל המקיים כשורה הרי הוא בכלל עם ה' : והרי אין אנו אומרים וכל אויבינו אלא וכל אויבי עמך כך אנו אומרים כלפי מעלה . והם אותם בעלי העבירות והמסופקים ששונאים לאלו הצדיקים שהם עם ה' בין שהמה יהודים בין שהמה גוים אנו אומרים עליהם שיכרתו ואפילו עליהם אין אנו אומרים שימותו אלא שיכרתו ר"ל שיוסר השנאה מלכם וזהו כריתת האויבים כי נכרת אהבתם : ומה שאנו אומרים ומלכות זרון תעקר ותשבר ותמגר וגו' הגע בעצמך הרי אנו אומרים בפרקי אבות ששנו ר"ל לאחר החרבן וצוו לנו בהם להתפלל בשלומה של מלכות וגו' וכתיב בירמיה התפללו בשלום העיר כי בשלומה יהיה לכם שלום : ואיככה יתקנו אנשי כנסת הגדולה בתפילה לקלל המלכים • גם ראה שאין אנו אומרים מלכי הגוים תעקר או מלכי הנוצרים אלא מלכות זרון . והמה אותם שאינם מזרע המלוכה וממליכין מעצמם ועומדים בזדונם על המלכים הישרים לבטלם ומקלקלים המלכיות והמדינות ובוזה נקרא מלכות זרון . וראוי להתפלל עליהם שיתבטלו : that is, (as regards the words:) The *Meshummadim*, or the destroyed, shall have no hope; so say all Christians unanimously, that any (Jew) who has had himself baptized (in Hebrew it is called "destroyed") cannot afterward turn back and become a Jew again. Therefore his friends and relatives, after he has been baptized, can have no more hope in him that he will come back to them and become a Jew again: see, thus he has no hope. As for what we say, "And all *Minim*, or heretics, must perish in an instant" (or be destroyed): if we meant the priests by this (as you, Peter, claim, that we call them *Minim*, that is, heretics), then we ought to say "(and all) *Kemarím*," that is, idolatrous priests (must perish in an instant), as the word *Kemarím* is read in 2 Kgs 23:5. Or we ought to say the *Cohaním*, that is, priests, just as it is stated (in Gen 47:22): the *Cohaním*, that is, the priests, had their allotted portion. Likewise, the word *miním* also means kinds of seeds or kinds of trees; and it is well known that the word *min* (which means a kind) is of the *Singularis numeri*, whereas the word *minim* (which means kinds) is of the *Pluralis numeri* and signifies two kinds. The meaning, therefore, of the words "and all *minim*, or heretics, must perish in an instant" consists in this: that all people who stand in doubt between the Jewish faith and the faith of the *Gójim* (that is, the Christians), and who limp on both sides, will be lost, since they are comprised neither among the children of Noah nor among the Jews; for they are called in the German tongue desperate heretics. As for what we say, "And all enemies of your people must speedily be cut off," I said to him: do you not acknowledge that everyone whose soul enters into eternal life belongs to the people of God? Now see, we say that every one of the children of Noah throughout the whole world who observes the seven commandments (of Noah) has a share in the world to come (that is, in eternal life), etc. But whoever observes them rightly is comprised among the people of God. And see, we do not say

“and all our enemies,” but “all enemies of your people” (must be cut off), and we speak thus to God. Those enemies, however, are those sinners and doubters who hate the righteous, who are the people of God, whether they be Jews or *Gójim*; and we say of them that they shall be cut off: yet we do not say against them that they shall die, but that they shall be cut off, that is, that the hatred shall be taken from their hearts, and this is the cutting off of the enemies, when their enmity is cut off. As for what we say, “Uproot, break, and destroy the מלכות זדון *Malchúth Sadón*, that is, the arrogant kingdom,” consider within yourself (and reflect upon) what we say in the *Pirke avóth* (or *óvos*, that is, the Chapters of the Fathers, in the third chapter), which our Rabbis, of blessed memory, taught after the destruction (of the city of Jerusalem) and commanded us therein to pray for the welfare of the kingdom, etc. So it is also written in Jeremiah (Jer 29:7): Pray for the peace of the city, for when it has peace, you also have peace. How then could the men of the Great Assembly (that is, Ezra, Zerubbabel, and their companions) have ordained in a prayer to curse the kings? See also that we do not say, “Uproot the kings of the *Gojim* (or heathens) or the kings of the Christians,” but rather “the arrogant kingdom.” These, however, are those who are not of royal lineage and who make themselves kings, and who in their arrogance rise up against the legitimate kings to drive them out, and (in such manner) corrupt the kingdoms and the lands; and for this reason such a thing is called an arrogant kingdom, and it is fitting that one should pray against them that they may be destroyed. These are the words of Rabbi Lipmann.

Rabbi *Salman Zevi* wishes, in his little book, the Jewish *Theriack*, which he wrote against the converted *Samuel Friedrich Brenz*’s Jewish Shed Snakeskin, in the fifth chapter, *numero* 14, to excuse the Jews as well, and reports that those among them in Germany who convert to the Christian faith turn out like lemons in Moscow: one cannot endure the heavy burden and likes to eat rich morsels; another does not want to pay tolls; a third will not suffer having dice demanded of him; a fourth has a desire for a Christian woman, or hates his wife, and thinks by such means to be rid of his wife and to get another; for these reasons they let themselves be baptized, and afterward make books and pamphlets against the Jews, in order to show thereby that they are good Christians and enemies of the Jews, and they think to make them suspect so that they will be driven out. Upon this he now writes further with these words: דרום ביטן איר גוט מ”ו • וואוואדיק ח’ ותהי תקוה • מוס’ לו דען גיטופטן • יודן וויא מיר הופנונג ניט ומדטגין • (מדר איר וועו זיין ניט) מוס’ ח’ קעגר זיין מין מיינס בוק וי’ וורן ועורין : וועו איר זיא ולכן והלטן וועלן איר קורץ ריידן מוס’ זי זא דען אייניג והטן פוס’ טרייבן • וואוואדיק ושיפ כקע ימבדו • איר ולכן זיזונט וימ שרעפן קיינט ווכטי דען מיך זאג • דער אעדר טיול חאטן זיך מיבו • וועו זים שרעטליך דען יודן גלמבן ור לייקין הבן זיט קיין סטעקן אער ביים דעסיריטן ציגל • וועו זים דר נוך וידר מנטוליפן ליהן גען קונסטנטינופל מודר וועגדיג זפלן רוטי היט מול נעבן זיך וידר ומר יודן דמר • זא ומר לייקנין הם וידר דער קריסטן גועץ • ומ זיין זים ביידר גיעזן בידיבט מוס’ זיינר רעכטי וואוואדיק מוס’ ורטיזונט ביידר גיזעצן • פלוס זוג מיכט מוז ומר איין פרטון • ומ בינערן דס פוט גיטן מיר עססין פול מוס’ לו ורטלזן דרום זיין זיא וואוואדיק ולו’ מן ול מרטן ומעז און זול וויניק דורווין לו דען וררעטרין • דס טריפט וול גיטופטי יודן דען זיא וועלן איט ניוומט מונורי וררעטר זיין וויא אומר הוה וכלומת זו ׳ ודי בזה פה וגו’ • מוס’ וויא ווייטר דרבן וועדר גיטריבן וערדן • בעטן איר פור דיח קפריק וומלכיק וטרהת יר”ה

דש דים מלכות: מַלְכוּת זָדוֹן דָט מִיר דִיךְ אִין אִינֶוועניג פוֹן מִיר וָועלְכָן קֵיינָע מוֹדָר קֵייסָר צוּ וָועלְדָן דָעט דָט זְכוּת פוֹן רָעכְט
וָועגָן נִיט גִיבִּירְט דַמָט אוּנְז בְּחוֹר מִיט גִיוָואלְט צוּ בְּרוֹבָן מְנִיל נָר טַאטָעט צוּ אוּנְז מוֹנָטָרְכָנָג וָועלְדָן וָואס דָעז מָלֶךְ ג' אֱמוֹת לֹא
אֶפְשָׁר הַמַּנְדִּיק הוֹט זַיין רִיבָּעוֹ מֵוֹדָר מִיט זַיין פְּרִיק וָועדָר גִיהוֹט אִיךְ מִייךְ גִיוָואלְכָן אִיךְ וויל זַיין מוּזְדָרוֹ וִיל פְּלוּק וּוּרְפִירְט מוּט
אוֹחוּנָה הַוַרְעוֹדָנָיךְ פַּיִן פַּיִין סְלִיחָה דְרוֹיף גִימַאכְט דָרִין מַיִן חֲרוּז מַאן אֹהֲדָה חוֹטָה וּכְמֵיק הַדַּבַּר מוֹדָרְנִיהוּ הַאוֹכִיק חַיִילוֹת תְּגַבֵּר
וְזָכוֹת חָזוֹן אֲהָדָה תְּשַׁבֵּר: וּו וָועטְטוּ זַיין אִיר וָומר דִים שְׁרָרוֹת יִר"ה בִּיטָן: דִי לִיבֶּנְזָן מַלְכוּת זָדוֹן זָעָן :that is to say

Therefore we pray to God thus: And the *Meshummadím*, that is, the baptized Jews, shall not have their hope fulfilled (but we do not curse them), and all heretics shall be lost in an instant. If we wanted to curse them, we would speak briefly and count them among the *minim*, that is, the heretics, and write: And the baptized Jews and heretics must be lost in an instant. We do not curse them; they have no need of a curse, for I say the greater part of them conduct themselves badly. When they first deny the Jewish faith, they have no more standing under the Jewish law. When they afterward run away again, travel to Constantinople or Venice, put on red hats, and present themselves once more as Jews, they then deny the Christians' law as well, and are stripped of both laws, and are true *meschumadim* and destroyers of both laws. Thus I interpret it for my own part: they desire to destroy the old law of their fathers and us; therefore they are *meschumadím*, etc. In many places one says (instead of) *Velañeschummadim*, *Velammalschíním*, that is, the traitors (shall have no hope), which applies to many baptized Jews, for they wish by force to be our traitors, like this apostate (*Samuel Friedrich Brenz*) and his kind; but enough of that here, etc. And as will be written further about it, we pray for the emperors, kings, and princes (whose glory be exalted) that the arrogant realm, that is, those who presumptuously set themselves up to become kings or emperors, to whom governance does not rightfully belong, shall soon be rooted out, broken, shattered, and made subject: as indeed in the year 1338 by the Christian reckoning, a rebel and arrogant man by the name of Armleder set himself up to be king, led many people astray, and stirred up war; whereupon a *Selicha*, or a prayer, was composed, in which a verse runs thus: Hasten swiftly, *veámmim hádber*, that is, and lead the peoples (as Rabbi Salman Zevi doubtless intends it to be understood, since in the Chaldean tongue the word *Adber* means to lead), and strengthen the armies of our lords who rule over us, and break swiftly the *Malchúth sadón*, or arrogant realm. Thus you see how we pray for the authorities (whose honor be exalted) and call the rebels and seditious the *Malchúth sadón*, that is, the arrogant realm. These are the words of Rabbi *Salman Zevi*. He also writes in the second chapter, *numerô* 15, of his aforementioned little book, that the little prayer *Bircháth hamminím* was indeed composed in the time of Ezra, when there were still no Christians, and therefore the same cannot concern the Christians.

In the booklet *Schévet Jehúda*, it is read at fol. 65, col. 1, that a king in Spain said to a certain man named *Versorius* that he had been informed that the Jews in his kingdom pray to God that He would extirpate the proud kingdom, and invoke Him in such a manner that his realm might fall to ruin; and that he had asked this man whether it was indeed so, that the

Jews do such a thing. Whereupon *Versorius* answered as follows: ועל שאלת אדונינו מעיני תפלת היהודים מה שראיתי בכל הפירושים הוא שנאמר זה על עמלק אשר נצטוו היהודים שאם יהיה להם ממשלה יעקרוהו מן העולם ובזמן השעבוד לפחות לא ישכחוהו שכן אמר הבריבייא מתחת השמים לא תשכח ונקרא מלכות זרון כי בזדון בא עליהם בצאתם ממצרים ולא הכיר נפלאות שעשה האל במה שכבר הודה פרעה הקשה ואמר ה' הצדיק וזה בא להוכיח המפורסם לכן כעס עליו האל כעס נפלא ואמר בספר הבריבייא מלחמה לה' בעמלק והשכל כן גוזר כי איך יתפללו לעקירת מלכות אדוננו והם ג' פעמים בשבוע מוציאין ספר תורה ומתפללים עליך שתחיה ויגדל כסאך ובליל נורא שיש להם קראוהו כפורים ומוציאין כל ספרי תורה שבהיכלם ומתחננים על שלום המלך וכן באשמורות אומרים בתחנה תן שלום במלכות ואין סותרים את עצמם בתפלתם: that is, as for the question of our Lord concerning the prayer of the Jews (in which they call upon God that He would extirpate the proud kingdom), so much as I have seen in all *Commentariis*, or expositions, on the subject, this is said of Amalek, concerning whom the Jews have been commanded that, when they have dominion, they shall extirpate him from the world, but during the time of their servitude (that is, when they are subject to other peoples and have no power), they shall at the very least not forget it; for it is said (Deut 25:19): "You shall blot out the memory of Amalek" under heaven: "do not forget." He is called *Malchúth sadón*, or the proud kingdom, because he came against them in arrogance when they went out of Egypt, and did not acknowledge the wonders which God had done, which even the hard or severe Pharaoh had acknowledged, saying (Exod 9:27): "The Lord is righteous"; but this one (namely Amalek) came to contend against that which had been made manifest; therefore God was mightily angered against him, and it is said (Exod 17:16): "The Lord will war against Amalek." Reason also bears this out; for how should they pray for the extirpation of the kingdom of my Lord, seeing that three times a week they bring out the book of the Law and pray for him, that he may live and his throne be made greater? Moreover, on the dreadful night which they observe and call *Kippúrim*, that is, Atonement, they bring out all the books of the Law that are in their *Héchal* (which is a certain cabinet in their synagogue or school) and pray for the welfare of the king. And likewise in the morning they say in a prayer: "Give peace in the kingdom." How then should they be contrary to themselves in their prayer, and petition for two mutually contradictory things? Thus far are the words of the booklet *Schévet Jehúda*.

This is what the Jews put forward in their defense; but all of it is pure, cunning deception, intended to mislead those who know no better. Rabbi Lipmann claims that the words "the *meschummadím*," that is, the destroyed or apostate Jews, shall have no hope, are to be understood as meaning that the friends and relatives of an apostate have no more hope that he might return to them and become a Jew again. Rabbi Salman Zevi, however, interprets them to mean that the wish expressed therein is that the baptized Jews may not succeed in their hope of making the Jews hated and driving them away through the books and pamphlets they write against them. But both of their statements are false and fabricated, for the true meaning consists in this: that those who depart from them and embrace the Christian faith shall have no hope of salvation, as can be seen from what was cited at the end of the 16th

chapter of the first part, from the *Sepher amaná*, and from Rabbi Lipmann's *Sépher Nizzáchon*, numero 346. Likewise, Rabbi Lipmann falsely states that the converted Jews are not cursed by the little prayer *Bircháth hamminím*, for it is indeed also called קללת המינים *Killáth* or *Killas hamminím*, that is, a cursing of the heretics, as can be read in the book *Beér haggólah*, fol. 44, col. 4, where it is written as follows: ענין הברכה הזאת מבוארת בעצמה שנקראת קללת המינים בכל מקום שנזכרה ברכה זאת בדברי חכמים לפי שנתקנה ברכה זאת על המבטלים הדת והמתנגדים אל הדת כמו שדברו שם שבשביל המינים נתקנה ברכה זאת, That is: the nature of this prayer is clear in itself, for wherever it is mentioned in the words of the Sages, it is called *Killáth* (or *Killas hamminím*, that is, the cursing of the heretics, since it is directed against those who seek to annul the (Jewish) religion and are opposed to it, as it is said there that this prayer was ordained on account of the heretics. Since the converted Jews are specifically called *minim*, that is, heretics, and are opposed to the Jewish religion, they are also cursed therein.

Regarding the words "And all *minim* or heretics must perish in an instant," Rabbi Lipmann would have us believe that this refers to those who stand in doubt between the Jewish faith and the faith of the *Gôjim* or Christians, who waver on both sides and are called desperate heretics. But this is fundamentally false, and it does not at all accord with the words cited above from the book *Beér haggóla*, fol. 44, col. 4. For by the word *minim* or heretics, one understands not only converted Jews but also all Christians, as has been demonstrated in detail in the 16th chapter of the first part, under the nineteenth name they give to Christians. Likewise, Rabbi Salman Zevi interprets the same words as referring to those who convert to the Christian faith, and these two deceivers do not even agree with one another.

The words "And all enemies of your people must be swiftly exterminated," the frivolous Rabbi Lipmann also wishes to interpret in a manner entirely different from what the plain sense requires, seeking to persuade us that by the extermination of the enemies of the Jews nothing other is prayed for than that the hatred and enmity which they have conceived against the Jews might be rooted out from their hearts. Yet the word "exterminate" is nowhere taken in such a sense, and what they desire and pray for by it is nothing other than that their enemies, namely the Christians, might be utterly wiped from the face of the earth.

Regarding the words "root out, break, and destroy the *Malchúth fadón*, or the arrogant kingdom," *Rabbi Lipmann* and *Salman Zevi* would have us believe that the Jews are hereby praying for the Christian emperors, kings, and high potentates, rulers, and authorities, and calling upon God that He might root out those who rise up against them and seek to seize power for themselves; and they claim that such rebels are what is called the arrogant kingdom. But this was not their sincere meaning; rather, with these words, just as with the preceding ones, they intended only to instruct the Jews in what they should answer to the Christians who reproach them with this curse-prayer, for by *Malchúch fadón*, or the arrogant kingdom, they understand the whole of Christendom and nothing else whatsoever, as has been demonstrated with the clarity of sunlight in the 17th chapter of the first part, under the

fifteenth name they give to Christendom; and they call upon God with the aforementioned words that He might root out and destroy all of Christendom, just as they believe that all Christians, at the coming of their *Messia*, are to be slaughtered by them in a most terrible manner, so that not a single one shall remain, as will be thoroughly demonstrated in the 14th chapter of this second part.

The words which Rabbi *Salman Zevi* cites from a *Selicha*, or a prayer, supposedly composed against a former rebel named *Armleder*, who had set himself up as a king, in support of his false claim, are not intended for the Christians but are directed squarely against them, and must therefore be interpreted as follows: *Eile geschwind / vehádber ámmim*, that is, "and bring the peoples to ruin, and strengthen the armies of our lords who rule over us" (that is, the war-hosts of the Messiah, son of Joseph, and of the Messiah, son of David, both of whom will in succession fight against the Christians and other peoples and overcome them, as is shown at length below in the fourteenth chapter of this second part cited above), "and swiftly shatter the arrogant kingdom." That the words *hádber ámmim* mean "bring the peoples to ruin" is evident from Ps 47:4, from which they are taken, where it reads: ידבר עמים תחתינו ולאמים תחת רגלינו *Jádber ámmim tachténu*, that is, as rendered in the Chaldean translation: "He (namely God) will destroy the peoples in our stead with the plague, and subdue the heathen under our feet." Rabbi *Salomon Jarchi* likewise interprets it thus in his *Commentario*: יתן דבר באומות תחת נפשינו להיות חמתו מתקררה בהם ואנו ניצולים כענין שנאמר ונתתי כפרך מצרים, that is, "He will send the plague among the peoples in our stead, so that His wrath may be cooled (that is, appeased) through them, and we may be saved, as it is said" (Isa 43:3): "I have given Egypt as your ransom." From this it is therefore rationally to be judged that in the aforementioned *Selicha* nothing good is wished upon the Christians and other peoples. If, however, one wishes to interpret the words *hádber ámmim* with *Aben Esra* and certain other Jews as "lead the peoples" (namely, under us), then they signify, according to the content of the cited Psalm, "and make them subject to us," which is directly contrary to Christian authority, in that it prays that God would overthrow it and deliver it into the power of the Jews. On this manner of speaking, something may also be read at Ps 18:48.

Rabbi *Lipmann* further advances, in defense of the Jews, that the little prayer *Birchas haminim* does not curse the Christian high potentates, since *Ezra* and *Zerubbabel*, together with their companions, ordained it to be prayed, and these would not have acted contrary to the words of Jer 29:7: "Pray for the peace of the city," etc. Likewise, Rabbi *Salman Zeví* states, as mentioned, that it was composed in the time of *Ezra*, when there were still no Christians, and therefore it cannot concern the Christians. However, both of them have written against their better knowledge and conscience, for even though the prayer called *Schemóne ésre* is supposed, according to the teaching of the Rabbis, to have been instituted in the time of *Ezra*, the curse-prayer *Birchas hamminim* was only patched into it much later. For this reason *Bechai* writes about it in his book *Cad hakkemach*, fol. 79, col. 4, and fol. 80, col. 1, as follows:

צריך אתה לדעת כי מימות משה רבינו עד אנשי כנסת הגדולה היתה התפלה בישראל בלתי מסודרת בתיקון שוה שהיה כל אחד ואחד עושה מליצה ומתפלל לעצמו כפי ידיעתו וחכמתו וצחות לשונו עד שבאו אנשי כנסת הגדולה תקנו תפלה זו של שמונה עשרה כדי שתהיה תפלה מסודרת שוה לכל ישראל ועל כן תקנו אותה בלשון פשוט ומובן יותר מדאי כדי שלא יתבלבלו הרעיונים בהבנת הלשון וכדי שיהיו כל ישראל שוין בה בין החכמים בין הטפשים וגו׳ ואחר כך תקנו ביבנה ברכת למשומדים כדי להשלים י״ג ברכות באמצע שהם כלל כל צרכי בני אדם וכל זה לא היה במקרה כי אם בעיון גדול מוכרח ומוצרך: that is, you must know that from the time of *Moses* our teacher, up to the men of the Great (Synagogue, that is, as mentioned above, of *Ezra*, *Zerubbabel*, and their companions), no prayer had been instituted among the *Israelites* that all would have in a common formula; rather, each one composed an elegant discourse and prayed for himself according to his knowledge, wisdom, and the elegance of his language, until the men of the Great Synagogue came and arranged the prayer *Schemóne ésre*, so that it would be an orderly prayer and common to all *Israelites*. For this reason they composed it in a wholly simple and intelligible language, so that the thoughts would not be confused in the understanding of the words, and so that all *Israelites*, both the wise and the unwise, would be treated equally by it (and they were to use it as their customary prayer formula), etc. After this, the *Bircháth lammeschummadím* was instituted at *Jabneh*, that is, the prayer against the apostate or baptized *Jews*, in order thereby to complete the thirteen little prayers, which are the sum of all the necessities of mankind, in the middle (of the said prayer *Schemóne ésre*); and all of this did not happen by chance, but with great and necessary deliberation. We thus see from this that the little prayer *Bircháth hammínim* was only composed after the prayer *Schemóne ésre*, in the city of *Jabneh*.

The truth of this stands even more clearly in the ordinary prayer book printed in *Amsterdam* in the year 5441 according to the Jewish reckoning, that is, 1681 according to our calendar, in *quarto*, which the Jews call the Polish *Siddúrim*, in which fol. 29, col. 2. under the title *Schacharíth*, concerning the aforementioned little curse-prayer, it is written as follows: ברכת המינים אינה בחשבון י״ח כי לא תקנוה אנשי כנסת הגדולה אלא בימי הגאונים והוא כנגד מדת הגבורה That is: the *Bircháth hamminim*, or prayer against the heretics, is not counted among the eighteen (little prayers called *Schemóne ésre*), for the men of the great Synagogue did not ordain it; rather, it was composed in the time of the *Geónim*, and indeed against the attribute of power. The very same thing is also to be read in the book *Héchal hakkódesch* fol. 17, col. 2. Rabbi David Gans also writes about this in the first part of his book *Zémach David, numerô* 788. fol. 25, col. 2. as follows: סנהדרין גלתה מירושלים ליבנה ארבעים שנה קודם חרבן הבית בשנת תש״פה ושם תקן שמואל ברכת המינים לפני רבן גמליאל הזקן כדאיתא בפרק קמא דסנהדרין That is: the Sanhedrin, or high council, moved forty years before the destruction of the Temple, in the year 785, from Jerusalem to Jafna, and there (the Rabbi) Samuel ordained the (little prayer) *Bircháth hamminím* before the elder *Rabban Gamaliel*, as is mentioned in the first chapter (of the Talmudic tractate) *Sanhédrin*. So also in the Talmudic tractate *Berachóth* (or *Beróchos*) fol. 28, col. 2. it is written about this in the following manner: אמר רבי לוי ברכת הצדוקים ביבנה תקנוה

That is: Rabbi *Levi* said that the (little prayer) *Bircháth hazaddúkim*, that is, the little prayer against the *Sadducees*, was composed in (the city of) *Jafna*. On this point Rabbi Solomon Jarchi teaches in his commentary as follows: ביבנה תקנוה לאחר זמן מרובה That is: they composed it in *Jafna*, a long time afterward (after the prayer *Schemóne ésre* had been established). But in the *Talmud* printed at Cracow in the year 1362 according to the Jews, that is, in the year 1602 A.D. according to our reckoning, in the aforementioned passage of *Berachóth*, one reads at fol. 28, col. 2.: לאחר זמן מרובה קרוב לחרבותו של הנוצרי שלמד להפוך דברי אלהים חיים That is: a long time afterward (namely, after the prayer *Schemóne ésre*), around the time of the wicked conduct of the Nazarene (that is, of Christ), who taught the overturning of the words of the living God; which words Rabbi Solomon Jarchi also wrote in his commentary on Alfasi's book on the *Talmud*, on the fourth chapter of the tractate *Berachóth*, as can be seen in the copy printed at Sabionetta. Following the aforementioned words of the *Talmud*, *Berachóth* fol. 28, col. 2., there follows in the same place in the *Talmud* printed at *Amsterdam*, in the text, the further passage: תנו רבנן שמעון הפקולי הסדיר שמונה עשרה ברכות לפני רבן גמליאל על הסדר ביבנה אמר להם רבן גמליאל לחכמים כלום ישאדם שיודע לתקן ברכת הצדוקים עמד שמואל הקטן ותקנוה That is: our Rabbis teach that Rabbi Simeon the cotton-merchant arranged the eighteen little prayers (called *Schemóne ésre*) in order before *Rabban Gamaliel* in *Jafna*; and when *Rabban Gamaliel* said to the sages, is there also someone who can compose (or draw up) a little prayer against the *Sadducees*, then *Samuel* the Small arose, and it was composed. How then can the Jews claim that this little curse-prayer was made in the time of Ezra, when it was in fact composed only in the time of Christ, during which many of the Jewish people believed in Him and abandoned the Jewish religion?

Indeed, in the book *Megalléh amykkóth*, it is clearly stated at fol. 23, col. 1 at the end of the eighty-second *Ofan* that this prayer of cursing was instituted against *Christ*, where it is written as follows: אמר הקב"ה צו את יהושע אין צו אלא רוח הטומאה צא האמר לו שהיא צואה רותחת שנידון בה כאשר משפטו שמו כן פעלו כדאיתא בגיטין דף נ"ז שתקנו כנגדו ברכת המינים ביבנה לכנאמר צ"ו את יהושע צ"ו בגימט' זוא That is: The holy blessed GOD said (Deut 3:28, to Moses): *Zav eth Jehóschia*, that is, command your *Joshua*; but the word *Zav* (that is, command) signifies nothing other than the unclean spirit, (as is said in Isa 28:22:) *Ze tómar lo*, that is, you shall call him *Ze*, that is, filth, which is the boiling *Zóah*, that is, filth, in which he (namely *Jesus*, according to the wicked, diabolical teaching of the Jews, as shown above in the 4th chapter of the first part and there refuted) is punished; for as he acted, so also shall he be judged there, as is stated in (the Talmudic tractate) *Gittin* fol. 57, col. 1.; and against him the *Bircháth hammínim*, that is, the prayer against the heretics, was ordained in *Jafna*. For this reason GOD said: *Zav eth Jehóschia*, that is, command *Joshua*; and the word צו *Zav*, reckoned numerically by *Gematria*, equals as much as צוא *zóah*, namely 96. But the word צו *zav* signifies nothing other

than idolatry, for he (namely *Jesus*) made himself into an idol. These are the words of the book *Megálleh amykkóth*. But is this not a cursed perversion of Holy Scripture, in that the word *zav*, that is, command, is senselessly twisted into the word *zóah*, which means filth?

That not only the converted Jews but also all of Christendom is cursed by this prayer is also irrefutably evident from the book of *Rabbi Bechai*, *Cad hakkémach* fol. 80, col. 1., where he teaches as follows: התקו אותה כדי לעקור מלכות הרשעה שתהיה מדת הדין מתוחה כנגדה וכנגד האויבים, That is: They have ordained it (namely, the little prayer *Birchas hammínim*) in order to uproot *Málchus harrascháa*, that is, the godless kingdom, so that the attribute of judgment may be stretched out against it and against the enemies. For Christendom is called by the Jews *Malchúth harrascháa*, that is, the godless kingdom, as was demonstrated above in the 17th chapter of the first part, in connection with the eleventh name they give to it. Likewise, Christians are regarded by them as their enemies, as was reported in the 15th chapter of the aforementioned first part. Beyond this, Rabbi *Isaac Lurja* writes in his *Sėpher haccavvanóth* (or *haccavvónos*) fol. 34, col. 1 concerning this prayer in the following manner: יש בברכה זו כ"ט תיבות כנגד כ"ט פורעניות שעתיד הקב"ה ליפרע מבצרה שנ' קצף לה' על כל הגוים וגו' ונטה עליה קו תהו וגו' ודע כי ברכה זו ביבנה תקנוה שהיא ברכת הסופרים, That is: There are in this prayer twenty-nine words, corresponding to the twenty-nine punishments with which the Holy and Blessed God will take vengeance upon Bozrah, as it is said (Isa 34:2): The Lord is wrathful against all the nations, etc. (And in v. 11 it is written there:) And He (namely, God) will stretch the line of desolation over it (that is, over Bozrah and Edom, as may be seen in v. 6), and the stones of devastation, etc. Know also that this little prayer was ordained in Jabneh, and that it is the prayer of the scribes. By Bozrah, however, the city of Rome is understood, as was indicated above in the 17th chapter of the first part, and by the name Rome all of Christendom is sometimes meant, as was demonstrated in the aforementioned 17th chapter; and the entire 34th chapter of Isa is interpreted by Rabbi *David Kimchi* and by *Abarbanel* in such a way that the plagues mentioned therein are to come upon all of Christendom. Who then would doubt that this curse-prayer concerns the Christians, given that it is made so plainly intelligible by the rabbis themselves? Thus *Johannes Reuchlin* was greatly mistaken in this matter when he sought to excuse the Jews in this regard, and his own words on this are to be found in the annotations of the highly learned Mr. *Wülfer* on the Jewish Theriaca, *paginâ 327.* and *328*.

Regarding that which, as mentioned above, was given as an answer to a king of Spain by *Versorius*, namely that by *Malchúth sadón*, or the arrogant kingdom, Amalek, or the Amalekite people, is to be understood: the aforementioned *Versorius* did not conduct himself honestly toward the king either, and excused the Jews in a cunning and deceitful manner, claiming that not the Christians but the Amalekites were meant by it, even though Christendom is called Amalek, and Christians collectively are called Amalekites by the Jews, as has been clearly demonstrated above in the 16th and 17th chapters of the first part. But let this suffice concerning the curse-prayer *Birchas hammínim*.

On the Sabbath they customarily call upon God to take dominion away from the Christian potentates and to give it to the Messiah, as can be seen in the thick *Tefillah*, fol. 68, col. 3, under the title *Shacharit schel Shabbat*, and the little prayer reads as follows: שמחנו יי׳ אלהינו באליהו הנביא עבדך ובמלכות בית דוד משיחך במהרה יבא ויגל לבנו על כסאו לא ישב זר ולא ינחלו עוד אחרים את כבודו כי בשם קדשך נשבעת לו שלא יכבה נרו לעולם ועד, That is: Gladden us, O Lord our God, with your servant the prophet *Elia*, and with the kingdom of the house of David your Messiah, or Anointed One. May he come quickly, and our heart shall rejoice. Upon his throne shall no stranger sit, and his honor shall others possess no more (or inherit): for you have sworn to him by your holy name that his light shall never be extinguished. Now the Jews teach that at the coming of the Messiah all lands, and especially those of the Christians, shall be subdued and subjected to him, and indeed all Christians shall be killed miserably, as will be demonstrated below in the 14th chapter of this second part. Therefore, the purpose of this prayer is easy to judge.

Furthermore, they pray on the Sabbath, as found in the Bench-book fol. 15, col. 1. under the title זמירות ליום שבת *Semiroth lejóm Shabbat*, in a prayer which begins דרור יקרא לבן עם בת *Derór jikra lebén im bath*, in the following manner: דרוך פורה בתוך בצרה. וגם בכל אשר גברה נתוץ צרי באף ועברה וגו׳ הדון קמי אל קנא. במזג לבב ובמגינה. ונרחיב פה ונמלאנה לשוננו לך רנה That is: Tread the winepress in Bozra; as also in Babel, which has become mighty. Destroy my enemies in wrath and fury, etc. Shatter my adversaries, O jealous God, so that their hearts may melt and fail (that is, all courage may sink); then we will open our mouths wide and fill them with our tongue singing to You. Now, what is to be understood by the treading of the winepress has already been noted above in this chapter. Likewise, it has been shown in the 17th chapter of the first part that by Bozra the city of Rome is to be understood, and by Rome the whole of Christendom; and that the name Babel also sometimes, as happens here, signifies Christendom in a veiled manner. And in the 15th chapter of the aforementioned first part it has been demonstrated that the Jews regard us Christians as their worst enemies and adversaries; therefore such a curse applies to us.

Furthermore, they pray on the Sabbath, according to the testimony of the cited Bench-book, fol. 16, col. 1. 2. under the title זמירות למוצאי שבת *Semiróth lemozaë Shabbat*, which begins חדש ששוני *Cháddesch sesóni*, with these words: זמן מזוני ולחם חקי. הלב חיל גוים חיש להניני. טובך תשביע עוללי ויונקי. יבא משיחי לעיר מושבי את אליהו הנביא. כונן לעם זו לחם לאכול ובגד ללבוש. משנאי יהוה ירא ויבוש.

“Provide me with my sustenance and the bread of my modest portion, so that I may quickly be nourished with the very best goods of the *Gojim*, that is, of the *Heyden* (or Christians). Satisfy my young children and nurslings with good things. May my Messiah come into the city of my dwelling, with the Prophet *Elia*. Provide this people (namely *Israel*) with bread to eat and clothes to wear, so that my enemy may see it and be ashamed. Subdue with all speed the dwelling of Mount *Seir* (that is, Christendom, which is called *Har Seir*, that is, Mount *Seir*, as has been reported in the 17th chapter of the first part, at the tenth name which the Jews give to it). My joy will be great when I see the Prophet *Elias* around me. Destroy

quickly *Ammon* and *Moab* (that is, Christendom, as may be read at the end of the aforementioned 17th chapter), and reveal your redemption to your people at the earliest opportunity." Immediately following this, there appears another short prayer in the same place, which reads as follows: אגיל ואשמח בלבבי . בראותי כי מאויבי . תריב ריבי . ולציון גואל תביא . איש צמח . תצמיח . אליהו הנביא ומלך המשיח : לכן בגוים יחד . תפול אימה ופחד . לבם יפחד . בעת יעלה גוי אחד . וארחותיו יצליח . עוד ממזרח למערב . יעור לעשות הרג רב . באדום וערב . לערוך מלחמה וקרב . על אויביו יצריח וגו׳ That is: I will rejoice in my heart and be glad when I see that You will contend with my enemy in my dispute, and bring the Redeemer to *Zion*, cause the man *Zémach* (that is, the Messiah, who is called *Zémach*, that is, a Branch or Shoot, in Zech 1:8 and 6:12) to spring forth, and send the Prophet *Elias* and the King Messiah. Therefore, fear and terror shall fall upon the *Heyden* all at once; their hearts shall tremble at the time when the singular people (namely the Jewish people) shall rise up and prosper in its ways. It will also be stirred up from the rising to the setting of the sun to slay many in *Edom* (that is, Christendom) and in Arabia (that is, in Turkey), to wage war, and it will raise a cry against its enemies, etc. From this we see how the Jews intend to deal with us Christians at the hoped-for coming of their Messiah, in that they plan to wage war against us and to kill us; of which a detailed account will be given below in the 14th chapter of this second part; and here they wish that fear and terror may then come upon us.

Several days after the feast of the new moon, which is observed every month, the Jews go out at night under the open sky, when they are able to see the moon, and recite a certain prayer which they call ברכת הלבנה (Bircháth hallevaná or Birchás hallevóno), in which they address the moon, as can be seen in the large *Tefillah* fol. 45, col. 3, under the title *Schacharíth*, as follows: ברוך יוצרך : ברוך עושך : ברוך קונך : ברוך בוראך that is, Blessed be He who made you; blessed be He who formed you; blessed be He who created you. After this they jump up three times and further say: כשם שאני רוקד כנגדך . ואיני יכול ליגע בך . כך לא יוכלו כל אויבי ליגע בי : that is, Just as I jump or leap toward you and yet cannot reach you, so shall none of my enemies be able to touch me to do me harm. After this they say three times: תפול עליהם אימתה ופחד בגדול זרועך ידמו כאבן : תפול עליהם אימתה ופחד בגדול זרועך ידמו כאבו : that is, Let fear and terror fall upon them; through the greatness (that is, the power) of your arm they must become silent as a stone; they must become silent as a stone through the greatness of your arm, and terror and fear fall upon them. By their enemies, however, they mean the Christians, as has already been shown many times, and therefore this curse concerns us. In some copies, however, instead of אויבי *Ojesai*, that is, my enemies, the word אחרים *acherim* stands, that is, others, as can likewise be seen in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 78, col. 2, in the *Parascha Bo el Pároh*, and in the Amsterdam Talmud, in the *Tractate Sopherim* fol. 14, col. 2, by which we are also meant, as has been shown in the sixteenth chapter of the first part, at the twenty-eighth name by which they call us.

During the seven days that precede the New Year's Day, the Jews are accustomed to recite certain prayers that stand at the beginning of their *Selichóth* (or *Selichos*), in which Christians are also not spared. On the first of the said seven days, in a prayer that begins ואתה קדוש יושב תהלות *veátta kadósch jóschef tehillóth*, as can be seen in the *Selichóth* printed here in Frankfurt in quarto in the year 1665, fol. 6, col. 1, 2, as well as in the thick *Tefillah* fol. 3, col. 4, and fol. 4, col. 1, they recite from Ps 137:7: זכור י"י לבני אדום את יום ירושלים האומרים ערו ערו עד היסוד בה, That is: "Remember, O Lord, against the children of *Edom* the day of Jerusalem, those who said: lay bare, lay bare (that is, destroy) it to its very foundation." With this they call upon God to avenge the destruction of the city of Jerusalem upon the Christians, whom they call the children of *Edom* (as has been shown in the sixteenth chapter of the first part), and to punish them for it.

On the second day of the aforementioned seven days they pray, as can be seen in the *Selichóth* printed here in Frankfurt, *paginâ* 10, col. 2, and in the Prague *Selichóth* fol. 10, col. 1, 2, as well as in the thick *Tefillah* fol. 2, col. 3, 4, under the title *Selichóth leschéni*, in the following manner: ישראל עמך תחנה עורכים שהם מצירים ולהושע צריכים צריהם עליהם מאריכים וגו' עצתם הסכל ומחשבותם הבטל.

That is: Your people, Israel, which is in distress and has need of deliverance, appoints a prayer. Their enemies (namely the Christians) hold them long under the yoke, etc. Make their counsel foolish, and let their thoughts come to nothing. Let a great tumult (that is, a great terror) come upon them, and a cruel angel thrust them away and drive them out. For the sake of the glory of Your name, and Your praised holy name, do great wonders, so that it may not be profaned among the heathens. Let their counselors and princes go about senseless (that is, without knowledge and understanding), or, as it is also otherwise expounded in the *Commentario* thereon: Let their counselors and mighty men be led away captive, and deal with them as they have dealt with me, etc. Your mercy, O God of the upper and lower (creatures), come before me, before the proud water (that is, Christendom, as was demonstrated above in the 17th chapter of the first part, at the sixteenth name which the Jews give to it) overwhelm me, etc. Furthermore, they pray on the second day, as may be read in the *Frankfurt Selichóth* fol. 11, col. 1. and in the *Prague* edition, fol. 11, col. 2 and fol. 12, col. 1, a prayer which reads as follows:

אני יום * אירא אליך אקרא : גמול להשיב שב לבקרה. דין רשע ועול מלאו יקרא . החושבים להשכיה שם קדש הנכבד ולהרגיל שם טומאה נקלה ונעבד. זה דרכם טובי עם אבד * בל יעשקוני זדים עזים יקרה * חשוך השאר כחשם בבית הבד וגו' שעבודך להרחיק רבו אדונים קשים וגו' שפט רעה תבא עליהם והאשימם . למו עולל והתעולל בכובד ישימם מנת כוסם פחי פחם הגשימם . השיבם שבעתים נקם ברית וחשמם וגו'

That is: On the day when I am afraid, I call out to You, so that the *Sédim*, that is, the proud ones (understand: the Christians, as was indicated in the 16th chapter of the first part at the twenty-fifth name which the Jews give to us), who have forsaken the glorious (dwelling), may

not oppress me. Seat Yourself (O God!) to examine their evil, to repay them in return. That the judgment of the wicked and malicious may be fulfilled (that is, may come to an end), those who think to cause Your holy and glorious name to be forgotten, and to accustom themselves to the unclean name of the Despised One (understand: Christ), who is served. This is their custom: to destroy the best of the (Jewish) people. Deliver the remnant (of Your people); crush them (namely the aforementioned proud ones) in the winepress, etc. There are many hard masters who wish to abolish Your service (namely, divine worship). Let a heavy judgment come upon them and declare them guilty (that is, condemn them according to their deserts; or, as others expound it: Lay them waste). Do unto them, and mock them; destroy them on account of their heaviness (that is, the stubbornness of their hearts). Let blown cords (that is, fiery coals) rain upon them as their portion of the cup. Repay them sevenfold; avenge the covenant, and lay them waste, etc.

On the third day of the aforementioned seven days, they prayed a prayer which begins with איה כל נפלאותיך *Ajéh col nifleothécha*, and which is found in the Frankfurt *Selichóth* fol. 14, col. 1. 2. and in the Prague edition fol. 15, col. 2. and fol. 16, col. 1., as well as in the thick *Tefillah* fol. 8, col. 2. under the title *Selichóth lachamischí*, in the following manner: נלאיתי נשוא עול מדהבה נואמת מרוד והבא הביאה רבה סגולתך דוחקת פקודתך מלנצור סברה להמיר כבודך בעת צר . עד אנא יי' אקרא ממצר וגו' : ריבה יי' ריבי נפשי . רצה להצילני אלהי קדושי : שני רשעים בחצץ תגרוס . שכול ואלמון אתם ותהרום . השפוך דמם ארצה לרוס וגו' : That is: I am weary of bearing the yoke of *Madhéfa* (that is, of Christendom, as has been shown in the 17th chapter of the first part, under the forty-fifth name which the Jews give to it) which says: measure, and bring much (money) here. It oppresses your own people, so that your commandment cannot be kept. Its intention is to change your honor in the time of distress (and to believe in Jesus, as has been reported in the second chapter of the first part, under the eleventh name which the Jews give to Christ.) How long shall I, O Lord, cry out of distress, etc. Contend, O Lord, the contention of my soul. Be pleased to deliver me, O God, my Holy One. Crush the teeth of the wicked with gravel; destroy them with bereavement of children and widowhood. Pour out their blood to bespatter the earth, etc. Furthermore, they pray on the said third day in a prayer immediately following this one, which begins with ישראל נושע ביי' *Israël noscha badonái*, as follows: פדות ורוחה יושעו לעין כל ואל ימשלו בם רשעים . כלה שעבוד מלכויות ויעלו לציון מושיעים : That is: Grant them (namely the Israelites, O God!) a redemption and relief (to recover themselves again.) Let them be saved before the eyes of all, and let the wicked (that is, the Christians, as has been demonstrated in the 16th chapter of the first part, under the seventeenth name which is given to us) no longer rule over them. Bring the servitude of the kingdoms (under which we must be subjected to them) to an end, and let the redeemers come to Zion. Through these words they again petition God that He would take dominion away from the Christian potentates and give it to them.

On the fifth day of the aforementioned seven days, they recite a prayer which begins: אטון חתן והסכת עתירה *Elõn táchan vehásket atira*, and which is found at fol. 19, col. 1-2 in the *Franckfurter Selichóth*, wherein they complain very bitterly to God about the persecutions of the Christians, and say: דרוש עלבונם מצר בוזה : דרוך פורה : ונצח יזה : that is, Demand their (the Israelites') contempt (with which they are dishonored by the Christians) from the despising enemy. Tread the winepress, and let the blood spurt forth. Shortly thereafter the following continues: לבטום קמים וכרו שוחה מערימים סוד ממך להדיחם . מכבידים עול להכשיל כחם . נואקים אליך בהתעטף רוחם . נחת מצוא מכובד טרחם : שיח צקם במעמד צפוף . סליחה מבקשים בקדקוד כפוף : עושקיהם יקניאום ונתנם לשיסוף עויים וססכו ויהיו לסיפוף . פרה דבקיך מהרץ וכלוי . פלטם מצורר ותנם לעלוי . צור ישועות משהריך בהלוי . צור עולמים הושיענו בגלוי . קנוא ונוקס קנא לשמך . קצץ סמוננם מצואר עמך ראה עמלנו ושוב מזעמך . ריבה ריבנו נעם חרמך . שבעתים השב לחיק מאניי . שכר חציך מדם מעני וגו׳ : that is, The enemies (namely the Christians) want to make them (Your children of Israel) fall, and dig a pit. They go about secretly with cunning, so as to turn them away from You. They make the yoke heavy, in order to weaken their strength. They (the Israelites) cry out to You when their spirit grows faint, so that they may find rest from the burden of their misery. They pour out their prayer in a crowded state (that is, when they stand closely together in their synagogues) and ask for forgiveness with bowed head. Their oppressors (the Christians) provoke them (with the *Nezer náafuf*, that is, the adulterous branch, as is added in the *Polish Siddúrím* fol. 31, col. 1. under the title *Józer le-jóm scheni*, by which Christ is understood in a blasphemous manner, as has been reported in the second chapter of the first part) and deliver them up to be torn to pieces. Let them be overwhelmed with perversity and destroyed (or, as it is rendered in the *Amsterdam German* translation at fol. 15, col. 2, trodden like a threshold). Redeem those who cleave to You from extermination and destruction; rescue them from the enemy and exalt them (or give them the upper hand). Grant salvation to those who diligently seek You in prayer. You eternal Rock, save us openly. You zealot and avenger, be zealous for Your name. Cut the strap of their yoke from the neck of Your people. Look upon our misery and turn away from Your wrath. Plead our cause against the people of Your banishment (that is, which You have banished). Repay sevenfold into the bosom of those who cause me to mourn (or lament). Drench Your arrows with the blood of those who afflict me, *etc.* In the thick *Tefillah*, however, wherein this prayer is also found at fol. 10, col. 4 and fol. 11, col. 1 under the title *Selichoth*, the final words have been omitted out of fear.

To You we call, You who are terrible and to be feared: do not hide Your face from beholding our distress, when the accursed ones (or, as some would have it, those who cause want) rise up against us and in their deliberations devise a foolish counsel. They decree against us that we shall not call upon the Lord our Redeemer, who is called the Lord of Hosts, my beloved who is white and red and distinguished among ten thousands, but rather shall despise His word and cause Him vexation, shall accept the most contemptible idol (by which Christ is doubtless meant) as a god, bow before the image and serve before it; shall not

sanctify the One (Lord and Creator) who forgives abundantly, and shall not fear the terrible God. When I hear this, my heart trembles. I give to him who quarrels with me this answer: far be it from me that I should forget the praise of the God of my fathers and forsake Him. The unclean and dead god (by which Christ is blasphemously meant) is new and only recently come (and therefore not the eternal God). What sort of condition is it with him, that I should mingle him with God (that is, associate him and likewise hold him to be a god)? When they hear my words, which ought to be pleasing, they gnash their teeth together against me (and say: we will rob and plunder the labor of their hands, and speak of exterminating and killing, etc.). Look upon, O Lord, the prayer of Your servants; redeem and rescue them from the hand of those who sin against You. Grant salvation to the seed of Your pious ones, that it may go forth from the tumult of those who show themselves rebellious against You into a fresh land. Be zealous for the honor of Your name, if it is not to be done for their sake (understand: for the sake of the Jews). Be greatly wrathful against those who afflict them, for the wicked say: where is their Lord? He (the Lord) will contend their (namely the Jews') strife and rise up to protect them. Judge the violent (or rapacious) people (namely the Christians): let their flesh dissolve and their tongue melt away; humble their pride and let them be trodden underfoot. Their spirit must burst asunder and they become tributary, etc.

On the evening before New Year's Day, as well as before the Day of Atonement, they customarily pray in a prayer which begins אשפוך שיחי לפניך *Eschpoch sichi lefanecha*, and which appears in the Frankfurt *Selichóth* fol. 32, col. 2. under the title ראש השנה ולערב יום כפור *Leéref roch haschána uleéref jom kippur*, praying as follows: שבעתים השב לחיק מענינו. ריבה ריבנו וגאלנו. הרדוף באף ותשמידם מהוללתך . גם שלומים לריב ציון. הקרא אל אלהים עליון. גאים תכניע כחורב בציון : הושיע ציון ותיסדנה. וג' הבנה ערי יהודה That is: Contend our cause (O God!) and redeem us; repay sevenfold into the bosom of those who afflict us; pursue them in anger and destroy them, O our Creator. Proclaim, O most high God, a year of retribution, to contend for Zion's sake. Humble the proud as the heat in a parched place. Save Zion and lay her foundations; build also the cities of Judah, etc. After this there follows in the aforementioned *Selichóth* fol. 32, col. 2. a prayer which begins אלהים אל דמי לדמי *Elohim al dómi ledámi*, in which the Jews bitterly lament before God that a great many of them have been killed by Christians because they would not accept the Christian faith, and thereupon they offer, at fol. 33, col. 2, a prayer with these words: עליך הורגנו כל היום נחשבנו כצאן טבחה. אל תחשה ותעננו עד מאוד : אל הי העל אלה תתאפק כי אכל את יעקב ואת נוהו השמו . נקמות יי' אל נקמות הופיע : הנשא שופט הארץ השב גמול על גאים : והשב לשכנינו שבעתים אל חיקם אשר חרפוך יי' ; יי כגבור יצא כאיש מלחמות יעיר קנאה יריע אף יצריח על אויביו יתגבר : That is: For Your sake (O God) we are slain daily and counted as sheep for the slaughter; for they have devoured Jacob and laid waste his dwelling. Will You, O Lord, therefore restrain Yourself, and keep silence, and oppress us so greatly? O Lord God, to whom vengeance belongs, O God to whom vengeance belongs, appear; arise, You judge of the earth; repay the proud; and give back to our neighbors sevenfold into their bosom, who have reviled You, O Lord. The Lord will go forth

like a hero; He will stir up His zeal like a man of war; He will shout and cry aloud and prevail over His enemies. Immediately following this little prayer there comes yet another at fol. 33, col. 2 which begins: את הקול קול יעקב נוהם *Eth hakkól Kol Jaacóf nóhem*, in which they further lament before God that the Christians have killed so many of them because they would not believe in Christ, and they again petition for vengeance; as indeed also occurs subsequently at fol. 37, col. 2 in a little prayer which begins: נקום נקמת דם עבדיך כמו בתורתך כתוב וגו׳ That is: Avenge the blood of Your servants, as it is written in Your Law, *&c.* The same is also to be seen in another prayer immediately following, which begins: זכור ברית אברהם *Sechór beríth Abráham*, in which they call upon God as follows: דורש דמים: דון דיננו: השב שבעתים לחיק מענינו: That is: Lord, remember the slain and those whose hair has been torn out. You who demand (that is, avenge) blood, judge our cause; repay sevenfold into the bosom of those who afflict us.

On the first day of the New Year's festival, which falls on the first of September, they pray, as can be seen in the Frankfurt *Máchsor*, fol. 26, col. 1. 2. and in the first part of the Prague fol. 31, col. 2 under the title *Músaph lejóm ríschon schel rósch haschána*, a prayer which from the beginning reads as follows: אנסיכה מלכי. לפניו בהתהלכי. אמצו בהמליכי יאזור עוז וימלוך: אליל בהשליכי. לפני בא יום מלכי. איש מלאכי ישלח ואז ימלוך. בבואו ואז ימלוך. נתץ חנף ממלוך. בית גאים בלי מלוך. יסח לבל ימלוך: בתוכי יהליך. בהופיעו למלוך. במלכותו ימלוך: לבדו ימלוך : גברת ממלכות. במגרו ממלכות. גוים וממלכות. יהום והוא ימלוך וגו׳: זך דין בערכו. יאחו דרכו. זרים בדרכו. נקם יעט וימלוך: זר זר בשלכו. יתן עוז למלכו וגו׳: בתים בכתהו. איים בכתהו כס ממלכתו יכון וימלוך וגו׳: that is, I will anoint my King, when I walk before Him and bring it about that His strength shall reign. He will gird Himself with strength and rule as a King, when I shall cast away the idols. Before the day of my King (the Messiah) comes, He will send my messenger (Elijah), and then reign. When He shall come, He will destroy the hypocrite (that is, the godless Esau, as can be seen in the Commentary of the Prague Machsor on this passage, by which Christendom is understood) so that he shall no longer rule. He will root out the house (or lineage) of the proud (that is, of the Christians) so that it shall no longer reign. He will walk among me when He shall appear to reign. In His kingdom He will rule and reign alone. When He will destroy the kingdoms, the heathens together with the kingdoms, He will plague the *Geveréth mamlachóth*, that is, the Mistress of the Kingdoms (by which Christendom is named, as has been demonstrated in the 17th chapter of the first part, at the nineteenth name which is given to it) and He Himself shall reign, etc. When the pure one (God) shall tread down the proud, He will maintain His custom. When He shall ordain judgment, He will clothe Himself in vengeance and reign, etc. When He will cast away the crown of the proud one (that is, of Esau, as can be seen in the Prague *Commentario*, by which Christendom is signified) He will grant strength to His King (namely the Messiah), etc. When He will crush the Hittites (that is, the Romans and all Christians, as has been indicated in the 16th chapter of the first part, at the fourth name that is given to us) and smite the islands, the

throne of His kingdom will be established and He will reign, etc. From this prayer it can be seen what the Jews have in store for us, and how they intend to deal with us at the time of their vainly hoped-for Messiah, and how they plan to exterminate us all.

Furthermore, on the first day of the New Year, as found in the aforementioned *Frankfurt Machzor*, fol. 30, col. 1. 2. and in the *Prague Machzor, in the first part*, fol. 36, col. 1. 2., under the aforementioned title, in a prayer which begins: אשא דעי בצדק *Essadei bezèdek*, they are accustomed to pray as follows: מקול . פגר והסעיר . ממלכות שעיר . פשעה : תשקיע ותבעיר . פחד רב וצעיר . המיית העיר . בקול קולות שופר . פתחי העיר . ראות כנוס גלויות . בקול גודל שופר : רביעית שופר וגו' : רחשתי לעלויות . ועיני תלויות . שנה תעורר . לשלם גמול לצורר . חיות . ליקוד להיות . רשף שלהביות . בקול להב שופר : שוכנים הזורר בקול שאונו הפורר . בקול גבורות שופר . שושן הדרר . גאולה הדרר . בקול המון שופר וגו' : That is: Destroy and sweep away by a whirlwind the kingdom of Seir (that is, Christendom); call to mind (that is, remember) its sins through the sound of the blaring of the trumpets. Let the gates of the city (namely, the city of Rome, as is taught in the commentary of the Prague Machzor) perish and burn, and let the great and the small tremble with fear at the noise of the trumpets, etc. I speak upward (to God), and my eyes are lifted up to behold the gathering of the captivities (that is, of the Jews scattered throughout the entire world among other peoples, and sitting in *exilio*, or misery) through the sound of the great trumpets. The fourth beast (that is, Christendom, as is indicated in the seventeenth chapter of the first part, at the twenty-seventh name given to it) must be burned to glowing coals through the sound of the flames of the trumpets. Awake from your sleep, to repay the enemy (understand: Christendom, as has been demonstrated in the aforementioned seventeenth chapter at the thirty-ninth name by which it is called). Break its tumult (that is, its arrogance) through the sound of the power of the trumpets. Set the lily free; make the redemption clear (that is, reveal the end, when the redemption shall come); and let the dead enjoy (that is, awaken them) through the sound of the awakening of the trumpets. Step forth from (the mountain of) Hermon to crush the *Admon*, or the Red One (that is, Christendom, as has likewise been reported in the aforementioned seventeenth chapter at the sixth name given to it). Let hell grow cool through the sound of the tumult of the trumpets, etc.

It should be noted here that, according to the teaching of the Rabbis, God will blow with a great trumpet when He redeems the Jews scattered throughout the entire world from the yoke of the Christians and other peoples, gathers them together, and brings them back into the Promised Land of Canaan. For this reason, there follows at fol. 30, col. 1. in the Frankfurt, and at fol. 37, col. 1. in the Prague *Machsor*, in the first part, a little prayer which reads as follows: אלהינו ואלהי אבותינו תקע בשופר גדול לחרותנו וקרב פזורינו מבין הגוים ונפוצותינו כנס מירכתי ארץ והביאנו לציון עירך ברנה ולירושלים בית מקדשך בשמחת עולם וגו׳ That is: Our God and God of our fathers, blow with the great trumpet for our freedom, to gather our captivities together; and let our scattered ones from among the heathen come together again, and gather our dispersed from the corners of the world, and bring us into Your city Zion with singing, and into Jerusalem

into Your holy Temple with everlasting joy, *etc.* In this same manner they also pray daily in the morning, as may be seen in the large *Tefillah* fol. 21, col. 2. under the title *Schácharith*, with these words: תקע בשופר גדול לחרותנו ושא נס לקבץ גליותינו וקבצנו יחד מארבע כנפות הארץ ברוך אתה יי״י מקבץ נדחי עמו ישראל That is: Blow with the great trumpet for our freedom, and raise up the banner to gather our captives, and bring us together from the four corners of the world. Blessed are You, Lord, who gathers the dispersed of His people Israel.

On the second New Year's Day they also prayed, as can be read in the first part of the Prague *Machsor* fol. 39, col. 2, under the title *Shacharit schel rosch haschanájom schéni*, in a prayer which begins: מלך אמון מאמרך *Mélech amón maamarechá*, in the following manner: שופר צרפת וספרד יצרה להתקדש נפוצים בארבע, That is: Let the trumpet sound over France and Spain, so that those scattered into the four parts of the world (Israelites, to strike dead) must make themselves ready. In the *Commentario* on this passage, *Aschkenas*, that is, Germany, is also placed alongside France and Spain, and it is noted therein: הם עיקר הגלות שהרעו מאוד לישראל, That is: These (three countries) are the foremost of the Jewish captivity, which have done the Israelites very great harm. That they are to be stirred up to killing, namely of Christians, by the sound of the trumpets, is likewise to be found in the said *Commentario*. What evil is thereby wished upon the Christians, however, can also be seen below in Chapter 13, at the eighth sign of the coming of the *Messia*, from the book *Afkáth róchel*.

Since the ram's horn is mentioned here, as it is in many other places in the New Year's prayers, I must also indicate where it comes from. It should be known that it is supposed to be one of the horns of that ram mentioned in Gen 22:13, which Abraham sacrificed as a burnt offering in place of his son Isaac. Concerning this, in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 30, col. 4, in the Parashah *Vajéra*, on the words "Then Abraham lifted up his eyes and saw a ram behind him caught in the thicket by its horns," the following is written: אחר שישראל נאחזין בעברות : ומסתבכין במלכיות מבבל למדי וימון ליון ומעון לאדום סופן להגאל בקרנו של איל שנאמר וי״י בשופר יתקע ודעת ר״זל כי שופר של מתן תורה שכתוב בו וקול שופר חזק מאוד שופר אילו של יצחק היה : That is: When the Israelites are caught in sins and entangled in the kingdoms (namely the four monarchies), so that they pass from Babylon into Media, and from Media into Greece, and from Greece into Edom (that is, the Roman monarchy, or Christendom), they will in the end be redeemed through the horn of the ram, as it is said (Zech 9:14): "And the LORD shall blow the trumpet." Our rabbis of blessed memory are also of the opinion that the trumpet which was blown when the Law was given (by God on Mount Sinai), of which it is written (Exod 19:16): "And the sound of a very mighty trumpet," was a trumpet made from the horn of Isaac's ram. Exactly the same is also to be found in *Vajikra rabba*, fol. 162, col. 3-4, in the 29th Parashah. In the little book *Pirke Rabbi Eliéser*, in the 31st chapter, the following is also read concerning this ram: רבי חנינא בן דוסא אומר אותו האיל לא יצא ממנו דבר לבטלה אפרו של איל הוא יסוד שעל גבי המזבח הפנימי שנאמר וכפר אהרן על קרנותיו אחת בשנה . גידיו של איל הם עשרה כנגד עשרה נימין של כנור שהיה דוד מנגן בהם . עורו של איל הוא אזור מתניו של אליהו שנאמר ויאמרו אליו איש יור לקראתו ואזור עור אזור במתניו . שתי

קרניו של איל של שמאל תקע בו הקב"ה על סיני שנאמר ויהי קול השופר . וקרן של יטין הוא גדול מן השמאל ועתיד לתקוע בו לעתיד לבא בקבוץ של גליות שנאמר והיה ביום ההוא יתקע בשופר גדול : גדול: That is: Rabbi *Channina*, the son of *Dosi*, says: nothing from that ram went to waste. Its ashes were the foundation that was upon the innermost altar, as it is said (Exod 30:10): "And Aaron shall make atonement upon its horns once a year." Its sinews were ten in number, corresponding to the ten strings of the harp upon which David played. Its hide was the belt which Elijah had girded about his loins, as it is said (2 Kgs 1:6, 8): "And they said to him: a man came down to meet us, and had a leather belt about his loins." As for its two horns, the Holy One, blessed be He, blew upon the left one at (Mount) Sinai, as it is said (Exod 19:19): "And the sound of the trumpet grew ever louder." But the right horn is greater than the left, and He will blow upon it in the time to come, when the captivities (that is, the Jews scattered throughout the world) shall be gathered together, as it is said (Isa 27:13): "And it shall come to pass at that time that a great trumpet shall be blown." All of this is also to be found in the *Jalkut Schimoni* on the Five Books of Moses, fol. 29, c. 1, numero 101, as well as in the *Jalkut chadasch*, fol. 9, col. 1, numero 8, under the title *Avóth veïmmahóth*.

This ram must also have been very old when it was sacrificed, for according to the rabbis' account, it was created by God at the beginning of the world, during the six days of creation. Concerning this, the following is written in the great *Jalkut Rubeni,* fol. 3, col. 2., from the book *Médrasch néeelam*, on the words בראשית ברא *bereschith bará*, that is, "In the beginning (God) created": בראשית ברא זהו אילו של יצחק שנברא משת ימי בראשית וזהו בראשית ברא היש: that is, the words *bereschith bará*, "in the beginning (God) created," signify the ram of Isaac, which was created from the six days of creation, and this is indicated by the word בראשית *bereschith*, which (through a transposition of the letters) means ברא היש *bará tájisch*, that is, "He created a ram." Likewise, Jonathan, the son of Uziel, reports in his Chaldean translation on Gen 22:13 as follows: וזקף אברהם ית עינוי וחזא והא דכרא חד דאתברי ביני שמשתא דשכלול עלמא: that is, "And Abraham lifted up his eyes and saw, and behold, there was a ram, which had been created between the twilight of the founding of the world." And in *Bammidbar rábba*, fol. 219, col. 4., in the 17th *Parascha*, one reads: אילו של אברהם נברא בין השמשות that is, "Abraham's ram was created at twilight." But let this be enough on this matter, and we must return to the Jews' curse-prayers.

On the second New Year's Day they prayed in the morning, as can be seen in the Frankfurt Machsor fol. 34, col. 1 and in the Prague one, fol. 43, col. 1, in the first part under the title *Shacharit schel rosch haschaná jom schéni*, in a little prayer which begins שמו מפאריס עדת חבלו *Schemó mephaarím adáth chefló*, in the following manner: נטישות צרים בהתיז . שבטי מקוראך עלה והמשל That is: Exalt and let the tribes of your called one (Israel) rule, when you shall cut off the branches of the enemies (that is, exterminate the Christians) and cast them away. Immediately after this follows another prayer, which begins: אדר והוד אתן בצביון *Eder vahod étten bezifjón*, in which they call upon God in the following manner: מוטות צרים ושכר והכחידם .

זרוייך קבץ וחנם תפדם . זכור י"י לבני אדום את יום ירושלים : קמיהם על פנימו גלה שולים . זכור ירתך קנית קדם . נדיבי עמים ינוחמו בכפלים That is: Break the yoke of the enemies and root them out; gather your dispersed ones and redeem them freely. Let the princes among the peoples (namely the Jews) be comforted twofold. Uncover their skirts before the faces of their enemies (that is, put them to open shame; and this manner of speaking is taken from Nah 3:7). Remember, O Lord, the children of Edom (that is, the Christians) on the day of Jerusalem.

Furthermore, on the aforementioned second day they pray, as can be seen in the Prague *Machzor*, in the first part, fol. 58, col. 1, and in the Frankfurt fol. 41, col. 2, under the title *Musaph lejóm schéni schel rosch haschaná*, in a prayer which begins עשה לך בציון שם נוראות *Aséh lechá bezijón schem noraóth*, in the following manner: ריבו מושיעים . כי ארך לה קץ מלוכה . דבצה עדינה שקטה מאלמון . ושיותו על אדון הוד המלוכה . ככתוב על יד נביאך ועלו מושיעים בהר ציון לשפוט את הר עשו והיתה לי"י המלוכה וגו' תחגור גאות תחאזר עוז לבל ישתדר זר במלוכה . תכון תבל כי יונער רשע ושם צדק לרגליו ויוצק מלוכה . ככתוב בדברי קדשך י"י מלך גאות לבש י"י עוז התאזר אף תכון תבל בל תמוט . תקום גוים . הוכיח לאומים . תשבור מטה רשע . חלוף אלילים . תשגב לבדך . הקרא נצח יחיד במלוכה : *Adína* (understand: Christendom, as in Chapter 17 of the first part, near the relevant passage) sits still and at rest, without widowhood (and enjoys every pleasure), since the end of her reign has been set far off. Contend, O ye redeemers! Take the splendor away from Edom (Christendom) and give the glory of dominion to the Lord, as it is written (Obad 21): "And saviors shall come up on Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's," etc. Gird yourself with majesty and surround yourself with strength, so that no stranger may rule in the kingdom. Let the world be established when the wicked shall be shaken out. And You (namely, God) will set righteousness at Your feet and take up dominion, as it is written in Your holy words (Ps 93:1): "The Lord is King; He has clothed Himself with majesty; with strength He has girded Himself; and the world is also established by Him, so that it cannot be moved." Take vengeance upon the *Gojim*, or heathens; chastise the peoples; break the scepter of wickedness that now rules. Destroy the idols, and be You alone exalted, and called the sole one in dominion for eternity. From this one can see how the Jews are disposed toward the high Christian rulers under whose protection they live, in that they call upon God to take away their dominion and to cast them down from the throne.

Further, under the last-mentioned title, fol. 62, col. 1. of the Frankfurt *Machsor*, in a prayer which begins עליהני אל על כל בנות *Illicháni el al col banóth*, the following is prayed: תרעם לבוזזי תתקע בשופר בסערות תימן אילן קול That is: Shatter those who plunder me (namely the Christians, as can be seen in the *Commentary* thereon); blow the trumpet. When the storm winds blow from the south, then the sound (of the trumpet) shall go forth (and be driven by the winds to all peoples, and shatter them likewise, as is expounded in the aforementioned *Commentary*). In short, they call upon God once again for vengeance in this manner, as can

be read at fol. 62, col. 2. in the Prague *Machsor*, where in a short prayer which begins היום תאמצנו *Hajóm teammezénu*, they pray: היום תדרוש דם עבדיך השפוך That is: Demand today the blood of your servants that has been shed.

On the tenth day of September, the Jews have their feast of atonement, which they call יום כיפור *Jom kippur*, that is, the day of atonement, because they believe that on that day they are reconciled with God and all their sins are forgiven them. They have, however, certain prayers which they pray between the New Year's day and the Day of Atonement, and they call upon God on the second day between the two aforementioned feasts, as can be seen in the Prague *Selichoth* fol. 47, col. 2. and fol. 48, col. 1. and in the Frankfurt edition fol. 46, col. 1. 2. in a prayer which begins מקוה ישראל יי׳ *Mikvéh Jífraël Adonai*, addressing God as follows: גלינו מארץ צבי ונהרס היכל . פגושי ארי ודוב ונמר שוקד לשבל . דכנו חזיר יער וכרסמנו למאכל . למה תהיה כאיש נדהם כגבור לא יוכל וגו׳ : צוד צרוני צוררים ברוחב ואורך : חומת עירך מפורצת במותיה להדרך וגו׳ : למה פניך תסתיר תשכח ענינו ולחצנו . פתחו רשעים חרב ודרכו קשתם להעציב כאובינו . עצמו להאריך מענית ולחרוש גבינו וגו׳ : למה אלהים זנחת לנצח . יעשן אפך בצאן מרעיתך . עדינה יושבת בטח ובוקקת גפניך . יום יום מערמת לאבד צפוניך . ואני ואפסי עוד אומרה לפניך . למה יי׳ תזנח נפשנו תסתיר את פניך .

Please remember us in the sorrows of Your people among those who mock them, who think to make Your people forget Your name, their Creator. Do not give them, in the land of their captivity, into the power of those who terrify them. Why should the nations say, "Where now is their God?" That is: We have been driven out of the land of splendor (namely, the Promised Land), and the Temple is destroyed. The lion, the bear, and the lurking *Pardel* (that is, the Babylonian, Persian, and Greek *Monarchy*) have met us to plunder us. The wild boar (that is, the Roman *Monarchy*) has trampled us and rooted us up for its food. Why then do You wish to be like a weary man (who has no strength to help), or like one who is astonished or frightened and does not know what he should do, like a mighty one who cannot come to our aid, etc.? The enemies (understand: the Christians) chase me in breadth and length. The wall of Your city is broken down; its heights are trampled, etc. Why do You hide Your face and forget our misery and distress? The godless (that is, the Christians) have drawn their swords and bent their bows to torment us as our enemies; they have grown powerful enough to draw the furrow long and to plow upon our backs (that is, to afflict us), etc. Why do You cast us off forever, O God, and does Your anger burn against the sheep of Your pasture? The *Adina* (understand: Christendom) sits secure and lays Your vineyards bare (namely, the Jews); she employs cunning daily to destroy Your hidden ones (that is, the Israelites, who are so called in Ps 83:4), and says before You (from Isa 47:8): "I am, and there is none besides me." Why do You wish to cast us off, O Lord, and hide Your face? Remember the weeping of Your people under their plunderers (the Christians), who think to cause Your people to forget Your name, their Creator. Do not give them (the Jews), in the land of their captivity, into the power of those who terrify them. Why should the heathen say, "Where now is their God?" (which utterance is charged against the Christians, as may be read in the book *Zerór hammór*,

fol. 160, col. 2, in the *Parascha Haasinu*.) We see, therefore, from this prayer that the Jews reproach God for allowing Christendom to sit in security and comfortable peace, as though He no longer had the power and strength to punish and overthrow it, as they wish might come to pass.

On the third day, which falls between New Year's Day and the Day of Atonement, they pray to God in a prayer that begins אשמרה אליך עזי *Eschmerá elécha usí*, and which is found at fol. 55, col. 1-2 in the Prague *Selichóth* and at fol. 53, col. 2 and fol. 54, col. 1 in the Frankfurt *Selichóth*, in the following manner: בזעם תשפיל גאים וגו' : שבת בעירך תערוך. שם רשעים לפרוך. שביה מכתה לארוך. שתל ופתן הדרוך. תדרוך תדרוך רשעים וייגמרו וגו׳ : that is, Humble the proud (meaning the Christians) in wrath, etc.; prepare a seat (for the Israelites) in Your city (Jerusalem), to destroy the name of the wicked, and to heal the wound of the captive (Jews). Tread down the lion and the viper (that is, Christendom, as has been indicated in the seventeenth chapter of the first part, at the thirty-fourth name which is given to it); tread down the wicked, that they may come to an end.

On the fourth day, which falls between the two aforementioned feast days, they pray in a prayer which begins with איך אוכל לבוא עדיך *Ech úchal lavó adécha*, and which stands at fol. 55, col. 1. 2. in the *Franckfurter Selichóth*, in the following manner: איך אוכל לבוא עדיך . ועובדי זולתך לא עזבוני לעבדך והמה בקשו להפרידי מיחודך וגו' : והמה יושבים לבטח בשלוה וגילה ואני בתוך הגולה : אוי כוס התרעלה שתיתי ואגמע . בכיתי ואדמע מעול משא ומשמע. והמה לועגים עלי הקשיבה ושמע. ואני כחרש לא אשמע : איך מחצני אלהי ומכאובי לא חבש : ומעיל תפארתי לבנו אדום הולבש. והמה נופת אוכלים וחלב ודבש. ואני כעשב איבש וגו' : זכרנו נא ופקדנו בישועתך. והמה בלעם קלעם משמי מעונך . That is: How shall I come to You, seeing that those who serve another besides You (understand: the Christians) do not permit me to serve You, and seek to separate me from Your unity (since You are the one God), etc. They sit secure in joy and pleasure, but I am in the *exilio*, or misery. How have I drunk the cup of abomination! I weep and shed tears on account of the yoke of the burden and of the outcry; but they mock me and say to me: hearken and take heed (to what we wish to tell you); yet I am like one who is deaf and does not listen to them. How has my God struck me and not bound up my pain? How are the children of Edom (that is, the Christians) clothed with the mantle of my glory (in that they rule and have the upper hand, whereas the dominion would rightly belong to me?), and eat honeycomb, milk, and honey, while I wither like grass? Etc. Remember us, O God, and visit us with Your salvation. Destroy and hurl them down from the heaven of Your dwelling. Furthermore, on the said fourth day they address God in a prayer which begins with אך בך מקוה ישראל *Ach bach mikvéh Jisrael*, which stands at fol. 56, col. 1. 2. in the aforementioned *Franckfurter Selichóth*, as follows: יז נצחם על מדוע אדום ללבושך תקרב עונתו. זה יי קוינו לו נגילה ונשמחה בישועתו . That is: Bring it about that the time draws near (in which we shall ask You, from Isa 63:2): Why is Your garment so red? (and You will answer: the blood of them,

that is, of the slain Christians, has been sprinkled upon the garments I have put on.) We will praise such a day forever, which will come in its appointed time. (We will say:) This is the Lord for whom we have waited; let us rejoice and be glad in His salvation.

Further, they call upon GOD on the said fourth day in a prayer which begins אבדו חכמי גלות *Avedú cháchme gáluth*, and which stands at fol. 56, col. 2 in the cited *Franckfurter Selichóth*, as follows: כלה בוגדיך חרבך עלימו השחוו . לרון לבנו בקלקולם שלותם הפחזו וגו' : עדינה תרגז ימים על שנה : פלא פעול והפלא סולח וגו' : צבאיך הוצא מחמת תנין וזוחל וגו' That is: Destroy those who sin against You (namely the Christians), and whet Your sword against them. So that our heart may rejoice at their ruin (and downfall), diminish their prosperity, *&c.* May *Adína*, or the Voluptuous One (that is, Christendom), tremble year after year. Work wonders (upon the same), O You who pardon and forgive (sins). Lead Your armies (namely the Israelites) out from the venom of the dragon and the creeping thing.

On the evening of the Day of Atonement, they customarily invoke GOD against Christendom in a prayer which begins: אל אלהים אצעקה במלואי *El Elohim ezaká bemillulái*, as can be seen in the Prague *Selichóth* fol. 71, col. 2. and in the Frankfurt edition fol. 71, col. 1. 2. under the title לערב יום כפורים *leéref jom kippúrim*, invoking GOD as follows: מלחמה יפקוד על כותי ועל שרה . יכסנה הענן ששה חדשים כמכת שחין לצערה . יגענה בבהרת ירדנה אף ועברה . כי זבח ליי' בבצרה , בבצרה העמידה מלך טבח הפיל בהנתקך המחץ ראש על ארץ בועמיך ואו העורר ישועתך לרהומיך אתה יי' לא תכלא רחמיך, That is: He (namely GOD) would visit the *Cuthéer* (that is, Christendom, as is explained in the 16th chapter of the first part under the third name given to Christians, and likewise indicated in the 17th chapter under the third name by which Christendom is called, and as can be seen in the German translation of the *Selichóth* printed in Amsterdam, fol. 61, col. 1., where the word *Cuthéer* is explained by *Edom*) and its princes (namely the chief devil *Sammaël*, who is mentioned in the 18th chapter of the first part and who, according to the Jews' godless teaching, is supposed to rule over Christendom) with war. May a cloud cover them (namely Christendom) for six months, so that they may be tormented with the plague of boils. May He smite them with blains and punish them with wrath and fury; for the LORD will carry out a slaughter in Bozra (that is, in Rome, as can be read in the aforementioned German translation and as was reported in the 17th chapter of the first part, indeed throughout all of Christendom, which is sometimes understood by the word Rome). Carry it out in Bozra; overthrow the (Roman) king through the slaughter, when you shall execute vengeance. Strike the (Roman) head to the ground in your fierce wrath, and then you will raise up your salvation for your beloved (Jews). You, Lord, will not withhold your mercy.

So that one may properly grasp the content of this dreadful curse-prayer, it is to be known that in ancient times there are said to have been ten distinguished and very learned Rabbis, who, as can be seen with their names in Rabbi Bechai's commentary on the Five Books of Moses, fol. 53, col. 4, near the end of the Parascha *Mikkétz*, as well as in the *Machsor*, under the title *Míncha schel jom kippur*, in a prayer which begins אלה אזכרה *Ellé eskerá*, were called:

Rabbi Simeon, son of *Gamaliel*; *Rabbi Ismaël* the High Priest, son of *Elisa*; *Rabbi Akkíva*, son of *Joseph*; *Rabbi Jehuda*, son of *Baba*; *Rabbi Chanánja*, son of *Tardejon*; *Rabbi Jeschéfabh* the Scribe; *Rabbi Eliezer*, son of *Dama*; *Rabbi Channína*, son of *Chachínai*; *Rabbi Chúzpith* the Interpreter; and *Rabbi Eliezer*, son of *Schammúa*; and they are called by the Jews עשרה הרוגי מלכות *Asára harúge málchus*, that is, the ten who were put to death by the (Roman) Empire. These ten men are said to have been killed one after another by the Romans at the instigation and request of *Sammael* before God, and by means of the permission thereby obtained, yet on the condition that *Sammael* had to bind himself in writing to the effect that the punishment and vengeance which would therefore have to come upon him and his people, the Roman Empire, should be reserved for them; concerning which it is written as follows in the book *Emek hammélech*, fol. 85, col. 2, 3, in the 16th chapter under the title *Schâar Kirjáth árba*: בכל עת צרה שמיצר לישראל תכף נגידה : עליו גזירה להנקם ממנו גזירות וצרות משונות זו מזו מדה כנגד מדה ובפרט כשנצבע דין מאת הקב"ה על עשרה הרוגי מלכות להשלים גזירה וגנב נפש מישראל ומכרן מות יומת וגו' ושמורה לו נקמה להנקם ממנו בעת שיפקוד יי' על צבא המרום במרום שנשחט הוא וכל שרי מלכות בטרום כגדיים וכבשים של יום הכיפורים. וכן אמר רבי ישמעאל כהן גדול כל התנאים הללו וכל התראות הללו התירו בו והתנו בסמאל והוא אמר קבלתי עלי ויבחרו עשרת אבירים הללו. ואמר רבי ישמעאל ז"ל מה עשה זה רי"אל יי' צבאות אלהי ישראל באותו שעה לא הספיק לומר לסופר בתוב גזירות ומכות גדולות ומבוהלות כביהות על נפ"ם הרשעה מפני חמה שנתמלא על סמאל שקבל עליו כל התנאים הללו אלא מיד הוא עצמו נטל הקולמוס וכתב וכן כתב ליום נקמה שעתיד ושמור לגפ"ם הרשעה העלה ענן אחת ותעמוד למעלה מגפ"ם ותוריד שחין עליה ששה חדשים על האדם והבהמה והכסף והזהב והפירות ועל כל כלי מתכות ואחר כך תעלה ענן אחרת ותדחה חברתה ותעמוד במקומה ששה חדשים תוריד נגע וצרעת וספחת ובהרת וכל מיני נגעים כולם על גפ"ם הרשעה עד שיגיע השעה שיאמר אדם לחבירו הא לך גפ"ם הרשעה היא וכל אשר בה בפרוטה אחת ויאמר אליו איננה מתבקשת לי : that is, as often as that one (namely *Sammael*) plagues the Israelites in the time of distress, a judgment is immediately pronounced against him (by God) that one shall take vengeance upon him through various persecutions and tribulations, and repay him like for like; and this occurred in particular at the time when he had requested of the holy and blessed God that those ten who had been put to death by the (Roman) Empire should be judged, in order to execute the decree (Exod 21:16, which reads:) "Whoever steals a soul from Israel and sells it shall surely die," etc.; and for this reason the vengeance has been reserved, that one shall take vengeance upon him at the time when the Lord will visit the host of the height (that is, the high host) in the height (concerning which one may read in Isa 24:21), in that he and all the princes of the Empire in the height (that is, all seventy evil angels who are said to dwell in the air and to govern the seventy nations of the world, concerning which the 18th chapter of the first part treats in detail) shall be slaughtered like the goats and lambs of the Day of Atonement. And likewise the High Priest Rabbi Ismael also said that all these conditions and warnings had been stipulated with Sammael and that he had been warned by them, and that he thereupon said: I accept them upon myself; only let these ten heroes be chosen for me (namely the aforementioned ten Rabbis). Furthermore, Rabbi Ismael, of blessed memory, said: What did Sahariel, the Lord of Hosts, the God of Israel, do at that hour? It was not enough at that moment to tell the scribe to write down the great and terrible and mighty

decree and plagues which were to come upon wicked Rome (for the word גפי'ם *Gapim* signifies, through the transposition of the alphabet ש"תב"א *Atbasch*, as much as רומי *Romi*, that is, Rome) on account of the wrath with which He (namely God) was filled against Sammael, who had taken all such conditions upon himself; rather, Sammael himself immediately took up the pen and wrote them down. He wrote, however, in the following manner: On the coming day of vengeance which is reserved for wicked Rome, a cloud shall rise up and stand over Rome, and shall bring down upon it, for six months, boils upon man and beast, and upon silver and gold, as well as upon the fruits and all metal vessels. After this, another cloud shall rise up and drive away the former, and shall stand in its place for six months, and shall cause plagues and leprosy and scab (or boils) and blisters and all manner of plagues to come down upon wicked Rome, until the time comes when one man shall say to another: See, here you have wicked Rome and everything that is in it for a penny; but he shall answer him: I do not want it. Thus far extend the cited words of the book *Emek hammelech*. The very same thing also stands in the aforementioned book *Emek hammelech*, fol. 39, col. 4, in the 68th chapter under the title *Scháar ólam hattóhu*, and fol. 131, col. 1, at the end of the 11th chapter under the title *Scháar réscha disér ánpin*; and in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 53, col. 4, and fol. 54, col. 1, at the end of the Parascha *Mikkétz*, as well as in the great *Jalkut Rubéni*, fol. 67, col. 3, in the Parascha *Vajélschef*; and from this it is clearly to be seen what the Jews intend by their aforementioned curse-prayer, namely that they call upon God to visit Christendom with all manner of dreadful plagues and to destroy it.

On *Yom Kippur*, or the Day of Atonement, they pray, as can be read in the Frankfurt *Selichoth* fol. 75, col. 1, under the title *Lejózer schel jom Kippur*, in a prayer that begins: אשפוך שיחי לפני צורי *Eschpóch schíchi lefanécha Zúri*, as follows, addressed to God: ריבה ריבנו וגאלנו. שבעתים השב לחיק מענינו. ותשמידם מחוללט. שנת שלומים לריב ציון. תקרא אל אלהים עליון. גאים הכניע כחורב בציון וגו׳ That is: Contend our cause and redeem us. Repay sevenfold into the bosom of those who afflict us (namely the Christians, of whom they claim, as was shown in the fifteenth chapter of the first part, that they are their worst enemies and do them the greatest harm). Pursue them in wrath and destroy them, O our Creator! O God, Thou most high God! Proclaim a year of retribution to contend for Zion; humble the proud, as the heat upon a parched ear of grain, etc. Furthermore, on the said day, under the aforementioned title, they pray in a prayer that begins יי׳ אלהי רבת צררוני מנעורי *Adonái Elohaí rabbáth Zerarúni minneüraí*, as can be seen in the oft-mentioned Frankfurt *Selichoth* fol. 78, col. 1, in the following manner: שפטה משפטי ונקום דם עבדיך. אשר שפכו בני נבל בעברה. סגור מתקוממי ושלח בם חרון אף זעם וצרה That is: Judge my cause and avenge the blood of Thy servants, which the sons of the Fool (that is, of *Esau*, who, as was reported in the sixteenth chapter of the first part, is called a Fool, by which the Christians are to be understood, who, as was shown in the said sixteenth chapter under the twenty-fourth

name that the Jews give to the Christians, are called the foolish people and fools) have shed in wrath. Destroy those who rise up against me, and send upon them a burning wrath, and fury, and anguish.

Furthermore, they pray on the aforementioned day, as can be seen in the Frankfurt *Machsor* fol. 58, col. 2. under the title *Józer lejóm Kippur*, and in the Prague *Machsor*, in the first part, fol. 81, col. 2. under the title *Shacharit schel jom kippur*, as follows: נפש נענה תבשר סליחה . פלטם מעומק שוחה . ולא יתקוממו יהיו כסוחה וגו׳ That is: Proclaim forgiveness to the humbled soul; deliver them from the depth of the pit; and let our adversaries be rooted out, etc. And in another prayer, which stands at fol. 84, col. 1. 2. in the first part of the Prague *Machsor* under the aforementioned title, and which begins איומה בחר *Ajúma bachár*, they pray עשר קרנות שהולים בביתו ליקר, That is: He (understand: God) would root out the ten horns (namely, Christendom, which is thus named, as has been mentioned in the 17th chapter of the first part, at the forty-second name that the Jews give to it) so that He might honor those who are planted in His house (understand: the Jews). Following this comes another short prayer, fol. 84, col. 2. in the Prague *Machsor*, in the first part, and fol. 60, col. 2. in the Frankfurt *Machsor*, which begins אך אתים בחין לפניך *Ach athim bechín lefanécha*, in which they petition God in the following manner: אך מגר מתקוממי צפוניך וגו׳ אך נשא זרע בחוניך וגו׳ That is: Destroy the adversaries of Your hidden ones (namely, the Israelites), etc. Raise up the seed of Your proven ones, etc.

On the Day of Atonement they are also accustomed to pray a dreadful prayer, which is omitted from the printed *Machzors* but is written by them on slips of paper and laid into the book at the place where it belongs, as I myself have seen. This cursing-prayer is mentioned in the *Machzor* printed here in Frankfurt am Main in the year 1686 A.D., in *quarto*, with the German translation, at fol. 131, col. 1, where it reads: הגוים שני חסר כאן, That is: "The second (prayer, which begins with) *Haggójim* is missing here," in order to indicate where it belongs in the prayer book. The prayer itself, however, reads as follows, as can be seen in Mr. Wülfer's annotations on the *Theriack*, *paginâ 351.* and *352.*:

הגוים אימים ומוטים קדר ואדומים בלעם קלעם גמומים דמומים הגוים גומר ומגוג אשכנז ותוגרמים דכאם הכאם זעומים מוחרמים הגוים הגרים קטורים לוד וארמים וזכרם שכחם תתחת שמים הגוים זרח נחת מוים ושמים חרמם כרמסם שיתם שוממים הגוים טבח נחס ויתר דאומים יסרם הסירם מהיות אומים הגוים כפתורים כסלוחים לטושים ולצומים לפתם כפתם סעורם רשומים הגוים מכשף וארבאל משמעיס ורומים נפצם הפיצם שיתם חרמים הגוים סבא וחולדה סב חכה ורעמים עקרם קרקרם דויים עטומים הגוים פלשת ועמון אשור ועלומים צמתם המיתם תנם למלהומים הגוים קיר ומואב לודים וענמים רטשם נטשם דקים צנומים הגוים ששך ומדי וכיתים ולב קמים העבם העינם לאין הקומים

That is: destroy and scatter (that is, root out) the heathens, the wicked giants, the Kedarenes and Edomites (that is, Turks and Christians), so that they may be cut off and hewn down (that is, exterminated). Shatter and strike the abominable and accursed (or cursed) heathens, Gomer and Magog, Ashkenaz and Togarmah (of whom mention is made in Gen 10:2-3). Chastise the heathens, the Hagarenes, the Keturahites, the Lydians, and the

Arameans (or Syrians), and cause them to be forgotten under heaven. Destroy, trample down, and lay waste the heathens of the lineage of Zerah, Nahath, the Mizraites, and the Shammaites (of whom one may read in Gen 36:13). Punish the heathens of the lineage of Tebah, Gaham, and the remaining Reumites (of whom mention is made in Gen 22:24), and do away with them so that they are peoples no more. Attack the heathens, the Caphtorim, the Casluhim, the Letushim, and the Leummim (of whom mention is made in Gen 10:14-15 and Gen 25:3), and bind them so that they are driven by the storm wind and the thunder. Scatter and cast down the heathens of the lineage of Mibsam and Abdeel, and the Mishmaites and Dumahites (of whom mention is made in Gen 25:13-14), and reduce them to pieces. Root out and destroy the heathens of the lineage of Seba, Havilah, Sabtecah, and Raamah (of whom one may read in Gen 10:7), so that they become faint and darkened. Exterminate and slay the heathens, the Philistines, Ammonites, Assyrians, and Elamites, and give them over to destruction. Smite (or shatter) the heathens of Kir, the Moabites, the Lydians, and the Anamim (of whom mention is made in Gen 10:13), and leave them thin and bare. Have abhorrence for the heathens, those of Sheshach (that is, Babel), the Medes, and the Chittites (that is, Italians), and for the disposition of those who rise up against us: darken them so that they cannot rise again.

This is the text of the aforementioned wicked blasphemous prayer, from which the Jews' godless and desperately evil disposition is plain to see, in that they curse all peoples in such a terrible manner and wish their destruction upon them, which has never been done by any people under the sun.

To be sure, the frivolous scoundrel *Rabbi Lippmann* attempted to interpret the matter differently in his *Sépher Nizzáchon, pagina 194, numero 349*, after it had been thrown in his face by a converted Jew named *Peter*; but it is nothing other than a cunning deception, intended to beguile the ignorant and credulous. After he had brought forward various things that the converted *Peter* had put to him, he writes concerning this matter as follows: והוסיף על חטאתו פשע ואמר בצומא רבא. אתם אומרים אימים זמזומים קרר ואדומים בלעם קלעם וכו' והנה אמרתי שאינו מבין הפשט. כי אין הדבר הפלה שהרי אין אנו אומרים אנא ה' בלעם קלעם וכו' אלא הדבר קבלה וצעקה וקאי על למעלה. כי סוף הפיוט שלפניו מסיים אנקתם אוון דופקי דלתותיך ואנו מבקשים שה"שיבין וישמע אנקתנו ואינו מפרש הצעקה או מה נעשה לנו על זה מסיים הפייטן ומפרש הצעקה בפיוט זה וקובל שהגויס אימים וזמזומים אומרים עלינו זה לזה בלעם קלעם לכן אנו מבקשים מלפני השם יתברך הצלה לפני זה ופיוט זה נתקן כמו דברי ירמיה שנאמר שבתם וקימתם הביטה אני מנגינתם. That is: "He (*Peter*) committed one sin upon another, and spoke with great thirst (that is, zeal): You (Jews) say: Destroy and scatter the heathens, the wicked giants, the *Kedarenes* and *Edomites*, etc. But see, I answered him that he does not understand the plain meaning of these words, and that it is no prayer at all, for we do not say: O LORD, destroy and scatter them, etc.; rather, it is a crying and wailing, and refers to that which stands above (namely, in the conclusion of the preceding prayer); for the conclusion of the preceding rhymed prayer reads thus: Hear the sighing or crying of those who knock at your doors (that is, the Jews who call

upon you); and we ask that the holy blessed GOD may perceive and hear our sighing (or crying); but the crying, or what has befallen us, is not explained, and therefore the Poet concludes (his work) and clearly sets forth the crying in these verses, and cries out that the heathens, the wicked giants, say to one another against us (Jews): Destroy them (the Jews) and scatter them (that is, exterminate them); therefore we beseech the holy blessed GOD that He would deliver us from this; and this verse is fashioned after the words of *Jeremiah*, where it is said (Lam 3:63): Behold their sitting down and their rising up; I am their song." These are the words of the wicked *Rabbi Lippmann*.

From this it is plain to see in what manner he seeks to twist the matter and to talk us into believing something against his own conscience and better knowledge, as though the true meaning of the Hebrew words were that the nations of the world whose names are mentioned therein wish such evil upon the Jews, and that for this reason they call upon God to preserve them from such harm. And according to his account, the Hebrew words are to be interpreted as follows: The heathens, the wicked giants, the Kedarenes and Edomites (say:) destroy and scatter them (namely the Jews), so that they may be cut open and hewn down (that is, exterminated). The heathens Gomer and Magog, Ashkenaz and Togarmah (say:) shatter and strike the abominable and accursed (Jews), *etc.* The falsity of this pretense is, however, plainly evident from the fact that in the Hebrew the word אומרים *omerim*, which means "to speak," and the name "Jews" do not appear at all, and if that were the correct interpretation, such words would necessarily have had to be added, without which the interpretation is forced. It is likewise false that this is not a prayer but rather an explanation and indication of the outcry mentioned at the end of the preceding prayer, for it is certainly a prayer, and indeed a distinct prayer, in which they call upon God for the destruction of all nations, as the translation demonstrates, and it cannot be connected to the preceding prayer at all. It is indeed sufficiently apparent from what has already been reported above how the Jews are accustomed to curse other nations, and Christians in particular, in a most godless manner; how then should such clear words be interpreted as anything other than Jewish curses against all nations, given that they cannot be understood in any other way? The Jews would also not leave this out of their prayer books if they were not convinced in their own consciences that it is a curse-prayer against Christians and all nations, and if they did not fear it for that very reason.

The fraudulent claim of *Rabbi Lipmann* is also irrefutably evident from the prayer that immediately follows the aforementioned curse-prayer, and which is found in the *Machsor* printed here in Frankfurt in the year 1686 A.D., with the German translation, *pagina* 131, and in the Prague *Machsor*, in the first part, fol. 101, col. 1; for therein the destruction of the nations is further mentioned, and the words from beginning to end read as follows:

וּבְכָל תּוֹקֶף יֵאָמֵן עִזּוּז הוֹלוֹלֶךָ . שַׁלְוַת שׁוֹדְדִים וְשַׁאֲנוּתָם בְּהֵילוּלֶךָ : וּבְכָל רֶגֶשׁ יוּמְתָק סוֹד אֱמוּנֶיךָ . קַרְנוֹת צַדִּיקִים בְּרוֹמָמָךְ
בְּאַרְמוֹנֶיךָ . וּבְכָל צַעַר יָפוּזוּ וְיִכּוֹרְכוּ לְכְבֹדֶךָ : פְּאוֹת בּוֹגְדִים סָאֳרֶץ בְּאַבְדֶךָ . וּבְכָל עוֹצֶם יוּשַׁר שִׁיר לְעַלֶּךָ . סְגוּלֶיךָ מִמַּחַץ מְכָתָּם
. בְּהַתְעִילֶךָ . וּבְכָל נְפוּת יְוָעֵם זֶמֶר לְגַדְּלֶךָ . מַלְכֵי אֲדָמָה מִכְּבוֹדָם בְּהַדִּילֶךָ . וּבְכָל לָשׁוֹן יִשְׁתַּגֵּב שִׁמְךָ לְבַדֶּךָ . כַּת נִטָּעֲךָ בֶּטַח בְּבַדֶּךָ
. וּבְכָל יָד יְהוּד שִׁמְךָ צִלְצוּלֶךָ . טִירַת טְמֵאִים מֵחוֹסֶן בְּנַצָּלֶךָ . וּבְכָל חַנָּה וְסִיעַ קוֹטֵף וְשׁוֹבְכָךְ . זַרוּיֶיךָ לְרִבְבוֹת אַלְפֵיהֶם בְּהַשִּׁיבָךְ
וּבְכָל וָכָל יַמְלִיכוּ אֲדֹנוּת יְחוּדֶךָ . הֲמוֹן עָרִיצִים לַאֲבַדּוֹן בְּהַכָּחִידָךְ . וּבְכָל דָּרָךְ יִשַּׂח עוֹצֶם חֵילֶךָ . גּוֹיֶיךָ בְּשִׁמְחָךְ בְּיַחֵל לָךְ . וּבְכָל
בְּרָכוֹת יִתְרוֹמַם שֵׁם קָדְשֶׁךָ . אָמַיְנָךְ : אמונך נעורינו כנשר כחדש That is: And the strength of Your praise shall be confirmed with all might, when You shall turn the quiet and peaceful state of the despoilers (that is, the nations of the world who rob us) into wailing. And in every great assembly (of the Israelites, in the synagogues) a sweet counsel shall be held by Your faithful ones (Jews), when You shall raise the horns of Your righteous ones in Your palaces. And at every step there shall be leaping and jumping to honor You, when You shall destroy the princes of the transgressors (that is, the nations of the world) from the earth. And with all might a song of praise shall be sung to You, when You shall heal Your own peculiar people from the wound of their injuries. And in all regions (or lands) there shall be sweet singing to glorify You, when You shall cast down the kings of the earth from their glory. And with all tongues Your name alone shall be exalted, when You shall cause the branch of Your planting (namely, the Israelites) to dwell in safety alone. And in every place the sound of Your cymbals shall be played with every hand, when You shall strip the palaces of the Unclean (that is, the Christians and other nations) of their wealth. And everywhere that the Israelites encamp or travel, You shall arise and return again, when You shall bring back Your scattered ones by the tens of thousands (into the Promised Land). And in all ways the strength of Your host shall be spoken of, when You shall gladden Your people (namely, the Jews), as they place their trust in You. And in all places the dominion of Your unity shall be acknowledged as King, when You shall root out the multitude of the violent ones to destruction. And Your holy name shall be exalted with all manner of blessings, when You shall renew the youth of Your faithful ones like an eagle. Thus far go the words of this prayer. Now, just as the destruction and extermination mentioned therein is understood to refer to the Christians and other nations of the world, and not to the Jews, so too do the terrible curses mentioned in the preceding prayer apply to those nations, and not to the Jews. Jews themselves, to whom I have presented this prayer, have also personally admitted to me that it is directed against all the nations of the world.

The truth of this is also clearly visible from another prayer which they customarily recite on the Day of Atonement, which has been entirely omitted in the new *Machzors* out of fear of the Christians, but stands quite incompletely in the first part of the *Prague Machzor*, fol. 101, col. 2, following immediately after the preceding passage; in it they make mention of the downfall of the dominions of all peoples, and its words, as may be seen in the aforementioned Mr. *Wülfer's* annotations on the Jewish *Theriack, paginâ 349*, read as follows: מלכותם באבדך
עובדי פסילי נסכים תיכון מלכותך מלך מלכי המלכים מלכותם בבלעך בוטחי הבל העתוים שמים וארץ שבחך יהו מביעים
מלכותם בנרעך מקימי אשרים וחמנים רוממותך יקראו בגרון המונים חמונים מלכותם בדכאך דורשי קטב תוהו ובעלים קדושה

ועוז תיסד כפי עוללים מלכותם בהרסך המתהללים באלילים צדקתך יגידו באיים אל אלים מלכותם בוובחך המטהרים והמתקדשים פאר מלוכה ינחלו נטעי כנת קדושים מלכותם בעמק שטי כזב פוני אל רחבים עילוי כבוד שמך יהנו כל באהבים מלכותם בחבלך סוגדי מעשה הרשיפ סיפור מעשיך ברינה יפצחו מארישים מלכותם בטאטאך טועני עצבים עשוים פרקים נועם דיעה אמרתך יתמלאון ארקים מלכותם בידדך כורעי נסכל משא לעייפה משתחוים כל בשר לפניך עושה שחר ועיפה מלכותם בבלותך לנער רשעים מארץ לכן במלכו ישמחו השמים ותגל הארץ : That is: When You, O King of all kings, shall utterly destroy the kingdom of those who serve molten images, then Your kingdom shall be established. When You shall overthrow the kingdom of those who trust in vanity and error, then heaven and earth shall proclaim Your praise. When You shall root out the kingdom of those who erect groves and sun-images, then great multitudes of people shall cry out Your majesty with full throat. When You shall shatter the kingdom of those who seek destruction, vanity, and *Baal*, then You shall establish holiness and strength, as it were from the mouths of young children. When You shall overthrow the kingdom of those who boast of idols, then men shall declare Your righteousness, O God, among the islands, unto the mighty. When You shall punish the kingdom of those who purify and sanctify themselves (that is, the Turks and Christians, as has been demonstrated in the eleventh chapter of the first part), then the plants of the branch of the holy ones (that is, the Jews) shall inherit the royal crown. When You shall hold in abhorrence the kingdom of those who turn to lies and incline themselves toward the proud, then all shall give praise and honor to Your name out of love. When You shall destroy the kingdom of those who bow before the work of craftsmen, then those who speak shall break forth in song, recounting Your works. When You shall sweep away the kingdom of those who lay their idols made with joints upon beasts of burden, so that they grow weary carrying the load, then the lands shall be filled with the pleasantness of the knowledge of Your word. When You shall reject the kingdom of those who bow down (before idols) which are loaded (upon animals) so that they grow weary under the burden, then all flesh shall prostrate itself before You, O Creator of the dawn and of darkness. When You shall destroy their kingdom and shake the wicked from the earth (that is, root them out), then the heavens shall rejoice and the earth shall be glad when You reign. These are the words of the prayer. Just as nothing other than the destruction and annihilation of all the kingdoms of the peoples upon earth, and the downfall of such peoples, is spoken of herein, so too in the aforementioned curse-prayer nothing other than the extermination and annihilation of all peoples is treated, for which the Jews wait with anguish, yet in vain.

Beyond the above, they are accustomed at the Day of Atonement, as found in the first part of the *Prager Machsor* fol. 124, col. 2. under the title *Musaph schel jom kippur*, in a prayer which begins אורך תזריח לחשיכה *Orechá tasríach lachaschécha*, to call upon God in the following manner: פצנו משאון גלים : צולה תחריב באפך . קומה בחרונך על גאים . רומה בעוך ורומם שפלים . שבור זרוע מלכות רשע : that is, “Deliver us from the roaring of the waves; dry up the deep in Your anger; arise in Your wrath against the proud; exalt Yourself in Your power and raise up the lowly; break the arm of the wicked kingdom” (that is, of Christendom, as has been indicated in the seventeenth

chapter of the first part, under the eleventh name which is given to it). The very same is also to be found in the *Machsor*, fol. 165, col. 1. printed here in Frankfurt with the German translation in the year 1686 A.D., but in place of מלכות רשע *Malchuth réscha*, that is, "of the wicked kingdom," there stands מלכות רשעים *Malchúth reschaím*, that is, "of the kingdom of the wicked"; and in the Machsor likewise printed here in Frankfurt in the year 1690, such words have been omitted entirely out of fear.

On the day before the Day of Atonement, the men among the Jews customarily slaughter a rooster, and the women a hen, preferably not red but white, whenever they can be obtained. These animals are, in their view, to bear their sins and must die in their place. Such a rooster or hen is called כפרה *Cappóro*, that is, an atonement. Concerning this, the following is written in the German-Hebrew *Sepher minhágim*, printed at Dürenfort in the year 1692, fol. 37, col. 2., under the title ערב יום כפור *Eréf jom kippur*: • מן פֿלעגט כפרות צו מאכן • אן נערט אן האן אן אן מאן אוּנ' אן הון צו איינר פֿרוי • אוּנ' פֿאר אן פֿרוי דיא שוואנגר איז נעמט אן האן אוּנ' אן הון פֿאן וועגן דעס קינד וועגן • דער בעל הבית מאכט פֿר זיך • דער נאך פֿאר זיין הויז גיזינד• דען דער כהן גדול האט פֿער מכפר גווועזן פֿמר זיך' אוּנ' דער נאך פֿאר זיין הויז גיזינד• דער נאך פֿאר כל ישראל • אוּנ' דאס איז דער סדר פֿון דען כפרות • ער נעמט דען האן פֿון זיין האנט אוּנ' זאגט די פסוקים : אולים מדרך פשעם ומעונותיהם יתענו • ויזעקו אל יי' בצר להם וממצוקותיהם יצילם : ישלח דברו וירפאם וימלט משחיתותם • יודו לי' חסדו ונפלאותיו לבני אדם • ויזבחו זבחי תודה ויספרו מעשיו ברנה • אב' יש עליו מלאך מליץ אחד מני אלף להגיד לאדם ישרו ויחננו ויאמר פדעהו מרדת שחת מצאתי כפר • אוּנ' שחיינ'ט דים כפרה דרייא מאל אום דען קאפֿף אוּנ זאגט צו פיטס בקי זו חילופתי • זה תמורתי • זה כפרתי • זה התרנגול ילך למיתה ואני אלך לחיים טובים עם כל ישראל אמן וגו' : that is, one customarily makes *Cappóros*, that is, atonements: one takes a rooster for a man, and a hen for a woman, and for a woman who is pregnant one takes a rooster and a hen, on account of the child. The head of the household performs it first for himself, then for his household; for the High Priest likewise first made atonement for himself, then for his household, and finally for all Israel. This, however, is the practice of the *Cappóros*, or atonements: he takes the rooster in his hand and speaks these verses (from Ps 107:17, 13, 20, 21): "Fools are afflicted because of their transgressions and because of their iniquities. Then they cry out to the LORD in their distress, and He delivers them from their troubles. He sends His word and heals them, and rescues them from their destruction. Let these give thanks to the LORD for His goodness, and for His wonders before the children of men, and offer sacrifices of thanksgiving, and recount His works with rejoicing." (And from Job 33:23-24:) "But if there be for him an angel, an advocate, one among a thousand, to declare to man his uprightness, then He (God) is gracious to him and says: Deliver him, that he may not go down into destruction, for I have found an atonement." And he swings the *Cappóro* (namely the rooster) three times around the head, and says at each time: "This is my exchange (or: in my stead); this is in my place; this is my *Cappóro*, or atonement. This rooster shall go to death, but I, together with all Israel, shall go to the good (that is, the blessed) life. *Amen*, etc." Concerning this, one may also consult the prayer book printed here in Frankfurt in quarto, fol. 28, col. 1. 2.

When a poor Jew cannot buy a rooster, he seeks out a Christian upon whom he may load his sins, concerning which the converted Jew *Ferdinand Hess*, in the 7th chapter of the second part of his *Judengeissel*, writes as follows: Those among the Jews who are so poor that they cannot buy a rooster run out early in the morning onto the road until they happen to find a Christian, to whom they give three or four pennies, and ask him whether he would be their *Cappóro*, which is to say: I must die and have sinned; go to hell in my place, for the forgiveness of my sins, and die in my stead. And thus they curse us Christians with the curse כפרה מיתה משונה *Cappóro míso meschúnno*, That is: You must go to death for my sin and die; meaning thereby that the three or four pennies can transfer their sins, which are heaped heavily upon them, onto the neck of the Christian, who is to bear the sin for them and atone and suffer for it. Exactly the same is also written by the converted *Victor von Carben* in the 16th chapter of his little book on the Jews. Likewise, the most learned Mr. *Johann Jacob Schudt*, duly appointed *Conrector* of the *Gymnasium* here in Frankfurt, reports in his *Compendio historiæ Judaicæ*, p. 553, that he himself witnessed in Hamburg that the Jews had done this, which he also related to me personally in conversation.

That this must be true is reasonably to be concluded from the fact that the Jews believe that the other nations, and in particular the *Edomites*, by whom they understand the Christians, must bear their sins and atone for them. Therefore it is written in the book *Zerór hammór,* fol. 14, col. 4. in the *Parascha Toledóth Nóach* as follows: השם רחום וחנון ומרחם על ישראל ואף על פי שיחטא האדם אינו רוצה השם להלקותו בעצמו אלא תולה הקללה והיסורים באחרים לכפר על בניו that is, God is merciful and gracious, and has compassion on Israel; and although man sins, God does not wish to strike him himself, but rather lets the curse and the punishments fall upon others, so that His children may be reconciled. And at fol. 152, col. 3. of the aforementioned book, in the *Parascha Nizzayim*, *Veétten adam tachtécha uleümmím táchath nafschécha*, that is, "Therefore will I give men in thy stead, and peoples for thy soul," it is read thus: וְאֶתֵּן אָדָם תַּחְתֶּיךָ וּלְאֻמִּים תַּחַת נַפְשֶׁךָ : וְאֶתֵּן אֱדוֹם תַּחְתֶּיךָ אָמְרוּ זִכְרוֹנָם לִבְרָכָה אַל תִּקְרֵי אָדָם אֶלָּא אֱדוֹם : וּלְאֻמִּים תַּחַת נַפְשֶׁךָ בְּאוֹמְרוֹ וּלְאֹם מִלְּאֹם יֵאָמֵץ . כִּי אַחַר שֶׁזֶּה הָאִישׁ חָטָא וְנִגְזְרָה עָלָיו גְּזֵירָה הַקָּקָב"ה מְבַטֵּל אֶת הַגְּזֵירָה מֵאִישׁ זֶה אַחַר שֶׁהוּא אִישׁ חָדָשׁ וְהוֹפֵךְ הַגְּזֵירָה עַל אִישׁ אַחַר חוֹטֵא מִזֶּרַע אֱדוֹם בְּעִנְיָן שֶׁהַשָּׂטָן לֹא יְקַטְרֵג עַל זֶה הָאִישׁ : that is, (our Rabbis) of blessed memory say (concerning the words) *Veétten adam tachtécha*, that is,"Therefore will I give men in thy stead," read not *adam*, that is, "men," but rather *Edom*, that is, *Edomites* (by whom the Christians are understood; and the words) "and peoples for thy soul" signify as much as (the words of Gen 25:23) "and one people shall be stronger than the other" (which are said of Jacob and Esau, or their descendants). For when a man has sinned and a judgment has been passed upon him, the Holy Blessed God annuls that judgment so that it does not fall upon that same man, after he (through repentance) becomes a new man, and turns it upon another sinful man of the seed of *Edom* (that is, upon a Christian), so that Satan may not accuse such a (penitent) man. And at fol. 92, col. 2. in the aforementioned book *Zerór hammór*, it is written in the Parascha *Vajikra* as follows: כְּשֶׁהַקָּקָב"ה הוֹפֵךְ הַגְּזֵירָה מֵעַל אִישׁ פְּרָטִי הוּא

מַזְמִין לְמִדַּת הַדִּין בִּמְקוֹם זֶה הָאִישׁ הַחוֹטֵא אִישׁ אַחֵר בָּא מֵאֱדוֹם וּבוֹ מִתְקַיֶּמֶת הַגְּזֵירָה בְּאוֹפָן שֶׁיִּהְיֶה זֶה תַּחַת זֶה : that is, when the Holy Blessed God turns a judgment away from a particular man, He appoints, in accordance with the attribute of justice, in the place of this sinning man another man who is descended from the stock of *Edom*, upon whom the judgment is fulfilled, so that this one comes in the place of that one.

More on this can also be found in the book *Emek hammelech*, fol. 39, col. 4, and fol. 40, col. 1, in the 68th chapter under the title *Schάar ólam hattóhu*, and fol. 125, col. 2, in the 8th chapter under the title *Schάar réscha disér ánpin*. And in the little book *Schschecháth léket*, it is taught at numerô 3, under the title *Maschíach uthechiáth hamméthim*, as well as in the Jalkut Schimóni on Isaiah, fol. 58, col. 1, numerô 366: הַקָּבָ"ה נוֹטֵל כָּל עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל וְנוֹתְנָם עַל עֵשָׂו הָרָשָׁע : that is, the holy and blessed God takes all the sins of the Israelites and lays them upon the wicked Esau (that is, Christendom). Therefore, in the aforementioned Jalkut Schimóni on the five books of Moses, fol. 276, col. 4, numerô 885, one reads: בְּשָׁעָה שֶׁיִּשְׂרָאֵל חוֹטְאִין אֻמּוֹת הָעוֹלָם לוֹקִין : that is, at the time when the Israelites sin, the nations of the world are struck. And in the *Jalkut chádasch*, fol. 19, col. 4, numerô 15, under the title *Ummóth haólam*, it stands thus: בשביל שחוטאים ישראל אף האומות לוקין. אמר רבי יהושע בן לוי אלו היו יודעין האומות שהן לוקין כשחוטאים ישראל היו מעמידים שני שומרים לכל אחד מישראל שלא יחטא: that is, because the Israelites sin, the nations are also punished. Rabbi *Jehóschcha*, the son of *Levi*, has said: if the nations knew that they are struck whenever the Israelites sin, they would station two guards beside every single Israelite to prevent him from sinning.

In this manner, the Roman Emperor *Lupinus* is said to have been put to death and burned in place of Rabbi *Chanánja*, the son of *Tardejon*; concerning which, the following is read in the book *Emek hammélech* fol. 40, col. 1. in the 68th chapter, under the title *Schάar ólam hattóhu*: א"ר טו לי סוריאל שר הפנים ידידי אומר לך מה עשה זהריאל יי' אלהי ישראל. באותו שעה צוני לירד למטה וירדתי וטרדתי את לופיינוס דמ"חג מהיכלו שהיה ישן בו בלילה והולכתיהו בבית האסורין שישב בו רבי חנניא בן תרדיון לקחת חזירים וכלבים. והכנסתי את רבי חנניא בן תרדיון בהיכלו שהיה יושב ואומר נפלאות בבית המדרש ומלמד לאבירי ישראל תורה והחלפתי דמות דיוקני ראשם נראה להם לופיינוס דמ"חג כמו רבי חנניא בן תרדיון והוא ורבי נחוניא בן הקנה חתכו את ראשו. ואשתו של רבי חנניא באשתו של דמ"חג ובתו של דמ"חג נתחלפה בבתו של רבי חנניא בן תרדיון ורבי חנניא בן תרדיון קשר כתר מלכות ומלך מלך על גפ"ם הרשעה בצורת פנים של לופיינוס דמ"חג ששה חדשים והרג בהם ששת אלפים צריפ"ט"י אלף צריפ"טמי בכל חדש ואחר כך נסתלק עם חבריו חיים למעלה בקדושה ובטהרה והעמידו לופיינוס בצורת רבי חנניא בן טרדיון לפני גפ"ם הרשעה ותפשוהו והטילוהו והשליכוהו באש. ומי הוא שהטילו באש תחת רבי חנניא לופיינוס והלא חתכו את ראשו אלא אחר שהמיתוהו חזרו והחיו אותו בית דין של מעלה ותפשוהו צג"פ"מי והשליכוהו באש: That is: Rabbi *Ismaël* said: *Súriel*, the prince of the countenance, spoke to me: my dear friend, I will tell you what *Sahάriel*, the Lord, the God of Israel, did at that same time (when the Roman Emperor *Lúpinus* sought to put Rabbi *Chanánja*, the son of *Tárdejon*, to death). He commanded me to come down (from Heaven), and when I had come down, I drove the Emperor (for דמ"חג signifies, by *Athbasch*, as much as קיסר, *Késar*, that is, Emperor) *Lúpinus* out of his palace, in which he slept by night, and led him into the prison in which Rabbi

Chanánja, the son of *Tárdejon*, sat, to receive swine and dogs; and I brought Rabbi *Chanánja*, the son of *Tárdejon*, into that same palace, he who spoke wondrous things in the school and taught the heroes of Israel the Law. And I exchanged the form of their heads, so that Emperor *Lúpinus* appeared to them (namely, to the Romans) as though he were Rabbi *Chanánja*, the son of *Tárdejon*; and he (Rabbi *Chanánja*) and Rabbi *Nechúnja*, the son of *Káneh*, cut off his head. But the wife of Rabbi *Chanánja* was exchanged with the Emperor's consort, and the Emperor's daughter with the daughter of Rabbi *Chanánja*, the son of *Tárdejon* (so that each appeared and was taken for the other in outward form). And Rabbi *Chanánja*, the son of *Tárdejon*, put on the imperial crown and reigned as king over wicked *Rome*, in the form of Emperor *Lupinus*, for six months, and killed in those six months six thousand princes (for the word צריפטמי, *Zariftemi*, signifies by *Athbasch* as much as הגמונים, *hegmónim*, that is, princes and high commanders), one thousand princes in each month. After this, he was taken up alive into Heaven with his companions in holiness and purity; but *Lupinus* was placed before wicked *Rome* in the form of Rabbi *Chanánja*, the son of *Tardejon*, seized, and thrown into the fire. Who then threw him into the fire? Had they not already cut off his head (and thereby killed him in such a way that he could not be put to death a second time)? After he had been killed, the supreme (heavenly) court brought him back to life, and the Romans (for זגפימי, *Zagpimi*, signifies by *Athbasch* הרומים, *harómim*, that is, the Romans) seized him and threw him into the fire. These are the words of the book *Emek hammélech*, and the same is also to be found in the *Sepher Júchasin* fol. 31, col. 2., and is taken from the *Medrasch*. According to the content of this fable, therefore, the Emperor *Lupinus* is said to have been burned in place of Rabbi *Chanánja*.

Also read in the Talmudic tractate *Berachóth*, fol. 62, col. 2, is that a certain Roman was killed in place of *Rabbi Eliezer*, and the words there read as follows: רבי אלעזר על לבית הכסא אתא ההוא רומאי דחקיה קם רבי אלעזר ונפק אהא דרקונא שמטיה לכרכשיה קרי עליה רבי אלעזר ואתן אדם תחתיך אל תקרי אדם אלא אדום That is: *Rabbi Eliezer* went into a privy, and when a Roman also came in and pressed against him (or shoved him), *Rabbi Eliezer* stood up and went out; whereupon a serpent came and tore out his (the Roman's) rectum (having slithered into his body and killed him, as is expounded in the *Jalkut Schimóni* on *Esaias*, fol. 50, col. 3, numero 316). Then *Rabbi Eliezer* called out over him (and said, it is written Isa 43:4): "Therefore I will give *ádam*, that is, man, in your place"; read (however) not *ádam*, that is, man, but *Edom*, that is, Edomite.

Since the Jews thus imagine that the *Edomites*, by whom they understand the Christians, must bear their sins and suffer the punishment thereof, they call upon God in a short prayer which begins: תפן באין פיד טיח רפשינו *Téfen beón pid tiach riffchénu*, and which is found under the title *Józer lepharascháth schekalím*, fol. 12, col. 2. in the thick *Thephilla*, and in the second part of the Prague *Machsor*, fol. 4, col. 2., in the following manner: תקרא דרור : כמאז בו להחפישנו • תת המון גוים תחת נפשנו That is: Proclaim a liberty as in former times, thereby to set us free (from captivity), and give the multitude of the nations in our stead (that is, as may be

seen in the *Commentario* thereon in the aforementioned Prague *Machsor*: התום לסבול הרעה המעוהדה לבא עלינו That is: Let them bear the misfortune which is prepared to come upon us). Furthermore, in the said Prague *Machsor*, in the cited fourth folio, col. 2., in the *Commentario* on the words כפרם להדבר *Cofrám lehádber*, which are read in the prayer beginning: קצובה היא זאת וגו' *Kezúva hi soth, &c.*, the following is written: כפרם להדבר אומות העולם : ינגפו בדבר והם כפרתן של ישראל שנאמר נתתי מצרים כפרך וגו' That is: (The words) *Cofram lehádber*, (which mean) to slay their (the Israelites') atonement by pestilence, signify that the nations of the world shall be struck with pestilence and shall be the *Cappóro*, that is, the atonement, of the Israelites, as it is said (Isa 43:3): I have given Egypt as your atonement, *&c.* Beyond this, they say in a prayer which begins אז מאז ומתת נגו' *As meas sammótha &c.*, which is found under the aforementioned title *Józer lepharascháth schekalím*, in the thick *Tefillah* fol. 11, col. 3. 4. and in the second part of the Prague *Machsor*, fol. 3, col. 2. and fol. 4, col. 1, in the following manner: כפרם בץ תת לאומים משאת That is: He (namely God) has said that He would give the nations over to burning as their (understand: the Israelites') atonement; which words are explained in the *Commentario* of the Prague *Machsor* as follows: • דבר הק"בה לתת אומות העולם תחת ישראל בשריפה בגיהנם : שנאמר ונתתי כפרך מצרים כוש וסבא תחתיך That is: The Holy One, blessed be He, has said that He would give the nations of the world, in the place of the Israelites, into the burning of Hell, as it is said (Isa 43:3): I have given Egypt as your ransom-offering (or your atonement), the Moors and the Sabaeans in your stead.

In the third book of *Moses*, in *chapter 16, v. 5, etc.*, it is written that God commanded that on the Day of Atonement two goats should be taken for a sacrifice, and the one that fell to Him by lot should be offered; upon the head of the other, however, the high priest Aaron was to lay his hands, and upon it confess all the sins and transgressions of the children of Israel, and place them upon its head, and send it away into the wilderness by the hand of a man, together with those sins. In what manner, however, the confession and acknowledgment of sins took place, this is shown to us by the Talmudic tractate *Yoma* fol. 66, col. I, in these words: בא לו אצל שעיר המשתלח וסומך שתי ידיו עליו ומתודה וכך היה אומר אנא השם חטאו עוו פשעו לפניך עמך בית ישראל אנא השם כפר נא לחטאים ולעוונות ולפשעים שחטאו ושעוו ושפשעו לפניך עמך בית ישראל ככתוב בתורת משה עבדך לאמור כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם לפני ה' תטהרו והכהנים והעם עומדים בעזרה כשהיו שומעין שם המפורש שהוא יוצא מפי כהן גדול כורעים ומשתחוים ונופלין על פניהם ואומרים ברוך כבוד מלכותו לעולם ועד: That is: When he (namely the high priest) had come to the goat that was to have been sent away (into the wilderness), he laid both his hands upon it and made the confession, and spoke thus: O Lord! Your people, the house of Israel, have sinned, transgressed, and trespassed before You. O Lord! Atone now for their sins and transgressions and trespasses, which Your people, the house of Israel, have committed before You, as it is written in the law of Your servant *Moses*, where it is said (Lev 16:30): For on this day shall he (namely the high priest) make atonement for you, to cleanse you from all your sins. Before the LORD you shall be clean. The priests and the people stood in the forecourt, and when they heard the *Schem*

hammephorásch (that is, the name of God, Jehovah), which went forth from the mouth of the high priest, they bowed and bent themselves down, and fell upon their faces, and said: Blessed be the name of the glory of His kingdom forever and ever. Thereupon the goat was handed over to the man who had to lead it into the wilderness; and when he arrived at the appointed place, at a high mountain, at a steep cliff, he pushed the goat backward down the cliff, so that it tumbled down and was broken to pieces before it reached the halfway point of the mountain, as may be seen in fol. 67, col. I of the aforementioned tractate *Yoma*.

This goat was supposed to have been given as a gift by the Jews every year to the supreme devil *Sammaël*, as their greatest enemy and accuser before God, to the end that he might not oppose them and accuse them before God; concerning which it is written in the 46th chapter of the Chapters of *Rabbi Eliezer* as follows: רבונו של עולם על כל אומות העולם נתה לי רשות על ישראל אין אתה נותן לי רשות אמר לו הרי יש לך רשות עליהן ביום הכפורים אם יש להם חטא ואם לאו אין לך עליהן רשות לפיכך נותנין לו שוחד ביום הכפורים שלא לבטל קרבן של ישראל שנאמר גורל אחד ליהו׳ וגורל אחד לעזאזל . גורלו של הקב״ה קרבן עולה וגורלו של עזאזל שעיר חטאת וכל עוונותיהם של ישראל עליו שנאמר ונשא השעיר עליו את כל עוונותיהם . ראה סמאל שלא נמצא בהם חטא ביום הכפורים אמר לפניו רבונו של עולם יש לך עם אחד בארץ כמלאכי השרת בשמים. מה מלאכי השרת אין להם קפיצין כך הם ישראל עומדים על רגליהם ביום הכפורים. מה מלאכי השרת אין להם אכילה ושתיה כך ישראל אין להם אכילה ושתיה ביום הכפורים. מה מלאכי השרת נקיים מכל חטא כך ישראל נקיים מכל חטא ביום הכפורים. מה מלאכי השרת שלום מתוך ביניהם כך הם ישראל שלום מתוך ביניהם ביום הכפורים. והקב”ה שומע עדותן של ישראל מן הקטיגור שלהם ומכפר על המזבח ועל הכהנים ועל כל הקהל למגדול ועד קטן שנ׳ וכפר את מקדש הקדש: That is: On the day on which the Law was given, *Sammaël* spoke to the holy blessed God: “O Lord of the world! You have given me power over all the nations of the world, but over the Israelites you give me no power.” He answered him: “See, I give you power over them on the Day of Atonement (which is called by the Jews the long day), when a sin is found among them; but if not, you shall have no power over them.” For this reason the Israelites give him a gift (namely the goat) on the Day of Atonement, so that he might not (through his accusation) annul their offering, as it is said (Lev 16:8): “One lot for the LORD, and the other for *Azazel*.” The lot of the holy blessed God is for a burnt offering, and the lot of *Azazel* is for the goat of the sin offering, upon which all the sins of Israel rest, as it is said (Lev 16:22): so that the goat shall bear all their transgressions upon him (into the wilderness). Now when *Sammaël* sees that on the Day of Atonement no sin is to be found among them, he speaks to Him: “O Lord of the world! You have a people upon the earth who are like the ministering angels in heaven. Just as the ministering angels do not leap about, so the Israelites stand (continually) upon their feet on the Day of Atonement. Just as the ministering angels neither eat nor drink, so the Israelites likewise neither eat nor drink on the Day of Atonement. Just as the ministering angels are pure from all sin, so the Israelites too are pure from all sin on the Day of Atonement. Just as there is peace (or unity) among the ministering angels, so too there is peace (or unity) among the Israelites on the Day of Atonement.” After the holy blessed God thus hears this testimony concerning the Israelites from their accuser (*Sammaël*), He atones

for the altar, and the priests, and the entire congregation, from the greatest to the least, as it is said (Lev 16:33): “And he shall thus make atonement for the holy sanctuary.” This same passage is also to be found in *Rabbi Bechai*’s commentary on the Five Books of Moses, fol. 138, col. 4, in the Parashah *Acharé moth* (or *mos*), and in *Rabbi Mosche bar Nachman*’s *Commentario* on the aforementioned Five Books of Moses, fol. 91, col. 3, in the said *Parashah*, as well as in the book *Toledóth Yitzhak*, fol. 76, col. 1, in the mentioned *Parashah*, and in various other places besides.

Regarding the word *Asasel*: Rabbi Salomon Jarchi teaches that a high and steep mountain is to be understood by it, when he writes in his commentary on Lev 16:8: עזאזל הוא הר עז וקשה צוק גבוה, that is, *Asasel* signifies a strong, rough, and steep mountain; the same is also to be found in the commentary of *Aben Esra* on the same passage. So too, in the little book of Rabbi Saadia, *Sépher haëmúnóth vehadeóth*, fol. 24, col. 4, under the title *Maámar schelischí Zivvui veashará*, one reads: עזאזל שם הר כמו שאמר במקום אחר הוא הכה את אדום בגיא מלח עשרת אלפים ותפש את הסלע במלחמה, that is, *Asasel* is the name of a mountain, just as it is said in another place (2 Kgs 14:7): *He also smote ten thousand Edomites in the Valley of Salt, and took Selah by war, and called it Joktheel unto this day*. Likewise, (Josh 15:11) *Jabneel*, and (1 Chr 20:16) *Jeruel*, and (Josh 18:27) *Jirpeel* are also place names. Others hold that the goat was named thus, and that this word is compounded from the word עז, *es*, which means a goat, and אזל, *asal*, which means to go, because the goat had to go into the wilderness. Still others, however, understand by it the chief devil *Sammael*, to whom the goat was sent as a gift; for this reason one reads in the book *Zerór hammór*, fol. 99, col. 4, at the end, and fol. 100, col. 1, in the aforementioned *Parascha Acharé moth*: לפי שלפעמים השוטה כשעומד בהיכל המלך מדבר לפני המלך דברים מעברי - המלך שעושים רושם במלך כל אחד משרי המלך מפשיט לבושו ונותנו לו בענין שידבר טוב אל המלך כן רצה השם יתברך שנשלח זה השעיר לעזאזל הוא שטן הוא יצר הרע הוא נחש הוא סמאל שהוא סם המות וגו׳ בענין שידבר טוב אל המלך, That is: Because sometimes a fool stands in a royal palace and speaks before the king on behalf of the king’s servants, who give the king cause for reflection (so that he casts his disfavor upon the servant), each of the king’s princes strips off his garment and gives it to the fool, so that he may speak well of him before the king. So too did the Blessed God desire that we send the goat to *Asasel*, that is, to Satan, to the evil inclination, to the serpent, to *Sammael*, the deadly poison, etc., so that he might speak well before the King. So too, in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 139, col. 1, in the aforementioned *Parascha Acharé moth*, *Sammael* is understood by *Asasel*; and it has been shown in the eighteenth chapter of the first part that *Sammael* is also called *Asasel*. In the *Jalkut Schimóni* on the Books of Moses, fol. 12, col. 2-3, numero 44, one reads that two angels, namely *Schamchasai* and *Asasel*, requested of God that He might permit them to dwell upon the earth, and that this was granted to them; and after they had sinned, *Schamchasai* did penance; but concerning *Asasel* one reads there that he remained steadfast in his godless manner of seducing men through the adornment of women to evil thoughts, in these words: עזאל לא חזר

בתשובה ועדיין הוא עומד בקלקולו להטות בני אדם לדבר עבירה במיני צבעונין של נשים ולכך היו ישראל מקריבין קרבנות ביום הכפורים איל אחד ליי׳ שיכפר על ישראל ואיל אחד לעזאל שיסבול עונותיהם של ישראל והוא עזאל שבתורה, That is: But *Asael* did no penance, and remains still in his destructive manner, enticing men to transgression through the various colors of women's garments. For this reason the Israelites offered sacrifices on the Day of Atonement, one ram (or goat) to the Lord, that He might atone for the Israelites, and one to *Asasel*, who had to bear the sins of the Israelites; and this is the *Asasel* of whom mention is made in the Law.

According to the teaching of the Rabbis, the goat sent into the wilderness and given as a gift to the Devil, upon which the sins of the Jews were laid, was supposed to signify Esau and his descendants, who are held to be the Christians of today; and for this reason not only Esau but also Christendom is called *Seïr*, that is, a goat. That Esau was signified by the goat sent into the wilderness and handed over to the Devil can be seen in the *Jalkut chádasch* fol. 102, col. 3. under the title *Jamím noraím*, from the 103rd chapter of the book *Megalléh amykkóth*, where it is written as follows: גלה יעקב לעשו שילך לדרכו שעירה שהוא שעיר המשתלח ביום הכפורים שעיר לעזאל: that is, Jacob indicated to Esau (Gen 33:14) that he should go his way to *Seïr*, because he was the goat that was sent (into the wilderness) on the Day of Atonement, as a goat for Azazel. Something equivalent is also found in the great *Jalkut Rubéni* fol. 60, col. 1., from Rabbi Menáchem of Recanati, in the Parasha *Vajischlach*, on the words of Gen 33:16, "So Esau returned that day on his way to *Seïr*," where it is taught as follows: הוא שעיר שנתנו לעזאל that is, He (namely Esau) is the goat that was given to Azazel. Likewise, in the *Jalkut Schimóni* on Isaiah, fol. 58, col. 1. numerô 366., one reads: באותה שעה נוטל הק"בה כל עונותם של ישראל ונותנם על עשו הרשע שנאמר ונשא השעיר עליו את כל עוונותם ואין שעיר אלא עשו הרשע שנאמר הן הן עשו אחי איש שעיר that is, In that same hour (in which God says that His garment is red because He has trodden the winepress) the Holy One, blessed be He, takes all the transgressions (and sins) of the Israelites and lays them upon the wicked Esau, as it is said (Lev 16:22): that the goat shall thus bear all their transgressions upon him. But the goat signifies none other than the wicked Esau, as it is said (Gen 27:11): "Behold, my brother Esau is *isch saïr*," that is, a hairy man; and the word *Saïr* means not only hairy but also a goat, on account of his shaggy hair. And in the book *Toledóth Yitzhak*, fol. 76, col. 1, in the aforementioned Parasha Achare moth, it is written: אמרו בבראשית רבה ונשא השעיר עליו זה עשו שנאמר הן עשו אחי איש שעיר את כל עונותם that is, In *Bereschith rábba* it is said that the words (Lev 16:22), "that the *Saïr*, that is, the goat, shall bear upon him," signify Esau, as it is said (Gen 27:11): "Behold, my brother Esau is *isch saïr*," that is, a hairy man; and the words that follow, *col avonothám*, that is, all their transgressions, signify *avonóth tam*, that is, the transgressions of the upright one (Jacob), as it is said (Gen 25:27): Jacob was an *isch tam*, that is, an upright man. On this matter one may also consult the commentary of *Rabbi Bechai* on the Five Books of Moses, fol. 36, col. 2, in the Parasha Toledóth, and the commentary of *Rabbi Mosche bar Nachman* on the said Five Books of Moses, fol. 91, col. 3, as well as the book *Zerór hammór*, fol. 100, col. 1, in the

aforementioned Parasha Achare moth. That Esau is called a goat has also been indicated above in the 16th chapter of the first part, among the mocking names which the Jews give to him.

That the Christians, who according to the erroneous teaching of the Jews are supposed to be the race and descendants of Esau, must bear the sins of the Jews and, according to their mistaken fancy, must serve as their scapegoat: I prove this first from the fact that the Rabbis teach that whatever happened to the Fathers in ancient times was a prefiguration for their descendants, and that it has also subsequently come to pass and continues to come to pass. For in the book *Cáphtor uphérach*, fol. 40, col. 2, it is written as follows: אמרו ר"זל מעשה אבות סימן לבנים וכל מה שאירע לאבות אירע לבנים בגלות דוגמתו, That is: Our Rabbis, of blessed memory, say that whatever happened to the Fathers was a prefiguration for their children, and that everything that befell the Fathers also befell the children in the *exilio*, or exile. Likewise, in Rabbi Bechai's commentary on the Five Books of Moses, fol. 42, col. 4, in the Parascha Vajischlach, one reads: דע כי יש בפרשה הזאת באור למה שארע ליעקב עם עשו אחיו ורמז גם כן לדורות למה שעתיד שיארע לנו תמיד עם בני עשו, That is: Know that in this Parascha there is an explanation of what befell Jacob with his brother Esau, and that this also carries a meaning for the generations (or descendants) regarding what should befall us at all times in the future with the children of Esau (that is, the Christians). And in the book *Irgiborim*, fol. 52, col. 3, it is taught: אמרו ר"זל האבות היו סימן לבנים ולא פירשו ר"זל באיזו ענין היו סימן לבנים על כן ראינו לבאר בכל ענינים שהיו סימן לעתיד וענין תולדות האבות ועקרות האמהות הכל היה דוגמא לעתיד על ענין ישראל עם האומות, That is: Our Rabbis, of blessed memory, have said that the Fathers were prefigurations for their sons, but they did not explain in what respect they were prefigurations of the sons; therefore we have seen it fit to expound this from all their affairs (and occurrences), that these were a prefiguration of things to come. Likewise, all the misfortunes of the Fathers and the barrenness of the mothers were a prefiguration of what would come to pass between the Israelites and the nations. Now if this is so, it follows from it that just as Esau, as mentioned above, had to bear Jacob's sins and had to serve as his scapegoat, so too must the Christians, as the supposed children and descendants of Esau, at all times bear the sins of the Jews and serve as their scapegoat, whom they hand over as a gift to the devil Azazel or Samael on their Day of Atonement.

Secondly, I assert this for the following reason: because the Jews teach that all their sins fall upon the head of Sammael's people on the Day of Atonement. For in the *Jalkut chadasch* fol. 101, col. 3. numero 21, under the title *Jamim noraim*, it is written as follows: כיון שמקבל סמאל השעיר וישראל מתוודין עונותיהם זה שהוא תמיד מקטרג על בא סמאל ונעשה סניגור. אומר הק"בה לכל השבעים שרים הראיתם בני ועתה בשביל שעיר אחד שהתוודו בני כל עונותיהם עליו ונתנו לו הוא נעשה סניגור מיד מסכימים כולם שכל העונות יבאו על ראש אומתו. ואלו היו יודעים האומות משעיר זה לא היו מניחים הם ושלום שריד לישראל בעולם אפילו יום אחד, That is: When Sammael receives the goat, after the Israelites have confessed their sins, he becomes their advocate or intercessor (on account of this gift, whereas he is otherwise their

declared enemy and accuser). Thereupon the Holy Blessed GOD speaks to all seventy princes (of the nations, of whom more was said in the 18th chapter of the first part): Have you seen this one (Sammael), who always accuses my children (the Jews), how he has now become an intercessor on account of a goat, over which my children have confessed all their sins and which they have given to him as a gift? Thereupon they all unanimously agree that all sins shall come upon the head of his people; and if the nations knew the matter of this goat, they would (which GOD forbid) not leave a single one of the Israelites alive even for one day. And in the great *Jalkut Rubéni*, fol. 129, col. 3, in the *Parascha Acharé moth*, the following is read from the *Sohar*: ווי להו לעמא דעכום בשעתא דההוא שעיר משדרי ליה להוא דסטרא דמסאבא עלייהו אתי לשבחא לישראל והק"בה אהדר ליה אינון חובין על רישיה דעמיה, That is: Woe to the idolatrous people (the children of Esau) at the time when the goat is sent to the accuser (of the Jews, to *Sammaël*), who is set over them (namely over the idolaters), for then he comes to praise the Israelites, and the Holy Blessed GOD causes the sins (of Israel) to fall upon the head of his people. So also in the book *Emek hammelech* fol. 146, col. 4. in the 37th Chapter, under the title *Schâar réscha diser anpin*, it is read: ועליו נאמר קדקד שער מתהלך באשמיו. עשו איש שעיר כלו כאדרת שער. של ישראל על ידי שעיר של יום הכיפורים שנאמר בו ונשא כל עוונותם אל ארץ גזירה על דרך שנאמר ובאו כל האלות האלה על שונאיך אשר רדפוך והדין נשלם בעמו וזרעו של עשו, That is: Esau was a hairy man (as is read in Gen 27:11), altogether rough like a hairy garment (as is written in Gen 25:25), and of him it is said (Ps 68:22, that GOD will shatter the head of His enemies): the hairy crown of him who walks in the sins of Israel (He will crush), through the goat of the Day of Atonement, of which it is stated (Lev 16:22) that the goat shall thus carry all their transgressions into the wilderness; just as it is said (Deut 30:7): And all these curses shall come upon your enemies who hate you and who persecuted you. This judgment, however, is executed upon the people and seed of Esau. Since, now, by the seed of Esau and the people of Sammael the Christians are understood, as has been clearly demonstrated above in the 16th and 18th chapters of the first part, we must, according to the Jews' superstition, bear their sins, be their scapegoats, and be handed over to the devil in their place. For this reason Christendom is also called a goat by them, as was indicated in the 17th chapter of the first part, at the thirty-sixth mocking name which they give to it.

Since all of this is as has been reported, there is absolutely no reason to doubt that what a man named Valentin Kärcher, who was beheaded here in Frankfurt in the preceding year of 1699, had declared about her will prove to be true. This man had, in the year 1698 in Sachsenhausen, killed his mother-in-law in a state of drunkenness; she had been a servant to the local Jews on the Sabbath and had performed all necessary work for them. Shortly before he was beheaded, according to the oral account given to me by the highly learned Mr. Difenbach, a duly appointed Evangelical Lutheran pastor, he testified about her that she had, every year on the Jews' Day of Atonement, allowed herself to be hired here as their scapegoat in exchange for a sum of money. I have also been told by others in addition to this that during that time she had put on a goatskin and had gotten down on her hands and feet

like a goat, presenting herself before the Jews, taking their sins upon herself, and had also been spat upon by them; from which the presumptuous insolence of the Jews is plain to see, in that they dare to commit such highly punishable wantonness in the very midst of Christians. It is also worth noting here that the aforementioned woman undoubtedly represented all of Christendom, which, as has been reported, is called "the goat" by our sworn enemies, the Jews. The said woman, however, received her well-deserved reward, in that she came to a very wretched end.

At the festival of Tabernacles, which falls on the 15th day of September and lasts eight days, the Jews customarily invoke God in a prayer that begins אָנָּא הוֹשִׁיעָה נָּא *Ana hoschia na*, found in the first part of the Prague *Machsor*, fol. 141, col. 1, as follows: הַכֵּה אוֹיְבֵינוּ כְּמַכַּת בְּכוֹרִים • וַתַּעֲשֵׂה סוֹף תִּקְרָאֵךְ וְתַעֲנֵה: הַבְקַעַם כְּבְקִיעַת יַם, That is: Strike our enemies as you struck the firstborn (in Egypt), and plague them; split them apart as you split the Red Sea, and we will call upon you, and you will hear us. They make this same petition also on the second festival day, as can be seen in the aforementioned Prague *Machsor*, first part, fol. 149, col. 1; however, in the *Machsors* printed here in Frankfurt, one word has been changed, and in place of *Ojefenu*, that is, "our enemies," stands קָמֶיךָ *Kamécha*, that is, "your adversaries," which amounts to the same thing, since both terms refer to the Christians, whom they call their own enemies and God's enemies, as has been demonstrated in Chapter 15 of the first part; and they believe that all the plagues which in former times came upon Egypt will also befall Christendom, as will be thoroughly established below in Chapter 14. Furthermore, on the first day they petition in a prayer that begins כּוֹשׁ שְׁעִינַת עֵץ *Kost scheinath etz*, found at fol. 142, col. 1 in the Prague edition and at fol. 184, col. 4 in the Frankfurt German-Hebrew *Machsor*, as follows: גּוֹר לְבַלְתִּי לְהַעֲבִיד • תּוֹלְדוֹת שֵׂעִיר הַאֲבִיד, That is: Exterminate the generations of Seir (that is, Christendom, as has been indicated in Chapter 17 of the first part, under the ninth name that the Jews give to it), so that the Lord (that is, the Israelite people, who descend from Jacob, who according to the blessing in Gen 27:29, with which his father Isaac blessed him, was to be lord over his brothers) may no longer be compelled to serve (Esau, that is, the Christians). Here again something has been altered in the Frankfurt entirely Hebrew *Machsor*, where at fol. 101, col. 1, אוֹיְבֶיךָ *Ojebecha*, that is, "your enemies," stands in place of *Seir*; but both expressions carry the same meaning.

On the evening of the first day of the aforementioned Feast of Tabernacles, they prayed in a prayer which begins טועני נטעי צמחות *Toané nité Zemachóth*, as can be read in the Polish *Siddúrim*, fol. 158, col. 1, under the title *Maarith lel rishon schel Succoth*, in the following manner: שבור קרקוד מאדום שכר חציך מדם: that is, Break *Edom*'s neck, make your arrows drunk with the blood (of the Edomites, that is, of the Christians.) These words, however, have been omitted out of fear from the thick *Tefillah*, fol. 80, col. 3, 4, where this prayer also appears under the aforementioned title.

On the seventh day of the Feast of Tabernacles, which they call הושענא רבה *Hoschána rábba* and which falls on the 21st of September, they customarily walk seven times around their *Almémor* (which is the elevated place in their synagogues or schools, somewhat resembling a pulpit), just as the Israelites formerly walked seven times around the city of *Jericho*, as may be read in Josh 6:3 etc. The meaning of this practice is described by *Rabbi Bechai* in his book *Cad hakkémach*, fol. 51, col. 4 and fol. 52, col. 1, as follows: לעתיד תחזור השכינה לבית קדשי הקדשים ונתחל מדת הדין בשונאיהן של ישראל אשר הציקום ושעבדו בהם • וההקפה שאנו עושין בזמן הזה הוא סימן ורמז לעתיד שתפול חומת אדום ויהיו כלים ואובדים מן העולם שכן התנבא דניאל על החיה הרביעית עד די קטילת חיותא והובד גשמה ויהיבת ליקירת אשא • ואז ישמח הר ציון וירושלים שנקראו מדבר וציה שנאמר ציון מדבר היתה וירושלים שממה • וכן התנבא ישעיה שישמחו ציון וירושלים על פורענות אדום הוא שאומר ישושום מדבר וציה ותגל ערבה ותפרח כחבצלת : That is: In the future, the divine Majesty will return to the house of the Holy of Holies (namely, the Temple), and the attribute of judgment will be visited upon the enemies of Israel, who afflicted them and brought them into bondage. The walking around, however, which we perform at this time, is a sign and indication pointing toward the future, namely that the wall of *Edom* (that is, Christendom) will fall, and that they (the Christians) shall perish and be destroyed from the world; for thus did *Daniel* prophesy concerning the fourth beast (when he says in chapter 7, v. 11): Until the beast was slain, and its body destroyed, and given to the burning of fire. Then shall the mountain of *Zion* and *Jerusalem* rejoice, which are called a wilderness and a dry land, as it is said (Isa 64:10): Zion has become a wilderness, and Jerusalem a desolation. Thus also did *Isaiah* prophesy, and this is what he says (in chapter 35, v. 1): The wilderness and the dry land shall be glad, and the desert shall rejoice and blossom like a rose. We see from this, therefore, that such walking around signifies the downfall of Christendom, and that the converted *Ferdinand Hess*, in the second part of his *Judengeißel*, at the end of the eighth chapter, wrote the truth when he reports that on the aforementioned day the old and young, in the manner of a *Procession*, walk seven times around the *Almémor*, carrying their *Thóra* (that is, their book of the law) with them, calling and crying out seven times; this signifies that, just as the children of Israel walked around *Jericho* and the city walls immediately fell down, so too do they cry out fervently to God for help, that Christendom and their enemies shall likewise fall, perish, and be destroyed; they call the day *Hoschána rábba*, that is, the great help before God, believing in the end that God will certainly help them.

Rabbi *Samiga* writes about this procession in his book *Mikráë Kódesch*, in the 21st chapter, fol. 109, col. 1, in the following manner: ביום הושענא רבה שהוא היום האחרון לממשלת סמאל והשרים המלמדים קטיגוריא על ישראל אנו מסבבים את הדוכן שבע פעמים וספר תורה באמצע כדי שיעתרו מן השמים אף אם חס ושלום אנשי אמונה ורוהים את הגזרות אבדו ואינם שיענה אותם בעד הס"ת שבעבורו מתעררים הרחמים כדברי הזוהר בפרשת ויחי וכמו שנענו כשסבבו את יריחו שבע פעמים כן יענה אותם עתה לכלה הפשע ולהתם החטאות וכל גזירות קשות ולהכניע ולמעט הדילאטורין והקטוגורין ולכלותם מעל פני האדמה: that is, on the day of *Hoschána rábba*, which is the last day of the dominion of *Sammaël* and of the princes who accuse *Israel*, we

walk seven times around the pulpit, with the book of the law in the middle, so that God in heaven may be entreated, in case, God forbid, the faithful and pious people who are able to hinder and avert the severe decrees or judgments are gone and no more remain, so that He may then hear them for the sake of the book of the law, on account of which He, as is noted in the *Sóhar* in the *Parascha Vajechi*, is moved to mercy. And just as they (namely the Israelites) were heard when one walked seven times around the city of Jericho, so may He now hear them, to ward off transgression and to put an end to sin and to all severe decrees, and to humble and diminish the accusers and prosecutors, and to exterminate them from the earth.

On the twenty-second day of September, which is called *Sheminí Azéreth*, that is, the eighth day of the feast, they pray in a prayer which begins אום אישון נוצרת *Om ischon ninzéreth*, and which stands in the Frankfurt *Machsor* fol. 111, col. 1. 2. under the title *Józer lischminí azéreth*, as follows: שוכן עליות ורב העליליות . עתה כנס גלויות : כל שונאיך להאביד . ואוהביך שמחות להרביד . that is, Thou (O God,) who dwellest on high and doest great deeds, gather now those who are in *exilio* or misery, so that those who hate Thee may be destroyed, and those who love Thee may be adorned with necklaces in the kingdom of the Messiah, the Son of David; that Thy destroyed Temple may be raised up very high, and the enemies may be rooted out from among us. In the Prague *Machsor*, however, at fol. 157, col. 1., in the first part, שונאים *Sótenim*, that is, the haters, is read in place of שונאיך *Soneécha*, that is, those who hate Thee. Furthermore, they pray in the prayer immediately following, which begins אמונים אשר נאספו *Emuním aschér neesáfu*, and which stands in the Frankfurt *Machsor* fol. 111, col. 2., to God in the following manner: עורר פדותם . שמח עדתם . פנה להגנם : צמח מענם . קבל מענם . רומם המונם . שמור הדרים שבת ארורים . תכה אויבינו כמכת בכורים . ונהללך כעל קריעת גזרים : that is, Gladden their (namely, the faithful Jews') assembly; awaken their redemption; turn Thyself toward them to have mercy upon them; root out from among them those who afflict them (that is, the peoples of the world, as may be seen in the commentary in the Prague *Machsor* fol. 158, col. 2. on this prayer); hear their cry; exalt their multitude; preserve the honored ones; cause the accursed (that is, the peoples of the world, and in particular the Christians, as has been indicated in the seventeenth chapter of the first part, in connection with the eighth name which the Jews give to Christendom) to be forgotten (that is, utterly destroyed). Smite our enemies as Thou didst smite the firstborn (in Egypt), and we will praise Thee, as was done at the parting of the Red Sea. In the Prague *Machsor*, at the passage cited, the words "Smite our enemies as Thou didst smite the firstborn" are omitted.

On the first Sabbath of the festival of the Dedication of the Temple, which falls on the 25th of November and lasts eight days, and is called *Chanúcca*, they call upon God in a prayer which begins אודך כי אנפת *Odechá kianáfta*, and which stands at fol. 5. 6. 7. in the thick *Tefillah*, under the title *Józer leschabbath ríschon dachanúcca*, at fol. 7, col. 1 as follows: פורה ותדרוך כמו חמתך, That is: Tread the winepress in Thy wrath. What is meant by this has already been

indicated above. Furthermore, they pray in a prayer which begins שני זיתים נכרתים וגו׳ *schené sethim nichrathím*, and which stands at fol. 7, col. 3-4 in the thick *Tefillah*, under the aforementioned title *Józer leschábbath ríschon dachanúcca*, to God in the following manner: זכור זרעם להושיעם וגם הקרא שנת יובל : ושים אותם מקום אבותם בכל תבל : ומעל יד איש צייד טבעתם יסירו. הן ממלכה ממושכה לעיר ציון תשיבנה: That is: Remember their seed (namely the Israelites) to redeem them, and proclaim a Jubilee year. Set them in their fathers' place, so that they rule over the entire world, and take the ring from the hand of the hunter (that is, from Esau, as can be seen in the Polish *Siddurim* fol. 49, col. 3. in the commentary on that prayer; for Esau is called a hunter in Gen 25:27; by Esau, however, Christendom is here understood) from his hand (that is, as may be read in the aforementioned commentary, to take from the Christians all government and dominion). Behold, restore the deferred (and from the Jews so long withheld) kingdom to the city of Zion. From this the high Christian potentates can see how the Jews are disposed toward them.

Furthremore, on that same day they prayed, as can be read in the aforementioned thick *Tefillah* fol. 8, col. 3. 4. under the title mentioned above, as follows: אלהיכם יביא משיחו אזור . הרשעומית בשבט פיו אויב יאביד . ועל הנסים הלל לגמור צעיר מהעביד צדק ומשפט רביר . וגומר : that is, May your God cause His Messiah to come, who will be girded with the belt of righteousness and justice. He (the Messiah) will destroy the wicked through the scepter of His mouth, and will exterminate the enemy (that is, Christendom, as was indicated in the 17th chapter of the first part, under the thirty-ninth name by which the Jews call it), and will complete the song of praise on account of the miracles (which he will perform), and will free the small one (that is, Jacob, who is called the small one in Gen 25:23, by which the Israelites, as his descendants, are here understood) from the servitude (with which the greater one, namely Esau, that is, Christendom, afflicts him), *&c.* In addition to the above, they call upon God in the following manner, as is to be found in the grace-after-meals book (*Benschbuch*) fol. 22, col. 2 under the title זמר נאה לחנוכה *Sémer náëh lachanúcca*: מעוז צור ישועתי לך נאה לשבח . תכון בית תפלתי . ושם תודה נזבח . לעת תכין מטבח . מצר המנבח . אז אגמור . בשיר מזמור . חנוכת המזבח : רעות שבעה נפשי . ביגון כוחי כולה . חיי מררו בקושי בשעבוד מלכות עגלה . ובידו הגדולה . הוציא את הסגולה : that is, O Strength and Rock of my salvation, it is fitting to praise You: let my house of prayer (that is, the Temple in Jerusalem) be erected again, and we will offer thanksgiving offerings to You there, when You shall have accomplished the slaughter (namely the butchering and killing, which has already been mentioned several times above, and of which one may read in Isa 34:6) upon the barking enemy (that is, Christendom, which, as was stated in the 17th chapter of the first part, is called the dog): then will I complete the dedication of the altar with song. My soul is sated with evil; my strength has passed away in sorrow; my life has become bitter to me in the harsh servitude of the kingdom of the calf (that is, Christendom, which is called the three-year-old calf, as has

likewise been reported in the 17th chapter of the first part, under the thirty-fifth name which is given to it), in whose power the glory resides. Lead out Your own possession (namely the Jewish people).

On the Sabbath that falls immediately before the festival of *Purim*, they call upon God, as may be read in the second part of the Prague *Machsor* fol. 10, col. 2. and fol. 11, col. 1 and in the large *Tefillah* fol. 16, col. 4. and fol. 17, col. 2 under the title *Jozer lepharaschath sechór*, as follows: זכור את אשר עשה . יהי לבו ולמשיסה . וגזעו יעקר בבעיסה . ביטה אל חטאו אל תשא . כי קהלך עיסה . בכל צרה ודריסה וגו׳ שכח שה עדינה מכל צד ומבל פנה . והמלכות לבעליה השב נא וגו׳ That is: Remember what he (namely *Amalek*, as may be read in Deut 25:17) has done; let him be given over to plunder and pillage, and let his stock (that is, Christendom, for Christians are called the children of *Amalek* and the seed of *Amalek*, as was noted in the sixteenth chapter of the first part under the seventh name they give us, while Christendom is called the *Amalekite* kingdom, or simply *Amalek*, as was shown in the seventeenth chapter of the first part, likewise under the seventh name by which they designate it) be rooted out in fury. Look, O God, and do not forgive him his sin, for he has oppressed your congregation with all manner of tribulation and trampling, *&c.* Cause the name of *Adina*, or the Voluptuous One (that is, Christendom, as has been demonstrated in the aforementioned seventeenth chapter of the first part under the twenty-fourth name), to be forgotten on all sides and in every corner, and restore the kingdom now to him to whom it belongs (namely, to the Jews). Concerning such forgetting, Rabbi *Bechai* writes in his commentary on the Five Books of Moses, fol. 215, col. 4 in the *Parascha Ki téze*, in the following manner: הפרשה הזו התחלה בזכרון וסיימה בשכחה להורות שעתיד זכרם להשתכח מן העולם וזה בזמן המשיח: That is: This *Parascha* begins (with the word) Remember (as may be seen in Deut 25:17) and ends (v. 19) with the words: Forget it not, since their memory will be forgotten from the world, and this will come to pass at the time of the Messiah.

Furthermore, they pray on the aforementioned Sabbath, as can be seen in the mentioned second part of the Prague *Machsor* fol. 13, col. 1. 2. and in the thick *Tefillah*, fol. 18, col. 3. under the above-mentioned title, in the following manner: זכור ה׳ לאדומים נוה ניארו . צרים אשר חומות ערערו . עד היסוד ערו ערו . פימו דברו בגאות ופערו : זה אין לפניך שכחה . עברתם שמרה נצח . מלשכחה חלף לא ידעו עשות נכוחה : ספרם חתום ליום תוכחה : טעם חוק בדת מוכח . חזכר כי לא תשכח יום בו עמם להתוכח : מכאן צוית לעמך לא תשכח That is: Remember it against the *Edomites*, who destroyed the dwelling (understand: the Temple) and laid it bare to its very foundation, and who opened their mouths speaking in arrogance; let this not be forgotten before You. Observe their ever-enduring wrath, that it may not be forgotten, since they did not know how to do what is right. Seal their book for the day of punishment. The reason for the judgment (which has been pronounced against them) is indicated in Scripture (Joel 3:2, 19). Remember it, and do not forget the day on which You will contend with them; therefore You have commanded Your people: forget it not. From this we see once again that the Jews call upon God to punish Christendom on account of the Temple destroyed by the Romans.

Furthermore, on the aforementioned Sabbath, under the title mentioned, as can be seen in the Prague *Machsor* fol. 15, col. 1. 2. and fol. 16, col. 1. in the thick *Tefillah* fol. 20, col. 2. and fol. 21, col. 1. 2., they call upon God as follows: אלהים אל דמי לך . קול מים רבים נשמע קולך . משמיע ומצוה : לעמך בקנין פעלך : זכור את אשר עשה לך וגו' : זכור בית מקדשך השמם . וכל עובר עליו משתומם . מתי תתנשא ותתרומם . זכור אומר פיך קומם . בשלש עתות עמלק להמם . בשלש מיתות זכרם להרתם . בשלשת ימי אפילה נהם להעמם . בשבעה ימי עברה להרשימם : בעשרה מיני שמד להאשימם . כמו מעשרת דברים עכבו עם מענות . ומשבע מצוות המיושנות . כן בעשר ושבע יושכרו לענות . ובת קול הצא ממעונות . והפוצץ בכל המחנות . זכרון דברים להגיד ולענות . אל תזכרו ראשונות . בינו ישועות אחרונות . והזכירו זכר רננות . עמלק אשר בא ועת מחנות . והיקר אתכם בפני בנות . ויצא לו שם בכל המדינות . ראו עתה לתנות . איך נמחה כתרך בכל פנות . וצבא המרום אשר במעונות . אשר הוסמך עליהם כמשענות . יפקוד עליהם אות העוונות . לרוב ימים להמנות . לחשוב עליהם חשבונות . להפילם לתופת דראונות . והמון לאומים וכל הלשונות . על עוזר ועוזר ישאו קינות . וכשל עוזר ונפל עוזר מקוננות . וידע כל פועל כי לא שכחת . ויבין כל יציר כי שמם שכחת . ושעיר ושריו אז וכחת . ועמלק וטפסריו הוכחת . ואתם במשפט נתוכחת . ויווכרו עם אשר זכרת . כי לטובה אוהב זכרת . ובזכרון טוב אתם נזכרת . והמזכירים את יי' יאמרו המר וגדל יי' . ויאמרו גאולי יי' כן יאבדו כל אויביך יי' וגו' : that is to say, God, be not silent. Your voice has been heard like the voice of many waters, which calls out and commands Your people in the possession of Your work (that is, in Your law, as can be seen in the Prague *Commentario*): Remember what he (namely, *Amalek*) has done to You, etc. Remember Your desolated Temple, over which everyone who passes by is horrified. When will You arise and exalt Yourself? Remember it, and fulfill the declaration of Your mouth, to shatter the *Amalekites* three times (for in Isa 33:10 the word “Now” stands three times); to blot out their memory through three kinds of death (namely the sword, the plague, and the famine, as it is explained in the *Commentario*); to darken their splendor in the three days of darkness; to mark them out in the seven days of wrath; to destroy them with ten kinds of extermination (which are found in Isa 34). Just as they held the people (*Israel*) back from observing the Ten Commandments and did not keep the seven ancient commandments (of the children of *Noah*), which commandments together make seventeen, so shall they be filled with wormwood (that is, bitterness) by means of the seventeen (words which stand in Ps 75:9 in the Hebrew text, and which read in German as follows: For the Lord has a cup in His hand, filled and poured out with strong wine, and He pours from it, but all the wicked of the earth must drink and drain the dregs). And a voice (from heaven) will go forth from the dwelling places and scatter itself through all the camps, to announce the remembrance of these things and to cry out: Remember not the former things (namely, the deliverance from Egypt), but consider the final salvation, and proclaim it with singing, (and say:) Behold now *Amalek*, who came and turned the camps (or armies) about, and made you cold (that is, plagued you) among the daughters (that is, the nations), whose fame has gone out into all lands, and tell of him, how he was suddenly destroyed in every corner (of the world). The heavenly host also (by which are to be understood the evil angels who are said to rule over the nations in the air, of whom treatment was given in the eighteenth chapter of the first part), which dwells in the (upper) habitations, upon which one has leaned as upon staffs, shall be visited on their account, on account of their sins (of which Isa 24:21-22 is to be read), so that after a long time

they shall be numbered, and an accounting shall be held with them, in order to cast them into hell and disgrace. Then the multitude of the nations, together with all tongues, shall lament over the helper (namely *Amalek*, who helped all the nations against *Israel*) and over the one who was helped, and shall cry out with wailing: the helper has been cast down, and the one whom he helped has fallen. And every work (of Your hands) shall come to know that You have not forgotten (to destroy the *Amalekites*), and every creature shall perceive that You have caused their name to be forgotten; and that Seir together with its princes has been punished, and *Amalek* and his commanders chastised, and that You have contended with them through judgment; and that You have remembered the people whom You call to mind (namely *Israel*), since You have been mindful of them for good, and they have thought of You with goodness. And those who remember the Lord shall always say, the Lord must be highly praised; and those who are redeemed by the Lord shall say, so must all Your enemies perish, O Lord! etc.

At the feast of *Púrim*, which is mentioned in the little book of *Esther* in the 9th chapter, verse 26, and which falls on the 14th day of February, they customarily recite once again the little curse-prayer *Bircháth hammimim*, which has been treated at length above in this chapter, against Christendom, as may be seen in the second part of the Prague *Machsor*, fol. 19, col. 1, and in the thick *Tefillah* fol. 24, col. 3, under the title *Józer lepúrim*. They also have the custom of reading the little book of *Esther* at this feast, and when they have finished with it, they say ארוד המן ברוך מרדכי ארורה זרש ברוכה אסתר ארורים כל עובדי אלילים ברוכים כל ישראל וגם חרבונה זכור לטוב: that is, Cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman's wife), blessed be Esther; cursed be all who practice idolatry, blessed be all Israelites, as also Harbona, who hanged Haman, concerning which the book *Orách chájim, numero* 690. fol. 316, col. 2, as well as the Judeo-German *Sépher minhágim,* fol. 3, col. 1, may be consulted. And it is well worth noting here that the words "Cursed be all who practice idolatry" concern the Christians, whom they regard as idolaters, as was indicated in the 16th chapter of the first part, at the thirty-first name that is given to us.

On the twenty-third day of February they call upon God, in a prayer which begins אשרי כל חוסי בך *Aschré col cholébach*, and which stands in the thick *Tefillah* fol. 33, col. 1.2, and in the second part of the Prague *Machsor* fol. 25, col. 2, under the title *Józer lepharascháth Pára*, in the following manner: זכור בנך ואהובך וגו׳ תאמר בדתך להמתיקם כקריאת ים סוף וכמכת בכורים שונאיהם להפקידם: that is, Remember your children and your beloved ones (namely the Jews), etc. Command that they may receive a sweetness in your law (when they study therein), and that just as the Red Sea was parted and the firstborn (in Egypt) were struck down, so too those who hate them may be rooted out.

On the first day of March they pray, as can be seen in the thick *Tefillah* fol. 42, col. 1.2, and in the second part of the Prague *Machsor* fol. 38, col. 2, under the title *Musaph lepharaschath hachodesch*, in a little prayer which begins ארבע מלכויות *Mevasser am lachióth*, in the following manner: דרוש נא במדותך כעולתם כבראשונה. כאשר שמענו כן עוד חיש נא: that is, We will

trample the four kingdoms (namely the four monarchies) when you mete out their reward to them (and repay them for their deeds), as you have done before. Just as we have heard (how the Egyptians perished), so now hasten further (and do likewise to our enemies the Christians.) In this manner they also petition in the four preceding prayers that they may hear such news concerning the Christians as they once heard of old concerning the Egyptians; for they believe that the Christians will be visited with the very same plagues with which the Egyptians were punished, as will be demonstrated shortly hereafter, as well as below in chapter 14.

On the *Sabbath* which is the nearest one before the Easter festival, and which is called *Shabbat haggadól*, that is, the Great *Sabbath*, they pray in a prayer which begins אתי מלבנון כלה *Itti millevanón cálla*, and which is found in the thick *Tefillah* fol. 42, col. 3. 4. and fol. 43, col. 1, in the following manner: פריץ חיות טהם ולבו מכבד. כלה לענות בקושי לשעבד. צעירה בפרך ותחיה וחהיה ככלי אובד: that is, The ravening beast (that is, Christendom, as has been indicated in the 17th chapter of the first part, at the thirtieth name given to it) growls and hardens its heart, to afflict the Bride (that is, the Jewish people) and to keep her in heavy servitude. It torments her with harshness and a heavy yoke; but it shall be put to shame and shall be like a vessel of destruction. Furthermore, they pray on that same *Sabbath*, as may be read in the second part of the *Prague Machsor* fol. 40, col. 2. and in the thick *Tefillah* fol. 44, col. 3. under the last-mentioned title, as follows: שואה ומשואה תפיל צר לשוחה ונחיה בגשם ישועה that is, Devastation and destruction (may they come upon Christendom.) Cast the enemy (namely the Christians, as has already been mentioned many times) into the pit, so that we may live through the rain of salvation. Immediately following this comes the following: ישמע לאדום כשמע מצרים. משא רומה כמשא מצרים. נפרעת מפתרום בתכלית מכה עשיריה. באדום תפרע בתכלית קרן עשיריה. ירדו ראמים עמם. בכורי מלכות עמם מור והערימס. באף תהרימם וגו׳ that is, Let that which was heard concerning Egypt be heard concerning Edom (understand: Christendom; in the thick *Tefillah*, however, לבוש *Lechúsh*, that is, the land of the Moors, stands in place of *Edom*, so that the Christians should not notice that this prayer is directed against them). The burden concerning *Duma* (of which one may read in Isa 21:11) is like the burden concerning Egypt.

You have taken vengeance upon Pathros (that is, upon the Egyptians, concerning whom one may read in Isa 11:11 and Jer 44:1) at the end of the tenth plague: take vengeance also upon Edom at the end of the tenth horn (that is, at the end of their reign). The *Reemim*, that is, the unicorns (by which the Romans are to be understood) must go down with them (namely, that they shall be slaughtered, as is explained in the book *Cad hakkemach* fol. 57, col. 3, and as may be read in Isa 34:7). Strip the firstborn of the realm of their people of the crown, and banish them in wrath. Immediately following this comes another short prayer, which begins with אל נא לישע עמך וגו׳ *El na lejescha ammecha* &c., in which they petition God as follows: מה שהיה בראשונה הוא שיהיה באחרונה כמשמע מצרים תשמיע לצורים, That is: What happened in the beginning (to the Egyptians, when the Israelites were delivered out of Egypt) shall also come

to pass at the last (upon the Christians). What was heard concerning the Egyptians (what punishments came upon them) let also be heard concerning those of Zor (that is, concerning the Christians, as has been demonstrated in the sixteenth chapter of the first part, under the twelfth name that is given to us).

That this is the correct understanding of such words can be seen in *Schemoth rabba* fol. 103, col. 3. at the end of the ninth *Parascha*, where it is written as follows: כמשם שהביא הק"בה על המצריים כך הוא עתיד להביא על מלכות הרשעה שנ' : כאשר שמע למצרים יחילו כשמע צור, אמר ר' ל' כל צור שבסקרא חסר במלכות הרשעה הכתוב מדבר : וכל צור מלא בצור המדינה הכתוב מדבר : that is, Just as the Holy Blessed God had brought (plagues) upon Egypt, so too will He bring them upon the godless kingdom (that is, Christendom, as has been shown in the 17th chapter of the first part), as it is said (Isa 23:5): Just as men were terrified when they heard of Egypt, so too will men be terrified when they hear of *Zor*. Rabbi *Eliezer* has said: wherever in Scripture צר *Zor* appears without a *Vau*, there Scripture speaks of the godless kingdom. But wherever the word *Zor* appears in its full form (namely צור), there Scripture makes mention of the city (or region) of Tyre. Rabbi *Bechai* also writes this in his book *Cad hakkemach* fol. 57, col. 4. and adds the following: מי שפרע מן הראשונים יפרע מן האחרונים . במצרים דם ובאדום דם שנ' דם ואש ותימרות עשן. במצרים צפרדעים שקולן . קשה ובאדום כתיב קול שאון מעיר . במצרים כנים ובאדום כתיב ונהפכו נחליה לזפת ועפרה לגפרית.במצרים ערוב ובאדום כתיב וירשוה קאת וקפוד וגו' במצרים דבר ובאדום כתיב ונשפטתי אתו בדבר ובדם וגומר : that is, He who took vengeance upon the first will also take vengeance upon the last. In Egypt there was blood; in Edom there will also be blood, as it is said (Joel 3:30): Blood, fire, and columns of smoke. In Egypt there were frogs, which have a harsh voice, and of Edom it is written (Isa 66:6): A voice of tumult from the city. In Egypt there were lice, and of *Edom* it is written (Isa 34:9): Their streams shall be turned to pitch, and their dust to sulfur. In Egypt there was vermin, and of *Edom* it is written (Isa 34:11): The bittern and the hedgehog shall possess it, etc. In Egypt there was pestilence, and of *Edom* it is written (Ezek 38:22): And I will judge him with pestilence and blood, etc.

That the aforementioned word *Reemim*, which means unicorns, is understood in a veiled manner to refer to the Romans, can be seen from the aforementioned book *Cad hakkemach* fol. 20, col. 1., where it is written: דרשו ז"ל ראמים אלו רומיים : that is, Our rabbis, of blessed memory, have interpreted the word *Reemim* to mean *Romijim*, that is, the Romans. Likewise, in the same book, fol. 31, col. 4., on the words of Isa 34:7, "There the *Reemim*, or unicorns, shall come down with them," the following is taught: דרשו ז"ל אלו רומיים that is, Our rabbis, of blessed memory, interpret it as referring to the Romans. Similarly, in the book *Zeror hammor* fol. 47, col. 3., at the end of the *Parascha Vajischlach Jaacob*, on the aforementioned words of Isaiah, one reads: אל תקרי ראמים אלא רומיים that is, Read not *Reemim*, unicorns, but *Romijim*, Romans. On this matter, the old *Nizzachon*, pages 167 and 168, may also be consulted. By the Romans, however, Christians in general are understood here, as has been demonstrated in the sixteenth chapter of the first part, in connection with the second name that is given to us. But

to return to the previous subject: the Jews are also accustomed on the aforementioned Sabbath to pray to God that He would tread the winepress, as is found in the prayer that begins: אז רוב נסים הפלאת *As rof nissim hifletha*, page 45, col. 4., in the large *Tefillah*, under the aforementioned title, the meaning of which has been reported above.

On the evening before Easter, four cups of wine are poured for each person, which that person must drink; and when they have poured the fourth cup, they then recite, as can be seen in the thick *Tefillah* fol. 6, col. 3, under the title *Haggada*, from Ps 79:6 and Jer 10:6 and Ps 69:25, as well as Lam 3:66, as follows: שפוך חמתך על הגוים אשר לא ידעוך ועל הממלכות אשר בשמך לא קראו : שפוך עליהם זעמך וחרון אפך ישיגם . תרדוף באף ותשמידם מתחת שמי יי : that is, "Pour out Your wrath upon the heathen who do not know You, and upon the kingdoms that do not call upon Your name. Pour out Your indignation upon them, and let Your fierce anger overtake them. Pursue them in anger and destroy them from under the heavens of the Lord." This prayer of cursing, however, is directed against the Christians, as two converted Jews truthfully report: *Ferdinandus Heß* in the second part of his *Judengeissel*, at the end of the fifth chapter, and *Johann Adrian* of Emden in his letter of warning, *pagina* 27. The Jews could, of course, deny this and say that in the book *Chóschen hammischpat* fol. 484, *numero* 425, §. 5, whose words were cited at the beginning of this second chapter, it is expressly stated that this curse applies only to those peoples who do not believe that the children of Israel went out of Egypt and that God performed wonders and signs on their behalf, and that it is therefore not directed against the Christians, who believe all of this. One must not, however, be swayed by this, for it is a hollow evasion, inasmuch as Rabbi Bechai, in his commentary on the five books of Moses, fol. 69, col. 1, in the *Parascha Vaëra*, writes of it as follows: התקנו לנו ר"זל בכוס רביעי ולהתחיל בו שפוך חמתך והטעם בזה לפי שעתיד הק"בה להשקות לאומות העולם ארבע כוסות של פורענות הוא שכתוב קח את כוס היין החמה וכתיב כוס זהב בבל ביד יי' וכתיב ורוח זלעפות מנת כוסם וכתיב כי כוס ביד יי' ויין חמר מלא מסך: that is, "Our rabbis, of blessed memory, have ordained for us to conclude the *Hallel* (which is a certain hymn of praise) at the fourth cup, and therewith to begin the words 'Pour out Your wrath,' etc. The reason for this, however, is that the Holy One, blessed be He, will cause the nations of the world to drink four cups of vengeance (or punishment); and this is what is written (Jer 25:15): 'Take this cup of wine full of wrath.' And it is written (Jer 51:7): 'The golden cup of Babylon is in the hand of the Lord.' And it is written (Ps 11:6): 'And a mighty tempest wind shall be the portion of their cup.' And it is written (Ps 75:9): 'For the Lord holds a cup in His hand, poured full of strong wine.'" The same can also be read in the *Jalkut Schimóni* on Jeremiah, fol. 65, col. 3, *numero* 307, and in the *Jalkut chádasch* fol. 100, col. 2, *numero* 45, under the title *Jámim tóbim*. From this it is thus evident that such a curse applies to the nations of the world, by which all peoples outside of Judaism are understood, and consequently the Christians as well.

This is also read in the Polish *Siddúrim*, fol. 101, col. 1. 2., under the title *Haggáda schel Pésach*, in the commentary on this curse-prayer, as follows: שפוך חמתך אל הגוים וגו' כי אכל את יעקב וגו' ב' פסוקים אלה הם במזמור ע"ט והם גם כן בירמיהו במעט שינוי ולפי שפסוק לא לנו ה' לא לנו אינו נאות לראשית והתחלת הרבים כי הוא חוזר על מאמר קודם אליו לכן תקנו לומר בתחלתו שתי פסוקים אלו לומר ה' אלהינו אחרי שהושעת וגאלת את ישראל ממצרים ונקמת נקמתם להודיע כתך הגדול על פרעה ועל מצרים שאמר לא ידעתי את ה' וגם להענישם על מה שהרעו לישראל גם עתה שפוך שפוך חמתך אל הגוים והם אומות העולם כי הם לא ידעוך ובשמך לא קראו כמו פרעה. גם אומות האלה אכלו את יעקב ועוד הוסיפו צרה מהמצרים שהחריבו את בית המקדש פעמים והוא אמרו ואת נוהו השמו. לכן אע"פי שאין אנחנו ראויים שתעשה עמנו תשועה הזאת עשה למען שמך הגדול המחולל בקרב הגוים והוא אמרו לא לנו ה' לא לנו כי לשמך תן כבוד. זהרד"א כתב שלכך נהגו לומר בתחלה פסוק שפוך חמתך מפני שארבע כוסות הם כנגד ד' כוסות של פורעניות שעתיד הקב"ה להשקות את אומות העולם לכן אנו אומרים על כוס רביעי לפני הקב"ה בזה הכוס אנו משלימין המצוות מעתה עשה מה שהבטחתנו לשפוך אותם ארבע כוסות של פורענות על הגוים ולפיה אין צ"ל פסוק של אחריו כי אכל את יעקב: That is to say: these two verses, שפוך חמתך אל הגוים, "Pour out Your wrath upon the nations, etc., for they have devoured Jacob, etc.," are found in Ps 79:6-7, as well as in Jeremiah (Jer 10:25) with a slight variation. And because the verse (Ps 115:1) "Not unto us, O Lord, not unto us" is not suited to serve as the opening of the words, since it refers back to something stated before it, our Rabbis therefore ordained that these two verses be said at the beginning, speaking thus: "O Lord our God, after You have saved and redeemed Israel from Egypt and avenged their wrongs, in order to make known Your great power against Pharaoh and Egypt, who said (as may be seen in Exod 5:2), 'I know not the Lord,' and in order to punish them for the evil they did to Israel: so now pour out Your wrath upon the nations, that is, the peoples of the world, for they do not know You and do not call upon Your name, just as Pharaoh did not. These nations too have devoured Jacob (that is, the Israelites) and have afflicted them more than the Egyptians did, for they have destroyed the Temple several times, and this is what he (King David, Ps 79:7) says: 'And have laid waste his dwelling place.' Therefore, even though we are not worthy that You grant us this salvation, do it nonetheless for the sake of Your great name, which is profaned among the nations; and this is what he says (Ps 115:1): 'Not unto us, O Lord, not unto us, but unto Your name give glory.'" Rabbi Don Abarbanel has written that the reason it is customary to say the verse "Pour out Your wrath" at the beginning is that the four cups correspond to the four cups of punishment with which the Holy One, blessed be He, will cause the nations of the world to drink; therefore we say over the fourth cup, before the Holy One, blessed be He, as follows: "With this cup we fulfill the commandments; now do what You have promised us, to pour out those four cups of punishment upon the nations." For this reason it is not necessary to say the verse that follows, namely, "For they have devoured Jacob." The very same thing is also taught by Abarbanel in his book *Sévach Pésach*, fol. 54, col. 2. Now since, according to all this, such a curse is directed against those who destroyed the Temple and caused the Jews great suffering, and since the Romans (who, together with all Christians, are, as has already been frequently noted, supposed to be Edomites and of the lineage of Esau) destroyed the last Temple, and since the Christians are, according to the Jews' own assertion, their worst enemies, who have

done them much harm, against whom they also call upon God for vengeance on account of the destroyed Temple, as has been mentioned above; and since, moreover, Christians belong among the peoples of the world: it is therefore irrefutably true that such a curse applies to them as well, and indeed applies to them above all others. There is also the following passage on this matter in the book *Orach chájim*, fol. 236, col. 1. numero 480: יש אומרים שיש לומר שפוך חמתך וכו' קודם לא לנו ולפתוח הפתח כדי לזכור שהוא ליל שימורים ובזכות אמונה זו יבא משיח וישפוך חמתו על העכ"ום: that is, some say that the words "Pour out Your wrath, etc." are to be spoken before (Ps 115, which begins) "Not unto us, etc.," and that one must open the door in order to remember that this is a night of watching, and that through the merit of this faith the Messiah will come and pour out his wrath upon the idolaters. Now the Jews regard Christians as idolaters, as has been demonstrated in the sixteenth chapter of the first part, in connection with the thirty-first name that is given to us; and their supposed Messiah will deal more harshly with no one than with the Christians, for he will have them all put to death so that not a single one of them remains, as may be found below in the fourteenth chapter of this second part. It is therefore an inescapable conclusion that such a curse applies to Christians as well, and may indeed be directed solely and exclusively against them.

Furthermore, on the aforementioned evening before their Passover, they pray in the *Haggáda*, as can be read in the thick *Tefillah* fol. 7, col. 4, in a prayer which begins אומץ גבורותיך הפלאת *Omez gevurothécha hiflétha*, under the title הגרה *Haggáda*, as follows: שני אלה רגע הביא לאדום, That is: Let these two things come in an instant upon Edom (namely, Christendom). In the second part of the Prague *Machsor* fol. 71, col. 2, where this same prayer is likewise to be found, as well as in another prayer book, presumably printed at Hanau in the year 446, that is, 1686, in the sixteenth part of a sheet, which I possess, there stands at fol. 301, col. 1, under the title *Haggáda*, in place of *Edom*, the word עוצית *Uzith* or *Uzis*; but it amounts to the same thing, for this too signifies Christendom, as has been reported in the 17th chapter of the first part, under the twenty-sixth name that is given to it. Now the aforementioned words are taken from Isa 47:9, where it is written: But these two things shall come upon you suddenly in one day, namely widowhood and the loss of children, as can be seen at v. 8 of the same passage; and through this the Jews pray to God that He would let these two severe punishments come upon the Christians. I have also read the following in a handwritten *Commentario* on the *Machsor*, concerning these words: כך אומרים ישראל שתים הצרות הם שכול ואלמון הביא לאדום שנקראת עוצית דכתיב שישי ושמחי בת אדום יושבת בארץ עוץ, That is: Thus speak the Israelites: let these two misfortunes, namely the loss of children and widowhood, come upon *Edom*, which is called *Uzith*, as it is written (Lam 4:21): Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz.

On the first day of their Passover feast, which falls on the 15th day of March and lasts eight days, they call upon God, as can be read in the second part of the Prague *Machsor*, fol. 56, col. 1. and in the Frankfurt edition fol. 123, col. 1 under the title *Józer lejóm ríschon schel*

Pésach, as follows: על הרי בתר . על אחד ההרים יראה לבחירים . גמול פועל הורים. דובים נמרים אריות וחזירים. That is: Upon the mountains of the cutting (that is, as it is explained in the *Commentario*, upon Mount Zion, upon which in the Temple the offerings were cut into pieces and divided), upon one of the mountains, shall be seen by the chosen (Israelites) the recompense of the work of the Fathers (understand: the reward of the merit of Abraham, Isaac, and Jacob), namely that the bears, leopards, lions, and swine (that is, the Persians, Greeks, Babylonians, and Romans) shall be hewn into pieces like strong bulls, like excellent (fat) lambs, and utterly destroyed, but the turtledoves and young doves (that is, the Jews) shall be preserved unharmed and without lack, *etc.* On the evening of the first day of their Passover feast, they are accustomed to pray in the following manner, as can be seen in the thick *Tefillah* fol. 69, col. 2. under the title *Maaráf lel ríschon schel pésach*: ליל שמורים אותו אל חצה . בחצות לילה בתוך מצרים . גבור על איביו יחצנו כחצה That is: God divided the night of watching (or observance, meaning the night on which the Israelites departed from Egypt, of which one may read in Exod 12:42) into two parts, when at midnight He went forth from the midst of Egypt. May the Mighty One (God) divide that same night over His enemies (namely the Christians, for in some copies, as I also possess one, which, as just mentioned, was presumably printed in Hanau, in place of אויביו *ojefáv*, that is, his enemies, the word אדום *Edom* stands) just as He divided it (in Egypt). By these words they wish to obtain from God that it may go with the Christians exactly as it went with the Egyptians, and that an equal punishment should come upon them. Furthermore, on the said evening they pray, in a prayer which begins פסה אכלו פחודים *Pésach achelú pechudím*, and which stands under the aforementioned title, as follows: פסה חרב חדה על אדום ביד צח ואדום וגו' בפסח להושיענו זלחץ ורפאנו סמכה וגומר That is: The Passover feast will be a sharp sword against Edom (meaning Christendom), through the hand of Him who is white and red (of whom Song 5:10 speaks), etc. At the Passover feast He will press our oppressors down and heal us of the wound, etc. The first words are omitted in the thick *Tefillah* fol. 69, col. 3., but I find them in another copy. Beyond this, they also pray under the aforementioned title a short prayer which reads as follows: ליל שמורים קראו נורא עלילה/ כי בו :שבר מוטות עגלה . רעוץ ירעוץ אום מדקה ואכלה שנית בו להתגאלה: That is: The night of watching has been so named by Him who is terrible in deeds (namely by God), for in it He broke the yoke of the Calf (that is, of Egypt). May He utterly shatter the crushing and devouring people (that is, the Christians, as has been indicated in the sixteenth chapter of the first part, in connection with the eleventh name which the Jews give us), so that we may be redeemed a second time thereby. This also stands thus in the aforementioned copy, but in the thick *Tefillah* the words "May He utterly shatter the crushing and devouring people" have been omitted out of fear, and in their place has been set: רעיתו מוציא בשמחה וגיל That is: He leads His beloved (namely the Jews) forth with joy and gladness.

On the second day of Easter, they call upon God, as can be seen in the second part of the Prague Machzor, fol. 66, col. 1, and in the Frankfurt edition, fol. 128, col. 2, under the title *Józer lejóm schéni schel Pésach*, in a prayer which begins אפיק רנן ושירים *Appík rénen veschirím*, in the following manner: יושבי נוף בנער חית קנה יגער יחלצני ממכרסם מייער, That is: just as He (namely God) has destroyed the inhabitants of Nof (which was a city in Egypt called Memphis, but now named Alcair or Cair, by which Egypt is here understood), so may He also destroy the beast in the reed (that is, Christendom, as has been demonstrated in the 17th chapter of the first part, at the twenty-eighth name which is given to it).

He wishes to deliver me from the ravaging beast out of the forest (that is, from the wild boar, by which Christendom is also understood, as was likewise indicated in the aforementioned 17th chapter of the first part, at the twenty-ninth name by which it is called). In the *Commentary* of the Prague *Machsor* these words are explained as follows: כְּמוֹ שֶׁגָּעַרְתָּ בְּמִצְרַיִם לַהֲרוֹג בְּכוֹרֵיהֶם כֵּן גְּעַר בָּאוּמָה הָרְשָׁעָה שֶׁנִּקְרֵאת חַיַּת קָנָה: כְּמוֹ שֶׁנֶּאֱמַר גְּעַר חַיַּת קָנֶה: וְחַלְּצֵנִי מֵאוּמָה שֶׁנִּקְרֵאת יַעַר הַסְּמָנָה: חֲזִיר מִיַּעַר: that is, Just as you rebuked (or destroyed) Egypt by slaying their firstborn, so also rebuke (or destroy) the godless people (that is, the Christians, as was reported in the 16th chapter of the first part, at the seventeenth name by which the Jews customarily call us) which is called the beast in the reeds, as is said (Ps 68:31): Rebuke (or destroy) the beast in the reeds; and deliver me from the people which (Ps 80:14) is called a wild boar that ravages it (namely, the vine). Furthermore, they pray on the aforementioned second day of Passover, as can be seen in the second part of the Prague *Machsor* fol. 68, col. 2, and in the Frankfurt edition fol. 130, col. 1, under the title mentioned, in a prayer which begins אוֹדְךָ כִּי עֲנִיתָנִי *Odecha ki anithani*, in the following manner: נָא שְׁאַג מְמָרוֹמִים יֵרְדוּ לְטֶבַח רְאֵמִים: that is, Roar now, O God, from on high, and let the *Reemim* (that is, the unicorns, by which, as has already been demonstrated in the preceding portion of this chapter, the Romans and all Christians are understood) come down to the slaughter. These words, however, are taken from Isa 34:7.

Furthermore, they pray, as can be read in the Frankfurt *Machsor* fol. 131, col. 1. and in the Prague edition fol. 70, col. 1. in the second part, under the aforementioned title, as follows: קַוֵּי קָהָלְךָ קְצָת בָּחַיְלֶךָ: קָפַצְתָּ חֲמֵשׁ מֵאוֹת מַהֲלָךְ קְנוֹת לְךָ עַם מִיַּחֲלֶךָ. רִשְׁפַּת צָרִים בְּרִבּוּעַ מַכַּת צוֹרְרִים: רְאוּת יִרְאוּ כֵן צוּרִים. רוֹמֵם צוּרִים בְּשִׁלּוּחַ צִירִים: שַׁחַת מְשׁוּלֵי קֵשׁ בָּאוֹסָר. שַׁלּוּם קַרְנוֹת עָשָׂר? שַׁלְהֶבֶם כְּאָכְלוֹ בַּחוֹסָר. שְׁטַר תַּכְלִית מַכּוֹת עָשָׂר וְגוֹ': that is, “The enemies of Your congregation (namely the Egyptians) You have destroyed through Your punishment. You leaped down (from Heaven), which is as far away (from the earth) as one can travel in five hundred (years), to acquire for Yourself a people that hopes in You. You burned the enemies, so that four plagues always came together: thus must those of Zor (that is, the Christians, as reported shortly before) also see (that they are visited with that same punishment). Exalt the rocks (that is, the Israelites) by sending the messengers (namely) of the *Messiæ*, the son of Joseph, and of the *Messiæ*, the son of David. Then You will destroy those who are compared to stubble (that is, the children of Esau, as found in Obad 1:17, by which the Christians are meant) through the one who binds (that is, the Messiah, the son of

David, of whom it is said in Gen 49:11 that he will bind his foal to the vine), and You will repay the ten horns (which have been taken from the Israelites). Burn them (the children of Esau) just as (the Egyptians were consumed by fire), so that they are left in want (that is, so that not one of them remains. Demand from the Christians) the full account of the letter of the ten plagues, etc." That is, as it is expounded in the *Commentario* in the Prague *Machsor*, that which the prophets, namely Isaiah and Micah, have said: the former in chapter 23, v. 5 says, "Just as men were terrified when they heard of Egypt, so shall they also be terrified when they hear of Zor"; but the latter in chapter 7, v. 15 states, "I will show them wonders, just as in the time when they went out of the land of Egypt." The Jews thus pray in this manner that God would punish Christendom with the ten plagues with which He punished the Egyptians, as can be clearly seen in the aforementioned *Commentario*.

On the evening of the second day of Easter, they pray in a prayer which begins: ליל שמורים אדיר ונאה *Lel schimmúrim addír venáëh*, as can be seen in the thick *Tefillah* fol. 71, col. 4, under the title *Maäríf lelél schéni schel Pésach*, as follows: ליל שמורים שמע מצרים לנצור יחילו כשמע צור בחג פסח. ליל שמורים שמור לנקמה נטורה ולהסיר מנו עברה וגו׳: that is, "The night of watchings is, to observe the cry from Egypt. One will tremble at the Passover feast when the cry of Zor (that is, of Christendom) will be heard (when it is destroyed by the ten Egyptian plagues). The night of watchings is kept for the reserved vengeance, to turn away wrath from us, etc." However, several words have been omitted here which appear in the aforementioned copy, presumably printed at Hanau, fol. 169, col. 1, for therein one reads: ליל שמורים שמור לנקמה נטורה. על צור המעטירה: that is, "The night of watchings is kept for the reserved vengeance against Zor, the Crowning One." By Zor, however, Christendom is understood, as has already been demonstrated above.

On the seventh day of the Passover festival, they call upon God in the following manner, as can be seen in the Frankfurt *Machsor* fol. 141, col. 2, and in the Prague *Machsor* fol. 79, col. 1 of the second part, under the title *Józer lejóm schevií schel Pésach*: תפול צרה כעדינה מאנוש לאבוד. צוה ישועות יעקב אותך ביראה לעבוד. כי לשמך תן כבוד וגו׳ : נא שית אדום למורש קפוד ואגמי מים וגו׳ : כהפלאת לדור ראשון רוב נסיך. הפלא עם אחרונים מחכיך וחסיך וכל פה יהללך מה רבו מעשיך קדוש: that is, "Let dread fall upon Adina" (meaning Christendom, as has already been noted more than once) "so that she perishes and not a single person remains of her. Grant salvation to Jacob" (that is, to the Israelites) "so that You are served with fear; and give glory to Your name, *etc.* Make Edom" (that is, Christendom) "now an inheritance for the hedgehogs and a watery swamp, *etc.* Just as You worked wonders for the former generation" (in Egypt) "through many signs, so also work wonders for the latter ones who wait and hope in You; then every mouth will praise You" (and say:) "O holy God, how great are Your wonders!" In place of the word "Edom," however, the Frankfurt fully Hebrew *Machsor* cited so often, as well as the one that has the German translation alongside it, reads כל קמיך, that is, "all Your adversaries"; but the meaning is the same, since the Jews regard the Christians as adversaries of God, as has been reported in

chapter 15 of the first part. Furthermore, they pray in the following manner, as can be seen in the Frankfurt *Machsor* fol. 142, col. 1, and in the second part of the Prague *Machsor* fol. 80, col. 1, under the aforementioned title, in a prayer that begins וישע אל אמונה וגו׳ *Vajóscha El emúna, &c.*: שמעו עמים וברחת רופפו. אז פלילים ברעד זועפו. תפול עליהם וחריון יסופו תביאמו קרית הנה דוד אל רם ונשא תדביר יי׳. ימלוך שם תפארתך ושם עדינה תאביד that is, "The peoples have heard it" (how You, O God, punished the Egyptians) "and trembled with fear; their judges were violently shaken with trembling. Let a cry fall upon them" (namely, upon the peoples) "so that they all perish. Lead them" (meaning the Israelites) "into the city in which David dwelt, O You high and exalted God! Adorn" (them) "O Lord! Let Your glory dwell there, and blot out the name of Adina" (that is, of Christendom.)

Furthermore, they call upon GOD, as can be seen in the Prague *Machsor*, fol. 82, col. 1, and in the Frankfurt *Machsor*, fol. 143, col. 2, under the last-mentioned title, in a prayer that begins שבטי יה הוצאת *Schífte Jah hozétha*, as follows: עדינה תמחץ ושיתה כלה. עריה העיר מאושש להללה. ערות יסוד עד צואר סלה וגו׳: ביטה ומהר שנת גאולים. בגד בוגדים וחלף אלילים. במלכות זדון הפל חללים. ביום הרג רב בנפול מגדלים וגו׳ That is: Strike Adina (meaning Christendom) and reduce her to nothing; rouse (your power) against her who is bare (of your commandments and keeps none of them) and wound her so that not a single person (of her) remains. Lay bare (that is, destroy) the foundation down to the neck: *Sela*. Look, and let the year of redemption come swiftly; let the transgressors transgress, and root out the idols. Let the wounded fall in the arrogant kingdom (namely Christendom, as has been reported in chapter 17 of the first part, under the fifteenth name given to it) on the day of great slaughter, when the towers fall. In the Prague *Machsor*, in place of: במלכות זדון הפל חללים, that is, Let the wounded fall in the arrogant kingdom, it reads: בטופלי שקר הפל חללים, that is, Let those who patch together lies fall wounded. Beyond this, they pray, as can be seen in the Prague *Machsor*, fol. 85, col. 2, under the aforementioned title, in a prayer that begins אילו הצדק ידועים *Ele hazzédek jedúim*, in the following manner: כאשר שמע לעגלה לאויב יעשה כלה, That is: Just as the cry concerning the calf (that is, Egypt) was heard, so may He (namely GOD) utterly exterminate the enemy (meaning Christendom). In the aforementioned Frankfurt *Machsor*, however, with the German translation, instead of לאויב, "the enemy," one reads לאויביו, "his enemies." And in the entirely Hebrew Frankfurt edition, in place of the words "So may He utterly exterminate the enemy," one reads: לכניך עשה הצלה, That is: So deliver your children.

Shortly after this, they also pray in the last-cited prayer, as found in the Prague *Machsor*, fol. 86, col. 1, with these words: שם יקרא בכתבתו . יכון במלאתו . וכסאו עוד תתנשא מלכותו . נברי שעיר בהכותו . באויביו יתן נקמתו רבות מופתי גבורתו . יתקע בשופר בסערתו . ציון יקנא בקנאתו . חית קנה בגערתו וגו׳ That is: The name (of God, namely *Jehova*) will be read as it is written (and no longer replaced by *Adonaj*, as the Jews are accustomed to do at the present time). His word (namely the word *Jehova*) will be made complete from its half (and instead of יה *Jah*, the full name יהוה *Jehova* will be given to Him). Moreover, His kingdom will be exalted and His throne established

when He (namely the name) shall be complete. When He strikes the descendants of *Seir* (that is, the Christians, as has been demonstrated in the 16th chapter of the first part, under the sixth name given to us), He will take vengeance upon His enemies, multiply the wonders of His strength, and sound the trumpet in His stormy blast. He will be zealous over Zion in His zeal, when He destroys the beast in the reeds (understand: Christendom). However, in the Frankfurt *Machsor*, the words "when He strikes the descendants of *Seir*, He will take vengeance upon His enemies" are omitted. But in order to understand this matter correctly, one must know that the Jews hold that the name, as well as the throne of God, remains incomplete until the race of Esau and Amalek, that is, the Christians, shall be entirely destroyed by the Messiah, since it is written in Exod 17:16: כי יד על כס יה *ki jad al Kes jah*, that is, "The hand is upon the seat of the LORD," in which words כס *Kes* is read in place of כסא *Kissé*, and יה *Jah* in place of יהוה *Jehova*, both being read as incomplete; and in these same words mention is also made of the perpetual war against Amalek, and in the preceding verse 14, of his complete extermination.

On the evening of the seventh day of Passover, they pray, as can be seen in the thick *Tefillah*, fol. 74, col. 3, under the title מעריב ליל שביעי של פסח (*Maárif lel Schevii fchel Péfach*), in a prayer which begins מתי אבוא ואראה (*Mathái avó veeraéh*), in the following manner: חביתי לוֹ / אותותיו / כימי עולם לשמש על עשר נגעים : ויד יוֹד הוֹמֵשׁ, That is: I wait upon the LORD, that He would again, as in former times, make use of wonders, and would cause five more to come upon the ten plagues (which He had sent upon Egypt), and would employ the devastation and condemnation upon the great city (namely Rome, as can be seen above in the 17th chapter of the first part, under the second name which is given to the city of Rome). But upon you, Zion, shall His glory be seen morning and evening. In another copy, the words "in the great city" are omitted, and in their place the following is read: על עשר נוגעים על עובד אליל וחמש, That is: And would cause five more to come upon the ten plagues, upon the idolater.

On the eighth and last day of the Passover festival they pray, as can be seen in the second part of the Prague Machzor fol. 97, col. 2 and in the Frankfurt one fol. 156, col. 1 under the title *Józer lejóm ácharon fchel Péfach*, with these words: באו בן עתה כל צוררינו יחד : תפול עליהם אימתה ופחד . למען לעוג לכביהם . כוס חמתך כסוך ביניהם . יראה ורעד יבא בהם . טרוף רעה בלבבם . חלחלה ומער במתניהם . זיע ורתת בכל איבריהם . וכשלו מהם זבחם . הוה על הוה תבא אליהם . הנמם ישבו והחרתם . גער מלאים ואין מרפא להם . בניך עד יעברו לגבולם : אל הארץ אשר נשבעת לאבותיהם : That is: Just as in former times it came to pass that the nations trembled and quaked, so now must all their enemies (namely, those of the Jews, meaning especially the Christians) tremble together. Let fear and dread fall upon them, so that their hearts melt. Pour out the cup of Your wrath among them. Let fear and trembling come upon them, confusion in their hearts, mighty pain and staggering in their loins, sweat and trembling in all their limbs, so that they stumble among one another because

of it. Let one misery come upon them after another, so that they must sit still in their ears. Rebuke them so that they are not healed, until Your children have passed into their borders, into the land which You swore to their forefathers.

On the evening of the aforementioned last day of Passover, they pray in the thick *Tefillah* (*Tefillah* fol. 77, col. 1.) in a little prayer which begins נטע שורק (*Netá schórek*), to be found under the title *Maaríf lelél acharón schel Pésach*, as follows: קנה ערה נער חיה בארץ והיה יי' למלך על כל הארץ, That is: Acquire for yourself a community; rebuke the beast upon the earth (namely Christendom, which, as has already been mentioned many times, is called the beast of the reed), so shall You, O LORD, be King over all the earth. Furthermore they pray, as is to be found in the Polish *Siddúrim*, fol. 104, col. 1. under the aforementioned title, in a prayer which begins פסח אשרו וגו' (*Pésach yscháru &c.*), in the following manner: . פסח תתן ישועות חוסין ולא יהיה שריד לבית עשו, That is: At the Passover feast You will grant salvation to those who hope in You, and none of the house of Esau (namely of the Christians) shall remain (but rather they shall all perish). This shall be the future Passover feast.

What they pray against Christians on the first Sabbath after their Passover feast has already been indicated above in this chapter at *paginâ 105.* and *106*. Beyond that, they also customarily call upon GOD in the following manner, as can be seen in the Polish *Siddúrim* fol. 68, col. 1. in a prayer that begins אין כמוך באלהים *En camócha baïlemím*, under the title *Józer leschábbath rischón ácher happésach*: שדי קנא לתורתך . לבוש נקמתך וקנאתך ועוררה את גבורתך : תגער חית . הרץ נוכר . בכליון שוד ושבר . אותו ואת עמו בדבר . אל דמי לך . ימינך דהב מחצבת . הרץ גלגולת במקבת . זאת עדינה היושבת . צח ואדום משעיר : נסיכה בכליון תגעיר . כאיש מלחמות קנאה תעיר * אל דמי לך: that is, Thou Almighty (GOD), be zealous for Thy law; clothe Thyself with Thy vengeance and with Thy zeal, and awaken Thy power. Rebuke (or destroy) the devastating beast (that is, Christendom, which is called the beast in the reeds and the wild boar) through extermination, devastation, and destruction: (exterminate) it and its people through the plague: be not silent. Just as Thou didst root out the pride (or the strength of the Egyptians of old), so also shatter the skull of this *Adina* (that is, Christendom) who dwells in (peaceful) repose, with a hammer. Come white and red from *Seïr* (Christendom) and destroy its glory through annihilation. Awaken (Thy) zeal like a man of war: be not silent.

On the third Sabbath after Easter they pray, as can be read in the thick *Tefillah* fol. 41, col. 2. 3. under the title וולת לשבת שלישי *Suláth leschábbath schelischí*, in the following manner: אתה אלהים וזולתך אין עוד . עדינה נטה אני ואפסי עוד . באתי בחדרי מלך וערערתי מקום וועוד . ובשלום יצאתי בלי פגע ומיועד . גבוריי שוסיתי אביריו עשיתי . טירווהיו הרסתי משכנותיו רמסתי. דבירו ריצעתי נחלתו עניתי . צבאותיו רצצתי ורע לא אוניתי הנני שלווה רשינה ורעננה יושבת כארמון שקטה ושאננה ואיה נפלאותיו אשר אשר הפליא לכוה. מדוע מידי לא . יצולנה. זמירות היכלו החשתי וחללתי שירותיו. והצתי באש מקדשו ועירעתי חצרותיו וגו'. למה הביט בוגדים המקים עלינו החריש בבלע רשע שארית קהלינו . מונים ומענים ומדכאים עמך ורבים נוצנים וחורפים וגו'. עורה למה תישן קמיך להכחיד וגו' : that is, “You are God, and besides You there is none other. The *Adína* (understand: Christendom) turns and says: I am it, and besides me there is none other. I have entered the

chambers of the King (namely, the dwellings of God in Jerusalem) and have laid bare the place of assembly (that is, destroyed the Temple), and I have gone out in peace, without misfortune or stumbling. His heroes I have plundered, his mighty men I have oppressed, his palaces I have destroyed, and his dwellings I have trampled down; his choir I have broken, his inheritance I have afflicted, his armies I have shattered, and no evil has befallen me. Behold, I am at rest, fat, and flourishing; I dwell quietly and peacefully in the palace. Where now are His wonders, which He performed for the Branch (that is, the Israelites)? Why will He not deliver them out of my power? I have silenced the songs in His Temple and profaned His hymns, burned His sanctuary with fire, and laid bare His courts, etc. Why do You look upon the transgressors who rise up against us? Why do You keep silent when the wicked devours those who are still left of our congregations? They oppress and torment and crush Your people, and bring forth many mockeries and blasphemies, etc. Awake! Why do You sleep? To destroy Your enemies, etc."

On the fifth Sabbath after their Passover feast, they pray, as can be seen in the thick *Tefillah:* fol. 41, col. 4. and 42, col. 1. under the title זולת לפרשת בהר *Suláth lepharascháth behár Sinái*, in a prayer which begins אחרי נמכר גאולה וגו' *Acharé nimcar geúlla*, also in such a manner: זכר נפלאותיך באזנינו שמענו. כשמע מצרים לעינינו הראנו . חדש כבראשונה וחנם קננו וגו' : סוב ופגע בצר אשר עני יארוב וגו': פרץ רב הפרוץ בפורה האדומית . תהפך רגע כמהפכת סדומית וגו': קרא אל החרב לאבד שוטניך וגו': למה תישן עורה באף ותחגור חימות ונקום נקמתי מאת האומות . גואל האל הנותן נקמות וגו': that is, The remembrance of Your wonders we have heard with our ears; let us also see with our own eyes (against the Christians) what we have heard of Egypt. Do it anew, and redeem us without cost, *etc.* Surround and strike the enemy who lies in wait for the poor, *etc.* Crush mightily in the winepress the *Edomite* (realm, that is, Christendom). Let it be overturned in an instant, as *Sodom* was overturned, *etc.* Call the sword to destroy Your adversaries, *etc.* Why do You sleep? Awake, gird Yourself in anger with fury, and avenge my vengeance upon the nations, You Redeemer and GOD, who exercises vengeance, *&c.* On the Sabbath before their Feast of Weeks, as well as before the ninth day of the month of *July*, they are accustomed, as may be read in the aforementioned thick *Tefillah* fol. 42, col. 1. 2. 3. under the title לשבת לפני שבועות *Leschabbath lifne Schevuoth*, to lament before GOD in a prayer which begins אותך כל היום קוינו *Othechá col hajóm kivvinu*, that the Christians wish to compel them to adopt the Christian religion, and they call upon Him for vengeance; and they do likewise in the prayer immediately following, which begins אלהים באזנינו שמענו *Elohím beosnénu schamánu*, as well as in the prayer which begins אל אל חי נרנן *El chai arannén*, in which they call upon GOD, as may be read at fol. 43, col. 3, among other things, in the following manner: גער חית קנה שנית עמך הקנה that is, Rebuke (or destroy) the beast in the reeds, and take possession of your people a second time.

On the ninth day of the month of *July*, they petition, as may be read in the thick *Tefillah* fol. 49, col. 3. 4. under the title קרובץ לתשעה באב *Kerúbaz letíscha beáf*, in the prayer which begins אכלני הממני וגו׳ *Achaláni, hamamáni &c.*, in the following manner: מתי לעד קמיך להחרימם . קרב יום אידם במשפט להתרומם that is, When will you banish (or exterminate) those who rise up against you? Let the day of their ruin draw near, so that you may be exalted through judgment.

The Jews do not forget us at their circumcisions and weddings either, and they believe it is not right unless they curse us in everything they do. At their circumcisions they curse us, as can be seen in the thick *Tefillah* fol. 60, col. 2. under the title *Józer leschábbas uberís mílah*, in a prayer which begins אות ברית שלחתי למרפא עולם *Oth beríth (oder Os berís) schilláschti lemárpe olám*, in the following manner: קנית קדם נחלתך : אות ברית שלחתי וגו׳ גוים כאשר שמע מבין חמורים ראותך תבוסת דם בהכותך בכורים שדי הפרנו ואויביך תכסנ . למלטנו מחלאות למצרים יחילו צורים אל יקים בחסדו ניבו שנית למלאות . וחיש לרחמנו גואלנו קדוש שמו יי׳ צבאות . That is: You acquired Your inheritance of old from the donkeys (namely, You redeemed it from the Egyptians), when You saw the treading down of blood, when You struck the firstborn. O Almighty, deliver us and cut Your enemies to pieces. Just as it was heard from Egypt (that they were seized with terror on account of the plagues and punishments that came upon them), so may they be seized with terror. May God, according to His mercy, bring it about that His declaration be fulfilled a second time. May He hasten to have compassion on us and to deliver us from our afflictions. May He let us see wonders as in former times. Our Redeemer is the Holy One, who is called the Lord of Hosts. And in the Benschbook they pray at fol. 26, col. 1. under the title *Birchas hammáson libris milah*, in a prayer which begins: אלהים ציוה לידיד *Elohim Zivvífi lididëcha*, with these words: הרוב יחרבו הרשעים That is: The wicked must be utterly destroyed. By the wicked, however, Christians are meant, as has already been demonstrated many times.

What concerns weddings: in the Polish *Siddúrim*, fol. 110, col. 2, under the title *Vegám seh lachathúnna*, in a prayer which begins: אל אדון על כל המעשים *El Adon al col hammáalim*, one reads that they pray as follows: מגר זדים כקרוח אש המסים נוגשי עמך הדורסים ורומסים וג׳ that is, exterminate the arrogant (that is, the Christians, as was demonstrated above in the sixteenth chapter of the first part, at the twenty-fifth name which the Jews give them) just as fire burns the stubble, those who plague, oppress, and trample your people.

Those who are appointed over the burial of the deceased are accustomed, as in the little book printed here in Frankfurt am Main in the year 1697, which is called *Seder Chafrútha dekafránim*, fol. 3, col. 1, in a prayer that begins: אנא אלהי אברהם וגו׳ *Ana Elohé Abraham &c.*, to pray against us, among other things, as follows: זכור זאת אויב חרף את שמך משנאיך נשאו ראש : יערימו סוד על עמך . לשרפנו ולבונו ולשלול יתנכלו מתקוממיך . ריבה את יריבי לחם את לוחמיך . חרפתם שמעת יי׳ עלי כל מחשבותם . ומעללים עלילות ברשע ובתרמיהם . להכחידנו ולהשמידנו כל עצתם . שבתם וקימתם הביטה אני מנגינתם וגו׳ . כלה גרש יגרשו כן לב הנוצרים . להנתנו לחרב ולבזה בידי אכזרים . חרפה ישביענו וירוונו לענה ומרורים . השקמו מים המאוררים והיו להם למרים That is: Remember this, how the enemy (that is, Christendom, as has

been established in the seventeenth chapter of the first part, at the thirty-ninth name which they give to it) blasphemes Your name. Those who hate You lift up their heads and devise a cunning scheme against Your people. Your adversaries think cunningly to burn us, to drive us out, to rob us, and to plunder us. Contend against those who contend against me, and fight against those who fight against You. Lord, You have heard their reproach. All their thoughts are against me, and they seek, in a godless manner and through their deceit, occasion and pretext; their entire counsel tends toward exterminating and rooting out. Look upon their sitting and their standing; I am their little song, *&c.* They drive out everything. This is the mind of the Christians, that they deliver us to the sword and to plunder into the hands of the cruel. They fill us with shame and make us drink wormwood and bitterness. Make them drink cursed water, so that it may become bitter to them. What, however, is meant by such cursed bitter water is clearly to be seen from Num 5:18-27.

This is what I have found in the Jewish prayer books against the Christians, from which it is as clear as daylight how the godless Jews are disposed toward us, and what they secretly carry in their shield against us, in that they desire nothing but revenge, and wish to strike us all dead without mercy and to extirpate us utterly and completely from the world; and that they act in direct contradiction to what was presented at the beginning of this chapter, which might have served as their excuse. Likewise, that all their smooth and fair words which they give to Christians consist of pure hypocrisy, for which reason one may well say of them, from Ps 62:5: With their mouth they give fair words, but in their heart they curse. Yet they may curse us and wish us all manner of evil as much as they please; God does not hear their wicked prayer at all, and no harm is thereby done to us, for the wise King Solomon says in Prov 26:2: As a sparrow flutters to and fro, and a swallow flies away, so a curse that is uttered without cause does not strike its mark. Thus we may also say with King David from Ps 109:28: Let them curse, but do Thou bless.

This abominable cursing is, however, an infallible proof against the wicked and desperate evil Jews that there is not a single good hair left on them, and that they are no longer God's people. They must themselves confess that such cursing is wrong, as has been demonstrated at the beginning of this chapter from their own books, and that it constitutes a wanton violation of the commandment in Jer 29:7, where it is written: "Seek the welfare of the city into which I have caused you to be carried away, and pray for it to the Lord; for when it goes well for them, it will go well for you also." They have no cause whatsoever to curse us in such a manner, for they fare well among us, and are powerfully protected against all harm by the high authorities; they also live in sheer idleness, and yet enjoy better sustenance and a far more abundant livelihood through their great shameful usury and their godless deceits than most poor Christians have, who must labor day and night, early and late, with the greatest hardship and bitter sweat, and in such a manner earn their bread. They are therefore unworthy of the great benefits that are bestowed upon them, since they show themselves so

ungrateful in return; and they would deserve thereby to be held not only to the heaviest but also to the most contemptible labors, and to be given nothing but water to drink and dry bread to eat, so that they would come to recognize how little cause they have hitherto had to curse us so wantonly and to wish all manner of evil upon us.

Chapter III. In which three questions are examined: first, whether Jews are permitted to rescue a Christian who is in mortal danger from death; second, whether Rabbinic laws allow bringing a Christian's life to an end; and likewise third, whether one can safely entrust oneself to Jewish physicians or doctors, and use their medicines without concern.

Regarding the first question, whether it is permitted to Jews to rescue a Christian who is in danger of body and life from death: I answer thereupon that it is not at all permitted to them, but rather strictly forbidden. That it is not at all permitted to them, I prove from the book *Shulchan áruch*, from the section *Jóre déa*, number 158, where it is written thus: עובדי עכ"ום אסור להצילס מהמות That is: it is forbidden to rescue idolatrous people from death. Since they regard Christians as idolaters, as has been demonstrated in the sixteenth chapter of the first part, at the thirty-first name they give us, it necessarily follows that they are also not permitted to come to their aid in mortal danger. Upon this, the following is further read in the same place: עובדי עכ"ום שאין בינינו וביניהם מלחמה ורועי בהמה דקה מישראל בארץ ישראל בזמן שהיו רוב השדות של ישראל וכיוצא בהן אין מסבבים להם המיתה ואסור להצילם אם נטו למות כגון שראה אחד מהם שנפל לים אינו מעלהו אפילו יהן לו שכר: That is: one does not cause death to the idolaters with whom we are not at war, nor to the shepherds of small cattle among the Israelites in the land of Israel, at a time when most of the fields belong to the Israelites, and those like them; yet it is forbidden to rescue them when they are near death. As when one sees one of them who has fallen into the sea, one does not pull him back out, even if he were willing to give a reward. Something on this matter can also be found in the aforementioned *Shulchan áruch*, in the section *Chóschen hammischpat*, number 425, §. 5, fol. 484, col. 2. And in the Talmudic tractate *Avóda sara*, fol. 13, col. 2, in the commentary of Rabbi Solomon *Jarchi*, on the words הגיים והרועה בהמה דקה לא מעלין ולא מורידין, That is: the *Gójim* or heathens, and a shepherd of small cattle, one does not pull out (when they are in a pit) and one does not push them down either; the following is read: הגיים והרועים בהמה דקה והן ישׂראל וכן גזלנים הרי הן כגויים . ואין מעלין אותן מן הבור אם נפלו לתוכו אלא לנחום וימותו : That is: the *Gójim* or heathens, and the shepherds of small cattle, as well as the robbers who are equal to the heathens, one does not pull out of the pit when they have fallen into it, but rather one leaves them therein so that they must die.

For this prohibition, I find three reasons. The first is found in Rabbi Moses bar Maimon's book *Jad chasáka*, in the first part, in the 10th chapter, numerò 1, fol. 40, col. 1, under the title הלכות עכו"ם *Hilchóth achum*, in these words: אין כורתין ברית לעובדי כוכבים ומזלות וגו' ואסור לרחם עליהם שנאמר ולא תחנם לפיכך אם ראה כותי עובד כוכבים ומזלות אובד או טובע בנהר לא יעלינו . ראחו נטוי למות לא יצילו וגו' : that is, one makes no covenant with idolaters, *etc.*, and it is forbidden to have compassion

on them, as it is said (Deut 7:2): And you shall show them no favor. Therefore, when one sees an idolatrous Cuthean (that is, a *Goj*, meaning a Christian, or another who is not a Jew, for in the writings of the aforementioned Rabbi Moses and certain other books, the word *Cúthi* or Cuthean is used in place of *Goi*) perishing, or sees him sinking in a river, he shall not pull him out. If he sees that he is near death, he shall not rescue him. It is therefore forbidden for Jews to have compassion on a Christian or any other person who is not a Jew. On this matter it is written in the *Jalkut Schimóni*, on the Psalms, fol. 102, col. 4, numerò 727, on the words of Ps 36:11, "Extend your goodness to those who know you," as follows: אמר רבי יצחק אל תהי מושך חסד לאומות העולם : that is, Rabbi Isaac said: do not extend your goodness (or mercy) to the nations of the world. In the *Piske Tosephóth* of the Talmudic tractate *Jevamóth*, fol. 123, col. 1, numerò 32, it is likewise read: לא תכרות להם ברית דווקא בשבעה אומות ולא בשאר לא תחנם בכל האומות : that is, (the words of Deut 7:2,) "You shall make no covenant with them," apply strictly to the seven nations (which were in the land of *Canaan*) and not to the remaining nations; (but the words) "You shall show them no favor" apply to all nations. Rabbi Menachem of Recanati likewise teaches the very same thing in his book *Taame mizvóth*, fol. 23, col. 2, in these words: מצוה שלא להעביר למולך ושלא לפנות אחר עבודת אלילים וגו' ושלא לחונן על עובדי עבודת אלילים : that is, it is commanded that one shall not cause anyone to pass through the fire to *Molech*, and that one shall not look upon idolatry, *etc.*, and likewise that one shall not show compassion toward idolaters. In Rabbi Moses bar Maimon's book called *Sépher mizvóth*, fol. 85, col. 3, the following is also read on this matter: מציה נ' הזהירנו מחמול כלל על עובדי עבודה זרה ומליקות דבר מכל מה שמיוחד להם והוא אמרו לא תחנם וגומר : that is, in the fiftieth commandment we are warned to have absolutely no compassion on those who practice idolatry, and also not to regard anything that belongs to them as beautiful; and this is what is said (Deut 7:2): You shall show them no favor, *etc.* Abarbanel likewise teaches in his book *Markéveth hammichneh*, fol. 77, col. 4, in the *Parascha* הצא *Téze*: אין ראוי לעשות חסד עם האויבים : that is, it is not fitting that one should show mercy to enemies. Rabbi Levi ben Gerson likewise states in his commentary on 1 Kgs 18:40, in the *Toalióth* or lessons drawn from that verse, the following concerning this matter: אין ראוי לשלם לחמול על הרעים המחטיאים וזולתם ומסירים מאחרי השם יתברך כי החמלה עליהם היא אכזריות על הטובים וגו' : that is, it does not befit an upright man to show compassion toward the wicked, who cause other people to sin and turn them away from the blessed God, for mercy toward them is cruelty toward the good, *etc.* It is also written in the Talmudic tractate *Sanhédrin*, fol. 92, col. 1: אמר רבי אלעזר כל אדם שאין בו דעה אסור לרחם עליו שנ' כי לא עם בינות הוא על כן לא ירחמנו עושהו ויוצרו לא יחוננו : that is, Rabbi Eliezer said: it is forbidden to show compassion toward any person who is without understanding, as it is said (Isa 27:11): For it is a people without understanding; therefore He who made them will not have compassion on them, and He who formed them will show them no grace. Now, since the Jews regard us Christians as idolaters, wicked and seductive people who seek to turn them away from their religion, and also as their enemies,

and indeed as people without understanding and as fools, as has been demonstrated in the 16th chapter of the first part, and since we belong to the nations of the world, it is beyond all doubt that they are also not permitted to rescue any one of us from death.

The second reason why Jews are not permitted to rescue any Christian from death is that they have been commanded to rescue only their neighbor from death, but Christians are not considered neighbors by them. For this reason, Rabbi *Mosche bar Majemon* writes in the fourth part of his book *Jad chasaka*, in the 4th chapter, §. 11. fol. 49, col. 2. under the title הלכות רוצח ושמירת נפש *Hilchóth rozéach uschemiráth néphesch*, in the following manner: אסור להצילן אם נטו למות כגון שראה אחד מהן שנפל לים אינו מעלהו שנאמר לא תעמוד על דם רעך ואין זה רעך: that is, it is forbidden to rescue them (namely the Cutheans or Christians) when they are near death; as when someone sees one of them who has fallen into the sea, he does not pull him out, as it is said (Lev 19:16): "You shall not stand against the blood of your neighbor"; but this one is not your neighbor.

The third reason is this: because a Jew who rescues a Christian from death thereby keeps alive a person who practices idolatry. On this point, the book *Beér haggóla*, fol. 44, col. 2, teaches as follows: הגוים אשר הם עזובים אלהי עולם ועובדים אלהי נכר לא מעלין ולא מורידין . לא מעלין כיון שהוא אינו עובד אלהים חיים וגו' ולכך אין לתת אליו חיים להעלותו אם הוא בבור מפני שבזה יהיה האדם לעבודה זרה . That is: one does not pull the *Gójim*, or heathens, who have forsaken the eternal God and serve foreign gods, out (namely, out of the pit or the well into which they have fallen), nor does one throw them in. One does not pull them out, because such a person does not serve the living God, etc. Therefore, when he is in the well (or the pit), one must not pull him out, since by doing so one would be keeping a person alive in his idolatry. Likewise, it is stated in the Talmudic tractate *Avóda sára*, fol. 20, col. 1, in the *Tosephoth*: אם מעלהו נמצא מגול בן לעבודה זרה That is: if one pulls (a *Goi*) out, it turns out that one is keeping a person alive in his idolatry.

Now, even if the Jews were to object that the prohibition against rescuing the *Gójim* from death is to be understood as applying only to those seven nations mentioned in Deut 7:1, who dwelt in the land of *Canaan* when they took possession of it, as is maintained in the words cited at the beginning of section 2, no. 425, of the book *Chóschen hammischpat*, such a claim on their part is nonetheless nothing but a cunning deception. For, as has been stated, it is quite explicitly forbidden to them in general terms to rescue one who practices idolatry and who is not their neighbor, that is, not a Jew; and of any such distinction there is no mention whatsoever.

When this prohibition concerned only the said seven peoples, it would not be necessary at all today, since they no longer dwell among them; and even if their descendants were still to be found somewhere, they do not recognize them as such, unless someone were willing to believe *Rabbi David Kimchi*, who in his commentary on Obad 1:20 reports that the Germans are descended from the *Canaanites*, which *Rabbi Gedálja* also confirms in his book

Schalchéleth hakkabbála fol. 76, col. 1. with these words: יש קבלה שיושבי אשכנז הם הכנענים שברחו מלפני יהושע : that is, we have learned through *tradition* that the inhabitants of Germany are those *Canaanites* who took to flight before *Joshua*. This, however, is entirely rejected by *Abarbanel* in his *Commentario* on *Obadiah* fol. 254, col. 2. in the sixth question. Since this prohibition must still be observed by them at the present time, and they dwell among us, it follows irrefutably that the matter concerns Christians, and that they may not rescue any of them from death.

On the other hand, however, they are earnestly commanded to save a Jew from death, as may be read in the book *Jad Chasaka* of *Rabbi Mosche bar Majemon*, in the fourth part, in the first chapter, *numero* 14, under the title *Hilchóth rozéach*, where the words read as follows: כל היכול להציל ולא הציל עובר על לא תעמוד על דם רעך. וכן הרואה את חבירו טובע בים או ליסטין באין עליו או חיה רעה באה עליו ויכול להצילו הוא בעצמו או שישכור אחרים להצילו ולא הציל או ששמע כותים או מוסרים מחשבים עליו רעה או טומנים לו פח ולא גילה אוזן חברו והודיעו או שידע בכותי או באנס שהוא בא על חבירו ויכול לפייסו בגלל חבירו ולהסיר מה שבלבו ולא פייסו וכל כיוצא בדברים אלו העושה אותם עובר על לא תעמוד על דם רעך: that is, whoever can save (his neighbor, namely a Jew) and does not save him, transgresses the commandment Lev 19:16, which reads: You shall not stand against your neighbor's blood. Likewise, one who sees his companion sinking in the sea, or that murderers are coming upon him, or that a wild beast is approaching him, and can save him, or hire others for wages to save him, and does not help him; or when he hears that informers or traitors are plotting something evil against him, or are laying a snare for him, and does not reveal and disclose this to his companion; or when he knows that a Cuthean or a violent man intends to go against his companion (and do him harm), and he could appease him on behalf of his companion and remove from his mind what he intends, and does not appease him (so that he does nothing against his companion), and whatever else may be of this kind: whoever does this (and does not help his neighbor) transgresses the commandment: You shall not stand against your neighbor's blood. The very same is also to be found in the book *Chóschen hammischpat*, fol. 484, col. 2, *numerô* 426.

Regarding the second question, namely whether Rabbinic teaching permits the killing of a Christian, we wish to draw a distinction between those Christians who were formerly Jews and converted to the Christian religion, and those who were born of Christian parents.

As for converted Jews, it is undeniable that it is permitted to kill such a person. Such converts are called, as was indicated at the end of the 16th chapter of the first part, *Meshummadím*, that is, the Destroyed; *Mumarím*, that is, the Changed; *Malschiním*, that is, Slanderers; *Miním*, that is, Heretics; *Epicurusím*, that is, Epicureans; *Copherím*, that is, Deniers; and *Moserím*, that is, Traitors. And in *Ababenel*'s book *Rosch amaná*, fol. 9, col. 1, where the thirteen articles of the Jewish faith are treated, the following is taught concerning them: אם לא יאמין אדם עקר מאלו העיקרים כראוי כבר יצא מן הכלל וכפר בעיקר ונקרא מין ואפיקורוס וקוצץ בנטיעות וערב האדם לשנאו ולמאסו בו ולאבדו ועליו נאמר הלא משנאיך י״י אשנא: that is, when a person does not believe one of these articles as is proper, he has already stepped outside the community of the

faithful, and denies the foundation, and is called a *Min* or heretic, and an Epicurean, as well as a destroyer of the plantings; and one is obligated to hate him, and to despise him, and to destroy him (or to kill him). Of such a person it is also said (Ps 139:21): Should I not hate those, O Lord, who hate You? This same teaching is also found in Rabbi *Mosche bar Majemon*'s commentary on the Mishnah of the Talmudic tractate *Sanhédrin*, fol. 121, col. 1, in the Amsterdam Talmud. Likewise, the following is written concerning them in the book *Jóre déa*, fol. 123, col. 2, no. 158: מיני ישראל והם שעובדים לעבודת אלילים או העושה עבירות להכעיס אפילו אכל נבילה או לבש שעטנז להכעיס הרי זה מין . והאפיקורוסים והם שכופרים בתורה ובנבואה מישראל מצוה להרגם אם יש בידו כח להרגם בסיף בפרהסיא הורג ואם לאו יבא בעלילות עד שיסבב הריגתו כיצד ראה אחד מהם שנפל לבאר והסולם בבאר קודם ומסלקו ואומר הריני טרוד להוריד בני מן הגג ואחזירנו לך וכיוצא בדברים אלו: that is, it is commanded to kill the *Minim* or heretics among the Israelites, namely those who practice idolatry, or one who commits sins in order to provoke someone (even if he merely eats carrion, or puts on a garment mixed of linen and wool in order to provoke someone to anger, he is a heretic), and the Epicureans, namely those who deny the Law and the prophecy of Israel. When one has the power in his hand to kill them, one kills them publicly with the sword; but where that is not possible, one shall approach them with cunning until one brings about the death of such a person. How then shall one proceed: when one sees one of them who has fallen into a well, and a ladder is standing in the well, one goes over and removes it, and says to him: see, I am occupied with letting my son climb down from a roof (and need this ladder for that purpose), I will bring it back to you; and similar things (he may say more to him, but he does not bring the ladder back, and instead lets him die therein). All of this is also to be found in the book *Chóschen hammischpat*, no. 425, §5. Rabbi *Mosche bar Majemon* writes in his book *Jad chasáka*, in the fourth part, in the 4th chapter, no. 10, fol. 49, col. 2, under the title *Hilchóth rozéach*, as follows: הכופרים בתורה ובנבואה מישראל מצוה להרגן אם יש בידו כח להרגן בסייף בפרהסיא הורג : ואם לאו יבא עליהן בעלילות עד שיסבב הריגתן : וגומר: that is, it is commanded to kill those among the Israelites who deny the Law and the Prophets. When one has the power in his hand, one shall execute them publicly with the sword; but where that is not possible, one shall approach them with cunning until one causes their death. Likewise, in the *Piske Tosephóth* of the Talmudic tractate *Pesachím*, fol. 122, col. 2, no. 127, the following is taught: הכופר מותר להרגו: that is, it is permitted to kill a *Cópher*, that is, a denier.

In the book called *Sépher Toledóth Adam vechávva*, the following is also read concerning this matter in the sixth part, fol. 160, col. 2: מינין ומסורות ומשומדים ואפיקורוסים מורידים ולא מעלים וגו' ואם היה מעלה בבור מגירה ואומר אני עושה כדי שלא תרד בהמתי לשם. ואם היתה אבן על פי הבור. מניח הוא ויאמר אני רוצה להעביר עליו בהמותי . ואם היה סולם בבור מסלק ואומר אני צריך להוריד בני מהגג וגו' : that is, the *Minim* or heretics, and traitors, and the *Meshummadim* or the destroyed, as well as the Epicureans, one lets down (into a pit) and does not pull back up, etc. And when there is a ramp in the pit, one removes it and says: I do it for the purpose of preventing my cattle from going down there. And when a stone has been placed over the opening of the pit, one lays it back on top and

says: I want to let my cattle walk over it. But when there is a ladder in the pit, one takes it away and says: I must let my son climb down from the roof, etc. All of this, however, is taken from the Talmudic tractate *Avóda sára*, fol. 26, col. 2. In the book *Beér haggóla*, the following is also read at fol. 44, col. 2: המינים והמשומדים והכופרים אלו שלשה מורידין לבור וזה כי המשומד הוא שעוזב את אלוה שלו ועובד אלהי נכר . ולשון משומד הוא בא על מי שהיה תחלה עובד ה"שי ואחר כך נשתמד לעבודת אלילים ולכך ראוי אליו גם כן ההשמדה לגמרי : that is, one lets these three kinds, namely the *Minim* or heretics, the *Meshummadim* or the destroyed (that is, the apostates), and the *Copherim* or deniers, down into a pit; and this because a *Meshummad* or destroyed one forsakes his God and serves a foreign god. (The name *Meshummad*, however, is given to one who at first served the blessed God, but afterward destroyed (and corrupted) himself in idolatry (that is, fell away); therefore it is fitting that he too be entirely destroyed.) In the second part of the Prague Machzor, at fol. 34, col. 1, under the title *Józer lepharascháth hachodesch*, in the commentary on the prayer that begins אבי כל הוזה, *Avi col chóseh*, it is written in the following manner: המינין ראוי לעקר אותם, that is, it is fitting that one root out the *Minim* or heretics. In the Talmudic tractate *Avóda sára*, at fol. 4, col. 2, it is also stated in the *Tosephóth* concerning a *Min* or heretic: מותר להרגו בידים, that is, it is permitted to kill him with one's own hands. In Rabbi *Mosche bar Majemon*'s book *Jad chasáka*, in the first part, in the tenth chapter, *numero 1, fol. 40, col. 1*, under the title הלכות עכו"ם, *Hilchóth achum*, the following is also taught on this matter: המוסרים והאפיקורוסין מישראל מצוה לאבדן ולהורידן עד באר שחת מפני שהן מצירן לישראל ומסירין את העם מאחרי ה' : that is, it is commanded to kill the traitors and the Epicureans who are among the Israelites, and to cast them down into the pit of destruction, because they afflict the Israelites and lead the people astray.

Further, concerning traitors, the aforementioned book *Jad chasáka*, in the fourth part, in the eighth chapter, *numerô 9. 10. 11. fol. 46, col. 1.*, under the title הלכות חובל ומזיק *Hilchóth chóvel umássik*, writes in the following manner: אסור למסור ישראל ביד כותים בין בגופו בין בממונו ואפילו היה רשע ובעל עבירות ואפילו היה מיצר לו ומצערו : וכל המוסר ישראל ביד כותים בין בגופו בין בממונו אין לו חלק לעולם הבא . מותר להרוג את המוסר בכל מקום ואפילו בזמן הזה . ומותר להרגו קודם שימסור . אלא כשאמר הריני מוסר פלוני בגופו או בממונו ואפילו ממון קל התיר עצמו למיתה . ומזהרין לו ואומרים לו אל תמסור . אם העיז פניו ואמר לא כי אלא אמסרנו מצוה להרגו וכל הקודם להרגו זכה . ומעשים בכל זמן בערי המערב להרוג המוסרים שהוחזקו למסור ממון ישראל ולמסור המוסרים ביד הכותים להרגם ולהכותם : that is, it is forbidden to betray an Israelite, whether in his person or in his property, into the hands of the *Cuthean* (that is, the Christians, as has been demonstrated in the sixteenth chapter of the first part under the third name that is given to us, or other peoples), even if he is already a godless and sinful person; and whoever betrays an Israelite, whether in his person or in his goods, into the hands of the *Cuthean*, has no share in the world to come (that is, in eternal life). It is permitted to kill a traitor in all places, even in the present time; and it is permitted to kill him before he carries out the betrayal. But if he says, "Behold, I will betray such-and-such a person in his person and property," even if it is only a small amount of property, he thereby makes it permissible to kill him. One does,

however, warn him and say to him, “Do not betray”; but if he is shameless (and obstinate) and says, “I will betray him nonetheless,” then it is commanded to kill him, and whoever kills him first is righteous. This occurs at all times in the cities of the West, that traitors who are held to intend to betray an Israelite’s property are killed, and the traitors are handed over into the hands of the *Cuthean* (that is, secretly arranged through people of the *Gojim*) to be killed and struck down. The very same is also read in the book *Shulchan áruch*, in the part called *Chóschen hammischpat*, fol. 451, col. 2. and fol. 452, col. 1. numero 388. §. 9. 10., and in the *Sèpher mizvôth gadôl*, fol. 148, col. 3., under the title הלכות גניבה *Hilchoth genéva*. Since converted Jews are regarded by the Jews as traitors in particular, inasmuch as they reveal their secrets to Christians and, according to the teaching of the rabbis, have abandoned the living and true God and given themselves over to idolatry, it follows rationally from this that it is permitted to the godless evildoers to take the life of such a person.

So that the truth of this matter may come to light all the more clearly, I will prove it with plain examples that the Jews have caused those who have abandoned their faith and become Christians, or who have merely let it be known that they intended to do so, to be killed in a pitiful manner, either by themselves or through other godless people whom they hired for that purpose. The convert *Victor von Carben* recounts in his little book on the Jews, in the *17th chapter*, that there was once a man who had accepted the Christian religion, who was called Gottsmann, and when he mocked the Jews, his relatives, who were of a great family, were ashamed on that account and hired, by means of bribes, a false and wicked Christian, who attached himself to Gottsmann and inquired into all his secrets, presenting himself as though he were his best and most trusted friend. When Gottsmann once wished to travel into the countryside, he asked his supposed friend to accompany him, and the latter agreed; but he immediately went to the Jews and informed them of his plan and his scheme, whereupon they hired yet another wicked Christian to go along as well. In addition, two strong fellows from Gottsmann’s circle of acquaintances were appointed for the purpose, and these four devised a plan as to where they would meet. Thereupon Gottsmann set out on the road with his supposed friend, on which road the assigned Christian came to them and pretended as though he had come upon them by chance. When they arrived in a dense forest at the appointed place, the poor Gottsmann was struck by his two traveling companions so that he fell to the ground, and they held him there until the two Jews who had arranged the deed arrived. Thereupon the two Jews sent the godless Christians a little way aside and confronted him with the charge that he had traded a living GOD for the dead body of a man (by which they meant Christ), and said to him: if you wish to die as a pious Jew, we will here pledge and swear to you that we will bury you in our churchyard at Cologne beside your parents; to which, however, he remained completely silent. When the Jews perceived that they could obtain nothing from him, they called the two false Christians back, and when the poor man noticed the two Christians before him, he called out to the one who had previously presented

himself as his best friend and had associated with him in a very familiar manner, calling him by name, and said: O you false traitors! How miserably you have betrayed me. And as he had been wounded by them, the blood had run over him so that he could neither see nor speak well; yet he took the blood that flowed from him into his hand and spoke in such agony, with words of comfort: hear, you traitors and murderers, I was formerly baptized in water; now I am baptized with my own blood; and with that he poured the blood with his own hand over his head, then cried out with a clear voice as loudly as he could: now I will die as a pious Christian; whereupon they immediately beat him to death. This is what the aforementioned *Victor von Carben* reports. The highly learned Mr. *Diefenbach*, duly appointed Evangelical Lutheran pastor here in Frankfurt, also states in his book, which he calls *Judæus convertendus*, *paginâ* 143, that the Jews at Mainz had the learned and converted Rabbi Samuel shot by a murderer near Cologne in a forest (for which they paid him 400 thalers), on account of which, in addition to the murderer, nearly fifty Jews were executed as their well-deserved punishment.

The hatred of the Jews toward the Christian religion is also so great and terrible that parents even forget all natural love for their children and put them to death in a cruel manner when they perceive in them a desire to embrace the Christian religion. We have a noteworthy example of this in what took place in the year 1694 in Prague, concerning which one may likewise consult the aforementioned Pastor Difenbach's *Judæus convertendus*, *paginâ* 136, 137, &c., wherein a Jew there (by the name of *Lazar Abel*) put his own natural little son, who was approximately twelve to thirteen years old and was called *Simon Abel*, to death in a cruel manner with the help of *Löbel Kurzhandel*, for the reason that the boy had, the year before, presented himself to the Fathers of the Jesuits and wished to become a Christian; as indeed the entire course of this affair was published in print at Nuremberg in the year 1696 by the bookseller *Balthasar Joachim Endter*.

Indeed, when the godless Jews notice in their children even the slightest inclination toward Christian things, they make no scruple of putting them to death on that account. *Eusebius* reports that a Jew burned his son because the latter had read and studied the Gospel concerning Christ. Likewise, the aforementioned *Victor of Carben* writes in the 16th chapter of his little book on the Jews that a Jew had a little son of five or six years of age, who was called Mennichen, and who had played with some Christian children. On one occasion it came to pass that Mennichen ran into a church together with the Christian children, and when he came home again he said to his mother: "Oh, what a beautiful school the *Gojim* have," that is, the Christians. When the mother heard this she was greatly alarmed and beat him soundly with a rod. Yet the next day the child ran back into the church again; she disclosed this to the father, who also beat him with the rod. But all of this was in vain, and the child ran to the church nonetheless, just as before, which greatly troubled the parents. Then the mother said to the father: "We will live to see sin and shame from this child; it would be far better if we

quietly did away with him, for he will never come to any good." And although the father replied that the child was still young and did not know what he was doing, and that when he came of age he would surely conduct himself differently, this availed nothing with the mother, who opened the Scripture at Deut 21:20-21 and said: "Our son is stubborn and rebellious; therefore the words of Zech 13:3 shall be fulfilled upon him," which read as follows: "You shall not live, for you have spoken lies in the name of the Lord." To this she added yet other passages of Scripture. Thereupon, on a Sabbath, without her husband's knowledge, she poisoned the child with her own hand by means of a dish made of white flour and eggs, from which it died immediately. From these accounts it is thus sufficiently evident that it is permitted among the Jews to kill a convert, seeing that they do not even spare their own natural children when they give any sign that they either wish to embrace the Christian religion, or even merely praise something that is Christian. Let this now suffice concerning converts.

Regarding the remaining Christians who are descended from Christian parents: it is likewise permitted to kill them, and this is demonstrated by the following arguments.

First, because they teach that God has permitted them to shed the blood of the *Gojim*, or heathens, concerning which the following is read in Rabbi Bechai's commentary on the Five Books of Moses, fol. 132, col. 1, in the *Parascha Schemini*: במדרש : זאת החיה אשר תאכלו זהו שאמר הכתוב עמד וימודד ארץ ראה ויתר הגוים . בשעה שבקש הק"בה ליתן תורה לישראל עמד ומדד את הארץ ונתן התורה לישראל במדבר בפרהסיא לכך כתיב עמד וימודד ארץ . דמם התיר להם שנאמר ותגויס חרוב יחרבו . נפשם התיר להם שנאמר לא תחייה כל נשמה. ממונם התיר להם שנאמר ואכלת את כל העמים : that is, in the *Midrash* it is taught that the words of Lev 11:2, "These are the animals that you shall eat," signify what Scripture says (Hab 3:6): "He stood and measured the earth; He looked upon the heathens and scattered them." At the time when the Holy and Blessed God wished to give the Law to the Israelites, He stood up and measured the earth, and gave the Israelites the Law publicly in the wilderness; therefore it is written: "He stood up and measured the earth." He permitted them (namely the Israelites) the blood of the heathens (to shed it), as it is said (Isa 60:12): "And the heathens shall be utterly laid waste (or destroyed)." He permitted them their souls, as it is said (Deut 20:16): "You shall let no soul live." He permitted them their goods, as it is said (Deut 7:16): "You shall devour all peoples." In *Vajikra rabba*, fol. 146, col. 1-2, in the thirteenth *Parascha*, the following is also found on this subject: רבי שמעון בן יוחאי פתח עמד וימודד הארץ . מדד הק"בה כל האומות ולא מצא אומה שהיא ראויה לקבל את התורה אלא דור המדבר . מדד הק"בה כל ההרים ולא מצא הר שתנתן בו את התורה אלא סיני וגו' : רב אמר דמן התיר וממונן התיר . דמן התיר שנאמר לא תחייה כל נשמה . ממונן התיר שנאמר ואכלת את שלל אויביך : that is, Rabbi Schimon ben Jochai began (and said, it is written, Hab 2:6): "He stood and measured the earth." The Holy and Blessed God measured all peoples and found no people worthy of receiving the Law except the generation of the wilderness. The Holy and Blessed God measured all mountains and found no mountain upon which the Law was to be given except Mount Sinai, etc. Raf said: He permitted their blood (to

be shed) and allowed their goods (to be taken). He permitted their blood, as it is said (Deut 20:16): “You shall let no soul live.” But their goods He permitted, as it is said (Deut 20:14): “And you shall eat of the spoil of your enemies.” The same is to be found twice in the *Jalkut Shimoni* on the Prophet Habakkuk, fol. 83, col. 3, numero 563. And in Rabbi Joseph Albo’s *Sepher Ikkarim*, fol. 92, col. 1, in the 25th chapter of the third *Maamar*, on the words of Deut 23:20, “Of the foreigner you may take usury,” the following is written: זהו עובד ע”ז ואינו רוצה לקיים שבע מצוות בני נח כנר תושב גופו מותר כפי הסכמת כל הדתות ואפילו הפילוסופים מתיריס דמו ואסרו הרגו למי שאין לו דת וכן תזהיר התורה על עובדי ע”ז לא תחיה כל נשמה גופו מותר כל שכן ממונו כי העובר ע”ז ראוי להרגו ולא לחמול עליו : that is, such a (foreign) person is one who practices idolatry and does not wish to observe the seven commandments of Noah, as a foreigner who dwelt in the Promised Land (in former times) was obligated to do: his body is, by the unanimous agreement of all religions, permitted (to be killed). Indeed, the philosophers, or sages, also allow that his blood may be shed, and have said: kill the one who has no religion. Thus the Law of Moses also warned against idolaters (and commanded, Deut 20:16): “You shall let no soul live.” The body of an idolater is permitted; how much more so his goods, for it is right that one should kill him and show him no mercy.

Against this, the Jews might offer, in their defense, the objection that this applies only to the seven nations of the land of Canaan, as can be seen in Deut 7:1-2 and Deut 20:16-17. For this reason, it is written in the *Sepher mizvóth gadól* fol. 10, col. 3, concerning the words of Deut 7:2, “You shall show them no favor,” as follows: לא מעלין אותם מן הבור ולא מורידין ועיקר פשוטו לא תרחם עליהם וסדבר בשבעה האומות האמורי והכנעני וגו’ : that is, one does not pull them out of the pit, nor does one let them down into it; and the principal plain meaning of these words is this: you shall not have mercy on them; and (Scripture) speaks of the seven nations, the Amorites, the Canaanites, etc. Furthermore, the same Jews might bring forward in their defense that Rabbi *Mosché bar Majemon* also teaches in his *Sepher Mizvóth,* fol. 85, col. 2-3, in the forty-ninth commandment, under the title *Mizváth lo táaseh*, in the following manner: הזהירנו שלא להחיות איש מז’ עממין כדי שלא יתיהדו בם אדם ויסיתום לעבורה זרה והוא אמרו לא תחיה כל נשמה והריגתם מצות עשה כמו שבארנו במצות קפ”ז ומי שעבר ולא הרג מהם והיה אפשר לו להרגו עבר על מצות לא תעשה: that is, (Scripture) warns us that we are not to let any person of the seven nations live, so that the people (namely the Israelites) may not associate with them and be led by them into idolatry; and this is what it (Deut 20:16) says: you shall let no soul live; and it is a positive commandment that one must put them to death, as we have explained in the hundred and eightieth commandment (fol. 73, col. 1, under the title *Mizvah aléh*). But whoever transgresses this and does not put any of them to death when it was possible for him to kill one, has transgressed a prohibitive commandment.

To this, however, the following answer must be given: that although the words “You shall show them no favor,” as well as the words “You shall let no soul live,” are indeed spoken in Holy Scripture concerning the seven peoples of Canaan, the words cited in *Rabbi Bechai* as

proof that the blood of the Gentiles is permitted, drawn from Isa 60:12, which read “And the Gentiles shall be utterly laid waste (or destroyed),” apply to all peoples in general; just as the words in Deut 7:16, “You shall devour all peoples,” are to be understood as referring not only to the aforementioned seven peoples, but to all of them collectively. Beyond this, if they were only permitted to kill the said seven peoples of the land of Canaan, why then do they intend, at the coming of their *Messiah*, to kill all Christians and let not a single one live? It must surely follow that this is permitted to them. But even granting that it is to be understood only of the aforementioned seven peoples, which is not the case, the Germans would still not be excluded from it; rather, it would be permitted to the Jews to kill them wherever they can and may, because according to the teaching of *Rabbi David Kimchi* they are said to be descended from the accursed Canaanites. He states this in his commentary on Obad 1:20 as follows: אומרים בקבלה כי בני ארץ אלמנייא היו כנעניים כי כשפנה כנעני מפני יהושע כמ: שכתבנו בספר יהושע הלכו להם לארץ אלמנייא שקורין ארץ אשכנז ועוד כיום קוראים אותם כנענים: that is, it is said through tradition, or oral teaching, that the inhabitants of Germany are Canaanites; for when the Canaanites withdrew from before Joshua (out of fear of being killed), as we have written in our commentary on the book of Joshua, they went to the land of *Alemannia*, which is called Germany; and these same people (namely the Germans) are still called Canaanites to this day.

Secondly, I prove it from the fact that it is permitted for Jews to kill a Christian, since according to the teaching of *Rabbi Bechai*, all *Gojim*, or heathens, are worthy of being exterminated; for he teaches thus in his commentary on the Five Books of Moses, fol. 136, col. 4, in the Parascha Mezóra: כל הגוים בני נדות הם וחייבים כרת שנאמר הוי יושבי חבל הים גוי כרתים. אמר רבי ישמעאל מניין שהגוים חייבים כרת שנאמר כי יכרית ה’ אלהיך את הגוים: that is, all *Gójim* are children of the unclean (that is, they were conceived by their mothers during the time of their female impurity) and are *chajávim kéreth*, that is, worthy of being exterminated, since it is said (Zeph 2:5): “Woe to the inhabitants of the region of the sea, the people of the Kerethites” (who are so named from כרת *Caráth*, which means to exterminate). Rabbi *Ismael* said: from where is it proven that the *Gójim*, or heathens, must be exterminated? Since it is said (Deut 12:29): “When the Lord your God shall exterminate the heathens.” Thus far are the words of Rabbi Bechai. They would not spare us either, if they had power and authority over us, as can be seen from the cited commentary of the aforementioned Rabbi Bechai on the Five Books of Moses, fol. 198, col. 1, in the Parascha Vehajá ékef, where he expounds the words of Deut 7:16, “You shall devour all the peoples that the Lord your God shall give you,” as follows: תכלה אותן ותאכלם כלהם כלשון כי לחמו הם: that is, you shall destroy them and devour them like bread, according to the manner of speaking (Num 14:9, where it is read): “For they are our bread” (that is, for we will devour them like bread). Immediately following this, it continues: דרשו רבותינו זכרונם לברכה בזמן שמסורין בידך that is, our Rabbis, of blessed memory, explain this (namely, that you shall destroy the peoples) as applying to the time when they are delivered into your power.

Thirdly, I assert it for this reason: according to their teaching, whoever kills a godless person performs a pleasing work before GOD the LORD. For in the *Jalkut Schimóni* on the five books of Moses, fol. 245, col. 3, no. 772, as well as in *Bammídbar rábba*, fol. 229, col. 3, in the twenty-first Parashah, the following is read: כל השופך דמן של רשעים כאילו הקריב קרבן, That is: Whoever sheds the blood of the godless does just as much as if he were offering (to GOD) a sacrifice. Now they regard Christians collectively as godless people, for they call them the godless, as well as the godless people, and Christendom the kingdom of the godless, or the godless kingdom, as well as the godless Esavian kingdom and the godless Roman kingdom, as has been shown in detail in the first part, in the sixteenth and seventeenth chapters. It therefore necessarily follows that, in their view, they render GOD a pleasing service when they take the life of a Christian.

Fourthly, I confirm it for this reason: because they teach that it is permissible to kill a person who practices idolatry and does not observe the seven commandments of Noah, inasmuch as Rabbi *Mosche bar Majemon* teaches in his book *Jad chasaka*, in the first part, fol. 40, col. 1, in the 10th chapter, number 1, under the title *Hilchóth achum*, as follows: אין כורתין ברית לעובדי כוכבים ומזלות כדי שנעשה עמהם שלום ונניח אותם לעובדם שנאמר לא תכרות להם ברית אלא יחזרו מעבודתה או יהרגו : that is, one makes no covenant with the idolaters, such that we would make peace with them and allow them to practice their idolatry, as it is said (Deut 7:2): You shall make no covenant with them; rather, they must desist from it, or they shall be put to death. Likewise, in Rabbi *Mosche bar Majemon*'s book *Jad chasaka*, in the first part, fol. 120, col. 2, in the first chapter, number 6, under the title *Hilchoth mila*, it is further read that if a Cushite servant will not accept the seven commandments (of *Noah*), he shall immediately be put to death. In the *Sepher mizvóth gadól*, it is read at fol. 192, col. 4 under the title *Hilchoth melachím umilchamóth*, the following on this matter as well: בפרק ארבע מיתות תנו רבנן שבע מצוות נצטוו בני נח וגו' : כל בן נח שעובר על אחת מהם יהרג כפייה : that is, in the chapter *Arba mithoth* (that is, in the seventh chapter of the Talmudic tractate *Sanhedrin* fol. 57, col. 1.), our Rabbis teach that the children of Noah were commanded seven commandments, *&c.*, and that every one who is a child of Noah and transgresses one of them shall be put to death by the sword. The aforementioned Rabbi *Mosche bar Majemon* also teaches on this matter in his said book *Jad chasaka*, in the fourth part, fol. 290, col. 1, in the eighth chapter, number 10, under the title *Hilchóth melachím umilchamoth*, as follows: צוּוה משה רבינו מפי הגבורה לכוף את כל באי העולם לקבל מצוות שנצטוו בני נח וכל מי שלא קבל יהרג : that is, our teacher *Moses* commanded, from the mouth of God, to compel all people who come into the world to accept those commandments which were commanded to the children of Noah, and that whoever does not accept them shall be put to death. More on this matter can also be found in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 210, col. 1, in the *Parascha Schophetim*. Furthermore, Jacob's two sons, Simeon and Levi, who, as is read in Gen 34:25, slew the Shechemites, are said to have done so because those people were given over to idolatry, concerning which it is written as follows in

Rabbi *Bechai*'s commentary on the five books of Moses, fol. 44, col. 4, in the *Parascha Vajischlach*: והיותר נראה שמצאו שמעון ולוי מבואר הוא כי היו אנשי שכם רשעים עובדי עבודה זרה ומגלי עריות וכענין שכתוב בהם כי את כל התועבות האל עשו אנשי הארץ וגומר ועל כן ראו כי המה חשוב להם כמי שירצו להנקם מהם והרגו המלך וכל אנשי העיר כי כולם אוחזים דרכו : that is, the justification which Simeon and Levi found (for killing the Shechemites) is clear, because the inhabitants of Shechem were wicked people who practiced idolatry and fornication, as it is written concerning them (Lev 18:27): For all these abominations the people of this land have done, *etc.* And therefore they considered the blood of those people to be reckoned among them as water, and they wished to avenge themselves upon them (on account of their sister Dinah), and they killed the king together with all the men of the city, for all of them followed him (in wickedness). Now, since the Jews regard us as people who practice idolatry, as was indicated in the 16th chapter of the first part, at the thirty-first name they give us, and since idolatry is forbidden in the seven commandments of Noah, it follows from this without fail that they consider themselves permitted to kill us, whenever it might be within their power to do so.

Fifthly, I confirm it for this reason: because they regard Christians as Amalekites, and call Christendom the *Edomite* and *Amalekite* kingdom, as well as *Amalek*, as has been demonstrated in the first part, in the 16th and 17th chapters; but the killing and complete extermination of the Amalekites has been commanded to them in Deut 25:19, concerning which *Rabbi Moses bar Maimon*, in his *Sepher mizvóth*, fol. 73, col. 2, at the one hundred and eighty-eighth commandment, under the title *Mizváh aseh*, teaches in the following manner: מִצְוָה קפ"ח והיא שציוונו להכרית זרע עמלק בלבד משאר זרע עשו זכרים ונקבות קטנים וגדולים והוא אמרו יתעלה תמחה את זכר עמלק וכן להרוג ז' עממין ולאבדם צווי נצטוינו בו והוא מלחמת מצוה ואנחנו מצווים להשיג אחריהם ולרודפם בכל דור ודור עד שיכלו ולא ישאר מהם איש: that is, the one hundred and eighty-eighth commandment is that He (namely God) has commanded us to exterminate solely the seed of Amalek from the remaining seed of Esau, namely men and women, small and great, and this is what the praised God says (Deut 25:19): You shall blot out the remembrance of Amalek. And shortly before this, at the one hundred and eighty-seventh commandment, he writes: כל זמן שנמצא מזרע עמלק מצוה להכריתו, that is, it is commanded that at all times those who are found to be of the seed of Amalek shall be exterminated. Likewise, we are also commanded to kill and exterminate the seven nations, and this is a commanded war, and we are commanded to pursue them and persecute them until they are exterminated and not a single person of them remains. In this same manner he also teaches in his *Commentario* on the *Mischnájoth* of the tractate *Sanhédrin*, as may be seen in the Amsterdam Talmud, fol. 115, col. 1, of that tractate, as follows: מלחמת הרשות היא מלחמת עמון ומואב וישמעאל ורומיה: ומלחמת מצוה היא מלחמת עמלק ושבעה עממין: ומלחמת מצוה היא מלחמת עמלק ושבעה עממין בלבד (that is, a voluntary war is a war waged against the Ammonites and Moabites, as well as the Ishmaelites and peoples of that kind; but a commanded war is a war against Amalek and the seven nations). This commandment our sworn enemies, the Jews, would gladly fulfill against us, and would murder us all in a

barbarous manner, if only they had the opportunity to do so; they assure themselves, however, that it will certainly come to pass at the arrival of their supposed Messiah, in a great war which he will wage against the Christians, and that at that time all Christians shall be exterminated, so that not a single one remains and they shall never more be remembered, as will be demonstrated at greater length below in the 14th chapter. Now if, in their view, it is permitted to them to strike all Christians dead at that time when they have the upper hand and the power, then there is also no doubt that it is permitted to them at the present time to kill someone wherever they wish and are able; for the reason why they intend to kill them all in the future is precisely the same reason on account of which they may now, here and there, kill one or more.

Sixth, I demonstrate it from the fact that they teach that a Goi or Christian who observes the Sabbath is guilty of death and ought to be put to death. For in the Talmudic tractate *Sanhedrin* fol. 58, col. 2, it is written as follows: אמר ריש לקיש גוי ששבת חייב מיתה שנאמר ויום ולילה לא ישבותו (that is, Resh Lakish has said: a Goi who rests is guilty of death, as it is said in Gen 8:22: they shall not rest day and night). So also writes Rabbi Menachem of Recanati in his commentary on the Five Books of Moses, fol. 116, col. 4, and fol. 117, col. 1, in the *Parascha Ki tiffa*, concerning this matter in these words: אמרו רז"ל בפרק ב' דביצה אמר רבי יוחנן בשם רבי שמעון בן יוחאי כל מצות שנתן להם הקב"ה לישראל נתן להם בפרהסיא חוץ משבת שנתן להם בצנעה שנאמר ביני ובין בני ישראל ובאלה שמות רבה פירוש המאמר הזה. ראו כי יי' נתן לכם את השבת. לכם ניתנה ולא לאומות העולם . מכאן אמר אם יבאו בני נח וישמרו את השבת לא דיין שאינן נוטלין שכר אלא חייבין מיתה שנאמר יום ולילה לא ישבותו . ואזהרה לבני נח זו היא מיתתן אומר ביני ובין בני ישראל אות היא .. משל למלך ויושב ומטרונה יושבת כנגדו העובר ביניהם חייב מיתה . והרמז לכנסת ישראל של מעלה . ובאלה הדברים רבה אמר רבי חייא בר אבא בנהוג שבעולם מלך ומטרוניתא יושבין ומשיחין זה עם זה מי שבא ומכניס עצמו ביניהן אינו חייב מיתה . כך השבת הוא בין הקב"ה ובין ישראל שנאמר בינו ובין בני ישראל לפיכך כל גוי שמכניס עצמו ביניהם עד שלא מל חייב מיתה וזהו מאמר עוד גוי ששבת חייב מיתה (that is, our Rabbis of blessed memory have reported in the second chapter of the Talmudic tractate *Beza* that Rabbi Jochanan said in the name of Rabbi Simon ben Jochai that the holy blessed God gave all the commandments which He gave to the children of Israel to them publicly, with the exception of the Sabbath, which He gave to them in secret, since it is said in Exod 31:17: between Me and the children of Israel. And in *Schémoth rábba* (fol. 116, col. 3, in the 25th *Parascha*) he explains this saying (and declares): "See that the Lord has given you the Sabbath: it is given to you, and not to the nations of the world." From this he says: if the children of Noah come and observe the Sabbath, it is not enough that they receive no reward for it, but they are also guilty of death, as it is said in Gen 8:22: they shall not rest day and night. The warning to the children of Noah, however, is their death (that is, they are warned against sins in no other way than by being put to death). He (namely God) says in Exod 31:17: it (the Sabbath) is a sign between Me and the children of Israel. The matter is like a king who sits, and a Matron who sits opposite him: whoever passes between them is guilty of death; and this has a meaning with reference to the congregation (or community) of Israel above (in heaven). And in

Devarím rábba (fol. 235, col. 2, in the *Parascha Devarim*) Rabbi *Chija bar Abba* has said: according to the custom of the world, if a king and a Matron sit and speak with one another, should not the one who comes and places himself between them be guilty of death? So it is with the Sabbath, which is between the holy blessed God and the Israelites, since it is said: between Me and the children of Israel. Therefore every Goi or heathen who places himself between them before he is circumcised is guilty of death; and this is, beyond that, what is said (by our Rabbis): a Goi who rests is guilty of death.)

On this matter, the following is also read in the book *Maarécheth haälahúth* fol. 211, col. 2. in the *Continuatio Commentario*: המילה דוחה את השבת כי הגוים אין להם כנוחה בשבת כמו שאמרו חז"ל גוי ששובת חייב מיתה כי לא ישבות ביום השבת שהוא רמז לאלף השביעי: that is, circumcision overrides the Sabbath (that is, it is permitted to perform it on the Sabbath), for the *Gojim*, or heathens, have no rest on the Sabbath, as our Sages of blessed memory say, that a *Goi* who rests is guilty of death, for he shall not rest on the Sabbath day, which is a symbol pointing to the seven-thousandth year (of the world). Upon this there follows in the same place fol. 212, col. 2 the following: אין ראוי שישמור את השבת רק ישראל והם וראוים לפי שבת שבת ולא יכרתו ממנו . ואפילו גוי ששבת שום יום מן הימים חייב מיתה בעבור שירצה לדמות כי גם הוא ישכון בכבוד במנוחתו ואין צריך לומר אם ישתדל לשבת ביום השבת עמנו בעבור שירצה להשתמש בכתר מלכות ואינו ראוי לו כי לא ישקוט ולא ינוח בו לעולם : that is, no one is worthy to observe the Sabbath except the Israelites, and they are worthy of the day that is pure Sabbath (that is, of the eternal Sabbath in Heaven), and they shall not be cut off from it (that is, excluded from it). But if a *Goi* rests on any day whatsoever, he is guilty of death, because he thereby wishes to signify that he too shall dwell in glory in his rest (that is, observe the eternal Sabbath in Heaven); and it is needless to say this when he endeavors to rest on the Sabbath together with us, since he wishes to make use of the royal crown, of which he is not worthy, for he shall never rest nor repose therein. With this Rabbi *Mosche bar Majemon* also agrees, when he states in his book *Jad chasáka*, in the fourth part, in the 10th chapter, *numero* 9, fol. 296, col. 1, under the title *Hilchôth melaehím*: כותי עכ"ום ששבת אפילו ביום מימות החול אם עשאהו לעצמו כמו שבת חייב (מיתה) ואין צריך לומר אם עשה מועד לעצמו : כללו של דבר אין מניחין אותן לחדש דת ולעשות מצות לעצמן כדעתן : that is, an idolatrous *Cuthean* (or *Goi*) who rests even on a weekday and thereby makes for himself, as it were, a Sabbath out of such a day, is guilty (of death), and it is needless to say this when he makes a feast day for himself. The sum of the matter is this: they are not permitted to establish a new religion or to ordain commandments for themselves according to their own understanding. For this reason the Jews pray on their Sabbath, as can be seen in the thick *Tefillah* fol. 65, col. 4, and fol. 66, col. 1, under the title *Schácharith schel schábbath*, in a prayer that begins ישמח משה במתנת חלקו *Jismách Mósche bemattenáth chélko*, in the following manner: לא נתתו יי' אלהינו לגויי הארצות ולא הנחלתו מלכינו לעובדי אלילים וגם במנוחתו לא ישכנו רשעים כי לישראל עמך נתתו באהבה לזרע יעקב אשר בם בחרת וגומר : that is, You have not given it (namely the Sabbath), O Lord our God, to the nations of the earth, and You have not caused the servants of idols to inherit it, O our King. Neither shall the wicked dwell in His rest, for You

have given it in love to Your people Israel and to the seed of Jacob, whom You have chosen, etc. In the Polish *Siddúrim* it stands at fol. 68, col. 2, under the title *Józer schel Schábbath*, where this same prayer is to be found, and in place of רשעים *Reschaím*, that is, the wicked, it reads ערלים *Arelím*, that is, the uncircumcised; and from this it is plainly to be seen that we Christians are meant thereby. Since now the Christians observe not only the Sabbath but also other days as holy days, it follows from this that, according to the teaching of the Rabbis, they are on that account guilty of death, and may therefore be put to death.

Seventhly, I assert this furthermore because they teach that a *Goi*, that is, a pagan or Christian, who studies in the Law is worthy of death; for in the Talmudic tractate *Sanhédrin* fol. 59, col. 1. it is taught thus: אמר רבי יוחנן גוי שעוסק בתורה חייב מיתה, that is, Rabbi Jochanan has said: a *Goi* who studies in the Law is guilty of death. The very same is also read in the book *Mattéh Aharon* fol. 60, col. 1. Since now many Christians study in the Law of Moses and read therein, it follows that all such people are thereby guilty of death, and that when a Jew kills such a person, he does no wrong in doing so. Against this, the Jews could object and say that it is also written in the aforementioned place of the tractate *Sanhédrin*: גוי העוסק בתורה הוא ככהן גדול, that is, a *Goi* who studies in the Law is equal to a high priest. Now if he is equal to a high priest because he studies in the Law, then he is to be honored on that account, and no harm may be done to him; why then should he be guilty of death? This is also thrown up by that godless villain, Rabbi Salman Zeví, in his *Jüdischer Theriack*, in the sixth chapter, numero 2, against the convert *Friedrich Samuel Brenz*. But I answer hereupon that, while those words are indeed read there, in the Talmudic tractate *Avóda sára* fol. 3, col. 1., where they also appear, they are explained in the *Tósephoth* as follows: שאפילו גוי ועוסק בתורה פירש בשבע מצוות שלהם דאילו בשאר מצוות אמרינן בסנהדרין פרק ד׳ מיתות גוי העוסק בתורה חייב מיתה, that is, (the words) that even a *Goi* who studies in the Law (is equal to a high priest) are to be understood with reference to their seven commandments; for if one were to understand them as referring to the remaining commandments (which are contained in the Law of Moses), (that would be wrong,) for we say in the Talmudic tractate *Sanhédrin* in the 7th chapter, which is called *Arba mithóth*, that a pagan who studies in the Law (of Moses) is guilty of death. So too does Rabbi Moses bar Maimon write in his book *Jad chasáka*, in the fourth part, in the tenth chapter of the tractate *Hilchóth Melachím*, numerô 19. fol. 296., as follows: גוי שעוסק בתורה חייב מיתה לא יעסוק אלא בשבע מצוות שלהן בלבד, that is, a *Goi* who studies in the Law is guilty of death. He shall study only in their seven commandments. From this we thus see clearly that whoever studies in the Law of Moses, which very many Christians frequently do, is guilty of death, and consequently may be killed by the Jews.

Eighthly, I confirm it on the following grounds: they interpret the commandment of Exod 20:13, “You shall not kill,” in such a way that it is to be understood as applying only to Jews, and consequently does not concern Christians or other peoples. That they interpret it thus can be seen from the commentary of Rabbi Levi ben Gershom on the Five Books of Moses, fol. 77,

col. 4, in the *Parascha Vaïischma Jethro*, where he teaches as follows: לא תרצח ר"ל שלא תהרוג נפש אדם מישראל : כי הריגת בעל חיים הותרה להם לפי שהתבאר בתורה במקומות רבים . וכבר נצטוו גם כן על הריגת קצת האומות כמו עמלק ושאר האומות שנצטוו ישראל שלא יחיו מהם כל נשמה ולזה יחוייב שמשוב זה הצווי לנפש ישראל : that is, (the words) "You shall not kill" mean that you shall not slay any person from among the Israelites. For the killing of living animals is permitted to them, as is evident from many places in the Law. Likewise, they have also been commanded to kill certain peoples, such as Amalek and the remaining peoples, of whom they have been commanded that they shall let no soul among them live. Therefore it follows that this commandment concerns only the Israelites. With this Rabbi Moses bar Maimon also agrees, in his book *Jad chasáka*, in the fourth part, fol. 47, col. 1, in the first chapter, number 1, under the title *Hilchóth rozéach*, when he states: כל הורג נפש אדם מישראל עובר בלא תעשה שנאמר לא תרצח : that is, whoever kills a person from among the Israelites transgresses a prohibitory commandment, as it is said: "You shall not kill." Now if this commandment only prohibits the killing of Jews, and other peoples are excluded, then it must indeed be permissible to kill a Christian.

It is true that this passage is interpreted differently in the old *Nizzáchon, pagina* 257 and 258, where the following is written: המינים מונין אותנו ואוטרים שאנו מרצחים את בניהם • תשיב ותאמר להם שאין אומה מוזהרת כל כך ברציחה כמונו ואפילו ברציחת גוים אנו מוזהרים שהרי בלא תחמוד כתוב רעך : ובלא תרצח ובלא תגנוב ובלא תנאף לא כתיב רעך • משמע לא תרצח כלל שום בריה נמצא שאפילו על הריגת גוי נזהרנו . ולמה כי בצלם אלהים עשה את אדם וכתיב שופך דם האדם באדם דמו ישפך משמע כל אדם בכלל . That is: The heretics (namely the Christians) press upon us and say that we murder their children. Answer and say to them that no people is so strictly warned against killing as we are; indeed, we are also warned not to kill any *Gójim* (or Christians), for behold, in the commandment "Thou shalt not covet," the word "neighbor" is written (as in: thy neighbor's house, thy neighbor's wife), but in the commandments "Thou shalt not kill," "Thou shalt not steal," and "Thou shalt not commit adultery," no mention is made of "neighbor"; by which it is to be understood that one ought not to kill any person whatsoever, and it is thus established that we are warned not to kill any Gentile. Why (are we not permitted to take anyone's life)? Because (according to the passage Gen 9:6) God made man in His image, and it is written (in that very same place): "Whoso sheddeth man's blood, by man shall his blood be shed." This teaches us that all human beings in general are to be understood thereby.

These words would have some appearance of truth if one did not know the matter better; but they are invented only to deceive and to persuade us of something that is in fact quite different. It is stated therein that no people has been so warned against killing as they have; but this is untrue, for the Jews were indeed commanded to kill the Amalekites and the seven peoples of the land of Canaan, as has been noted in the preceding section; whereas we Christians are not permitted in the New Testament to kill any person whatsoever, but rather all killing is forbidden under penalty of the loss of eternal salvation, as may be seen in Gal 5:21; indeed, even hatred toward one's brother is counted as killing, as is found in 1 John 3:15:

thus killing is forbidden to us far more strictly than to them. Furthermore, it is alleged that they are warned not to kill any Goi or Christian, because in the commandment "Thou shalt not kill," the neighbor is not mentioned, and thus it does not say: "Thou shalt not kill thy neighbor" (that is, an Israelite). In this, the truth is indeed stated, that this commandment forbids the killing of a Christian, since it is to be understood as applying to all people; but why then do the rabbis interpret it as has been shown in the immediately preceding section, namely that it forbids only the killing of Jews? And why do they permit the killing of the Gójim, that is, the heathens or Christians? For in the *Sepher chasidim* fol. 73, col. 2, no. 1017, the following is read: יהודים שהיו הולכים בדרך ופגעו בהם לסטים ועמדו על היהודים והיהודים הרגו הלסטים ויש שם נכרים ויראים שמא יגידו לבניהם או לקרוביהם וינקמו מהם לפיכך יכולים היהודים להרוג אף אותם הנכרים אף על פי שיאמרו אותם הנכרים לא נגיד שאין להאמין להם אם הם מאותן האומות שנאמר בהם אשר פיהם דבר שוא וימינם ימין שקר וכן מצינו בדוד שנאמר איש ואשה לא יחייה דוד פן יגידו לפלשתים: that is, when Jews are traveling on a road and encounter murderers who attack the Jews, and the Jews kill the murderers, and strangers (that is, people who are not Jews, by which name Christians are also called, as has been demonstrated in the sixteenth chapter of the first part under the eighth name given to us) are present (having witnessed it), and the Jews fear that the strangers might report it to the sons or relatives of the murderers, and that these might take revenge upon them, then the Jews may also kill those strangers, even if they should say that they will not report it; since they are not to be believed, if they belong to those peoples of whom it is said (Ps 144:8): "Whose mouth speaks lies, and whose right hand is a right hand of falsehood." Thus we also find that this is what David did, as it is said (1 Sam 27:11): But David left neither man nor woman alive, so that they might not report it to the Philistines.

So it is also written in the Talmudic tractate *Berachóth* fol. 58, col. 1, that Rabbi *Schéla* brought a man to his death through false accusation and struck him dead with a club, and the words there read as follows: רב שילא נגדיה לההוא גברא דבעל ארמית אזל אכל ביה קורצי בי מלכא אמר איכא חד גברא ביהודאי דקא דיין דינא בלא הרמנא דמלכא שדר עליה פריסתקא כי אתא אמר ליה מאי טעמא נגדתיה להאי אמר ליה דבא על חמרתא אמרי ליה אית לך סהדי אמר להו אין אתא אליהו אידמי ליה כאינש ואסהיד אמרי ליה אי הכי בר קטלא הוא אמר להו אנן מיומא דגלינן מארען לית לן רשותא למקטל אתון מאי דבעיתון עבידו ביה , עד דמעייני ביה בדינא פתח רבי שילא ואמר לך יי' הגדולה והגבורה וגו' אמרי ליה מאי קאמרת אמר להו הכי קאמינא בריך רחמנא דיהיב מלכותא בארעא כעין מלכותא דרקיעא ויהב לכו שולטנא ורחמי דינא אמרו חביבא עליה יקרא דמלכותא כולי האי יהבי ליה קולפא אמרו ליה דון דינא כי הוה נפיק אמר ליה ההוא גברא עביד רחמנא ניסא לשקרי הכי אמר ליה רשע לאו חמרי איקרו דכתיב אשר בשר חמורים בשרם חזייה דקאזיל למימר להו דקרינהו חמרי אמר האי רודף הוא והתורה אמרה אם בא להרגך השכם להרגו מחייה בקולפא וקטליה: that is, Rabbi *Schéla* had once flogged a man who had lain with an Aramean woman (and had committed fornication with her); whereupon that man went and accused him before the king's house, saying: there is one here among the Jews who passes judgment without the permission (or command) of the king. Thereupon (the king) sent his messenger to him (and had him summoned before him). When Rabbi *Schéla* came, he was asked: why did you flog this man? He answered and said: because he had committed fornication with a she-

ass. He was then asked whether he had witnesses, and he said to them: yes. Then *Elias* came and assumed the form of a man and gave testimony; and they (namely the judges) said: if that is so, then he is deserving of death. He said to them, however: from the time that we were driven out of our land, we have had no power to put anyone to death; but you may do with him whatever you wish. While they were deliberating on the verdict (as to how they would judge the evildoer), Rabbi *Schéla* began and spoke (from 1 Chr 29:11): Thine, O Lord, is the majesty and the power, etc. And when they asked him what he had said, he spoke to them: I said thus: Blessed be the merciful God who gives a kingdom upon earth like unto the kingdom of the firmament (or heaven), and grants you dominion, and causes you to love justice. Thereupon they said: does he then hold the glory of the kingdom so dear? And they gave him a club and said to him: pass judgment upon him yourself (and strike him dead). As he now went out (to execute him), that man (namely the evildoer) said to him (to Rabbi *Schéla*): does God then also work a miracle for liars in such a manner (that a man has come who bore false witness against me)? He answered him: you godless man, are they (the Babylonians) not called asses, as it is written (Ezek 23:20): whose flesh is as the flesh of asses? When Rabbi *Schéla* saw that he was about to go and report that he had called them asses, he said: this man is a pursuer, but the law says: if someone comes and seeks to take your life, rise up and strike him dead; and he struck him with the club and killed him. So too is it read in the Judeo-German little book called *Maalióth vesippúrim min málke Jísráel*, fol. 7, col. 1, that the Jews who are said to dwell beyond the river *Sambátjon* kill all Christians who come across, for it is there read as follows: מן דין זייטן חיובר זיין מוביטין דען זיימירט מוהריק פון ישמעאלים That is: they let no one cross the *Sambátjon* except merchants from the *Ishmaelites* (or Turks); but when a *Cuthean*, that is a Christian (as has been reported in the 16th chapter of the first part), comes across, he is put to death immediately. How then can it be maintained that the Jews are not permitted to kill anyone? Especially when the killing does no harm to them but is forgiven; for in Rabbi *Menáchem* of *Rekanat*'s *Táame mizvóth*, fol. 29, col. 2, it is taught as follows: אפילו יהון ישראל עברין בגלותא על עבודת אלילים וגלוי עריות ושפיכות דמים וכות אבהן יגין עליהון מכל מערערין בישין: That is: even if the *Israelites* in exile (*exilio*) commit idolatry, fornication, and murder, the merit of the patriarchs nonetheless protects them from all evil misfortunes.

What is further put forward in the old *Nizzáchon*, namely that it is forbidden for Jews to kill a *Goi* because he, as a human being, was created in the image of God, and Gen 9:6 states: "Whoever sheds man's blood, by man shall his blood be shed, for God made man in His image" - it is indeed true that all killing of human beings, without distinction, is forbidden here. However, since the Jews regard Christians and other peoples not as human beings but as cattle, as has been shown in detail in the 15th chapter of the first part, no Jew will trouble his conscience on account of this saying about killing a Christian, but will regard it as no more than if he had merely killed a beast. Furthermore, it is considered of no account among them when a Jew kills a *Goi*, for in the book of *Rabbi Mosche bar Majemon*, *Jad chasáka*, in the

fourth part, fol. 48, col. 1, in the 2nd chapter, *numero* 11, under the title *Hilchóth rozéach*, it is taught as follows: ישראל שהרג גר תושב אינו נהרג עליו בבית דין שנאמר וכי יזיד איש על רעהו . ואין צריך לומר שאינו נהרג על הכותי : that is, an *Israelite* who has killed a stranger dwelling among us is not put to death on his account in the court of justice, because it is said (Exod 21:14): "But if a man acts presumptuously against his neighbor (and kills him by cunning);" and it is not necessary to say that he is not put to death on account of a *Cuthean* (or Christian), (since that person is not his neighbor.) Likewise, this passage is also erroneously interpreted in the book *Mechílta* fol. 29, col. 4, in the *Parascha Mischpatím*, and it is said that therein רעהו *reehu*, that is, "against his neighbor," is written, להוציא את אחרים, that is, to exclude others (understand: those who are not Jews, as has been shown in the 16th chapter of the first part, under the thirty-eighth name that is given to us). Thus God's commandment at Gen 9:6 is not observed at all in this matter, since such a person is regarded by them as no better than cattle. So too does *Rabbi Mósche bar Majemon* teach, in his book *Jad chasáka*, in the fourth part, fol. 295, col. 2, in the 10th chapter, *numero* 4, under the title *Hilchóth melachím*, in the following manner: • בן נח שברך את השם או שעבד עבודת כוכבים ומזלות או שבא על אשת חבירו או שהרג חבירו ונתגייר פטור הרג בן ישראל או שבא על אשת ישראל ונתגייר חייב והורגין אותו על בן ישראל וחונקין אותו על אשת ישראל שבעל שהרי נשתנה דינו : that is, a child of *Noah* (that is, one who is not a Jew, as shall be mentioned in the following sixth chapter) who curses God, or commits idolatry, or lies with his companion's wife, or has killed his companion, and then accepts the Jewish faith, is free (and is not punished on that account). But if he has killed an *Israelite*, or has lain with an *Israelite*'s wife, and becomes a Jew, then he is guilty (of death): and he is put to death on account of an *Israelite*, and is executed by strangling on account of an *Israelite*'s wife whom he has lain with, for behold, his judgment is (in such a case) of a different character. This, however, is taken from the Talmudic *Tract Sanhédrin* fol. 71, col. 2. Now if the commandment "Whoever sheds man's blood, by man shall his blood be shed" also applied to other people besides Jews, as the old *Nizzáchon* would have it maintained, then such a *Goi* who kills his companion would also have to be executed, just as he is to be punished with death on account of an Israelite whom he strikes dead.

9. Ninthly, I prove it from the fact that it is permitted to them to kill a Christian, since in the book *Mechílta* fol. 11, col. 1. in the *Parascha Beschállach* it is clearly written: הם היו הקלה לישראל מכאן היה רבי שמעון אומר טוב שבגוים הרוג טוב שבנחשים רצץ את מוחו: that is, they (namely the Egyptians) were a stumbling block to them (understand: to the Israelites); therefore Rabbi *Schímmon* said: kill the best among the *Gójim* or heathens; crush the brain of the best among the serpents. So also in the great *Jalkut Rubéni* fol. 93, col. 1. in the aforementioned *Parascha Beschállach* it is read: אומרים במסכת סופרים כשר שבגוים הרוג"כום: that is, in the Talmudic *Tractate Sópherim* it is said: kill the most upright among the idolaters. And this is likewise to be found in *Tractate Avóda sára* fol. 26, col. 2. in the first line, in the *Tósephoth*. However, such words have been omitted in my copy of the Talmud, which was printed in Amsterdam, at fol. 13,

col. 2 in the 15th chapter of the aforementioned *Tractate Sópherim*, because the Jews were afraid to include them. Now, if they are commanded to kill the best among the *Gójim* or heathens and among the idolaters, then it is likewise permitted to them to kill, without distinction, whomever they wish among the Christians.

Against this, the Jews are accustomed to object, as is done in the Jewish *Theriack*, fol. 26, col. 2. numero 20. in the fourth chapter, by Rabbi *Salman Zevi*, that such words are only to be understood as meaning that in war one should strike dead the best among the *Gójim*, but not that one may kill any of them outside of war. To this I reply that it is indeed true that these words are here and there explained in this manner in the Rabbinical books, for in the *Sepher Toledóth Adam vechávva*, fol. 160, col. 2. in the sixth part it is written thus: אמרינן במקום אחר טוב שבגוים הרוג מפרש בירושלמי דקדושין בשעת מלחמה. אבל שלא בשעת מלחמה לא מעלין ולא מורידין אפילו שועבדין לעבודה זרה ועוברין על שבע מצוות : that is, we say in another place, kill the best among the *Gójim*, and this is explained in the Jerusalem Talmud, in the *Tractate Kiddúschin*, as referring to the time of war; but outside the time of war, one does not pull them out of a pit, nor does one let them down into one, even if they commit idolatry and transgress the seven commandments (of the children of Noah). Such an interpretation is likewise to be found in the book *Beér hag-Haggóla*, fol. 44, col. 3. and in the *Tósephoth*, fol. 26, col. 2. of the Talmudic Tractate *Avóda sára*. However, since the words "in the time of war" appear neither in the ancient book *Mechílta* nor in the Tractate *Sópherim*, it is reasonable to conclude from this that they were subsequently added by others in other books, for the purpose not only of preventing their godless doctrine from being held against them by Christians and other peoples who might read or learn of it, but also of keeping those Jews who thirst greatly after Christian blood from giving too free a rein to their desires through the command to kill the best among the *Gójim*, and thereby bringing about the ruin of all of them through the killing of some or many Christians, just as they have previously been, here and there, severely persecuted and driven out of many lands on account of their murders and other vices.

Even if this were the proper meaning, that one should kill the best *Goi* in war and not outside of it, why then does it stand in the aforementioned book *Mechílta* that Rabbi Schimon said the words "bring the best among the *Gojim* to death" for this reason: because the Egyptians had been a stumbling block to the Israelites when they lived among them in Egypt? Not a single word of war is mentioned here, and it cannot be forced into that meaning by any rational argument. Beyond that, if this were to be understood as referring to war, the Jews would have no reason to be shy about showing everyone the true meaning of such words, since it is permissible in war to kill the enemy. But because they seek to conceal it and keep it secret, this is a certain and infallible indication that the matter is not right. This, however, is what one named Rabbi Salomon Levi did: when it was once brought before Pope *Marco Florentino*, among other things, that the rabbis teach טוב שבגוים הרוג *tof schebegójim haróg*, that is, "bring the best among the *Gójim* to death," he, as can be read in the little book *Schévet*

Jehúda fol. 54, col. 1. 2., had the aforementioned Rabbi Salomon summoned before him and called him to account for it. But Rabbi Salomon twisted the meaning of the words in a malicious and shameless manner and interpreted them as follows: טוב שבגוים הוא המשפט רוצה לומר משפט ההריגה כי לא אמר הרגו הטוב שבנוצרים אבל אמר הרוג והוא מקור. עוד אמרו הטוב והמעולה שבגוים כל כך חושש אל הכבוד והמשפט עד שמיד אומר הרגו לפלוני שכך עשה: that is, "The best among the *Gójim* is justice, meaning the justice of putting to death (someone who deserves it); for he (namely Rabbi Schimon) does not say *hirgú*, that is, 'kill the best among the Christians,' but rather he says *haróg*, which is the *Infinitivus* (and not the *Imperativus*) and means 'to kill.' Beyond that, he says that the best and most praiseworthy among the *Gójim* takes honor and justice so much to heart that he immediately says, *hirgú*, 'kill such-and-such a person, because he has done this or that.'" According to Rabbi Salomon Levi's statement, the words would therefore have to be interpreted in this way: "The best among the *Gojim* or heathens is the killing," that is, "this is the best and most praiseworthy thing about the *Gojim*, that they uphold justice and have evildoers punished and put to death." But the said Rabbi Salomon reported falsely to the Pope in an insolent manner, for the word *haróg* here is not an *Infinitivus* but rather the *Imperativus* in *singulari numero*, that is, a command in the singular, and means "kill" and not "to kill," as indeed all Jews who have written about it interpret it in this way and state that the meaning of these words is: "Kill the best among the *Gojim* in war." Hence Rabbi Salman Zevi writes about it in his Jewish *Theriack*, chapter 4, nos. 19. 20., in the following manner: דהט חבירי גישריבן שטייט טוב שבגוים הרוג דס היל מיין קייני קריסטן גירעט: וונדר מיין דיא גוטס עובדי ע"ז רען דער תלמוד ירוש]למי[שרייבט עט דא אונז רידט פון מלחמה: דס זאגט דער תלמוד וועז אמן מלחמה המלט מיט דען גוים דס חיי מיט דען היידן זול אמן קייני פון מיין לויפן לסן. מול זול קיינן ורשונן וועז עס שון דער בעטטי ר"ל דער חשוב מודר אוך מלך יהיה שלחוג מן טוט דען וועז דו מיין לויפן לוסט זא זירט ער דיך זעלט : וגו' that is, "What is written there, 'bring the best among the *Gojim* to death,' is said of no Christians, but rather of the idolatrous *Gojim*; for the Jerusalem Talmud writes it where one speaks of war. There the Talmud says: when one wages war with the *Gojim*, that is, with the heathens, one should let none of them flee, and should spare none, even if it be the best, that is, the most distinguished, or even if he be a king, strike him dead; for if you let him flee, he will see to it that he brings you down, etc." Beyond this, it is also clearly to be seen from the words of the book *Mechílta* that the word *haróg* is the *Imperativus* and a command, since immediately following the words "bring the best among the *Gojim* to death" comes "the best among the serpents *razzéz eth mocho*," that is, "crush its brain." Now, just as little as the word *razzéz* can be interpreted here as being the *Infinitivus*, just as little is *haróg* the *Infinitivus*; and the natural sense of the passage requires that both are the *Imperativus*. Finally, in the tenth place, I maintain it on these grounds, that it is permitted to the Jews to kill a Christian: because the rabbis teach that one should put to death those who cause someone to sin, concerning which it is written in the *Jalkut Schimóni* on the passage of Moses, fol. 245, col. 4. numero 773., on the words of Num 25:17, "Deal as enemies with the Midianites, for they have dealt as enemies with you," as follows: מכאן אמרו חכמים בא להרגך השכם להרגו. רבי שמעון אומר שכל המחטיא את האדם יותר מן ההורגו שההורג

הורגו בעולם הזה ויש לו חלק לעולם הבא והמחטיאו הורגו בעולם הזה ולעולם הבא: that is, “From this our sages say: if someone comes to kill you, be ready and kill him. Rabbi Schimon says that whoever causes a person to sin does more than if he were to kill him, for he who kills him destroys him in this world, and the one who is killed has a share in the world to come (that is, in eternal life); but whoever causes him to sin kills him in this world and in the world to come (so that he cannot be saved).” Now since there are Christians here and there who make it their concern to turn Jews away from their erroneous religion and to convert them to the Christian faith, by which, according to the rabbis’ erroneous opinion, they cause the converted Jews to sin, in that they are led astray to abandon the one God and to serve other gods, it is therefore permitted to them to kill such a Christian as a supposed murderer of souls.

Beyond all of the above, experience also testifies that the godless Jews make no scruple of taking a Christian’s life, and this has been perpetrated not only against many adult Christians, but also frequently against young innocent children, by those same people, out of sheer bitter hatred toward Christians, in a godless manner, as the histories attest sufficiently, of which I will here indicate only a little. *Socrates* reports in his ecclesiastical history, in the seventh book, in the thirteenth chapter, that the Jews in the year 418 A.D., at *Alexandria*, gathered together by night, having woven rings of palm bark around their fingers as a distinguishing mark, and thereafter raised a cry that the Christians’ church there, which was called the Church of Alexander, was on fire. But when the Christians had run there to extinguish the supposed fire, the Jews lay in wait for them along the way and murdered all those they could get their hands on. For this reason, Bishop *Cyrillus*, on the following day, had all the Jews expelled from *Alexandria*. in the year 1321 A.D., the Jews in France had the wells poisoned through lepers, so that many people died from it, and all those who were guilty of it were burned by order of King Philip, as is reported in Heinrich Anselm von Ziegler’s *Täglicher Schauplatz*, printed here in Frankfurt in folio in the year 1695, at p. 5, col. 2, and in Sebastian Münster’s *Cosmographia*, printed at Basel in the year 1550, at p. 192 in the second book. The very same thing they also did in the year 1348 in Switzerland and in Alsace, as is read in Münster’s aforementioned *Cosmographia*, p. 656, and in Ziegler’s *Schauplatz*, p. 353, col. 1, 2, as well as in Cluverius’s *Epitome historiarum*, printed at Breslau in the year 1672, p. 577, col. 2. And this deed, as Ziegler reports, was admitted and stated by the Jews themselves: because they had concluded from the discord between the Emperor and the Pope that the downfall of the Christians was imminent, they had sought to hasten it by means of such poison. They received, however, their well-deserved reward, for many of them were burned at Basel, Strasbourg, and Mainz. In other places they were stuffed into the very same poison sacks that had been found in the wells, and thus thrown into the water and drowned; others were stabbed, hurled from buildings, and otherwise executed by every conceivable manner of death, without regard to age or sex. This poisoning of the wells carried out by the Jews is also mentioned by the Jesuit Matthaeus Raderus in his *Bavaria sancta*, in the second part, p. 315;

and in the third part, which was printed at Munich in the year 1627, he also writes at pp. 172, 173, and 174 that they confessed to the same. in the year 1349 A.D., the Jews of Meiningen, a city in Franconia, attacked the Christians while they were in the church and intended to kill them all. However, a maidservant had overheard this plan at the Jews' synagogue and revealed it, whereupon the Christians all left their church, took up arms, and killed all the Jews, as can be found in the aforementioned *Ziegler's Schauplatz, paginâ* 396, col. 1. 2.

In the year 1571, Joachim the Second, former Elector of Brandenburg, of most blessed memory, was poisoned by a Jew with whom he had kept very close company, as *Sleidan* reports in the tenth book of his histories, *paginâ* 60. Likewise, in that same year, *M. A. Bragadino* was flayed alive by the Jews and murdered in that most gruesome manner, as the aforementioned *Sebastian Münster* indicates in his *Cosmographia*. Beyond this, *Cluverius* reports in his aforementioned *Epitome historiarum, paginâ* 386, col. 1, that when the Persian king Chosroes captured the city of Jerusalem in the year 611 A.D., during the reign of Emperor Heraclius, and had killed very many Christians, the Jews purchased from him ninety thousand captive Christians for a trifling sum of money and put them all to death in the most wretched manner.

In the year 1665, on the 12th of May, a woman was murdered in a most cruel manner by the Jews in Vienna, in the Jewish quarter; she was found in a puddle used for watering horses, inside a sack to which a stone of fifty pounds had been attached, and the body was wounded with many stab wounds, while the head, both shoulders, and the thighs down to the knees had been cut off, as may be read in the aforementioned *Ziegler's Schauplatz*, *pagina* 553, col. 1. 2. Since crimes of murder of this kind, along with many thefts and other vices, had been committed there by the Jews in a wicked manner, His Imperial Majesty was moved by a most praiseworthy Christian zeal to decree the banishment of the malicious Jews, and in the year 1670, on the 4th of February, to have it proclaimed at the customary places in Vienna to the sound of public trumpets that all Jews collectively were to depart from there forever, and that by the evening of *Corpus Christi* not one of them was to show himself any longer, on pain of corporal punishment and death; whereupon more than 1,400 Jewish persons departed, some going to Turkey and others to Venice, as may be found in the aforementioned *Schauplatz*, *pagina* 99, col. 1.

As for the tender, innocent little children who have been put to death in a most terrible manner by the Jews, there would be much to write about this. in the year 419 A.D., the Jews in Syria, in a place situated between *Chalcyde* and *Antiochia* called *Inmestar*, played games together, and after they had become drunk with wine, they began to mock not only the Christians but even Christ Himself. Afterward they also seized a Christian boy, bound him to a cross, hung him up on high, mocked him with laughter, and finally beat him to death, for which they received their just reward, as may be read in the ecclesiastical history of the aforementioned *Socrates*, in the seventh book, in the 16th chapter. in the year 1250 A.D., the

Jews in Aragon likewise stole a boy of seven years, crucified him on their Passover, pierced him in the chest with a spear, and thus killed him, as is reported in the little book of *Johannes à Lent de Pseudo-Messiis*, that is, concerning the false messiahs, *pagina* 33, from the Aragonese chronicle of the said year. *Cluverius* also writes in his aforementioned *Epitome historiarum*, *pagina* 541, col. 1, that the Jews in London in the year 1257 A.D. killed a Christian child as though for an annual sacrifice. in the year 1282 A.D., it came to pass in Munich that a woman who was a sorceress sold a little boy to the Jews there, who pierced him all over his body and killed him in a most horrible manner. When the said woman then wanted to steal another child and bring it to them, she was caught by the child's father and accused, whereupon she, after having endured torture, confessed the deed and pointed out the place where the murdered child had been laid, and she was thereafter executed. When the people of Munich saw the child that had been pierced and killed in such a manner, they became so embittered against the Jews that they beat all the Jews of that region to death, as can be seen in greater detail in the aforementioned *Matthæi Raderi*'s book *Bavaria sancta*, in the second part, paginâ 315, and from the seventh book of *Aventini annalium Bojorum*. in the year 1303 A.D., a boy at Weissensee in Thuringia, and in the year 1305 one at Prague, at Easter, were killed in the same horrible manner, as the highly learned Mr. *Tentzel* reports in his monthly discourses of July 1693, paginâ 556. And in the year 1345, a little boy named Heinrich was again killed in Munich by the Jews there, who opened his veins and gave him some sixty stab wounds, as the aforementioned *Raderus* indicates in his mentioned book *Bavaria Sancta*, in the second part, paginâ 333, from the said *Aventini*'s seventh book. in the year 1475 A.D., the Jews at Trent, through a Jew by the name of Tobias, on the evening of Holy Thursday, seized a poor Christian child named Simon, who was not yet quite two and a half years old, and had him brought into the house in which they held their synagogue, where they were all assembled. Thereupon an old Jew named Moses took the child onto his lap, stripped off his clothes, and stuffed a handkerchief into his mouth so that he could not cry out, while the others held him by the hands and feet. The said Moses then made a wound in his right cheek with a knife and cut out a small piece of flesh; those standing around caught the blood, and each of them pinched off a small piece of flesh with a pair of scissors, until the wound had grown as large as an egg, which they also did at other places on the body. After this they stretched out his hands and arms apart like a *Crucifix*, and pierced the half-dead body all over with needles, speaking meanwhile certain words to this effect: Let us kill him, just as the Christians killed their God Jesus, who is nothing; and all our enemies must perish in this manner. Finally, when the child, after enduring this torment, which lasted a full hour, had given up the ghost, they hid him beneath the wine barrels, and, fearing a thorough search of the house, threw him into the water flowing past the synagogue, as may be read in Münster's *Cosmographia*, paginâ 342, and in the book of the highly learned Herr Sigismund Hofmann, Consistorial and City Preacher at Zell, printed in the past year 1699 at Zell, which is entitled *Das schwehr zu bekehrende Juden-hertz* ("The Jewish Heart Hard to Convert"),

paginâ 115 &c. And this act of murder has been painted here in Frankfurt beneath the bridge tower, to the greatest shame of the Jews, with the following words beside it: Anno 1475, on Holy Thursday, the little child Simon, 2 and a half years old, was killed by the Jews.

The Amsterdam Jew *Isaacus Viva* did indeed, in his tract written in Latin against *Jacob Geusius*, which is called *Vindex Sanguinis*, undertake to deny this murder that took place at Trent, by inserting on page 17 of the edition appended behind Mr. Wülffer's annotations on the Jewish Theriac a testimony from the chancellery at Padua, in which it is stated that the matter was fabricated. However, Mr. Tentzel, in his monthly discourses of July 1693, page 551 &c., establishes the contrary in detail and with irrefutable grounds. He also writes there on pages 552 and 553 that the inquisition into this matter was entrusted to the city magistrate of Trent, who was called Johannes della Salle, who had summoned to himself a Christian in Trent who had converted from Judaism seven years prior, and asked him what particular customs the Jews observe especially at Easter. And the man answered that the Jews are accustomed, on the fourth day of Holy Week, to bake unleavened bread and to mix into it the blood of a Christian child, which blood they also mix into the wine at their Passover, on the fifth and sixth days of the week, and to add into their customary table prayer and blessing a curse against the Christians, that God would send upon them all the plagues of the Egyptians and of Pharaoh. But even if it were fabricated, there are so many other examples of the murder of children which the Jews have committed in many lands, that they cannot be excused from such bloodshed as has occurred, as may be seen from what has gone before and will be further confirmed in what follows. in the year 1486 A.D., the Jews of Regensburg murdered six children with their murderous hands; these were found in a vault beneath the ground, and whatever remained of them was brought to the town hall there. In the aforementioned vault, a large stone was also seen, which had been smeared over with clay, and beneath which clay, since they had killed the children upon the stone, blood was found, as may be read in the aforementioned *Raderi Bavaria Sancta*, third part, *paginâ* 172. in the year 1509 A.D., the Jews of Bosingen, a market town in Hungary, abducted a wagonmaker's small child from that place, dragged it into a cellar, and tortured it in the most gruesome manner, cutting out all its little veins and sucking up the blood with quill pens. After the deed was done, they threw the body in front of the town, into a thick thornbush, where it was found by a woman, who reported the matter to the authorities, who had the Jews who were under suspicion thrown into prison. Although they denied the deed, they nonetheless finally confessed to it under torture, as is reported in the aforementioned *Zieglers täglichem Schauplatz, paginâ* 588, col. 1. 2. in the year 1540 A.D., in a village in the Upper Palatinate, in the Principality of Neuburg, called Sappenfeld, situated not far from Neuburg, a little boy named Michael, who was three and a half years old, whose father was called Georg Pisenharter, was taken away by the Jews before the Easter feast and brought to Titingen. There they bound him to a post, tormented him for three days, cut off the tips of his fingers

and toes, carved crosses all over his body, and tore him apart so badly that he could not be wounded any further. This murder came to light through a young Jew who said to other Jewish boys on the street that the dog had died after howling for three days, which was overheard by the neighbors. They carried the body into a forest and hid it in the bushes, covering it with leaves; a shepherd's dog found it, whereupon many people gathered and saw the condition in which the child had been left. The child's blood was subsequently found at Posingen, as the aforementioned *Raderus* shows in greater detail in his book *Bavaria Sancta*, in the third part, *paginâ* 176, etc. in the year 1598 A.D., a child was murdered by the Jews in Poland, as is written in the aforementioned monthly discourses of *Julio* 1693, *paginâ* 557, drawn from *Papebroch*, *Tom. II* of April, *paginâ* 836 and 837, where it is also noted that the child's blood was used by them in the unleavened bread and wine at the Easter feast, which a rabbi named Isaac confessed. The aforementioned *Papebroch*, in the cited passage, also brings forward twelve further examples of such murders, all of which occurred in Poland. in the year 1650 A.D., on the 11th of March, a Jew in Caaden wounded a child of four and a half years named Matthias Tillich with two deadly stabs to the head and six other stabs and cuts, and cut off the fingers on both of his hands; the Jew, however, was immediately taken into custody and on the 21st of March was broken on the wheel and put to death, as can be seen in the aforementioned monthly discussions of *January* 1694, *paginâ* 148, as well as in those of *December* 1694, *paginâ* 975, drawn from the book of the Jesuit *Georgius Crugerius*, which is called *Sacri pulveres*. It is likewise stated in the said discussions of *January* 1694, *paginâ* 152, that similar barbaric acts of murder were committed by Jews in Styria, Carinthia, and Carniola. Furthermore, in those discussions of *July* 1693, it is recorded that the aforementioned *Papebroch*, *Tom.* II, on the 17th day of *April*, *paginâ* 504 and 505, compiled many more examples of Christian children murdered by Jews in Germany, and at the same time related, from *Bonfinio* and *Cantipratano*, the reasons for this: namely, that the Jews held that Christian blood was efficacious for stanching the blood at circumcision, for arousing love, for stopping the monthly flow, *etc.*, and that with it they practiced an old but secret *Decret*, to propitiate God daily with an offering of Christian blood. Furthermore, in the said discussions of *July* 1693, *paginâ* 553, it is recorded that in Tunguch in Lower Germany, the Jews, forty years ago, slaughtered a Christian child at their Passover feast, whereupon, when the matter became known, more than 45 of them were burned.

In the year 1669, on the 25th of September, a Jew from Metz by the name of *Raphaël Levi* abducted a child of three years from a resident of the village of *Glatigny* by the name of *Gilles le Möyne*, taking him from the open highway and carrying him on his horse under his cloak to Metz; whereupon the aforementioned *Raphaël Levi*, after evidence had been gathered that he had stolen the child, was taken into custody, and after a lengthy investigation of the matter, was burned alive on the 17th of January, 1670. The child's little head, however, together with part of the neck and several ribs, along with the clothing the child had been wearing and a red

cap, was found in the forest near the aforementioned *Glatigny*, having been carried there by a Jew by the name of *Gedeon Levi*, who had lived in the village of *Hez*: all of which is to be seen in a small book printed at Paris in the year 1670, in sixteenth-sheet format, entitled *Abbregé du procés fait aux Juifs de Mets*, that is, A Brief Account of the Proceedings Instituted Against the Jews of Metz, which was lent to me to read by a good friend just as I had finished writing this material, and in which the entire matter is described in detail.

More about such horrifying and inhuman Jewish murders can be read in the aforementioned book called *The Jewish Heart Hard to Convert*, as well as in *Genebrardus* in the fourth book, *paginâ* 343 *etc.*, and in the book *Fortalitium fidei*, in the third book. In the present day, however, one hears nothing more of such atrocious deeds in Germany, except that, if I recall correctly, I read in the newspaper some years ago that a murdered child had been found in Franconia, and the Jews had been suspected on that account. Since in former times very harsh measures were taken against the Jews wherever such things were committed, there is no doubt that they now refrain from such bloodshed out of fear of punishment, even though their hatred toward Christians is just as great as it may ever have been before. From all of the above, however, it is clearly to be seen that the Jews have no scruple about killing a Christian, and that it must be permitted to them, so long as it can be done conveniently and secretly, without danger.

Regarding the use of Christian blood, which was mentioned in the preceding section, the aforementioned *Raderus* also writes in his *Bavaria Sancta*, in the third part, at page 172, as well as at page 179, citing *Eckius*, chapter 11, that Jewish women who are pregnant cannot give birth without Christian blood. On this matter, the converted Samuel Friedrich Brenz also expresses himself in the following way in his *Jüdischer abgestreiffter Schlangenbalg*, in the first chapter, page 5, col. 1. 2.: “But if there is a Jewish woman who cannot be delivered of her womanly burden and is in great distress, the Rabbi, or the chief Jew next to him, called *Parnas*, takes a clean piece of deer parchment and writes three separate slips: the first is placed upon her head, the second is given to her in her mouth, and the third into her right hand, and she then gives birth. But what kind of ink must be used to write these slips, they keep entirely secret. I have learned through true and credible accounts, however, that the Jews have at times bought or stolen Christian children and tortured them, and that with their blood such slips are perhaps written, which I well know they do not regard as a sin when it is done against the *Gójim*, that is, against the Christians; they also say it is better to take a Christian’s life than that an entire lineage should belong to Satan, which might descend from this.” These are the words of Brenz. But that they use it for this purpose here, and that it has such an effect among them and promotes childbirth, I cannot believe.

That it was also previously customary among the Jews at their Passover feast to use Christian blood, and to mix it into their sweet cakes, which they call *maßkuchen*, and into their wine, is also mentioned in the little book *Schévet Jehúda*, fol. 6, col. 2, where one reads

that the King of Spain, *Alphonsus*, spoke with a learned man named *Thomas*, who was without doubt a convert, concerning this matter, and told him that a bishop had come to his city, namely to Madrid, who had publicly preached that the Jews could not celebrate Passover without Christian blood, and that he had therefore asked the said man whether it was true that this occurred; but *Thomas* answered the King, as it is presented there in Hebrew at fol. 7, col. 1, 2: הנה היהודי ראינו שאינו אוכל דם משום חי ואפילו מן הדגים שאמרו התלמודיים שלא יקרא דם אסרוהו שתוהו והוא מאוס בעיניהם מאד מפני שלא הורגל בו ואפילו שראה בניה עמים אוכלים רקם וכל שכן שימאס דם האדם שלא ראה שום אומה שיאכלנו. ויראה מלכנו דבר זה שאם יאכל היהודי מן הכבד ויצא מן השנים דם עליו לא יאכלנו עד שיגרנו וידוע שיותר נמאס לאדם דם אחרים מדמו ואפילו דמו ימאסנו מפני שלא הורגל בו, That is: Behold, we have seen that a Jew eats no blood from anything that lives; indeed, they have also forbidden the drinking of blood from fish, of which the *Talmudists* say that it is not to be called blood, and that same blood is very despised (and disgusting) among them, because (a Jew) is not accustomed to it; even though he sees that many peoples eat blood: how much more, then, will he have an aversion to the blood of human beings, since he has seen no person who eats it? The King may also observe this from the fact that when a Jew eats from a liver (or something that is hard to bite), and blood comes from his teeth (or his gums) onto it, he will not eat it until he has scraped it off. Now it is well known that a person has a greater disgust for other people's blood than for his own, and that he also has an aversion to his own blood, because he is not accustomed to it. From this one can thus see that the aforementioned *Thomas* declared the Jews innocent in this matter.

Rabbi Isaac Abarbanel also laments in his commentary on the Prophet Ezekiel, fol. 202, col. 4, concerning the words of chapter 36, v. 14, "Thus says the Lord, because they say to you, you are a devourer of men," over this accusation, when he breaks out into these words: הנה סמך לזה נבואת יען אומרים לכם אוכלת אדם את לרמוז על הרעה הגדולה אשר מצאנו בין בני אדום בגלות הזה שמוציאים דבה על בני ישראל שהורגים את הגוים בסתר כדי לאכול מדמם בחג הפסח והיה השקר והכזב הזה סבה לשמדות והריגות עצומות שעשו הגוים באומתנו ינקום השם נקמתם That is: Behold, he (namely the Prophet Ezekiel) has set this prophecy, "Because they say to you, you are a devourer of men," here in order to point thereby to the great misfortune which has befallen us in this *exilio*, or misery, among the children of Edom (namely the Christians), who spread an evil report about the children of Israel, that they secretly kill the *Gójim*, or Christians, so that they may eat of their blood at the Passover feast; and this untruth and lie has been the cause of severe persecutions and killings which the *Gojim*, or Christians, have committed against our people. May God avenge that vengeance. He writes the very same thing also in his book *Maschmia jeschúa*, fol. 45, col. 1, and the words found there have already been cited above at page 103 in this second part, in the second chapter. One could therefore judge from this that the Jews have been wronged in this matter, especially since it is so strictly forbidden in the books of Moses, as in Gen 9:4 and Lev 7:26-27 and 17:14, as well as Deut 12:23-25. However, since many capable authors have written that the Jews make use of Christian blood, and have demonstrated this with examples, and since

the children killed by them have for the most part been murdered at Eastertime, one may on the other hand conjecture that not everything can be untrue. I leave it undecided, however, whether the matter stands thus or not. That the Jews have committed child-murder for the most part at Easter will without doubt have occurred because our Savior Christ was crucified at Easter, and it is in contempt of Him that they do this. But let this suffice on this subject.

As for the question of whether a Christian, when he is ill, may safely entrust himself to a Jewish *medico* and make use of the medicines prescribed by him: I answer that this should by no means be done by a Christian, and I shall prove it.

First, because the Jews are the declared and embittered enemies of Christians, as has been sufficiently shown in the 15th chapter of the first part and elsewhere; and from an enemy one can expect nothing good.

Secondly, I assert this for the following reason: because it is permitted to them, as has been stated in the preceding section, to take the life of a Christian. Who then would entrust himself to such a person, of whom one must fear that he might, instead of restoring him to health, bring about his death through improper medicines? The rabbis are indeed quite unwilling to permit a Jew to make use of a Christian physician, as Rabbi *Mosche bar Majemon* teaches in his book *Jad chasaka*, in the fourth part, fol. 56, col. 1, in the 12th chapter, number 9, under the title *Hilchoth rozeach*, as follows: אָסוּר לִירַקֵּח רְפוּאָה מִן הַכּוּתִי אֶלָּא אִם כֵּן נִתְיָאֲשׁוּ מִמֶּנּוּ שֶׁיִּתְחַיֶּה . וְאָסוּר לְהִתְרַפְּאוּת מִן הָאֶפִּיקוֹרוֹסִים וְאַף עַל פִּי שֶׁנִּתְיָאֲשׁוּ מִמֶּנּוּ שֶׁמָּא יִמְשְׁכוּ אַחֲרָיו, That is: It is forbidden to take a medicine from a Cuthean (that is, a Christian), unless there is no hope that he (namely the sick person) will remain alive. Likewise, it is forbidden to be healed by the *Epicureans* (that is, baptized Jews), even when one already doubts the recovery of the sick person, lest one follow them (in their apostasy from the Jewish religion). And in the Talmudic *Tractate Avoda sara*, it is read at fol. 27, col. 2: אֵין מִתְרַפְּאִין מֵהֶן אֲפִילּוּ לְחַיֵּי שָׁעָה, That is: One does not allow oneself to be cured by them (namely the *Gojim*), even with respect to temporal life alone. And Rabbi *Salomon Jarchi* sets forth in his *Commentary* thereon the following as the reason: שהגוי ממהר להמיתו ושמא יום או יומים יחיה, That is: Because the *Goi* hastens to take one's life, and the sick person perhaps lives only one or a couple of days. In the book *Shulchan áruch*, in the section *Jore déa*, it stands concerning this at *numero* 155 as follows as well: כל מכה וחלי שיש בהם סכנה שמחללים עליהם שבת אין מתרפאין מעכ״ום שאינו מומחה לרבים דחיישינן לשפיכות דמים ואפלו הוא ספק חי ספק מת אין מתרפאין ממנו אבל אם הוא ודאי מת מתרפאים ממנו דלחיי שעה לא חיישינן בהא, That is: One does not allow an idolater to treat a wound or illness that is dangerous, and on account of which the Sabbath is desecrated, unless he has been approved by many; for we fear the shedding of blood (that is, such a physician might take the Jew's life). Even when it is uncertain whether the sick person will remain alive or die, one still does not submit to his *cure*. However, if the sick person is certainly dying (and there is no hope of recovery), then one entrusts him to that physician's *cure*, for in such a case we do not concern ourselves with temporal life. Now, since

the Jews do not trust Christians, because they believe Christians have murderous dispositions just as they themselves do, why then should we entrust our lives to them, especially since we know how they are disposed toward us?

The converted Jew Samuel Friedrich Brenz also writes in the fourth chapter of his *Schlangenbälg*, page 22, concerning Jewish physicians and doctors, in the following manner: I also wish hereby to warn all pious Christians faithfully against Jewish doctors; for the more such a Jewish doctor is able to bring *Gójim*, that is, Christians, to their deaths, the higher that same Jewish doctor ascends into *Gan éden*, that is, into Heaven or Paradise. And such a physician is compared to a *Mohel*, that is, one who circumcises Jewish children, from whom they hold this *Cabbala* (that is, oral teaching): when one circumcises as many Jewish children as the numerical value of his name in the Hebrew language, he is a *ben ólam-hábbo*, that is, a child of eternal life. Likewise, a Jewish physician, when he brings to their deaths as many Christians as the numerical value of his name in the Hebrew language, shall have the same reward as one who circumcises Jewish children; for the Jews have no other numerals than the Hebrew letters. These are the words of Samuel Friedrich Brenz; whether this be true, however, I leave undecided, and it is unknown to me; yet he will have heard it during his continuing blind Judaism, just as he heard many other things he has reported, and will not have sucked it from his fingers. Against this, Rabbi Salman Zevi makes himself heard in his Jewish *Theriack*, fol. 27, col. 1, in the fourth chapter, number 22, as follows: דוא שרייבט אונר מוז מין קריסטן אזהר פֿור דער יוון רופֿמים חזל: זאגט איר: דאז דען פֿרייא אונד וועז איר זול קריסטן אומברינגן - אלז וויא מיין אוהב דער ויל קינרר יורשט - דש מיר הובין חופֿט ור חנטווערט - דש אמן קיין גוי דש מיר קיין דער שון עבודה זרה דינט דארף חומברינגן • שטייט ניט שופֿך דם האדם דאו יהו ישפֿך דער דש אענשן בלוט ורגיסט דעם זול זיין בלוט וידר ורגיסן וורדין • וח לחווא {שמא} חיי קיין יוד נאך קיין קריסט הולץ ערין גוועזן • שטייט דוק {לא תרצח} וגומר: דש זיין דש אענשן זול אמן ניט חומברינגן, That is: Here the *Mumar* (or the apostate) writes and warns all Christians against the Jewish doctors, and says we consider it a commandment when we kill many Christians, just as a circumciser who circumcises many children. This has been answered above many times: that one may not kill any *Goi*, that is, any person who already commits idolatry. Does it not stand written (Gen 9:6): Whoever sheds man's blood, by man shall his blood be shed? At that time there was neither Jew nor Christian upon the earth. No man shall be killed; it stands indeed (Exod 20:13): You shall not kill. These are the words of Rabbi Salman Zevi. This is, however, a poor defense; for that it is permitted to the Jews to kill a *Goi*, and that they do not regard us as human beings, and consequently that the commandment of Gen 9:6 does not apply to us, and also that the commandment "You shall not kill" is understood by the rabbis to refer only to Jews, has been sufficiently demonstrated in what preceded.

Furthermore, the Rabbis do not permit their physicians to treat a Christian for any reason other than the preservation of peaceful relations; as is to be found in the book *Shulchan áruch*, in the section *Jore déa numero* 158, fol. 123, col. 1. 2., where it is taught that one

should not save idolatrous people who are in danger of body and life from death, and the following passage comes after it: לפיכך אין לרפאותן אפילו בשכר אם לא היכא דאיכא איבה דאז אפילו בחנם שרי אם לא יוכל להשמט אפילו בחנם: that is, for this reason one should not treat them even for payment, unless it must be done for the sake of avoiding enmity (that is, to avoid the hostility that one would draw upon oneself through refusal); for in that case it is also permitted to do it without charge, when one cannot otherwise get out of it and must do it without charge. And the very same thing is also to be read in Rabbi Mosche bar *Majemon*'s book *Jad chasáka*, in the first part, in the 10th chapter, *numero* 2, under the title *Hilchóth áchum*: from which it is evident that they are permitted to do it not with sincere intent, but only out of fear that the Christians might become their enemies in the event of a refusal.

Thirdly, I confirm it for the following reason: because the Jewish physicians are permitted by the rabbis to test medicines of uncertain effect, whether they are beneficial or harmful to the patient, upon the *Gójim*. For in the aforementioned book *Shulchan áruch*, in the section *Jore déa*, fol. 123, col. 2, *numero* 158, it is written as follows: אם תועיל מותר לנסות רפואה בעכו"ם, That is: it is permitted to test a medicine upon an idolater to see whether it is beneficial. In the Talmudic tractate *Avóda sára*, fol. 26, col. 2, at the end, in the *Tosephóth*, the following is also read: אסור לרפאותן בחנם אבל בשכר שרי משום איבה וראיה בפרק מי שאחזו דרב שימי בר אשי עברה ליה להוא גוי לדבר אחר ואינסי אלמא שרי לרפאות גוי אלא ודאי בשכר היה ועוד יש לומר דהתם נמי בחנם הוה גהתחכם ברפואות יכול להיות מותר וכן משמע מפני שלא חיה בקי ברפואות עשה לגוי ולא לישראל, That is: it is forbidden to treat them (namely the *Gójim*) free of charge, but for payment it is permitted, in order to avoid enmity; and proof of this is found in the fourth chapter of the Talmudic tractate *Gittin*, fol. 70, col. 1, where *Raf Schimi*, the son of *Aschi*, administered medicine to a *Goi* for another ailment (that is, leprosy, as *Rabbi Salomon* explains in his commentary) and healed him. It is therefore permitted to heal a *Goi*, but it was certainly done for payment. Beyond this, it is to be said that it may also have been done without charge, and that in order to become skilled in medicines (and to gain experience), he (*Rabbi Schimi*) permitted himself to take the case into treatment; and this teaches us accordingly, because he did it to a *Goi* and not to an Israelite (and tested the medicine upon him). On this matter, the following is also found in the *Tosephóth* at the aforementioned place in the tractate *Gittin*, fol. 70, col. 1: שמא להתחכם ברפואה שרי כרי שידע לרפאות ישראל על ידי כן, That is: it is perhaps permitted (to treat a *Goi*) in order to become skilled in medicine (and to acquire knowledge), so that one may thereby be able to treat an Israelite in such a manner. If this is indeed the case, who would wish to entrust himself to a Jewish physician, given that one must always be apprehensive that the said physician intends to test the prescribed remedies upon oneself and to observe what effect they produce? *Rabbi Gedálja* reports in his book *Shalshelet hakkabbála*, fol. 96, col. 1-2, that in the year 5315 after the creation of the world, that is, in the year 1555 A.D., there was a pope in Rome by the name of *Paulus*, a Neapolitan by birth, who had commanded that Jewish men and women should wear yellow hats, should live together in a single street apart from others, and should not make use

of the services of Christians; and it further follows that he had also forbidden שלא יוכלו היהודים לרפאות שום נוצרי, that is, that the Jews should not treat any Christian. Now if this came to pass, it must certainly not have occurred without weighty reason, and it may well be that the aforementioned pope had received information about such Jewish teaching.

Fourth, I defend it for this reason: because there are many among them who have studied little, or indeed nothing at all, in medicine. The convert *Victor von Carben* writes of them in the 23rd chapter of his little book on the Jews, in these words: "When foolish Christians are burdened with illness, they think there is no physician among the Christians who can help them, and they run to the devil Beelzebub among the Jews, placing more trust in them than in God. For just as *Asa*, of whom it is written in 2 Chr 16, who also did not trust God well, placed all his hope in the hands of the physicians, so they say: I do not care to whom I run, so long as I am helped. They act as though the Jews alone, and no one else, had the power to deliver the sick. Oh, those Christians do not recognize what they are doing, and they also do not know that the Jews pursue Christians diligently, day and night, not only after their goods but also after their lives. Thus, first, while the Jews are still young and suited to usury, they deceive Christians through usury, taking their money and goods. And when they then grow old, sick, and incapable of usury, their livelihood escapes them; thereupon they take up the practice of medicine, and many a one has never in his entire life examined a urine sample, nor read in any book of medicine. And so through their ignorance they give medicine to poor people, by which they wretchedly ruin and murder many a Christian person. And thus they deceive Christians in their youth, and also in their old age. And I say in truth that no Jew is to be trusted: however friendly they conduct themselves, they are still not to be trusted." These are the words of *Victor von Carben*.

The convert *Antonius Margarita* writes in his book, which he calls "The Whole Jewish Faith," in the ninth chapter, in which he gives instruction on the Jews' manner of slaughtering, also about Jewish physicians in the following way, and says: It is quite fitting here, and is *ad propositum*, that I say a little about the Jews' physicians, and what opinion one ought to hold of them. It is therefore well to note that there has been no Jew in Germany, Bohemia, Hungary, etc., who in his entire life has so much as seen *Avicenna*, *Galen*, *Hippocrates*, and the like in the Hebrew language, let alone read them, still less learned Latin; for none of them are taught these things in these lands, they have written no book on medicine in these lands, and they do not study for the sake of reading; they have at times written small booklets in German with Hebrew letters, and possess some knowledge of herbs and roots, such as they may have heard and learned from their fathers or ancestors, but this knowledge is very slight, and I have therefore been astonished that we Christians are such foolish people as to believe them. When a Jew does not do well, but has gambled away his property, drunk it away, whored it away, or otherwise spent it shamefully, or has been driven out and stripped of his possessions, and has very often quarreled with others over his goods,

he moves among the Christians, presents himself as a physician, commonly passes himself off as a rabbi, and thereby obtains money and is held in high regard; for they can produce many bright and smooth words, and can also skillfully probe from behind the light what ailment or defect the patient has, so that they may hit upon it all the more accurately when they inspect the urine. To this end they have quickly learned to make heavy salves with mercury or sulfur. In the *Talmud*, to be sure, there is much medicine scattered here and there, but no one can make use of it, since the names of the roots and herbs, as well as of the diseases, cannot be reliably learned from it. Now I will also show how this connects to the matter at hand. Ask all Jews who present themselves as physicians whether they are not *bodek* and *schochet*, that is, whether they cannot examine and slaughter livestock; they will all say yes, for they can all generally do it. As soon as one is capable of this, he presents himself as a physician, for he thinks that because he knows well what internal sickness and health the livestock has, and can speak knowledgeably about it, he may thereby sufficiently deceive the Christians when he speaks of such internal diseases of human beings as well. I therefore wish to warn all Christian people against all German Jewish physicians, and above all against those who travel about the country, for all their medicine has no foundation or substance; they can very rarely write a prescription for the apothecary; indeed, it is to be suspected that out of zeal for their faith they sometimes do not help a person whom they could well help, but only make his condition worse, concerning which there is an old proverb: the Jewish physicians give every tenth patient the plague. Yet I do believe that the Jews who have been in Sicily, Spain, or Italy are fairly learned *Doctores Medicinae*, for the reason that they study diligently and possess *Galen* and *Avicenna* in Hebrew, Greek, and Latin; these one may well trust. Thus far go the words of *Antonius Margarita*; and I readily believe that there are still to this day many such deceitful physicians in Germany, as I indeed know of a certain Jewish *medicastrum* who cannot string together three good words of Latin in a row and has studied very little, from whom little help is to be expected. And although at the present time there are also many Jewish *Medici* in Germany who have studied at universities and been promoted to the doctorate, and good cures have been performed here and there by them, no Christian can nonetheless be assured that such a one will deal faithfully with him, because the hatred and enmity of the Jews toward Christians is unspeakably great. It is therefore far better to avoid them altogether, since there are indeed enough learned, conscientious, and faithful Christian *Medici* to be found; but to seek help from an enemy and to entrust one's life to him is contrary to all reason. Indeed, in the Talmud, in the tractate *Kidduschin* fol. 82, col. 1., their *Medici* are not held in high regard, since it is written there as follows: טוב שברופאים לגיהנם, That is: the best among the physicians belongs in hell; the best among the butchers is the companion of Amalek. And Rabbi Solomon Jarchi sets forth the following reason for this in his *Commentario* and says: אינו ירא מן החולי ומאכלו מאכל בריאים ואינו משבר לבו למקום ופעמים שהורג נפשות ויש בידו לרפאות העני ואינו מרפא, That is: (because) he does not fear sickness, and eats rich morsels,

and does not humble his heart before God. Sometimes he also takes people's lives, and even when he could cure a poor man, he does not cure him. Now if the Talmud gives such an evil testimony of Jewish physicians, what good can Christians then expect from them?

Fifth, experience also attests to it, and the histories teach it, what has befallen certain Christians at the hands of Jewish physicians; and Cluverius writes in his *Epitome historiarum, pagina 456, col. 2.*, as does Munsterus in his *Cosmographia*, that when Emperor Charles the Bald was seized by a fever in the year 877 A.D., he was poisoned by a Jewish physician whom he employed, by the name of Sedechia, in a powder which he had prescribed for him to take against the fever. Now, if a Jew dared to take the life of so exalted a personage in such a manner, what then can happen to common people when they wish to avail themselves of Jewish physicians?

Since this is the case with Jewish physicians, and so little trust is to be placed in them, it was right and proper that the *Jus Canonicum*, in the second part of the *Decretals*, in the 28th *Causa*, in the first *Quaestio*, *Cap. 13*, forbids the use of their physicians, where the following is read: *Nullus eorum qui in sacro sunt ordine, aut Laicus azyma Judæorum manducet, aut cum eis habitet, aut aliquem in infirmitatibus suis vocet, aut medicinam ab eis percipiat, aut cum eis in balneo lavet. Si verò quisquam hoc fecerit, si Clericus est, deponatur, si Laicus excommunicetur*. That is: No one among those who are in holy orders, nor any layman, shall eat of the unleavened bread of the Jews, or dwell among them, or summon any of them to himself in his illness, or receive medicine from them, or bathe with them in the bath. But if anyone shall do such a thing, he shall, if he is a clergyman, be deposed, and if he is a layman, be excommunicated (that is, excluded from the community). With this also agrees what stands in *Barbosa* and *Tabor's Loci communes*, in the 9th book, in the 120th chapter, in the 8th axiom, in these words: *Judæi non possunt esse Medici Christianorum*, That is: Jews cannot be physicians of Christians.

Chapter IV. In Which It Is Shown That Christians, According to the Teaching of the Jews, Are All Damned and None Can Be Saved, Whereas All Jews Are to Partake of Eternal Salvation.

If one were to ask the Jews whether Christians can also partake of eternal salvation, they will indeed answer yes, and say that their rabbis teach חסידי אומות העולם יש להם חלק לעולם הבא: that is, the pious among the nations of the world have a share in the *ólam hábbá*, that is, in the life to come; as indeed this same answer was given to me by them as well. The said words are found in the *Jalkut Rubéni*, under the *title Gilgúlim, numero 63*, as also in the book *Avodáth hakkódesch* fol. 55, col. 1, in the 42nd chapter of the second part, which is called *Chélek haavóda*, and in many other places. How little, however, such a declaration of their mouths agrees with their hearts will be clearly seen from what follows. We will now examine who those are that are called *Chasíde ummóth* (or *úmmos*) *haólam*, that is, the pious among the nations of the world, and what the Jews understand by *ólam habbá*, that is, the life to come.

Concerning the pious among the nations of the world, Rabbi *Mosche bar Majemon* writes in the fourth part of his book *Jad chasáka*, fol. 290, col. 2, in the 8th chapter, *numeró* 11, under the title *Hilchóth melachím*, about this matter in the following manner: כל המקבל שבע מצוות ונזהר לעשותן הרי זה מחסידי אומות העולם ויש לו חלק לעולם הבא והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הק"בה בתורה והודיענו על ידי משה רבנו שבני נח מקודם נצטוו בהן אבל אם עשאן מפני הכרע הדעת אין זה גר תושב ואינו מחסידי אומות העולם ולא מחכמיהם : that is, whoever accepts the seven commandments (of Noah) and is diligent in observing them is among the *Chasíde ummóth haólam*, or the pious of the nations of the world, and has a share in the life to come. Such a person, however, is one who accepts and observes them for this reason: because the holy and blessed GOD commanded them in the Law and made known to us through our teacher Moses that they were commanded to the children of Noah beforehand (before the Law was given on Mount Sinai). But if he observes them because reason prompts him to do so (by nature), then he is not a *Ger tóschaf* (that is, a stranger who, on account of the seven commandments of Noah which he has undertaken to observe, and for that reason is permitted to dwell among the Jews in the Promised Land) and is not one of the pious of the world, nor one of their wise men. Rabbi *Lipmann* likewise teaches on this subject in his *Sépher Nizzáchon*, *paginâ* 145, *numeró* 265, as follows: כתב רמ"בם גוי המקיים שבע מצוות בני נח מסברת לבו אף על פי כן לא יקרא מצדיקי אומות העולם כי הוא מחכמי אומות העולם וצדיקי אומות העולם המקיימים שבע מצוות משום שמאמינים בהשם יתברך שנתן הורה למשה וצוה בה משה לבר Majemon has written that a Gentile who observes the seven commandments of the children of Noah according to his own heart's judgment shall not be called one of the righteous of the nations of the world, but rather one of the wise of the nations of the world. The righteous of the nations of the world, however, are those who observe the seven

commandments for this reason: because they believe in the blessed GOD, who gave the Law to Moses and therein commanded the Israelites many commandments, but commanded the rest of the world only seven commandments.

All the children of Noah who keep the seven commandments of Noah shall also be saved, and the aforementioned Rabbi *Lipmann* expresses himself on this matter in his *Sepher Nizzáchon, paginâ* 193, *numero* 347, as follows: הרי אנחנו אומרים שכל העולם שהם בני נח כל מי שבהם שמקיים שבע מצוות יש לו חלק לעולם הבא : that is, "Behold, we say that whoever among all the world, among the children of Noah, keeps the seven commandments, has a share in the life to come." Rabbi *Meir* also reports in his book *Avodáth hakkódesch* fol. 55, col. 1., in the 42nd chapter of the second part, which is called *Chélek haavoda*, the following, and says: יש לומר כי חסידי אומות העולם הם אשר קיימו כל תורת בני נח שהן שבע מצוות שנצטוו ואחר שקיימו תורתם הנה קנו המדרגה שהיא כמו הצדיקים הגמורים הם אשר קיימו כל תורת משה ע"ה אלה כתורתם ואלה כתורתם הואיל וקיימה כגיו שנצטוו כולם יקנו המדרגה בעולם הבא כפי תורתם : that is, "One must say that the pious among the nations of the world are those who keep the entire law of the children of Noah, namely the seven commandments that were commanded to them. And when they have kept their law, behold, they attain that very same degree of salvation which the perfectly righteous, who have observed the entire law of Moses (upon whom be peace), attain: these according to their law, and those according to their law; since they have observed it as they were commanded, they all attain the degree in the life to come according to their law." So too is it read in the book *Nevéh schalom* fol. 196, col. 2., in the 6th chapter of the thirteenth *Máamar*, as follows: חסידי אומות העולם הם אותם שהאמינו בעיקרי התורה ומקיימין קצת מצוותיה החשובות ובסבת זה יזכו לחיות להם חלק לעולם הבא וזה באמצעוח התורה : that is, "The pious among the nations of the world are those who believe in the principal articles of the law of Moses and keep some of its most important commandments; and thereby they merit having a share in the life to come, and this comes about through the mediation of the law." We thus see from all of this that, according to the teaching of the rabbis, those who observe the seven commandments of the children of Noah are regarded as the pious among the nations of the world.

By "the children of Noah" and "the peoples of the world," all peoples who exist in the world outside of the Jewish people are understood; for Rabbi Solomon Jarchi writes thus in his *Commentario* on the Talmudic *Tractate Nedárim* fol. 31, col. 1.: איתקרו ישראל על שמיה דאברהם ולא על שום בני נח, that is, the Israelites are named after the name of Abraham, and not after the name of the children of Noah. For this reason, in the Talmudic *Tractate Sanhédrin* fol. 56, col. 2. and fol. 57, col. 1, a בן נח, *ben Nóach*, that is, a child of Noah, is frequently set in opposition to an Israelite, as can be found sufficiently in many places.

What concerns *Olám habbá*, or the future life (though it properly means the future world), the rabbis do not agree among themselves as to what is to be understood by it, or when it begins. *Elias* writes in his *Tischbi* fol. 67, col. 1. 2. in the word עולם *Olam* about this with the following words: יש מחלוקת בין האחרונים על זמן עולם הבא יש אומרים שהוא עולם הנשמות ורוצה לומר תכף אחר

המיתה ויש אומרים שהוא זמן ימות המשיח ויש אומרים שהוא אחר תחיית המתים וכל אחד מביא ראיות לקיים דעתו ואני איני כדאי להכניס ראשי בין ראשי החכמים והחכם וכו' אך מי שרוצה לעמוד על אמתת הענין הזה יעיין בפירוש דון יצחק אברבנאל ז"ל בספר נחלת אבות בפרק בן זומא כי היטיב לדבר בזה מאד : that is, there is among the later (sages) a dispute concerning the time of *Olam habba*, that is, the future world. Some say it is the world of souls, that is, the world which immediately follows death; others hold that it is the time of the days of the Messiah; still others maintain that it is the time after the resurrection of the dead, and each party brings forward proofs in support of its opinion. I, however, am not worthy to put my head among the heads of such sages (and to involve myself in their dispute); but whoever desires to know the true foundation of this matter, let him examine the commentary of *Isaac Abarbanel*, of blessed memory, in the book *Nachalath Avoth*, in the chapter *Ben Soma*, for he has spoken very well of this therein. These are the words of *Elia*. Rabbi *Joseph Albo* is of the opinion that it begins for a person immediately when the soul is separated from the body, as may be read in his *Sepher Ikkarim* fol. 146, col. 2. in the 31st chapter of the fourth *Maamar*, with which Rabbi *Mosche bar Majemon* also agrees, of whom Rabbi *Mosche bar Nachman* writes in his book *Torath adam,* fol. 107, col. 1. under the title *Schaar haggemul* as follows: יראה מדבריו שהוא משנה עלינו זמנו של העולם הבא והוא לדעתו בא לאדם אחרי מותו מיד והוא העונג והנועם שקרינו אנחנו אותו גן עדן כך כתב בספר המדע זה שקראו אותו חכמים העולם הבא מפני שאינו מצוי עתה וזה העולם אבד ואחר כך יבא אותו העולם וגו' : One sees from his words that he departs from us regarding the time of the future life, and that, in his opinion, it comes to a person immediately after his death, which is the delight and the pleasantness that we call Paradise; thus he has written in his *Sepher hammadda*. This is what the sages have called *Olam habba*, because it is not to be found at present, and when this world (that is, this life) passes away, after it that world (that is, that life) comes, etc.

Among the others who hold that it only begins after the resurrection of the dead is *Rabbi Meir*, who in his book *Avodath hakkodesch* fol. 55, col. 1., in the 42nd chapter of the second part, which is called *Chelek haavoda*, expresses himself thus: העולם הבא בב"ד דבריהם ז"ל לא יאמר כי אם בייחוד על העולם הבא אחר תחיית המתים לא על הבא לאדם אחר מותו מיד : that is, the *Olam habba*, which, according to the words of our rabbis of blessed memory, is to come, is said only of the future life that follows the resurrection of the dead, and not of that which comes to a person immediately after death. The aforementioned *Rabbi Meir* also refutes, at fol. 45, col. 4., in the 41st chapter of the said second part, the opinion of *Rabbi Joseph Albo*, who had held that by *Olám hanneshamóth*, that is, the world of souls, one should understand not only their condition after death but also the life after the resurrection; and still more can be read at fol. 53, col. 4. and fol. 54, col. 1. in the aforementioned 43rd chapter.

Since in the foregoing mention was made of the seven commandments of the children of Noah, I must also indicate wherein they consist and in what manner they are demonstrated. Wherein they consist is to be seen in the Talmudic tractate *Sanhedrin* fol. 56, col. 2, where the following is written concerning them: תנו רבנן שבע מצוות נצטוו בני נח דינין וברכת השם עבודה זרה גילוי

ערִיות ושפיכות דמים גזל ואבר מן החי That is: Our rabbis teach that the children of Noah were commanded seven commandments: to maintain justice, not to curse the name of God, to avoid idolatry, to flee fornication and adultery, to refrain from bloodshed, not to rob, and not to eat a limb torn from a living animal. In the book *Beér haggóla* it is likewise read at fol. 44, col. 2: בני נח נצטוו על עבודה זרה ועל ברכת השם ועל הרציחה ועל העריות ושלא לגזול ולדון בין איש לרעהו ועל אבר מן החי שלא לחתוך ממנה אבר ולאכול אותו שזה אכזריות גדול מאד That is: The children of Noah are commanded not to practice idolatry, not to curse the name of God, not to kill anyone, to refrain from fornication and adultery, not to rob, to judge between a man and his neighbor, and to refrain from the limb of a living animal, so that one shall not cut off a limb from it and eat it, since this is a very great cruelty.

How cleverly these seven commandments are proven from Holy Scripture is a matter of the highest astonishment, for there is no Christian so wise and learned as to be able to establish such a mystery from Gen 2:16-17 as the rabbinical strange minds are able to do. The words there read as follows: “And the LORD *Elohim* commanded the man, saying: Of all the trees of the garden you may eat; but of the tree of the knowledge of good and evil you shall not eat.” And *Rabbi Bechai* proves the seven aforementioned commandments from this passage in his commentary on the Five Books of Moses, fol. 12, col. 2, in the following manner: ויצו זו עבודה זרה דכתיב כי הואיל הלך הלך אחרי צו . ה׳ זו ברכת השם דכתיב ונוקב שם ה׳ מות יומת . אלהים אלו הדיינין שנאמר אלהים לא תקלל . על האדם זו שפיכות דמים שנאמר שופך דם האדם וגו׳ לאמור אלו עריות שנאמר בספר ירמיה לאמור הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר . מכל עץ הגן אכול תאכל זה הגזל כלומר מדבר פלוני ולא מאחר . ומעץ הדעת טוב ורע לא תאכל ממנו . זה אבר מן החי . כלומר מדבר פלוני לא תאכל מקצתו הרי לך שבע מצוות של בני נח רמוזות בכאן, That is: the words “And He commanded” signify idolatry, as it is written (Hos 5:11): “For he was willing to walk after the commandment.” The words “the LORD” signify the cursing (or blaspheming) of the name of God, as it is written (Lev 24:16): “Whoever curses (or blasphemes) the name of the LORD shall surely die.” The word *Elohim* (which means both “God” and “gods”) signifies the judges (who are also called gods in Scripture), as it is said (Exod 22:28): “The *Elohim*, that is, the gods, you shall not curse.” The words “the man” signify the shedding of blood, as it is said (Gen 9:6): “Whoever sheds man’s blood.” The word “saying” signifies fornication and adultery, as it is said in the book of Jeremiah (Jer 3:1): “saying (that is, one says): if a man puts away his wife, and she departs from him and takes another man.” The words “Of all the trees of the garden you may eat” signify robbery, as if it were said: of this thing (you may eat) and not of another. The words “But of the tree of the knowledge of good and evil you shall not eat” signify a limb torn from a living animal, as if it were said: you shall not eat any part of this thing. See, here you have the seven commandments of the children of *Noah*, which are signified here (in this passage). This subtle proof is also found in the commentary of Rabbi *Menachem* of *Recanati* on the Five Books of Moses, fol. 19, col. 3, in the Parashah *Bereschith*, as well as in the *Jalkut Schimoni* on the aforementioned Books of Moses, fol. 7, col. 3, numero 22, in which latter book, however,

something is altered, for the words there read as follows: ויצו אלו דינין וכן הוא אומר כי ידעתיו אשר יצוה וגו׳ ה׳ זו ברכת השם וכן הוא אומר ונוקב שם ה׳ . אלהים זו עבודת אלילים וכן הוא אומר לא יהיה לך אלהים אחרים . על האדם זה שפיכות דמים וכן הוא אומר שופך דם האדם . לאמור זה גילוי עריות וכן הוא אומר לאמור הן ישלח איש את אשתו . מכל עץ הגן אכול תאכל ולא גול, That is: the words "And He commanded" signify the courts of law, and thus Scripture says (Gen 15:19): "For I know that he will command his children, etc." The words "the LORD" signify the cursing (or blaspheming) of the name of God, and thus it says (Lev 24:16): "Whoever curses the name of the LORD." The word *Elohim* (which means God and gods) signifies idolatry, and thus it says (Exod 20:3): "You shall have no other gods before my face." The words "the man" signify the shedding of blood, and thus it says (Gen 9:6): "Whoever sheds man's blood." The word "saying" signifies fornication and adultery, and thus it says (Jer 3:1): "saying (that is, one says): when a man puts away his wife." The words "of all the trees of the garden" signify that one shall eat nothing obtained by robbery. The words "you may eat" signify that one shall eat no limb of a living animal.

There have indeed been rabbis who added still other commandments to those seven, as can be read in the aforementioned fol. 7, col. 3 of the *Jalkut Schimoni*, where, after the recounting of the above seven commandments, the following is written: רבי חנינא בן גמליאל אומר אף על הדם מן החי . רבי חידקא אומר אף על הסירוס . רבי שמעון אומר אף על הכישוף . רבי יוסי אומר כל האמור בפרשת מכשף בן נח מוזהר עליו לא ימצא בך מעביר בנו וגו׳ ובגלל התועבות האלה יי׳ אלהיך מוריש אותם מפניך . לא ענש אלא אם כן הזהיר . רבי אלעזר אומר אף על הכלאים מוזהרין בני נח ללבוש כלאים ולזרוע כלאים אין אסורין אלא בהרבעת בהמה ובהרכבת אילן, That is: Rabbi Channina, the son of Gamaliel, says that it is also forbidden to them to eat blood from a living animal. Rabbi Chidka says that castration or cutting is likewise not permitted to them. Rabbi Schimon states that sorcery is also forbidden to them. Rabbi Jose says that a son of Noah is warned against everything that is said in the Parashah concerning the sorcerer (that is, Deut 18:9-11), where it is written at v. 10: "There shall not be found among you one who causes his son or daughter to pass through the fire," etc., and "on account of these abominations the Lord your God has driven them out from before you" (as is to be read at v. 11). He did not, however, punish them unless He had first warned them. Rabbi Eliezer says that the children of Noah are also warned not to mix two kinds together (concerning which Lev 19:19 is to be read); yet they are permitted to wear a garment mixed of wool and linen and to sow two kinds of seed in one field, and it is forbidden to them only to put two kinds of livestock together so that they have dealings with one another, and to graft a branch of one kind of tree onto the trunk of another kind. These points, however, which are taken from the Talmudic tractate *Sanhedrin*, fol. 56, col. 2, are not counted among the commandments of the children of Noah, and the matter remains with only the aforementioned seven commandments.

Of the aforementioned seven commandments, six are said to have been given to Adam, and Noah is said to have received the seventh, concerning which Rabbi Bechai, in his commentary on the Five Books of Moses, fol. 92, col. 1, in the Parascha Vajischma Jethro,

כשנברא אדם הראשון נצטווה על ו׳ מצוות כדי שיתקיים העולם בשש קצוות. בא נח ונצטווה על teaches as follows: השביעית זו אבר מן החי. אברהם על שמינית זו מילה. יעקב על התשיעית זוהי גיד הנשה. כשבאו ישראל נתן להם י׳ דברות שהן כוללות תרי״ג מצוות: that is, after the first man was created, six commandments were enjoined upon him, so that the world might be sustained in its six directions. When Noah came, the seventh was enjoined upon him, namely, not to eat any limb of a living animal. Abraham received the eighth, namely circumcision (as may be read in Gen 17:10), and Jacob the ninth, that he should not eat of any dislocated sinew (as may be seen in Gen 32:32). After the Israelites had come, God gave them the Ten Commandments, which comprehend all six hundred and thirteen commandments within themselves. Rabbi Moses bar Maimon also teaches in his book *Jad chasaka*, in the fourth part, fol. 293, col. 2, in the 9th chapter, numero 1, under the title *Hilchoth melachim*, concerning this matter in the following manner: ששה דברים נצטווה אדם הראשון על עכ״ום ועל ברכת השם ועל שפיכות דמים ועל גילוי עריות ועל הגזל ועל הדינים אף על פי שכולן הן קבלה בידינו ממשה רבינו והדעת נוטה להן מכלל דברי תורה יראה שעל אלו נצטווה. הוסיף לנח אבר מן החי שנאמר אך בשר בנפשו דמו לא תאכלו נמצאו שבע מצוות: that is, six things were commanded to the first man: to abstain from idolatry, from blasphemy of the name of God, from bloodshed, from fornication and adultery, and from robbery, and to observe justice; all of which we hold as a tradition, or oral teaching, handed down from Moses our teacher. Reason likewise supports this, and it appears from the words of the Law that these things were commanded to him. To Noah, God added the commandment concerning the limb of a living animal, as it is said (Gen 9:4): “But you shall not eat flesh with its blood, in which is its soul.” There are thus seven commandments.

Since mention is here made of the seven commandments of the children of Noah, we also wish to see what the Rabbis write concerning the Law of Moses, which was commanded to the people of Israel: for it is to be known that they teach that God offered it to all nations, but they were unwilling to receive it, concerning which the book *Zerór hammór*, fol. 161, col. 2, in the Parascha *Ve-zóth habberachá*, contains the following written: ידוע כי השם הלך אל כל האומות שיקבלו את התורה ולא רצו לקבלה כמאמרם זכרונם לברכה ואחר כך בא לישראל שיקבלוה וגו׳: that is, It is known that God went to all nations so that they should receive the Law, but they were unwilling to receive it, as our Rabbis, of blessed memory, report. Thereafter He went to the Israelites so that they should receive it, *&c.* This, however, the foolish Rabbis wish to prove, in an absurd manner, from the words of Deut 33:2, which read as follows: The LORD came from Sinai, and rose up from Seir unto them; He shone forth from mount Paran. Concerning which, in the Talmudic tractate *Avóda sára*, fol. 2, col. 2, the following is written: מאי בעי בשעיר ומאי בעי בפארן אמר רבי יוחנן מלמד שהחזירה הק”בה על כל אומה ולשון ולא קבלוה עד שבא אצל ישראל וקבלוה: that is, What do the words “from Seir” signify? and what do the words “from Paran” signify? Rabbi *Jochanan* has said: these teach that the Holy, blessed God carried it around among all peoples and tongues (and offered it to them), but they did not accept it, until He came to the Israelites, who accepted it. On this matter the book *Mattáth jah*, fol. 45, col. 4, in the Parascha *Bechykkothái*, may also

be consulted. In the *Sohar* on *Vajikra*, or the third book of Moses, in the 31st column, in the Parascha *Vajikra*, on the words of Judg 5:4, "LORD, when You went out from Seir, when You marched from the field of Edom," the reason is also given why God offered it to all nations, and the following is read there concerning this: מלמד דקב"ה זמין לכל שאר עמין לקבלא לאוריתא ולא בעו. וכי לא הוה גלי קמיה דלא בעאן אלא דלא יהא לון פתחון פה דאלמלא יהב לון ק"בה אוריתא הוו מנטרי לה: that is, This teaches us that the Holy, blessed God invited all the remaining nations to receive the Law, but they were unwilling. What! Did God then not know that they would not accept it? (Yes, certainly He did,) but (He did it only for this reason,) so that they would have no excuse and might say that, had the Holy, blessed God given them the Law, they would have kept it.

The Law of Moses was also supposed to have been proclaimed in seventy languages, since seventy nations are said to exist in the world apart from the Jews, and to have been heard throughout the entire world. Concerning this, Rabbi *Bechái* writes in his commentary on the Five Books of Moses, fol. 89, col. 2, in the Parashah *Vajischma Jethro*, as follows: כשהיה הדיבור יוצא מפי השכינה היה נחלק לז' קולות וס' קולות לשבעים לשונות : וכן אמרו במדרש תהילים ה' יתן אומר המבשרות צבא רב • היה הדבור יוצא ונחלק לז' קולות וס' קולות ומי שמעו כל אומה ואומה הדבור לפי שהיה מתחלק לטבעים אומות • לשבעים לשון כאדם המכה על הסדן וניצוצות יוצאין לכאן ולכאן כך המבשרות צבא רב: that is, when the word went forth from the mouth of the divine Majesty, it was divided into seven voices, and from the seven voices into seventy languages; and therefore every nation heard the word, since it was divided among the seventy nations. So too it is said in the *Médrasch Tillim* (on the words of Ps 68:12), "The Lord gave the word; great was the company of those who proclaimed it": the word went forth and was divided into seven voices, and from the seven voices into seventy languages. Just as a man strikes upon an anvil and the sparks fly out in every direction, so too was the company of those who proclaimed it (who had proclaimed the Law) a great host. The same is also read in the Talmudic tractate *Shabbat*, fol. 88, col. 2. And in the tractate *Seváchim* it is written, fol. 116, col. 1: כשנתנה תורה לישראל קולו הולך מסוף העולם ועד סופו וכל אומות העולם אחזתן רעדה בהיכליהן ואמרו שירה שנאמר ובהיכלו כולו אומר כבוד נתקבצו כולם אצל בלעם הרשע ואמרו לו מה קול ההמון אשר שמענו שמא מבול בא לעולם אמר להם ה' למבול ישב וישב ה' מלך לעולם. כבר נשבע הק"בה שאינו מביא מבול לעולם. אמרו לו מבול של מים אינו מביא אבל מבול של אש מביא שנאמר כי הנה באש ה' נשפט. אמר להן כבר נשבע שאינו משחית כל בשר. ומה קול ההמון הזה ששמענו אמר להן חמדה טובה יש לו בבית גנזיו שהיתה גנוזה אצלו הת"ק עד דורות קודם שנברא העולם וביקש ליתנה לבניו שנאמר ה' עוז לעמו יתן. פתחו כולם ואמרו ה' יברך את עמו בשלום: that is, when the Law was given to the Israelites, its voice went from one end of the world to the other, and a trembling came upon all the nations of the world in their palaces, and they sang a song, as is stated in Ps 29:9: "And in His palace everyone speaks of His glory." They also all gathered together at the wicked Balaam and said to him: what kind of a voice of tumult is this that we have heard? Perhaps a flood is coming upon the world. Then he said to them, from Ps 29:10: "The Lord sat enthroned at the flood; and the Lord remains King forever" (He will therefore not destroy His creatures, since He wishes to reign over them as King). The holy and blessed God had already sworn that He would not let a flood come upon the world again. Thereupon they said to him:

He will not send a flood of water, but He will indeed send a flood of fire, as is said in Isa 66:16: “For behold, the Lord will judge by fire.” Then he answered them: He has already sworn that He will not destroy all flesh. (But they asked again:) what then is this voice of tumult that we have heard? And he gave them the answer: God has a good and precious thing in His treasury (namely, the Law), which had been stored away with Him for nine hundred and seventy-four *Secula*, or ages, before the world was created, and He wished to give it (now) to His children (the Israelites), as is said in Ps 29:11: “The Lord will give strength to His people.” Then they all began and said, from the aforementioned verse 11: “The Lord will bless His people with peace.”

In the book *Pesikta Sotárta*, at fol. 68, col. 1. 2., in the Parascha *Vaethechannán*, the following is also found concerning the voice heard throughout the entire world: אנכי יי׳ אלהיך לשון חברה שכיון שהביא הקב”ה להשמיע הדיברות לישראל היה הקול יוצא ומחזר על כל העולם וישראל שומעין את הקול מן המזרח היו הופכין פניהן כלפי המזרח. וכיון שהיו הופכין פניהן כלפי מזרח היה בא להם הקול מן הדרום. הופכין פניהן לדרום היה בא להם הקול מן הצפון. הופכין פניהן לצפון היה בא להם הקול מן המערב היו המיהין לומר כמה רשויות לפיכך פתח להם אנכי יי׳ אלהיך. לא מפני שראיתם דמיונות לפידים הרבה וקולות הרבה שמעתם אל תהיו סבורים לרשויות הרבה אלא כל שראיתם וכל ששמעתם הוא אנכי: that is, (the words of Exod 20:2) “I am the LORD your God” were the words of a single voice; for when the holy and blessed God caused the Israelites to come together to proclaim the Ten Commandments to them, the voice went forth and passed through the entire world; and when the Israelites heard the voice from the east, they turned their faces toward the east. But after they had turned their faces toward the east, the voice came to them from the south. When they had turned their faces toward the south, the voice came to them from the north. And when they had turned their faces toward the north, the voice came to them from the west. At this they marveled and said: how many lords (that is, gods) are there then? Therefore He (namely, God) began and said to them: “I am the LORD your God.” Do not think, because you have seen many likenesses of flames and heard many voices, that there are many lords; rather, everything you have seen and everything you have heard, that am I. On this matter, the book *Schemóth rábba*, fol. 100, col. 1. 2., in the fifth Parascha, may also be consulted. As for the languages in which the Law was given, which, as mentioned above, are said to have been seventy in number, only four are named in the *Jalkut chádasch*, fol. 112, col. 2, *numero* 50, and the words there read as follows: כשבא הקב”ה ליתן ליהן תורה לישראל נגלה עליהם בארבע לשונות לשון עברי ורומי וארמי וערבי: that is, when the holy and blessed God came to give the Law to the Israelites, He revealed Himself to them in four languages: in the Hebrew, Latin, Syriac, and Arabic tongues.

Since it was mentioned in the immediately preceding passage that the seventy nations had not wished to accept the Law, we also want to examine the reasons why they are said to have done this. On this matter, the following is written in the margin of the book *Maarécheth haëlahúth* fol. 209, col. 2.: לא היו יכולים לקבל התורה כי הם עבדים מן השרים המשפיעין מאותן קליפות, ולא יוכל העבד לקבל דבר שלא מדעת רבו והשרים אדוניהם לא רצו שישתעבדו לאלהי האלהים יתברך רק להם הנקראים אחרים,

That is: They (namely, the nations of the world) could not accept the Law, because they are servants of the (seventy) princes (who were mentioned above in the 18th chapter of the first part), which (princes) impart their *influenz* from those same *Keliphóth* or husks; and a servant cannot accept anything without the prior knowledge of his master. Moreover, their masters, the princes, did not want them to submit themselves to the blessed GOD of gods, but rather to them, who are called the other (gods).

In the Jerusalem *Targum*, however, at the beginning of the *Parascha Vesóth habberachá*, another reason is given as to why the children of Esau and the Ishmaelites were unwilling to accept it, and the words there read as follows: י"י מן סיני אתגלי למיתן אורייתא לעמיה דבית ישראל דנח ביקריה על טורא דשעיר למיתן אורייתא לבנוי דעשו וכיון דאשכחו כתיב בגוה לא תהוון קטולין לא קבילו יתה הופע ביקריה על טורא דגבלא למתן אורייתא לבנוי דישמעאל וכיון דאשכחו כתיב בגוה לא תהוון גנבין לא קבילו יתה. וחזר ואתגלי על טורא דסיני ועמיה רבון מלאכין קדישין ואמרו בני ישראל כל די מלל מימרא דיי" נעבד ונקבל ופשט ימיניה מגו להבי אשתא ויהב אורייתא לעמיה That is: The Lord revealed Himself from Mount Sinai to give the Law to His people of the house of Israel; and He appeared in His glory upon Mount Seir to give the Law to the children of Esau (from whom the Christians are said to descend); but when they found written therein, “You shall not kill,” they did not accept it. Thereupon He appeared in His glory upon Mount Gebal to give the Law to the children of Ishmael; but when they found written therein, “You shall not steal,” they did not accept it. Then He revealed Himself again upon Mount Sinai, and with Him were many tens of thousands of holy angels, and the Israelites said: all that the Lord has spoken, that we will do and accept; whereupon He stretched out His hand from amid the flames of fire and gave the Law to His people.

In the booklet *Pirke Rabbi Eliezer*, the following is also read at the beginning of the 41st chapter: ירידה הששית שירד לסיני שנאמר וירד י"י על הר סיני: בששה בסיון נגלה ה"קבה על ישראל בהר סיני וממקומו נתלש הר סיני ונפתחו השמים ונכנס ראש ראש ההר בשמים וערפל מכסה את ההר הק"בה יושב על כסאו ורגליו עומדות על הערפל שנאמר ויט שמים וירד וערפל תחת רגליו. רבי טרפון אומר זרח הק"בה מהר שעיר ונגלה על בני עשו שנ' י"י מסיני בא וזרח משעיר למו ואין שעיר אלא בני עשו שנ' וישב עשו בהר שעיר. אמר להם הק"בה מקבלין אתם את התורה אמרו לו מה כתיב בה אמר להם לא תרצח אמרו לו לך מעמנו כי אין אנו יכולין לעזוב את הברכה שבירך יצחק את עשו אבינו שנאמר ועל חרבך תחיה ומשם חזר ונגלה על בני ישמעאל שנ' הופיע מהר פארן אמר להם מקבלין אתם את התורה אמרו לו מה כתיב בה אמר להם לא תגנוב אמרו לו אין אנו יכולין לעזוב את הדבר שעשו אבותינו שגנבו את יוסף והורידוהו למצרים שנ' כי גנוב גנבתי מארץ העברים ומשם שלח לכל אומות העולם ואמר להם מקבלון אתם את התורה אמרו לו מה כתיב בה אמר להם לא יהיה לך אלהים אחרים על פני אמרו לו אין אנו יכולין להניח דת אבותינו שעבדו את האלילים אין אנו חפצין בתורה אלא תן תורתך לעמך שנ' י"י עוז לעמו יתן י"י יברך את עמו בשלום ומשם חזר ונגלה על בני ישראל שנ' אתה מרכבות קודש ואין רכבות אלא ישראל שנ' ובנחה יאמר שובה י"י רבבות אלפי ישראל וגומר: That is: The sixth descent (of God) was when He descended onto Mount *Sinai*, as it is said (Exod 19:20): “And the LORD came down upon Mount *Sinai*.” On the sixth day of the month of *Sivan*, the Holy Blessed God appeared over *Israel* on Mount *Sinai*, and Mount *Sinai* was torn from its place, and the heavens were opened, and the summit of the mountain reached up into the heavens, but darkness covered the mountain; and the Holy Blessed God sat upon His throne, and His feet

stood upon the darkness, as it is said (2 Sam 22:10): “He bowed the heavens and came down, and thick darkness was under His feet.” Rabbi *Tarfon* said: the Holy Blessed God appeared from Mount *Seir* and revealed Himself to the children of *Esau*, as it is said (Deut 33:2): “The LORD came from *Sinai* and dawned upon them from *Seir*.” By *Seir*, however, the children of *Esau* are to be understood, as it is said (Gen 36:8): “Thus *Esau* dwelt in the hill country of *Seir*.” And God spoke to them: will you accept the Law? But they asked Him: what is written in it? And when He told them (that it contains): “You shall not murder,” they said to Him: depart from us, for we cannot abandon the blessing with which *Isaac* blessed our father *Esau*, as it was said to him (Gen 27:40): “By your sword you shall live.” From there He departed and revealed Himself to the children of *Ishmael*, as it is said (Deut 33:2): “He shone forth from Mount *Paran*”; and He said to them: will you accept the Law? But they asked Him: what is written in it? And when He answered them (that it contains): “You shall not steal,” they said to Him: we cannot abandon what our fathers did, who stole *Joseph* and brought him down into *Egypt*, as it is said (Gen 40:15): “For I was indeed stolen out of the land of the *Hebrews*.” From there He sent word to all the nations of the world and said to them: will you accept the Law? But they asked Him: what is written in it? And He gave them the answer (that it contains): “You shall have no other gods before My face.” Then they said to Him: we cannot abandon our fathers’ religion, who served idols (or false gods); we have no desire for the Law; rather, give Your Law to Your people, as it is said (Ps 29:11): “The LORD will give strength to His people; the LORD will bless His people with peace.” From there He went and revealed Himself over the children of *Israel*, as it is said (Deut 33:2): “He came with many tens of thousands of holy ones”; by the many tens of thousands, however, no one is to be understood but the *Israelites*, as it is said (Num 10:36): “And when it (namely, the ark of the covenant) rested, he said: Return, O LORD, to the ten thousands of the thousands of *Israel*,” etc. Concerning this, the same may also be found in the book *Mechílta* fol. 25, col. 2, 3, in the Parashah *Jéthro*, in the fifth Parashah, as well as in *Pesikta rábbetha* fol. 36.

How does that fable square with what is read in *Jalkut chádasch* fol. 133, col. 1. numero 130, where it is written as follows: בשעה שקבלו ישראל התורה נתקנאו בהם האומות. מה ראו אלו להתקרב יותר מן האומות סתם הק”בה את פיהם אמר להם הביאו ספר יוחסין שלכם שנאמר הבו לה’ משפחות עמים כשם שבני מביאין ויתילדו על משפחותם וגו’ *That is: At the time when the Israelites received the Law, the nations were envious of them (or begrudged it to them, and said:) for what reason are these permitted to draw nearer to God than the nations? But the holy blessed God stopped their mouths and said to them: bring forward your genealogical register, as it is said (1 Chr 16:28 and Ps 96:7): “Give to the LORD, you families of the peoples,” just as my children bring it forward, as it is said (Num 1:18): “And they declared their lineage according to their families,” etc.* If the nations begrudged it to the Israelites and would gladly have had it themselves, how then can it be true that they were unwilling to receive it? But both are foolish rabbinical fictions; just as it is likewise a senseless madness that God offered it to the chief

devil *Samael*, regarded as the supposed prince of the children of *Esau*, as can be seen in the aforementioned *Jalkut chádasch,* fol. 112, col. 1. 2. numero 31, under the heading *Luchóth* (or *Lúchos*); or that the holy angels are supposed to have desired that it might be given to them, as can be read in *Médrasch Tillim* fol. 9, col. 1, on the eighth Psalm.

To return to the aforementioned matter, that the pious among the nations of the world are to have a share in the life to come: this is explained in the book *Maarécheth haëlahúth* fol. 205, col. 2. in the *Chajath*, as to how it is to be understood, and it is written there as follows: מה שאמרו חז"ל חסידי אומות העולם יש להם חלק לעולם הבא הכוונה שהם יושבים במדרגה העליונה מהגיהנם ומשם מתהנים מהענוג הגן עדן הסמוך אליו כי אין בין גן עדן לגיהנם אלא כחוטא נימא אבל חלילה שיהיו בגן עדן כי כל ערל לא יאכל בו : that is, the intent of what our Sages, of blessed memory, have said, that the pious among the nations of the world have a share in the life to come, consists in this: that they sit in the highest degree of Hell, and there enjoy something of the delight of Paradise, which is close by; for there is no more than a thread's breadth of difference between Paradise and Hell. But far be it that they should be in Paradise, for no uncircumcised person shall eat of it (that is, partake of it). From this we see, therefore, that no person other than Jews shall enter Paradise.

Yes, the rabbis teach that all peoples are damned, and Rabbi *Bechai* writes in his commentary on the Five Books of *Moses*, fol. 55, col. 4, in the Parashah *Vajiggasch*, on the words of Balaam (Num 23:10), "Let my soul die the death of the righteous," in the following manner: רמז שאין בכל אומות העולם נוחלי גן עדן כי אם ישראל, That is: It is thereby signified that there is none among all the peoples of the world that shall inherit Paradise except the Israelites. And fol. 144, col. 4, at the end of the Parashah *Kedóschim*, the aforementioned *Bechai* teaches the following: האומות כהו עיניהם מראות אור התורה לפי שאין להם תורה והולכים בדרכי החושך וכענין שכתוב והיה במחשך מעשיהם ומזומנים הם לגיהנם שנקרא חושך שנ' כל חושך טמון לצפוניו וכתיב ורשעים בחושך ידמו . אבל ישראל זוכים הם לאור הגנוז וצפון לצדיקים לעתיד לבא בזכות שקבלו התורה הנקראת אור שנ' נר לרגלי דברך ואור לנתיבי, That is: The eyes of the peoples are darkened, so that they cannot see the light of the Law, because they have no Law and walk in the ways of darkness, as it is written (Isa 29:15): "And their works are in the dark"; therefore they are appointed to Hell, which is called darkness, as it is said (Job 20:26): "All darkness is hidden in his secret places." And it is written (1 Sam 2:9): "The wicked shall be silent in darkness." But the Israelites deserve the light that is kept and hidden for the righteous in the time to come, by virtue of the merit that they accepted the Law, which is called a light, as it is said (Ps 119:105): "Your word is a lamp to my feet and a light upon my path." In the book *Zerór hammôr*, fol. 122, col. 2, in the Parashah *Bálak*, one likewise reads: כל אותה פרשה רמוזה על ענין עולם הבא שיש להם לישראל ולא לאומה אחרת . ולכן סמך לזאת הפרשה והיו העמים משרפות סיד שוה רמז על אש גיהנם, That is: That entire Parashah has a signification concerning *Olam habbá*, that is, the life to come, which the Israelites shall receive and no other people shall attain; therefore the words (Isa 33:12), "And the peoples shall be burned to lime," are placed alongside this Parashah, which has a signification concerning the fire of Hell. Something

similar is also to be found in the book *Pesíkta rábbetha*, fol. 13, col. 4 And fol. 147, col. 3 of the aforementioned book *Zerór hammôr*, in the Parashah *Ki téze*, it reads: כל האומות אוכלים העולם הזה ואין להם חלק לעולם הבא : אבל ישראל נתן להם השם בעולם הזה תהלה ושם ותפארת ונותן להם קדושת העולם הבא וגומר, That is: All peoples enjoy this world and have no share in *Olam habbá*, that is, the life to come; but to the Israelites God grants in this world praise, and a great name, and glory, and gives them the holiness of the life to come, etc. Therefore one also reads in the aforementioned book *Zerór hammôr*, fol. 164, col. 4, in the Parashah *Vesôth habberachá*, as follows: אשריך ישראל מי כמוך לפי שאתה נושע בה' אבל שאר אומות אין ישועתם אלא העושר וטובות העולם הזה אבל ישראל נושע בה' תשועת עולמים בעולם הזה ובעולם הבא, That is: Blessed are you, Israel; who is like you, seeing that you are preserved by the Lord; but the salvation of the remaining peoples consists only in riches and the goods of this world. Israel, however, is preserved by the Lord through an eternal redemption, in this world and in the world to come. And in the second part of the Prague *Machsor*, fol. 13, col. 1, in the commentary on the prayer that begins אצילי מרעי נכד שעיר, *Azíle meréï néched Seir*, one reads as follows: אומות העולם בחרו העולם הזה ואינם מכינים להם צידה לעולם הבא, That is: The peoples of the world have chosen this world and provide themselves with no provisions for the world to come. Beyond this, it is taught in the book *Ir gibbórim*, fol. 50, col. 1, as follows: לא יזכה שום אומה לעולם הבא כי אם זרעה של שרה הוא שאמרה גרש בן האמה הזאת היינו מן העולם הבא ע"ד כי לא יירש בן האמה העולם הבא עם בני, That is: Not a single people shall be found worthy of the life to come except the seed of Sarah, who said (Gen 21:10): "Cast out the son of this maidservant," which is to be understood as referring to the life to come, according to what is said (1 Sam 26:19): "Because they have not driven me out, that I should not dwell in the Lord's inheritance"; for the son of the maidservant shall not inherit the life to come together with my children.

Concerning the damnation of all peoples, the following is written in the *Médrasch Tillim* fol. 10, col. 3. on the words of Ps 9:18, "The wicked shall go down to hell": אמר רבי אלעזר כל הגוים אין להם חלק לעולם הבא that is, Rabbi *Eliezer* has said that all *Gójim*, or heathens, have no share in the life to come. In the book *Jr gibbórim*, at fol. 50, col. 1. numero 77., the following is also read on this subject: רמז אברהם בענין השבע הכבשות אשר הצב לברנה שאין שום אומה זוכה לעולם הבא כי אם שבע כתות של צדיקים הנמשלו לצאן שה פזורה ישראל that is, *Abraham* signified, through the act of the seven lambs which he set apart (concerning which Gen 21:28 is to be read), that no people is worthy of the life to come except those companies of the righteous who are compared to sheep, namely the scattered sheep of Israel. Rabbi *Isaac* writes in his book *Chilluk emúna pagina 163*. likewise as follows: האושר האמתי הוא ההצלחה והתשועה הנפשיית אין שום אומה בעולם הזה זוכה אליה זולת אומת ישראל לפיכך אמר אשריך ישראל מי כמוך עם נושע ביי"י ר"ל היש בעמים עם נושע ביי"י כמוך that is, the true blessedness is the happiness and salvation of souls, of which no people in this world is worthy except the people of Israel; for this reason he (namely Moses, Deut 33:29) says: "You are blessed, O Israel; who is like you, a people saved by the Lord?" This means as much as: Is there also among the peoples a people that is saved by the Lord as you are? In the little book

Othióth (or *Othos*) *Rabbi Akkíva*, the following is likewise found at fol. 7, col. 3: עמד נגרסנאל שרו של גיהנם לפני הק"בה ואמר לפניו רבונו של עולם כל אומה ואומה נתת לי שתאכלם אשי של גיהנם שנאמר לכן כאכול קש וגו' ואומה זו של ישראל מפני מה אינך נותן לי שתאכלם אשי כדרך כל אומות העולם • השיב הק"בה ואמר לו כל האומות העולם הרי הן בפתקי שלך לעשות להן כרוע מעלליהם ולדונם בתוך גיהנם אומה זה של ישראל אינה בפתקיות שלך ואין לך עסק בהן that is, the prince of hell, *Nagársanel*, stood before the holy and blessed God and spoke to Him: "O Lord of the world! You have given me all peoples, so that my hellish fire shall consume them, as it is said (Isa 5:24): 'Therefore as the fire's flame consumes straw, etc.' But why do you not also give me this Israelite people, so that my fire may consume them just as it does the peoples of the world?" Then the holy and blessed God answered him and spoke to him: "Behold, all the peoples of the world are in your warrant (or *patent*) to deal with them according to their evil works and to judge them in hell; but the Israelite people is not in your warrant, and you have nothing to do with them." Following this, the said little book *Othioth Rabbi Akkiva* continues at fol. 8, col. 1: אומר מנין ששרה של גיהנם בכל יום ויום תן לי מאכל כדי סיפוקי שנאמר לכן הרחיבה שאול נפשה ופערה פיה לבלי חוק וירד הדרך והמונה ושאונה ועלו בה . מהו לבלי חוק אלה אומות העולם שפערו גיהנם פיה עליהם על שלא קבלו את התורה ולא קיימו את המצוות בעולם הזה . כל הכותים כאין נגדו לפיכך נמסרים לאשה של גיהנם שתאכלם בבת אחת שנאמר ישובו רשעים לשאולה וגו' that is, from where is it proven that the prince of hell says daily: "Give me food so that I may have enough"? Because it is said (Isa 5:14): "Therefore hell has opened itself wide and has spread its jaws without measure, so that his glory, and his multitude, and his tumult, together with him who rejoices therein, shall descend into it." What do the words "without measure" signify? They signify the peoples of the world, over whom hell has opened its jaws, because they did not receive the Law and did not keep the commandments in this world. All *Cuthean* (or heathens) are counted as nothing before Him (as is to be read in Isa 40:17). Therefore they are delivered into the hellish fire, so that it may consume them all at once, as it is said (Ps 9:18): "The wicked shall go down to hell."

Further, one reads in the aforementioned booklet *Othioth Rabbi Akkiva* fol. 13, col. 4. and fol. 14, col. 1. כנון כל מי שהוא דל בעולם הזה עשיר הוא לעולם הבא כגון ישראל מפני שהם עוסקים במצוות . עשיר בעולם הזה דל הוא לעולם הבא כנון אומות העולם ורשעים שאינם עוסקים במצוות ועשירים בעולם הזה לפי שהק"בה נותן להם שכרם בעולם הזה שנאמר ומשלם לשונאיו אל פניו להאביד מן העולם הבא ששכר מצוה אחת מן העולם הבא עין לא ראתה אלהים זולתך . ואומות העולם שאינם עוסקים במצוות מקבלים שולחנם בעולם הזה ולמה לפי שה"קבה אינו מקפח שכר כל בריה כיצד באין אומות העולם ורשעים ועושין מצוה אחת לפניו כדי שישבחו אותם וישמעו בני אדם ויכבדו אותם וכל מה שעושין רשעים אין עושין אלא לכבודם על כן הם עשירים בעולם הזה ועניים לעולם הבא שאין כל אדם זוכה לשתי שולחנות . ואם יש אדם בישראל שנולד במזל טוב לחיות בעולם הזה ויכיר בוראו בכל לבבו והולך בתומו ובענוה ולא מגיס רעהו על חברו ולא אומר בלבו אני גדול מפלוגי ופלוגי ולא יענה לעניים בנבחות הלב ולא יקלל אדם שהוא קטן ויעשה מעשרו לעניים צדקה ולעשירים גמילות חסדים בהלואה ונותן דעתו בכל שעה על בוראו ואומר בשפלות וברוח נמוכה מה אני מה חסדי מה צדקתי לפני בוראי זה אוכל הפירות בעולם הזה והקרן קיימת לעולם וכל מצווה שיעשה האדם בעולם הזה ולא יעשה אותם באהבה וביראה אינו מקבל שכר מאותם מצוות שיעשה האדם בעולם הבא. ואם תמה אתה כדרכים הללו בא והסתכל בעשיו הרשע ואומות העולם שהם אוכלים מלכות וגדולה בעולם הזה וסופן שנוטרין מן העולם הבא שנאמר והיה בית יעקב אש ובית

עשו לקש. That is: Whoever is poor in this world is rich in the world to come, just as the Israelites are, because they occupy themselves with the commandments. But whoever is rich in this world is poor in the world to come, just as the nations of the world and the wicked are, who have nothing to do with the commandments (and do not regard them, and do not study them). They are, however, rich in this world, because the holy and blessed God gives them their reward in this world, as it is said (Deut 7:10): "And He repays those who hate Him, each to his face, so that He may destroy them and deprive them of the life to come." For the reward of even a single commandment in the world to come no eye has seen, except Yours, O God. But the nations of the world, who do not apply themselves to the commandments, receive their table (that is, their reward) in this world. Why? Because God does not withhold the reward from any creature (that is, does not deprive any creature of it, as is taught in the Talmudic tractate *Pesachim* fol. 118, col. 1. and *Báva kámma* fol. 38, col. 2.). How then do the nations of the world and the wicked come to observe a commandment before Him (namely, before God the Lord)? They do it to this end: so that people will praise them when they hear of it, and honor them. For everything the wicked do, they do only for their own honor; therefore they are rich in this world but poor in the world to come, for no person deserves two tables. And when a person among the Israelites is born under a favorable star to live in this world, and acknowledges his Creator with his whole heart, and walks uprightly and humbly, and does not exalt his mind against his neighbor, and does not think in his heart "I am greater than this one or that one," and does not answer the poor with a proud heart, and does not curse any person who is lowly (or insignificant), and gives alms to the poor from his wealth, and shows kindness to the rich by lending, and directs his mind every hour toward his Creator, and speaks with a lowly and humble spirit: "What am I? What is my kindness? What is my almsgiving before my Creator?" such a person enjoys the fruits in this world, and the principal remains for the world to come (which he is to receive in the life to come). But concerning all the commandments that a person performs in this world without performing them out of love and fear, he receives no reward for them in the world to come. And if you marvel at these ways, then come and consider the wicked Esau and the nations of the world, who rule and are great in this world, but are in the end cast out from the world to come (and the eternal life) and have no share in it, as it is said (Obad 1:18): "And the house of Jacob shall be a fire, but the house of Esau shall be stubble."

On this topic, the book *Nézach Iisraél* fol. 29, col. 3, in the 19th chapter (also read subsequently: האומות סופם בעולם הזה ואין ראויים לעולם הבא ולכך השם יתברך נותן להם שכרם שהוא בסוף בעולם הזה שהוא סופם של אומות ולא כן ישראל אשר מזומנים לעולם הבא וכיון שבך הוא אין ראוי שיקבלו השכר שהוא שלימות בעולם הזה אבל שכרם הוא בסוף לכך שכרם אינו רק לעולם הבא ומה שאוכלים בעולם הזה אינו רק פירות כי עקר השכר שהוא עצם השכר ראוי שיהיה בסוף That is: The end of the nations is in this world, and they are not worthy of the world to come; therefore the holy and blessed GOD gives them their reward, which is the end of this world, and this is the end of the nations. With the Israelites, however,

it is not so constituted, for they are appointed to the world to come. Since this is the case, it is not fitting that they should receive the reward that consists in perfection in this world; rather, their reward is to be awaited at the last, and therefore they receive it in the life to come. And what they enjoy in this world is only the fruits, for the principal reward, which is the essence of the reward, is due to them only at the last.) Rabbi *Mosche bar Nachman* likewise teaches on this matter in his book *Torat adam* fol. 90, col. 4, under the title *Scháar haggemúl*, in the following manner: אי איפשר לאומות בלא צדקה ומעשים נאים ואי־ איפשר לישראל בלא עבירות אלא שהאומות עובדי כו'ם אובדין בעונש ע'א שלהם לגיהנם ואבדון וישראל חלקם בחיים שדבקים ביוצר הכל יתברך ולפיכך הדין מתוח כנגד כל ישראל ליפרע מהן מלכלוך עונות בעולם הזה ומדת הטוב פרושה על האומות הנז' לשלם להם שכר בעולם הזה על מעשים נאים וצדקה שעושין זהו שנאמר רק אתכם ידעתי מכל משפחות האדמה על כן אפקוד עליכם את כל עונותיכם That is: It is impossible that the nations should be without almsgiving and good works, and it is impossible that the Israelites should be without transgressions. The idolatrous nations, however, are lost through the punishment of their idolatry into hell and into destruction; the Israelites, on the other hand, have their portion in life, inasmuch as they cleave to the blessed Creator of all things; therefore judgment is stretched out against all Israelites, so that they are punished in this world on account of the filth of their transgressions. The attribute of goodness, however, is spread over the aforementioned nations, so that their reward in this world for their good works and the alms they give may be rendered to them; as it is said (Amos 3:2): "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities."

Furthermore, concerning the damnation of all seventy nations, *Rabbi Bechai* writes the following in the book *Cad hakkémach* fol. 79, col. 3. on the words of Ps 49:3, "Both the sons of man and the sons of the man": גם בני איש אלו בניו של נח שנקרא איש צדיק דבר אחר אלו ע' אומות שיורדין לגיהנם That is: By "the sons of the man" are understood the children of Noah, who (Gen 9:6) is called a righteous man. It is also interpreted in another way, namely that the seventy nations are thereby understood, who descend into hell. Likewise, in the *Jalkut Shimoní* on the Psalms, fol. 106, col. 2. numero 757., one reads: 'בני אדם אלו בני אברהם וגו' בני איש אלו בניו של נח וגו אלו שבעים אומות העתידים לירד לגיהנם: That is: "The sons of man" are the sons of Abraham, &c. "The sons of the man" are the sons of Noah, &c.; these are the seventy nations who will descend into hell. And in the aforementioned *Rabbi Bechai*'s commentary on the five books of Moses, one reads at fol. 132, col. 1 in the *Parascha Schemini* that GOD permitted the nations of the world to eat all foods, because they are all damned, and the words read as follows: למה הדבר דומה לרופא שהלך לבקר שני חולים אחד יש בו סכנה אמר להן תנו לו כל מה שמבקש לאכול נכנס לשני אמר להן תנו לו מאכל פלוני ואל תתנו לו מאכל פלוני לימים שחזור לו המאכלים כולם מת וזה שהתיר לו מקצת ואסר לו מקצת נתרפא. אמרו לו מה זאת אמר להן זה שראיתי בו סימני חיים התרתי לו זה ומנעתי ממנו זה, וזה שראיתי בו סימני מיתה התרתי לו את הכל כך התיר הקב"ה לאומות שקצים ורמשים וכל העבירות לפי שהם מוכנים לגיהנם אבל ישראל שהם לחיים אמר להם את זה תאכלו ואת זה לא תאכלו: That is: To what is the matter comparable? To a physician who went to visit two sick men. With the one there was danger, and he said to those present (namely, to those who were with him): give him everything to eat that he desires. Afterward he went to

the second, and said to them: give him this and that food, and do not give him this and that food. Some days later, the one to whom he had permitted all foods died, but the one to whom he had permitted some foods and forbidden others had been cured. He was then asked why he had done this, and he answered: the one in whom I saw signs of recovery, I permitted him this and forbidden him that; but the one in whom I saw signs of death, I permitted him everything. Thus the holy and blessed GOD permitted the nations abominable things and vermin, as well as all transgressions, because they are destined for hell; but to the Israelites, who are appointed for life, He said: this you shall eat, and that you shall not eat. This same passage is also to be found in the book *Toledóth Yitzhak* fol. 71, col. 1. in the aforementioned *Parascha Schemini*, and in the book *Akédath Yitzhak* fol. 171, col. 3., and in *Vajikra rabba* fol. 146, col. 2. in the 13th *Parascha*, and in the book *Ir gibbórim* fol. 83, col. 2. numero 275, as well as in the *Jalkut Schimóni* on the prophet Habakkuk, fol. 83, col. 4. numero 563.

Regarding the reason why the peoples of the world are to be condemned, it is stated in Rabbi Bechai's commentary on the five books of Moses, fol. 90, col. 4, in the *Parascha Jethro*, that this occurs because they did not accept the Law of Moses, and the words read as follows: אמרו רז״ל שחיטת נכרי נבלה ומטמאה במשא לפי שהם מצד שמאל ולפי שלא קבלו התורה שכתוב בה מימינו אש דת למו הן נידונין באש של גיהנם: That is: Our Rabbis, of blessed memory, have said that what a stranger (that is, one who is not a Jew) slaughters is to be regarded as carrion, and defiles when it is carried, because they are from the left side (namely, from the side of the devils), and because they did not accept the Law, in which it is written (Deut 33:2): At His right hand is a fiery law unto them; therefore they are condemned to the fire of hell. But in the book *Pesikta Sotárta*, the reason given for the condemnation of the peoples is that they translated the Law of Moses, and it is read there, fol. 83, col. 4, in the *Parascha Ki tavo*, on the words of Deut 27:3, "And you shall write upon them (namely, upon the stones) all the words of this Law," as follows: תנו רבנן : כיצד כתבו ישראל את התורה רבי יהודה אומר על גבי אבנים כתבוה שנאמר וכתבת על האבנים את כל דברי התורה הזאת באר היטב . ואחר כך סדו אותם בסיד . אמר לו רבי שמעון לדבריך היאך למדו אומות העולם תורה אמר להם בינה יתירה נתן בהם ה״קבה ושיגרו נוטרין שלהם וקלפו את הסיד והעתיקוה ועל דבר זה נחתם גזר דינם של אומות לבאר שחת דכתיב והיו עמים משרפות סיד על עסקי סיד : That is: Our Rabbis teach: How did the Israelites write the Law? Rabbi Jehuda said: they wrote it on stones, as it is stated (Deut 27:3): And you shall write upon the stones all the words of this Law plainly; after which they covered them with lime. Then Rabbi Simeon said: according to your words, how then did the peoples of the world learn the Law? He answered them: the Holy Blessed God gave them an extraordinary understanding, and they sent their notaries or court scribes, who scraped off the lime and translated it. For this reason the decree of judgment upon the peoples was sealed, that they shall descend into the pit of destruction, as it is written (Isa 33:12): For the peoples shall be burned to lime, on account of the lime (which they scraped away). This, however, is taken from the Talmudic tractate *Sóta*, fol. 35, col. 2, and in the Talmud the following is further written on this matter: מה סיד אין לו תקנה אלא שריפה אף אומות העולם אין להן תקנה אלא שריפה: That is:

Just as lime cannot be set right but must be burned, so too the peoples of the world cannot be set right but must be burned. The word "burning," however, is interpreted by Rabbi Salomon Jarchi in his commentary thereon in the following manner, where he says: שריפה גיהנם שכל זמן שאינן מתגיירין והן קרויין עמים אין חלקם אלא משריפת הסיד: That is: The word "burning" signifies hell, for as long as they do not adopt the Jewish faith and are called peoples, they have nothing to expect but that they shall be burned to lime. The aforementioned Rabbi Salomon Jarchi also teaches in his commentary on the Talmudic tractate *Avóda sára*, fol. 4, col. 1, as follows: ישראל נפרע מהן הק"בה את כל עונותיהן בעולם הזה כדי שיזכו ליום הדין ואומות העולם אינו נפרע מהן כלל כדי לטרדן מן העולם הבא : That is: The Holy Blessed God punishes the Israelites for their sins in this world, so that they may be found righteous on the day of judgment; but the peoples of the world He does not punish at all, so that He may cast them out of the world to come. He further writes in the said commentary, fol. 18, col. 2, as follows: נידונין אומות העולם לגיהנם: That is: The peoples of the world are condemned to hell.

In the *Jalkut Shimoni* on the Psalms, one reads likewise at fol. 100, col. 4, numero 714: לעתיד לבא הק"בה מביא כל אומה ואומה ואלהיה עמה וכל אומה ואומה תהא קוראה באלהיה ואין עונה אותם וכיון שרואין שאין באלהיהן ממש כמו שנאמר יזעק אליו ולא יענה הולכין להק"בה מיד הוא דן אותן וטורדן לגיהנם ומתביישין ומתרעמין לפני הק"בה ומחזירן וקורא אילונין שלהם והוא מחזירן שוב לגיהנם לכך כתיב ב' פעמים יבושו ויבהלו מאוד אויבי: that is, in the time to come the Holy Blessed God will cause every single nation to come together with its gods, and every nation will call upon its gods, but none will answer them. When they then see that there is nothing to their gods, as it is said (Isa 46:7): one cries out to him, yet he does not answer; they will go to the Holy Blessed God, but He will immediately judge them and cast them into hell; then they will be ashamed and lodge their complaint before the Holy Blessed God, and He will let them come back again and read their *obligation*, or their bond of debt, and thereupon let them go back into hell again; therefore it is written twice (Ps 6:11): all my enemies must be put to shame and be greatly terrified. In the aforementioned *Jalkut Shimoni* on the prophet Micah, at fol. 81, col. 3-4, at the end of *numero* 551, concerning the words of Mic 4:5, "For every people will walk in the name of its god," the following is also found: לשיד לבא באים כל שרי אומות העולם לפני הקדוש ברוך הוא ומקטריגים על ישראל ואומרים לפניו רבונו של עולם אלו עובדי אלילים ואלו עובדי אלילים אלו מגלים עריות ואלו מגלים עריות הללו שופכי דמים והללו שופכי דמים הללו יורדים לגיהנם והללו אין יורדים אמר להם אם כן הוא כל אומה ואומה תרד עם אלהיה כי כל העמים ילכו איש בשם אלהיו: that is, in the time to come all the princes of the nations of the world (understand by these the seventy evil angels, mention of whom was made in the eighteenth chapter of the first part) will come before the Holy Blessed God and accuse the Israelites, saying before Him: Lord of the world, these (namely the seventy nations) have committed idolatry, and those (namely the Israelites) have also practiced idolatry; these have committed fornication, and those have also committed fornication; these have shed blood, and those have also shed blood; these descend into hell, but those do not descend into it (why then are they not treated equally with one another?). Then He will say to them: if that is the case, then every single nation shall descend

and take its gods with it, for every people will walk in the name of its god. Precisely the same is also to be found in the aforementioned *Jalkut Shimoni* on the Psalms, fol. 94, col. 4, *numero* 665, and in the *Midrash Tillim*, fol. 3, col. 4.

In the book *Ammudeha schifa,* fol. 56, col. 3., under the title *Ammud revii*, the following is taught concerning idolatrous peoples: אמרו רז"ל ישראל דומים ללבנה ועכ"ום להמה מה הלבנה מושלת ביום ובלילה כן ישראל יש להם חלק בעולם הזה ובעולם הבא ומה חמה שאין מושלת אלא ביום כך אין לעכ"ום חלק אלא בעולם אחד ולא בעולם הבא: that is, our rabbis of blessed memory have said that the Israelites are like the moon, but the idolaters are like the sun. Just as the moon reigns by day and by night, so the Israelites have a share in this world and in the world to come (or in this life and in eternal life). But just as the sun reigns only by day, so the idolaters have a share in only one world (that is, in this life), but not in the world to come, or in eternal life. Furthermore, in *Bereschith rabba* fol. 19, col. 2., at the beginning of the 19th *Parascha*, the following is read: לעתיד לבוא הקדוש ברוך הוא נוטל את עכ"ום ומורידם לגינהם: that is, in the future the holy blessed God will take the idolatrous peoples and cast them into hell. And in *Bamidbar rábba*, it is written at fol. 173, col. 1., in the second *Parascha*: לעתיד לבוא הם נכנסין לגינהם ועכ"ום נכנסין שם ואלו הם נכנסין לתוכה ואובדין וישראל יוצאין מתוכה בשלום שנאמר כי תלך במו אש לא תכוה למה כי אני יי' מחזיק ימינך: that is, in the future they (namely the Israelites) will go into hell, and the idolaters will also go in. These will go in and perish, but the Israelites will come back out unharmed, as it is said (Isa 43:2): "When you walk through the fire, you shall not be burned." Why? (Because it is written in Isa 41:13:) "For I am the LORD, who strengthens your right hand." In the lesser *Jalkut Rubeni*, under *numero* 9., under the title *Gehennom*, drawn from the *Jalkut Schimóni* on *Esaiam* fol. 57, col. 1. *numero* 360., the following is also read: לעתיד יעברו עכ"ום על גשר של גיהנם ויהיה לפניהם כחוט ונופלים לפניהם לגיהנם ומיד ישראל מתייראים אמרו רבותו של עולם תאמר לעשות עם אלו תעשה עמנו אמר להם מי אתם אמרו לו עמך ונחלתך . אמר להם מי מעיד עליכם אמר לו אברהם כו' מי מעיד יותר א"ל יצחק כו' מי מעיד יותר ואמרו לו יעקב כו' באותו שעה הק"בה עובר לפניהם: that is, in the future the idolaters will walk over the bridge of hell, and it will be like a thread before them, and they will fall forward into hell. The Israelites will immediately be afraid on account of this and will say (to God): "You, Lord of the world, tell us whether you will do to us as you have done to them (the idolaters)." Then He will ask them: "Who are you?" And they will answer: "We are your people and your inheritance." He will further ask them: "Who bears witness for you?" And they will say: "Abraham, etc." (He will ask them further:) "Who testifies more?" And they will say to Him: "Isaac, etc." He will ask them once more: "Who testifies more?" And they will say to Him: "Jacob, etc." At that moment the holy blessed God will walk before them (over the bridge). Rabbi Bechai also writes in his book *Cad hakkémach* fol. 34, col. 3. in the following manner: ידוע כילא נברא גן עדן אלא לצורך אותם המייחדים שמו בכוונה המודה בייחוד הלא הוא כופר בע"ז וכל המודה בע"ז כופר בייחוד וגיהנם בשבע מדוריו לא נברא אלא לעובדי ע"ז: that is, it is known that paradise, together with its excellences, was created solely for the benefit of those who hold His (namely God's) name alone before God with devotion. Does not he who confesses the unity (of God) thereby deny the idols? But he

who confesses idolatry denies the unity of God, and hell with its seven dwellings was created solely for the idolaters. Since the Jews regard all peoples as idolaters, they must, according to their own teaching, all be damned. See also his commentary on the five books of Moses, fol. 195, col. 2., in the *Parascha Vaëthchannán*, concerning this matter.

Concerning the uncircumcised, they teach exactly the same thing, for in the small *Jalkut Rubéni*, number 4, under the title *Mila*, the following is written: נברא גיהנם למטה למי שלא קיבל ברית מילה ולא האמינו בהק"בה ולא שמרו שבת, That is: The lowest hell was created for those who have not accepted the covenant of circumcision, and who do not believe in the holy blessed God, and who have not kept the Sabbath. And in the book *Toledóth Jitzchak*, fol. 23, col. 2, at the end of the Parashah *Lech lechá*, one reads: גדולה מילה שכל מי שהוא מהול אינו יורד לגיהנם וגו' ומי יורד לגיהנם מי שכתוב אחריו את הקני ואת הקניזי ואת הקדמוני שכולם ערלי לב וכל ע"ז יורדין לגיהנם וגו', That is: Circumcision is a great matter, for whoever is circumcised does not go to hell, etc. Who then goes to hell? Those who are described in what follows (Gen 15:19): the Kenites, the Kenizzites, and the Kadmonites, for they are all uncircumcised in their hearts; and all idolaters go to hell, etc. The very same thing is also to be found in the *Médrasch Tillim*, fol. 7, col. 2, on the sixth Psalm. I have therefore also found the following in a handwritten commentary on the *Machsor*: עתיד הק"בה להטביע אומות העולם בגיהנם על שלא קיבלו עליהם את המילה שנאמר לכן הרחיבה שאול נפשה ופערה פיה לבלי חוק ואין חוק אלא מילה שנאמר ויעמידה ליעקב לחוק, That is: The holy blessed God will plunge the nations of the world into hell, because they have not accepted circumcision, as it is said (Isa 5:14): Therefore hell has opened itself wide and has opened its maw without *chok* or measure. By the word *chok*, however, which signifies a measure and a law, nothing other than circumcision is understood, as it is said (1 Chr 16:17 and Ps 105:10): And He established the same as a *chok* for Jacob, that is, as a law. Something on this subject may also be read in *Schemoth rábba*, fol. 111, col. 1, in the 19th Parashah.

Until now we have seen what the rabbis teach in general concerning the damnation of all peoples; now we shall also see what they write in this matter specifically concerning Christians and Turks. In Rabbi *Bechai*'s commentary on the five books of Moses, the following is read at fol. 220, col. 4, in the Parashah *Nizzavim*: שתי האומות האלה קראן שלמה שתי בנות והזכיר שהן מזומנות לגיהנם הוא שאמר לעלוקה שתי בנות הב הב כי המשל גיהנם שהוא מקום הדין והמשפט לנפשות הרשעים לעלוקה שמוציאה הדם שהוא הנפש ועליהן אמר ישעיה עליו השלום המתקדשים והמטהרים אל הגנות המתקדשים אלו בני ארום שדרכן לנענע אצבעותיהן לכאן ולכאן והמטהרים אלו בני ישמעאל שדרכם לרחוץ ידיהם ורגליהם ולא לכם שהוא העיקר וגו' אוכלי אוכלי בשר החזיר אלו בני אדום והשקץ והעכבר אלו בני ישמעאל יחדו יסופו נאם יי׳ That is: These two peoples Solomon calls (Prov 30:15) two daughters, and states that they are appointed to hell; and this is what he says: the leech has two daughters, "Give, give!" For he compares hell, which is the place of judgment and punishment for the souls of the wicked, to a leech, which draws out the blood, namely the soul. And of these same peoples *Esaias* speaks, upon whom be peace (in chapter 66, v. 17): "Those who sanctify themselves and purify themselves in the gardens." Those who sanctify themselves are the children of *Edom* (that is,

the Christians), whose custom is to move their fingers back and forth (when they make the sign of the cross); and those who purify themselves are the children of *Ishmael* (that is, the Turks), who are accustomed to washing their hands and feet, but not their hearts, which is the most important thing, etc. Those who eat swine's flesh are the children of *Edom*; those who eat abominations and mice are the children of *Ishmael*; they shall be taken away together, says the Lord. This is also to be found in the book *Gad hakkémach*, fol. 20, col. 1. And in the little book *Othióth Rabbi Akkíva* it is read at fol. 15, col. 2-3, that God did not reveal the *Schem hammphorasch* to *Abraham*, *Isaac*, and *Jacob*, and the following passage comes after: לא גלה לאברהם מפני שמואל נופל לגיהנם. ליצחק מפני זרעו של עשו שנופל בגיהנם וגומר That is: He did not reveal it to *Abraham*, because the seed of *Ishmael* goes down to hell; nor to *Isaac*, because the seed of *Esau* goes down to hell. Something on this subject can also be found in Rabbi *Joseph ben Jachja*'s commentary on Ps 140:11.

Regarding the Christians alone, the following is taught in the aforementioned *Rabbi Bechai*'s commentary on the Five Books of Moses, fol. 34, col. 4, in the *Parascha Toledóth*: ועוד ירמוז לנו הפרשה כי גיהנם מזומן לכת של עשו וגן עדן מזומן לכת יעקב ובניו הוא שדרשו רז״ל כי בשבאו שני האחים האלה לפני אביהם ליטול הברכות שנכנס עם האחד גן עדן ועם האחר גיהנם גן עדן נכנס עם יעקב וגיהנם נכנס עם עשו וגו׳ וכן דרשו רז״ל כי העולה זו מלכות הרשעה שהיא מעלה את עצמה שנאמר אם תגביה כנשר וגו׳ על מוקדה זה גיהנם לעתיד לבוא ובעולם הזה ויהיבת ליקידת אשא That is: Furthermore, this *Parascha* signifies that hell is prepared for the company of Esau (that is, for the Christians), but paradise is appointed for the company of Jacob and his children (that is, for the Jews). This is what our Rabbis, of blessed memory, have taught: that when these two brothers (namely Esau and Jacob) came before their father to receive the blessings (of which one may read in Gen 27:18, 31), paradise entered with the one and hell with the other (into their father's presence). Paradise entered with Jacob, and hell entered with Esau, etc. Likewise, our Rabbis, of blessed memory, interpreted the words (Lev 6:9, "The burnt offering shall burn") to mean that the burnt offering signifies the godless kingdom (that is, the Roman Empire and all of Christendom), which exalts itself, as it is said (Obad 1:4): "Though you soar aloft like the eagle," etc.; but by the burning, the future hell is to be understood, and that in this world the same (godless kingdom) shall be given over to be consumed by fire. That hell entered with Esau to his father is taken from *Bereschith-rabba* fol. 60, col. 1, in the 65th *Parascha*, where it is written as follows: בישעה שנכנס אבינו יעקב אצל אביו נכנס עמו גן עדן הדא הוא דאמר ליה ראה ריח בני כריח שדה ובשעה שנכנס עשו אצל אביו נכנסה עמו גיהנם הט"ד בא זדון ויבא קלון That is: At the time when our father Jacob went in to his father, paradise also went in with him; this is what he said to him (Gen 27:27): "See, the smell of my son is as the smell of a field." But when Esau went in to his father, hell went in with him; and this is what is said (Prov 11:2): "When pride comes, then comes disgrace." Rabbi *Bechai* therefore intends, in the words cited above, to indicate that because hell is said to have entered with Esau, it was thereby signified that he and his descendants are damned and shall come into hell. Concerning such damnation of Esau, one may also read in the book

Zerór hammór fol. 27, col. 1, in the *Parascha Toledóth Yitzhak*: עשו הרשע אין לו חלק לעולם הבא That is: The godless Esau has no share in the life to come; on which subject more may also be seen at fol. 135, col. 2, in the *Parascha Ekéf* of the same work.

The reason why hell went in with Esau to his father Isaac is indicated in the book *Ammudéha schif'a*, fol. 20, col. 1. under the title *Ammud scheni*, with these words: אמרו רז"ל במדרש לך לך שהראה הקב"ה לאברהם גיהנם ומלכיות ובירר אברהם גלות לפטור בניו מגיהנם וז"ש בקש יעקב לישב בשלוה ר"ל אברהם לא בקש לישב בשלוה ובירר גלות לפטור בניו מגיהנם אבל יעקב בקש לישב בשלוה שבירר גיהנם ולפטור ממלכיות כי היה סבר שצער גיהנם אינו גדול כל כך כמו צער הגלוה ולפיכך קפץ עליו רוגזו של יוסף שנאבד ממנו ואז היה יעקב בוכה ומצטער ביותר ומאנה הנחם נפשו על דתוו בשאול גיהנם ואז ראה האמת שצער גיהנם הוא יותר גדול מצער מלכיות וחזר והסכים לדעת אברהם שבירר מלכיות ולפטור מגיהנם אך יש לנו לידע למה נכנס הגיהנם עם עשו עכשיו יותר מזמנים אחרים ומצאנו וראינו בגלוי רזיא מאמר אחד ויהיה תשובה לזה וז"ל כשהיה יצחק רוצה לקלל את יעקב בשביל שרימה אותו ולקה הברכות ברמאות נראה לו מלאך ששמו אופה והראה גיהנם פתוח מתחתיו הבא חזר יצחק ממחשבתו ואמר גם ברוך יהיה ע"כ, ואם כן היה בהכרח שיכנס הגיהנם עם עשו עשו דוקא כי בבוא עשו ראה יצחק שיעקב רימה אותו ורצה לקללו ובראותו הגיהנם הזכרה לחוץ וגו׳: that is, our Rabbis, of blessed memory, have said in the *Medrasch* of the *Parascha Lech lecha* that the holy, blessed God showed Abraham hell and the kingdoms (of the peoples of the world, or the four *Monarchies*), and that Abraham chose the *exilium*, or misery and captivity, so that his children might be free from hell; and this is what is meant when it is said that Jacob desired to dwell in peace and quiet, that is, Abraham did not desire to sit in rest, but chose the *exilium* or misery so that his children might be freed from hell; Jacob, however, wished to dwell in peace and quiet, and chose hell in order to be free from the kingdoms (and the misery under them), since he believed that the torment of hell was not so great as the torment of the *exilii* or misery; therefore the wrath of Joseph came upon him, in that Joseph was lost to him. Then Jacob wept and grieved all the more, and would not be comforted, since Joseph (in his opinion had died and) had descended into the pit of hell. Then he saw the truth, that the pain of hell is greater than the torment endured under the kingdoms, and he came to agree with Abraham's view, who had chosen the kingdoms (that is, the misery under the four *Monarchies*) in order to be free from hell. We must, however, know why hell went in with Esau at this time more than at other times; and we find and see in the (book) *Gale raśaja*, in a *Maámar*, that the following answer is given to this. When Isaac had wanted to curse Jacob because he had deceived him and received the blessings by deceit, an angel appeared to him by the name of *Ephoh*, and showed him hell standing open beneath him; whereupon Isaac drew back from his intention and said (as may be seen in Gen 27:33): "He shall also remain blessed." Thus far are the words of the *Gale raśaja*. If this is so, then hell necessarily had to go in with Esau, for when Esau had come, Isaac saw that Jacob had deceived him and wanted to curse him; but when he saw hell, he was compelled to draw back (and to refrain from the cursing, etc.)

In the book *Schâáre órah* the following is found concerning this at fol. 49, col. 1-2: דע כי בראות יצחק אבינו עליו השלום כי שני עולמות הם העולם הזה והעולם הבא וראה את ישראל דחופים ומצטערים בעולם הזה וראה מדתו שהיא מדת הדין מהווה על על ישראל נצטער ואמר מה יעשו בני בידי הגוים שבעים אומות והיאך ינהגו ביניהם בגלותם אמר מוטב שאתן לעשו בני ברכת העולם הזה הבא על ידי מאכל ומשתה כדי שימשול על ישראל מאחר שיחטאו ישראל ויפלו בגלות. יותר טוב הוא שיפלו בגלות עשו אחיהם משיפלו בגלות אחרים נכרים שהם שבעים אומות. ואמר יצחק מאחר שאי אפשר שלא תגבה מדת הדין החוב שלה מישראל יותר טוב הוא שתגבה החוב על ידי אחיהם משתגבה אותו על ידי נכרי. וזהו סוד לא תתעב אדומי כי אחיך הוא. ולפיכך אהב יצחק את עשו מפני שהוא התיקון ויעקב שלא יפלו בניו בגיהנם וכשראה שנפלטו בני יעקב מגיהנם והם נצודים בגלות עשו שמח וזהו סוד כי ציד בפיו. ולפי שהענין כך אמר יצחק אין עשו ראוי לירש ברכה עליונה שכלית אבל הוא יורש ברכה התחתונה גופנית ראוי לברכו על דבר גופני שהוא דבר שהגוף נהנה בו וגומר: that is, know that when our father Isaac, upon whom be peace, had seen that there are two worlds, namely this world and the world to come, and had observed that the Israelites were to be driven and afflicted in this world, and had perceived that his attribute, which is the attribute of judgment, would extend itself over the Israelites, it grieved him, and he said: what will my children do under the power of the heathens, the seventy peoples, and how will they be governed among them in their *exilio* or misery? Thereupon he said: it is better that I give my son Esau the blessing of this world, which comes through eating and drinking, so that he may rule over Israel, after the Israelites sin and fall into the *exilium* or misery. It is better that they fall into the *exilium* or captivity under their brother Esau than that they fall under the captivity of the other foreigners, who are the seventy peoples. Isaac also said: since it is impossible that the attribute of judgment should not exact its debt from Israel, it is better that it exact the debt through their brother than that it collect it through a foreigner; and this is the mystery of the words (Deut 23:7): “You shall not abhor an Edomite, for he is your brother.” For this reason Isaac also loved Esau, since Jacob is set right through him, so that his children might not descend into hell. When Jacob saw that his children were to be freed from hell and driven into Esau’s captivity, he rejoiced; and this is the mystery of the words (Gen 25:28): “Because he brought him venison in his mouth.” Since the matter was thus constituted, Isaac said: Esau is not worthy to inherit the higher spiritual blessing, but he shall inherit the lower bodily blessing; it is fitting to bless him in a bodily matter, which is a thing that the body enjoys, etc.

It is also said that Esau sold Jacob eternal life, concerning which the book *Nézach Israèl*, fol. 25, col. 3., in the 15th chapter, on the words of Gen 25:31, “Sell me today your birthright,” from the chapters of *Rabbi Eliezer*, the following is written: אמרו כשהיו יעקב ועשו במעי אמם אמר יעקב לעשו אחי שני עולמות לפנינו עולם הזה ועולם הבא עולם הזה יש בו אכילה ושתיה ומשא ומתן לישא אשה ולהוליד בנים ובנות ועולם הבא אין בו כל המדות הללו רצונך טול את עולם הזה ואני עולם הבא שנאמר מכרה כיום בכורתך לי באותה שעה שהיה בבטן אמם מיד כפר עשו בתחיית המתים ואמר אני הולך למות ולמה לי זה בכורה באותה שעה נטל עשו חלקו בעולם הזה ויעקב נטל שכרו בעולם הבא : that is, it is said that when Jacob and Esau were in their mother’s womb, Jacob said to Esau: “My brother, there are two worlds before us, this world and the world to come. In this world one eats and drinks, carries on trade, takes wives, and begets

sons and daughters; but in the world to come none of this takes place. If you wish, take this world, and I will take the world to come," as it is said: "Sell me today your birthright." At that time, while Esau was still in their mother's womb, he immediately denied the resurrection of the dead and said (as may be seen in v. 32): "I am going to die; what then is the birthright to me?" At that same hour Esau took his portion in this world, and Jacob took his reward in the world to come. But what befell the patriarchs of old is said to have been a prefiguration for their descendants, as may be found in the book *Zerór hammór* fol. 30, col. 4., in the *Parascha Vajéze*, where it is stated: מה שאירע לאבות סימן לבנים : that is, what happened to the fathers was a sign for the children. This can also be read in the book *Mikráë hakkódesch* by *Rabbi Samiga*, fol. 50, col. 2., in the second chapter. For this reason it is also written in the book *Ir gibbórim*, fol. 52, col. 3., on the words of the Midrash הוא אדום תבשילו אדום וגו' : that is, "He (namely Esau) is red, his food is red, *&c.*," the following: לפי מדרש זה יש רמז שהאומות בני עשו אין להם חלק לעולם הבא : that is, according to this Midrash it is signified that the nations who are the children of Esau have no portion in the life to come. And in *Bereschith rábba*, fol. 5, col. 4., in the sixth *Parascha*, the following is read: אמר רב נחמן עשו מונה לחמה שהיא גדולה ויעקב מונה ללבנה שהיא קטנה. אמר רב נחמן זהו סימן טב עשו מונה לחמה שהיא גדולה מה חמה הזאת שולטת ביום ואינה שולטת בלילה כך עשו יש לו חלק בעולם הזה ואין לו חלק בעולם הבא : that is, Esau (that is, Christendom) reckons (the year) by the sun, which is great, but Jacob (that is, Jewry) reckons by the moon, which is small. Just as the sun rules by day and not by night, so Esau has a portion in this world but not in the world to come. Precisely the same is also found in the book *Menorath hammaor*, fol. 35, col. 2., in the first chapter, under the title *Ner schelischi, kelal revii, chelek rischon*. In *Bammidbar rabba* it is also stated, fol. 198, col. 3., in the eleventh *Parascha*, that the Edomites, who are the descendants of Esau, must go into the eternal fire.

Concerning the foregoing, *Rabbi Eliezer* writes in his 44th chapter that all Amalekites are condemned, and his words read as follows: רבי שילא אומר רצה הקב"ה להכרית ולהשמיד את כל זרעו של עמלק מה עשה הקב"ה פשט יד ימינו ואחז בכסא כבודו ונשבע להכרית ולהשמיד את כל זרעו של עמלק מן העולם הזה ומן העולם הבא שנאמר כי יד על כס יה מלחמה ליי' בעמלק : that is, *Rabbi Shela* says: the holy blessed God wished to root out and destroy the entire seed of Amalek. What then did God do? He stretched out His right hand, seized the throne of His glory, and swore that He would root out and destroy the entire seed of Amalek from this world and from the world to come, as it is said (Exod 17:16): "For the hand of the LORD is a war of the LORD against Amalek." And in the book *Lef Arjeh*, at fol. 104, col. 3, concerning the words of Exod 17:13, "And Joshua defeated Amalek and his people with the edge of the sword," one reads: נידונו בסיף ולכך צווה מחה תמחה את זכר עמלק מתחת השמים : שחיו בעולם הזה ובעולם הבא שאין לו חלק לעולם הבא : that is, they were executed by the sword; therefore He (namely God) also commanded (Deut 25:19): "You shall blot out the memory of the Amalekites from under heaven." Likewise, in the book *Mekhilta*, fol. 21, col. 2, in the parashah *Beshallaḥ*, at the beginning of the second parashah, one reads: עמלק בא להזיק את ישראל ואבדו הקב"ה מחיי עולם הזה ומחיי עולם הבא שנ' כי מחה אמחה וגו' : that is, Amalek

came to harm the Israelites; therefore the holy blessed God destroyed him from the life of this world and from the life of the world to come, as it is said (Exod 17:14): “For I will utterly blot out,” etc. Now, since Christians are called the children and seed of Amalek, as was shown in the 16th chapter of the first part, this applies to Christians as well, and they are condemned under the name of Amalek.

Furthermore, concerning the damnation of Christians, the following is written in the book *Cad hakkemach* fol. 17, col. 4.: לעתיד לבוא מלכות רומי הרשעה על ידי שתתאנה ומעלה ומעלה את עצמה וגל נידונת באש שנאמר חזה הוית עד דקטילת חיותא והוכר גשמה ויהיבת ליקידת אשא. ובפרק השותפין דרשו ז”ל המיתיר נופל בגיהנם שנאמר וד יחד לץ שמו עושה בעברה זרון ואין עברה אלא גיהנם שנאמר יום עברה יום ההוא: that is, in the future the godless Roman Empire (that is, Christendom, as was mentioned in the seventeenth chapter of the first part) will, because it is proud and exalts itself, etc., be judged in fire, as it is said (Dan 7:11): I watched until the beast was slain, and its body perished and was thrown into the fire. And in the first chapter of the Talmudic tractate *Báva báthra*, our rabbis of blessed memory teach that a proud person goes down to hell, as it is said (Prov 21:24): The proud and haughty man is called a scoffer, who acts with arrogant wrath. By wrath, however, hell is understood, as it is said (Zeph 1:15): For that day is a day of wrath. And in Rabbi Lipmann’s *Sepher Nizzachon*, at pagina 14, at the end of the eighth numerus, the following is read: הלא על הנוצרי נבא בלעם אוי מי יחיה משומו אל כי אוי לכל אותם שיהיו מן אותו שישים עצמו אל כי אוי לכלם שהרי לשאינם מאמינים בו מצרים והמאמינים בו יאברו לעולם. הבא כמו שמסיים וצים מיד כיתים וענו אשור וענו עבר וגם הוא עדי אובד. וידוע שהכיתים הם רומיים וניכרו שהם יענו את אשור ויענו את העבריים ובעצמו יאברון: that is, did not Balaam prophesy concerning the Nazarene (that is, Christ), when he speaks (Num 24:23, as the Jews interpret it wrongly): Alas, who shall live when God appoints him? For woe to those who shall be of him who sets himself up as a God! Woe to them all! For they shall afflict those who do not believe in him; but those who do believe in him shall be lost in the world to come, as he (Balaam) concludes his words when he says: And ships from Chittim shall afflict Asshur, and shall also afflict Eber, but he too shall perish. Now it is well known that the Romans are understood by the Chittites, and accordingly they shall afflict Asshur and the Hebrews, and for that very reason they shall be lost in the world to come. In the old *Nizzáchon*, at pagina 143, the following is also written concerning fasting on Friday: ותשאל להם למה הן מתענין ביום הששי אם בעבור שישו נתלה על ידי תלייתו בו ביום : אם כן היה להם לעשות יום משתה ושמחה כי לפי דבריהם בו יודו לעולוקה למכשול ויסורין ניצלו מגיהנם: אף הם מתאבלים כי ידוע להם שכל המאמינים בו יודו לעולוקה למכשול ולפוקה: that is, ask them (namely the Christians) why they fast on the sixth day (meaning Friday): whether it is because Jesus was crucified on that same day. If that is the reason, then they ought to hold a feast on that day and be merry, since, according to their own account, they have been redeemed from hell through his crucifixion and his suffering. But they mourn on account of this, because they know that all who believe in him will go to the bloodsucker (that is, hell),

and will stumble and waver. In this manner, something may also be read concerning the damnation of Christians in Rabbi Joseph ben Jachja's commentary on the Psalms, on Pss 88 and 119.

From all of the above, we can clearly see that, according to Jewish teaching, no Christian can be saved. A chief rabbi in Amsterdam also stated this openly to the highly learned Mr. *Wülfern*, as he reports in his annotations on the Jewish Theriaca at *pagina 250*, and gave him to understand thereby that whoever regards *Christ* as a God, renders Him divine honor, and worships Him, commits idolatry, and for that reason cannot partake of eternal salvation. Idolatry, however, as mentioned above, is forbidden to the children of *Noah*, and an idolater cannot be counted among the pious of the nations of the world. Now, *Rabbi Moses bar Maimon* did write, in the little book called *Iggereth lehammáor haggádol*, to *Rabbi Chasdai* as follows: ומה ששאלת על האומות הוי יודע דרחמנא לבא בעי ואחר כוונת הלב הם הם הדברים ועל כן אמרו חכמי האמת רבותינו עליהם השלום חסידי אומות העולם יש להם חלק לעולם הבא אם השיגו מה שראוי להשיג מידיעת הבורא יתברך והתקינו נפשם במדות הטובות. ואין בדבר ספק שכל מי שהתקין נפשו בכשרות המדות וכשרות החכמה באמונת הבורא יתברך בודאי הוא מבני העולם הבא. ועל כן אמרו חכמי האמת רבותינו ע״ה אפילו גוי ועוסק בתורת משה רבינו עליו השלום הרי הוא ככהן גדול: that is, As for what you have asked concerning the nations (whether they too can be saved), know that the merciful God desires the heart, and that they speak according to the intention of the heart. For this reason, the theologians, our Rabbis, upon whom be peace, say that the pious of the nations of the world have a share in the life to come, when they comprehend what is fitting to comprehend of the knowledge of the blessed Creator, and improve themselves in good virtues (and observe them). And there is no doubt in the matter that everyone who rightly improves himself in virtues and in wisdom in faith in the blessed Creator will certainly be one of the children of the life to come (the blessed life); for this reason the theologians, our Rabbis, upon whom be peace, also say that even a *Goi* or heathen who studies in the Law of *Moses* our teacher, upon whom be peace, is to be regarded as equal to a high priest. These are the words of *Rabbi Moses*. I cannot, however, persuade myself that he believed that a Christian too could be saved, even though it appears that he wrote this of all nations without distinction; since he regards Christians as idolaters, as was shown in the sixteenth chapter of the first part, at the thirty-first name given to us, from his commentary on the Talmudic tractate *Avoda sara*, fol. 78, col. 3. Idolatry, however, as already mentioned, is forbidden in the seven commandments of Noah; and according to his own teaching, only those are held to be pious among the nations, in the book *Jad chasaka*, in the fourth part, fol. 290, col. 2, in the eighth chapter, *numero* 11, under the title *Hilchoth melachim*, which was cited above at *pagina* 235 in this chapter, who keep the seven commandments of Noah. It therefore necessarily follows from his own words that no Christian can be saved, because he does not observe the commandments of Noah but commits idolatry; and *Rabbi Moses* will not have contradicted himself in what he wrote to *Rabbi Chasdai*. A Jew may therefore, when asked by a Christian whether a Christian can also partake of eternal life as a Christian, offer as

pleasant an answer as he pleases, yet it is nothing but sheer hypocrisy, invented solely for the purpose of keeping people satisfied; for they certainly deny salvation to all Christians in general and regard them as godless, damned people. As for what the aforementioned *Rabbi Moses* writes, that a *Goi* who studies in the Law of Moses is to be regarded as equal to a high priest, he is not in agreement with other Rabbis on this point; for, as was already shown above from the *Tosephoth* of the Talmudic tractate *Avoda sara* fol. 3, col. 1., this is understood by others not of the Law of Moses, but of the seven commandments of the children of Noah.

Repentance is also supposed to be of no benefit to any *Goi* or Christian, such that he might thereby attain salvation; for in the *Jalkut chadasch* fol. 176, col. 1. numero 23, under the title *Teschuva*, it is written thus: אין תשובה מועלת אלא לישראל או לגר צדק אבל לגוים ואפילו לגר תושב כנעמן אין תשובה מועלת ושתיד ליתן הדין כי התשובה היא מצות עשה ומי שאינו מצווה אינו יכול למחות פשעיו על ידי התשובה: that is, Repentance benefits no one except the Israelites, or one who has become a Jew; but for the *Gojim*, and even for a stranger who dwells among us (and has bound himself to observe the seven commandments of Noah), as *Naaman* was, repentance is of no benefit, but rather he must give an account (for the evil that he has done), for repentance is a positive commandment; but whoever has not received a commandment cannot blot out his sins through repentance.

Likewise, it is supposed to be of no benefit to any *Goi* when he studies the Law of Moses and applies himself to it, as may be read in the book *Jesod schirim* fol. 14, col. 2., where the words read as follows: מנין שכהן גדול צריך להיות תלמיד חכם דכתיב כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו ואם הוא עם הארץ אין מקבל עליה שכר כך גוי העוסק בתורה הואיל והוא גוי אין עבודתו עבודה ואינו מקבל עליה שכר: that is, From where is it proven that a high priest ought to be a wise and learned man? Because it is written (Mal 2:7): For the priest's lips shall preserve knowledge, and from his mouth shall men seek the Law. But if he is an *Idiot* or an unlearned man, he receives no reward for it. So likewise, when a *Goi* studies the Law, his service is no service (by which GOD is served), because he is a *Goi*, and he therefore receives no reward for it.

Since the topic here has been the damnation of Christians and other peoples, I must also indicate here what the *Rabbis* teach concerning the deceased children of wicked Jews and other peoples, whether they too are damned or whether they attain salvation. On this subject, the following is written in the Talmudic tractate *Sanhedrin* fol. 110, col. 2:

תניא קטני בני רשעי ישראל אין באין לעולם הבא שנ' כי הנה היום בא בוער כתנור והיה כל זדים וכל עושי רשעה קש ולהט אותם היום הבא אמר י"י צבאות אשר לא יעזוב להם שרש וענף שורש בעולם הזה וענף לעולם הבא דברי רבי גמליאל רבי עקיבא אומר באים הם לעולם הבא שנאמר שומר פתאים י"י שכן קורין בכרכי הים לינוקא פתיא ואומר גודו אילנא וחבלוהי ברם עיקר שרשוהי בארעא שבוקו וגו' אבל קטני בני רשעי אומות העולם דברי הכל אין באין לעולם הבא ורבן גמליאל נפקא ליה מותאבד כל זכר למו אתמר קטן מאימתי בא לעולם הבא רבי חייא ורבי שמעון בר רבי חד אמר משעה שנולד וחד אמר משעה שסיפר מאן דאמר משעה שנולד שנאמר יבאו ויגידו צדקתו לעם נולד כי עשה' ומאן דאמר משעה

שסיפר דכתיב זרע יעברנו יסופר ל"י לדור אתמר רבינא אמר. משערה שנזרע דכתיב זרע יעבדנו. רב נחמן בר יצחק אמר משערה שימול דכתיב עני אני וגוע מנער נשאתי אימיך אפונה תנא משום רבי מאיר משעה שיאמר אמן שנאמר פתחו שערים ויבא גוי צדיק שומר אמונים אל תקרי שומר אמונים אלא שאומר אמן:

That is: We have learned in a *Baraitha*: the children of wicked Israelites do not enter the life to come, as it is said (Mal 3:19, or in some editions 4:1): "For behold, the day comes that shall burn like an oven, and all the proud and all those who commit wickedness shall be stubble, and the coming day shall set them ablaze, says the LORD of Hosts, who will leave them neither root nor branch." He will leave them no root in this world, nor branch in the world to come. These are the words of *Rabbi Gamaliel*. *Rabbi Akiva* says, on the contrary, that they do enter the life to come, for it is said (Ps 116:6): "The LORD preserves the *Pethaim*," that is, the simple, though in *Rabbi Akiva*'s interpretation here it means "children," since in the coastal cities a child is called *Pathja*. It is also said (Dan 4:20, or according to others v. 23): "Hew down the tree and destroy it, yet leave the stump of its roots in the earth, etc." But the children of the wicked peoples of the world, according to all opinions, do not enter the life to come. *Rabban Gamaliel* also proves his view from the words of (Isa 26:14): "And you have destroyed all memory of them." It is stated and asked: from what time does a child enter the life to come? *Rabbi Hiyya* and *Rabbi Simeon*, the son of the *Rabbi*, differ on this point. One says: from the hour in which it is born; the other says: from the time when it can count. The one who says from the hour in which it is born proves it from the fact that (Ps 22:32) it is said: "They shall come and declare His righteousness to a people that shall be born, that He has done it." But the one who says from the time when it can count proves it from the fact that (Ps 22:31) it is written: "The seed that shall serve Him shall be counted to the LORD as children's children." It is reported that *Rabbina* said: from the time when it is conceived, as (Ps 22:31) it is written: "The seed that shall serve Him." *Rav Nahman*, the son of *Isaac*, said: from the time when it is circumcised, as (Ps 88:16) it is written: "I am afflicted and faint from my youth; I have borne your terrors and am in despair." A teacher of the *Mishnah* speaks in the name of *Rabbi Meir*: from the time when it can say Amen, as (Isa 26:2) it is said: "Open the gates, that the righteous nation may enter, שומר אמונים *Shomer emunim*, that is, that keeps faithfulness." Read not *Shomer emunim*, "that keeps faithfulness," but שֶׁאוֹמֵר אָמֵן *She'omer amen*, that is, "which says Amen." On this subject one may also consult the *Yalkut Shimoni* on the Prophet Malachi, fol. 88, col. 2, *numero* 592, and the book *Reshit Hochma,* fol. 375, col. 2, under the title *Giddul Banim*. We see, therefore, from these words of the Talmud, that salvation is entirely denied to the children of the wicked peoples of the world. Now, since the Jews regard Christians as wicked people and call Christendom the wicked kingdom, it is clearly evident from this that, in their view, all deceased Christian children are likewise to be damned.

That the Jews believe all Christians will be damned can also be inferred from the fact that when a Christian dies, they are accustomed to say: נשמתו בגיהנם *Nischmatho* (or *nischmoso*) *begehinnom*, That is: his soul is in hell, as several converted Jews unanimously attest, namely *Dieterich Schwab* in the first part of his *Jüdischer Deckmantel*, pag. 66, in the 7th chapter, and *Ferdinand Heß* in the first part of his *Judengeissel* in the 4th chapter, as well as *Samuel Friedrich Brentz* in his *Jüdischer abgestreiffter Schlangenbalg* in the 4th chapter, pag. 17; and the aforementioned *Dieterich Schwab* further notes in this connection that they do so with rejoicing and clapping of hands. But these godless blasphemous mouths and sworn enemies of Christ and of all Christians may condemn us as frivolously as they ever wish: we need not concern ourselves with it in the slightest, for the holy word of God teaches us the complete opposite, as it is written in John 3:16-17: "For God so loved the world that He gave His only-begotten Son, so that all who believe in Him shall not be lost, but have eternal life. For God did not send His Son into the world to judge the world, but that the world might be saved through Him." And in John 5:24, Christ says: "Truly, I say to you, whoever hears my word and believes in Him who sent me has eternal life and does not come into judgment, but has passed from death into life." It is likewise clearly to be seen in Acts 15:11 and 1 Tim 1:15 and 2 Tim 1:9, as well as in several other places, that we are saved through Christ.

As for the children of believing Christians who die, they too partake of eternal joy and blessedness, for Christ the Lord says in Matt 19:14: "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven." And Peter says in Acts 2:39: "For the promise is unto you and to your children, and to all that are afar off, whom the Lord our God shall call." The children therefore belong within the covenant of God, and thereby attain eternal blessedness; and if the root is holy, then the branch is also holy, as the Apostle Paul teaches in the Epistle to the Romans, Rom 10:16.

We can say with good reason and in truth, in opposition to the Jews, that if they persist obstinately in their hardened unbelief and do not accept the true, sole saving faith in *Christ*, they can by no means attain eternal salvation, but will be damned for all eternity; for it is expressly written in John 3:36: "Whoever believes in the Son has eternal life; whoever does not believe in the Son will not see life, but the wrath of God remains upon him." Beyond this, they also cannot be saved, according to the teaching of their own rabbis, on account of the abominable blasphemies and slanders which they repeatedly utter against our most innocent and most holy Redeemer Jesus Christ, at the instigation of the father of all blasphemy and slander, the wretched Devil, as has been treated in the second, third, fourth, and fifth chapters of the first part, and to which they also accustom their children from youth onward; as also on account of the unauthorized, dreadful desecrations and insults directed against Christians as a whole, which have been mentioned here and there throughout this my work. For Rabbi *Mosche bar Majemon* teaches thus in his book *Jad chasāka*, in the first part, fol. 16, col. 1, in the 7th chapter, *numero* 3, under the title הלכות דעות *Hilchóth deóth* (or *Hilchos déos*): אמרו

חכמים שלש עבירות נפרעין מן האדם בעולם הזה : ואין לו חלק לעולם הבא עכ"ם וגילוי עריות ושפיכות דמים ולשון הרע כנגד כולם : ועוד אמרו חכמים כל המספר בלשון הרע כאלו כופר בעיקר שנאמר אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו : that is, the Sages say that a man is punished in this world for three transgressions, and he has no share in the world to come, namely: on account of idolatry, fornication, and bloodshed; and evil slander (or defamation) is equal to all of them combined (and is just as great a sin as all three of these together). Furthermore, the Sages say that whoever speaks evil (or slanders) does as much as if he denied the foundation (that is, God), as it is said (Ps 12:5): "Those who say, we will prevail with our tongues; our lips are our own: who is our Lord?" Furthermore, the aforementioned Rabbi *Mosche* writes in the said first part, fol. 46, col. 1, in the third chapter, *numerô* 6, under the title *Hilchoth teschuvá*, in this manner: אלו הן שאין להן חלק לעולם הבא אלא נכרתים ואובדים ונידונים על גודל רשעם וחטאתם לעולם ולעולמי עולמים האפיקורוסין והכופרים בתורה והכופרים בתחיית המתים ובביאת הגואל והמומרים ומחטיאי הרבים והפורשים מדרכי ציבור והעושה עבירות ביד רמה כפרהסיא כיהויקים והמוסרים ומטילי אימה על הציבור שלא לשם שמים ושופכי דמים ובעלי לשון הרע והמושך ערלתו : that is, these are those who have no share in the world to come, but are cut off and perish, and are damned for all eternity on account of the greatness of their wickedness and their sins: the Epicureans, and the deniers of the Law, and those who deny the resurrection of the dead as well as the coming of the Redeemer (namely the *Messiah*), and the apostates (who have abandoned the Jewish faith and adopted another), and those who cause many people to sin, and those who separate themselves from the ways of the community, and he who sins willfully and publicly as Jojakim did, and the traitors, and those who cause the community to live in fear when it is not for God's sake, and the shedders of blood, and the slanderers, as well as he who draws out his foreskin (so that it becomes long again, as though he were uncircumcised). Beyond this, it is taught in the book *Cad hakkémach*, fol. 40, col. 2., from the *Talmudic* tractate *Sóta*, fol. 42, col. 1.: ארבע כתות אין מקבלות פני שכינה ואלו הן בת חנפי' כת שקרים כת מספרי לשון הרע כת לצים ומצינו כי חלק בעל המרה הזו של לשון הרע נתנה דוד עליו השלום עם חלק הגנבים והמנאפים ואמר כי לא יאות לבעל לשון הרע שיעסוק בתורה והוא שאמר ולרשע אמר אלהים מה לך לספר חקי ותשא בריתי עלי פיך אם ראית גנב ותרץ עמו ועם מנאפים חלקך וכתיב פיך שלחת ברעה ולשונך תצמיד מרמה. that is, there are four companies which do not come before the face of the divine *Majesty*, namely: the company of hypocrites, the company of liars, the company of those who speak evil (and slander), and the company of mockers. And we find that King *David*, upon whom be peace, ascribes to the one who is afflicted with the vice of evil speaking (or slander) the very same condition that is ascribed to thieves and adulterers, and he said that it is not fitting for one who speaks evil to study the Law; and this is what he says (Ps 50:16, 18): "But to the wicked God says: what right have you to recite my statutes, and to take my covenant upon your lips? When you see a thief, you run with him, and you keep company with adulterers." And it stands written (ibid., v. 19) further: "You give your mouth free rein for evil, and your tongue frames deceit." He (King *David*) calls him (namely the one who speaks evil and slanders) a wicked man, and holds him equal to thieves and adulterers. Now there is no people under the sun that hypocritizes, lies, and slanders, or speaks evil more than the Jews, since hypocrisy is permitted to them, as has been

demonstrated in the 15th chapter of the first part, and their *Talmudic* teachers instruct them masterfully in lies, as has been shown at length in the eighth chapter of the said first part, and their shameful slanders have already been sufficiently brought to light by me. Therefore, according to their own teaching as well, they cannot partake of salvation, but must be damned eternally, if they do not convert.

Since the Jews, as has been shown from the foregoing, know so much to say about their supposed salvation, and on that account exalt themselves so greatly above the other peoples of the world, who, according to their erroneous teaching, are all to be damned; and yet those same Jews, as they themselves must confess, commit many and great sins and cannot render perfect obedience to the law of God, nor do they any longer have a Temple in Jerusalem in which their sins might be atoned for through sacrifices: I therefore consider it not without use to show the gracious reader in what manner, according to their own opinion, the sins of the hardened Jews are forgiven in our day, and how they thereby become partakers of eternal salvation.

To give a complete account of this matter, it should be known that their sins are, according to their ill-founded claim, to be forgiven in various ways. They hold the opinion that the transgressions of one who grieves over the death of a righteous and pious man will be pardoned. For this reason, Rabbi *Mosche bar Nachman* teaches in his book *Toráth ádam*, fol. 17, col. 2., under the title *Schâar hakeriáh*, as follows: מפני מה מתים בניו ובנותיו של אדם כשהן קטנים מפני שלא בכה והתאבל על אדם כשר שמת שכל הבוכה ומתאבל על אדם כשר מוחלין לו כל עונותיו *That is: Why do a man's sons and daughters die when they are still young? Because he did not weep and mourn for a righteous man who has died; for to him who weeps and mourns for a righteous man (who has died), all his sins are forgiven*. This is also to be found in the Talmudic tractate *Schábbath* fol. 105, col. 2., from which it is taken. And in the *Jálkut chádasch* it stands at fol. 124, col. 3. numerô 50., under the title *Mitha*, drawn from the *Sóhar*, where the following is written: כל המצטער על מיתת הצדיקים ומוריד דמעות הקב"ה מוחל לו חטאיו ומכריז עליו וסר עונך וחטאתך תכופר ולא עוד אלא שטובת שלא ימותו בניו בחייו ועל זה כתיב יראה זרע יאריך ימים *That is: To him who grieves over the death of the righteous and lets tears fall on that account, the Holy and Blessed God forgives his sins and proclaims over him (the words of Isa 6:7): Your transgression is taken away, and your sin is atoned for. Beyond this, such a one is also assured that his children will not die during his lifetime; and of him it is written (Isa 53:10): He shall see his seed and prolong his days*.

Further, in the Talmudic tractate *Berachóth* fol. 5, col. 1-2, it is taught: כל העוסק בתורה וגמילות חסדים וקובר את בניו מוחלין לו על כל עונותיו : that is, whoever studies the Law, and applies himself to benevolence, and buries his children, to him all his transgressions are forgiven. For this reason it is reported in the *Mèdrasch Mischle* fol. 67, col. 1: התורה מכפרת כל עון : that is, the Law atones for all transgressions. And at fol. 12, col. 2 of the aforementioned Talmudic tractate *Berachóth* one reads: כל העושה דבר עבירה ומתבייש בו מוחלין לו על כל עונותיו שנאמר למען תזכרי ובושת ולא

יהיה לך עוד פתחון פה מפני כלמתך בכפרי לך לכל אשר עשית נאם יי׳ אלהים : that is, whoever commits a transgression and is ashamed of it, to him all his transgressions are forgiven, as it is said (Ezek 16:63): that you may remember and be ashamed, and never open your mouth again because of your shame, when I forgive you all that you have done, says the Lord. And in the tractate *Schábbath* it is written at fol. 119, col. 2: כל המתפלל בערב שבת ואומר ויכולו שני מלאכי השרת המלווין לו לאדם מניחין ידיהן על ראשו ואומר לו וסר עונך וחטאתך תכופר : that is, whoever on the eve of the Sabbath recites the words (Gen 2:1 etc.): Thus the heavens and the earth, with all their host, were completed, etc., upon him the two ministering angels who accompany the person lay their hands on his head, and one of them speaks to him the words (Isa 6:7): Your transgression is taken away, and your sin is atoned for. Likewise, in the tractate *Megilla* fol. 31, col. 2, one reads as follows: אמר אברהם לפני הקב״ה רבונו של עולם שמא חס ושלום ישראל חוטאים לפניך ואתה עושה להם כדור מבול וכדור הפלגה אמר לו לאו אמר לפניו רבונו של עולם במה אדע אמר לו קחה לי עגלה משולשת וגו׳ : אמר לפניו רבונו של עולם תינח בזמן שבית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהם אמר לו כבר תיקנתי להם סדר קרבנות כל זמן שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן ומוחל אני על כל עונותיהם : that is, Abraham spoke before the Holy Blessed God: O Lord of the world! Perhaps the Israelites will sin before You (which be far from them), and You will deal with them as You dealt with the generation of the flood and the generation of the dispersion (who built the Babylonian tower? God answered him: No (that will not happen). Thereupon Abraham said to Him: O Lord of the world! How shall I know this? Then God answered him with the words (Gen 15:9): Take for me a three-year-old heifer, etc. Upon this Abraham said to God: O Lord of the world! This will indeed come to pass in that time when the Temple is standing; but when the Temple stands no more, how will it go with them then? Then God answered him: I have already ordained for them the order of the sacrifices (in the third book of Moses, ch. 1, etc.), and at all times when they read therein I will account it to them as though they had offered a sacrifice before Me, and I will forgive them all their transgressions. That the reading about the sacrifices is accepted by God as though one had actually sacrificed, and that sins are thereby forgiven, is also to be found in the Talmudic *Tractate Taanith* fol. 27, col. 2.

But the following is read concerning such reading about the sacrifices, which is to be accepted in place of the sacrifices themselves, in Rabbi Bechai's commentary on the five books of Moses, fol. 128, col. 2, in the *Parascha Zav*: דרשו ז״ל זאת התורה לעולה למנחה ולחטאת ולאשם וגו׳ כל העוסק בפרשת עולה כאלו הקריב עולה בפרשת מנחה כאלו הקריב מנחה בפרשת חטאת כאלו הקריב חטאת וגו׳ ויהיו עונותיו נמחלין לו כאלו הקריב קרבן: that is, our sages, of blessed memory, have expounded (the words of Lev 7:37) "This is the law of the burnt offering, of the grain offering, of the sin offering, and of the guilt offering," etc., as follows: whoever studies in the *Parascha* concerning the burnt offering (that is, in the chapters of the books of Moses in which the burnt offerings are treated) does just as much as if he had offered a burnt offering; whoever studies in the *Parascha* concerning the grain offering, it is reckoned to him as if he had offered a grain offering; whoever studies in the *Parascha* concerning the sin offering, it is accepted for him as

if he had offered a sin offering, etc., and his sins are forgiven as if he had offered a sacrifice. Shortly thereafter, the following appears in the same place: ובמדרש זאת התורה לעולה למנחה ולחטאת ולאשם ולמלואים ולזבח השלמים כל העוסק בתורה כאלו הקריב עולה כאלו הקריב מנחה כאלו הקריב חטאת כאלו הקריב אשם ומלואים ושלמים: that is, in the Midrash (it stands over the words of Lev 7:37) "This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offerings, and of the peace offerings": whoever studies in the Law does just as much as if he had offered a burnt offering, as if he had offered a grain offering, as if he had offered a sin offering, as if he had offered a guilt offering, an ordination offering, and a peace offering. Furthermore, the following stands in the same place: אמרו על זה אמר הק"בה בזמן שקורין בהם מעלה אני עליהם כאלו הקריבום לפני: that is, concerning this, (our rabbis) say that the Holy, blessed be He, said: when they (meaning the Israelites) read about these (namely the sacrifices), I accept it from them as if they had offered them before Me. The like is also to be found in the *Jalkut Schimóni* on Hosea, fol. 76, col. 3, numero 525, and in the book *Avódath hakkódesch*, fol. 58, col. 3, at the end of the third chapter of the second part. In the *Jalkut chádasch*, however, it is taught at fol. 179, col. 1, numero 101, under the title *Teschuvá*, that the reading of the words of Deut 6:4, "Hear, O Israel, the LORD our God is one LORD," serves in place of the sacrifices, and the words read as follows: בזמן שבית המקדש היה קיים היו מקריבין את הכבש הא' בבוקר והשני בין הערבים ועכשיו אמר הקב"ה תלכאו קריאת שמע ערבית ושחרית ועולה לפני יותר מכל הקרבנות: that is, at the time when the Temple still stood, one offered a lamb in the morning and the other between the two evenings (that is, between that time when the day begins to decline and the night commences); but now, says the Holy, blessed be He, you shall recite the *Keriáth schemá* (that is, the words of Deut 6:4, "Hear, O Israel, the LORD our God is one LORD") in the evening and in the morning, and it is more pleasing to Me than all sacrifices. And this is also found in the *Jalkut Schimóni* on the five books of Moses, fol. 266, col. 2, numero 835, and on the Psalms, fol. 99, col. 3, numero 703.

All of their sins, even the most grievous, are to be forgiven them on the Day of Atonement, which they call the long day, so that they are also holy and pure on the Day of Atonement, like the angels in heaven, and so that even the devil himself must confess that no sin is to be found in them; of which a more detailed account shall be given below in the ninth chapter.

Beyond the above, they also believe that their sins are forgiven them on account of the merits of their supposed deceased saints. Hence, at the end of the 187th chapter of the *Máase*-book, it is written thus: עבירות בר געבן דודך ר' שמעון הגדול זכות חמן סלה : גמט חס מונדי : that is, GOD shall forgive us our sins, through the merit of Rabbi Shimon the Great, Amen, Sela. The like is also to be found at the end of the 182nd, the 183rd, and the 211th chapters of the said *Máase*-book. For this reason they are accustomed, as may be seen in the thick *Tefillah* fol. 48, col. 3. under the title לבית הקברות *Lebeth hakkebharóth*, to call upon God in the following manner: רבון העולמים האזינה לקול תחנני וקבל תפלתי ברוב רחמיך שיהא נשמתי ראוי לשכון עם נשמה הצדיק הזה שנקבר פה ועם נשמת אברהם יצחק ויעקב ועם שאר צדיקים שנפטרו בשמך הגדול וזכני וזכהו ומעשיו הטובים שעשה כל ימיו

כי למען כבודו באתי הנה כדי להשתטח על קברו ולהתפלל על נשמתו שיצרור בצרור החיים וגופו שיזכה לעמוד לתחיית המתים וגו' : that is, O Thou Lord of the Worlds! hear the voice of my supplication, and receive my prayer, according to Thy great mercy, that my soul may be worthy to dwell with the soul of this righteous one who is buried here, and with the souls of *Abraham, Isaac*, and *Jacob*, as also with the remaining righteous ones who have died in Thy great name; and let me be made righteous through his merit (or righteousness) and his good works which he performed throughout the whole time of his life: for in his honor have I come hither, to cast myself down upon his grave, and to pray for his soul, that it may be bound up in the bundle of the living (which is mentioned in 1 Sam 25:29); and that his body may be worthy to rise again at the time of the resurrection of the dead, *&c.* In the following fol. 49. there is another prayer which they pray when they go to the graves of their supposed saints, and it reads as follows: רבון העולמים אדון כל הנשמות רצני וקבלני בתשובה שלמה לפניך ושמע תחינתי ותפלתי ועשה בקשתי למען הקדושים ההרוגים והצדיקים והצדקניות גדולים וקטנים שנהרגו ונשחטו ונשרפו ונטבעו ונתלו ונחנקו על קדוש שמך ובכלל שנפטרו בשמך הגדול ויחוד שמך כי למען כבודם באתי הנה להתפלל על נשמתם וגופם שכולם ינוחו בגן עדן עם אברהם יצחק ויעקב שרה רבקה רחל ולאה ועם שאר צדיקי עולם : רבון העולמים זכני זכותם אשר עשו ואני וכל אוהבי וכל ישראל נהיה נשמרים מכל גזירות ועלילות ותפיסות ונסיונות ושתהא נשמתי ראוייה לשכון אצלו נשמתן בגן עדן ועם נשמת אברהם יצחק ויעקב שרה רבקה רחל ולאה ועם שאר צדיקים וצדקניות בגן עדן אמן: that is, O Thou Ruler of the Worlds, and Lord of all souls! be pleased with me, and receive me in perfect repentance before Thee: hear my supplication and my prayer, and grant my petition, for the sake of the holy ones who have been put to death, for the sake of the righteous men and women, great and small, who for the sake of Thy righteousness (in that they held Thee alone to be the true GOD) were killed, and drowned, and burned, and cut down, and hanged, and broken on the wheel, and buried alive, as also strangled, and suffered every manner of death, and thereby shed their blood like water for the sanctification of Thy name; and in general (on behalf of all) who have died for the sake of Thy great name and the unity of Thy name: for in their honor have I come hither, to pray for their souls and bodies, that they may rest in Paradise with *Abraham, Isaac*, and *Jacob*, as also with *Rebecca, Rachel*, and *Leah*, and the remaining righteous ones of the world. O Thou Lord of the World! let their merit (or their righteousness) which they have performed make me righteous, so that I, together with all my friends and all of *Israel*, may be preserved from all persecutions, and cunning evil designs, imprisonments, and temptations; and that my soul may be worthy to dwell with their souls in Paradise, and also to be with the soul of *Abraham*, *Isaac*, and *Jacob*, of *Sara*, *Rebecca*, *Rachel*, and *Leah*, as also with the remaining righteous men and women in Paradise. *Amen*. Furthermore, there is to be found in the same place fol. 50, col. 2. 3. a prayer which begins: רבון כל העולמים מלך מלכי המלכים *Ribbon col haolámim, melech málke hammeláchim*, in which, among other things, the following is prayed: ותני להן לחסד ולרחמים בעיניך ובעיני כל רואי בזכות הצדיקים האלו הקדושים וזכותם ומעשיהם הטובים יגינו ויליצו בעדי ותעשה בקשתי ותמלא שאלתי לטובה ואל תשיבני ריקם מלפניך that is, Give me favor, grace, and mercy in Thine eyes, and in the eyes of all those who see me, for the sake of the merit of these righteous holy ones, and let their merit, together with their good works, protect me and be my advocate.

Grant my petition, and fulfill my desire for my good, and let me not return from Thee empty-handed. Furthermore, they pray there fol. 51, col. 1. in the prayer which begins: יהי רצון מלפניך יי אלהי ואלהי אבותי שתרצי *Jehí razón millephanécha Adonái Elohái velohé avothái scheteirzéni*, in the following manner: ותמלא כל משאלות לבנו לטובה בזכות הצדיקים הקדושים האלו וגו׳ that is, Fulfill all the petitions of our hearts for good, for the sake of the merit of these righteous holy ones, *&c.* Of which more may be read in the prayer following thereupon, which begins: *Jehí rázon millephanécha Adonái Elohái, Velohé avothái schetehé tephillathénu merúzza*; and in the prayer after this, which begins, *Ana habbét bezidkáth avadécha*. And from all of this it is sufficiently to be gathered that the Jews are of the opinion that the supposed merit of their imagined righteous ones and saints can be of great help to them.

Since the deceased intercede for the living, as has been mentioned here regarding the merit of the supposed departed saints through which the Jews believe they are justified, I must also point out that they believe the deceased pray to God on behalf of the living, and that they also invoke them. That the deceased are supposed to pray on behalf of the living is evident from Rabbi Menáchem of Rekanat's commentary on the Five Books of Moses, fol. 72, col. 1, in the *Parascha Vajéschef Jacob*, where it is written as follows: אמרו רבותינו זכרונם לברכה שהמתים מבקשים רחמים על החיים שנאמר והעל שכבת הטל מלפול תפלת שוכני קבר that is, our Rabbis, of blessed memory, say that the deceased pray for mercy on behalf of the living, because it is said (Exod 16:14): "And the layer of dew that had settled rose up," by which the prayer of those who lie in the grave is understood in a subtle sense.

That these same ones are also invoked by the Jews can be seen from the book *Sifte jeschenim*, which is a catalogue or index of Hebrew books, fol. 9, col. 1, in the preface, where a prayer is set down which is to be said by them daily, after the other customary prayers, and indeed in such a manner as if they were standing upon the graves of the dead. It reads as follows: אתם נשמות קדושים וטהורים. כזוהר הרקיע מזהירים. את אשר ישנו פה שזכרתי היום וכל יום ואת אשר איננו פה. ברשות הקדוש ברוך הוא וברשות כל קדושי המלך. הנה באתי לבקש ולחנן לפניכם. התעוררו התעוררו. ועמדו נא. קומו נא. חלו נא בעדי ובעד כל בני ביתי . ויעמוד לי זכות תלמוד תורתכם ומעשיכם הטובים שהיו בכם כשהייתם בעולם הזה. שלא אכשל ואכלם בדברי תורתי. ויתרחב לבבי להבין ולהשכיל ללמוד וללמד לשמור ולעשות ולקיים את כל דברי התורה. ויהא הזכרת שמותיכם או שמות הספרים שחברתם נחשב כאלו למדתי בהן. וכאלו הבנתי את הכל. וכשיגיע קצי להפטר מן העולם הזה יהיה חלקי עמכם בגן עדן . לחסות בסתר עליון בצל שדי. ויעלה נשמתי ממעלה למעלה . ובעת יציאת נשמתי יבואו המלאכים הממונים על זה . ויוליכו נשמתי למעלה . בלי פגע רע . ושלא יבהלוני בדרך. והתפלה הזאת תהא נחשבת יותר מאלו באתי להשתטח על קבריכם . והרי אני חשוב לפניכם כמת אבל בעוד נשמתי בקרבי אבקש מלפניכם שתהיו בעזרי להליץ ולהגן בעדי אמן: that is, O you holy and pure souls, who shine like the radiance of the firmament, who are described here (in this book), of whom I make mention today and every day, and who are not described here: behold, I come with the permission of the holy and blessed God, and with the consent of all the saints of the King, to entreat and implore you. Rouse yourselves, rouse yourselves, stand up now, raise yourselves up, pray for me and for all my household. Let the merit of the study of your law and of your good works, which were in you when you were in

this world, stand before me and protect me, so that I do not stumble in the words of my law and be put to shame. Let my heart also be enlarged, that I may understand and comprehend, learn and teach, keep, do, and fulfill all the words of the law. Let the mention of your names, or of the names of the books which you have written, be counted and received as though I had read in them and as though I had understood everything. And when my end comes, that I must depart from this world, let my portion be with you in Paradise, that I may take refuge under the secret shelter of the Most High and under the shadow of the Almighty; and let my soul ascend from one step to the next. And when my soul departs, let the angels who are appointed for this come and lead it upward, without evil mishap, and that I not be frightened upon the way. Let this prayer also be counted as more than if I had come to prostrate myself upon your graves. Behold, I am reckoned before you as one dead; but so long as my soul is within me, I will entreat you to come to my aid, to be my advocates, and to protect me. Amen.

The sins of the Jews are also to be atoned for through prayer, and for this reason Rabbi *Bechai* writes in his commentary on the 5 books of Moses, fol. 114, col. 2, in the Parascha *Tissa*, in the following manner: בזמן הזה שאנחנו שרויים בגלות בשעבוד האומות ואין לנו כהן גדול לכפר על חטאתינו ולא מזבח להקריב עליו קרבנות ולא בית המקדש להתפלל בתוכו לא נשאר לנו לפני ה׳ בלתי אם תפלתנו, That is: In this time, when we dwell in the *exilio*, or misery, under the servitude of the nations, and we have no high priest to atone for our sins, and there is no altar upon which to offer sacrifice, and no Temple is at hand in which to pray, nothing remains to us before the LORD except our prayer. So also in the great *Jalkut Rubeni*, fol. 54, col. 1, in the Parascha *Vajeze*, as well as in the book *Asara maamaroth* (or *Asoro maamoros*), fol. 126, it is read: התפילה מכפרת כמו הקרבנות, That is: Prayer atones, just as the sacrifices do. And in the *Jalkut chadash*, fol. 177, col. 4, numero 72, it is reported: אמר רבי שמעון שהתפילה במקום קרבן, that is, Rabbi *Simeon* has said that prayer stands in the place of the sacrifices.

To whoever properly observes the Sabbath, all his sins shall also be forgiven; therefore it is written in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 91, col. 1, in the Parascha *Vajischma Jethro*, as follows: כל המשמר את השבת מוחלין לו כל עונותיו אפילו עובד עבודה זרה כדור אנוש מוחלין לו, כל עונותיו שנאמר אשרי אנוש יעשה זאת וגו׳ שומר שבת מחללו אל תקרי מחללו אלא מחול לו, That is: To everyone who observes the Sabbath, all his sins are forgiven, even if he should have committed idolatry, as the generation (of mankind in the time) of *Enos* did, as it is said (Isa 56:2): Blessed is the man who does this, etc., who keeps the Sabbath *mechallelo*, that is, so that he does not desecrate it. Do not read *mechallelo*, that is, so that he does not desecrate it, but rather *mechól lo*, that is, he forgives him, or (his sin) is forgiven. This very same thing is also to be found in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 117, col. 1, in the Parascha *Ki tissa*, and in the Talmudic tractate *Shabbat*, fol. 119, col. 2. And in the end of the 18th chapter of the chapters of Rabbi *Eliezer* it is read: מי שהוא שומר את השבת בעולם הזה הק״בה מוחל לו כל עונותיו שנאמר שומר שבת מחללו אל תקרי שומר שבת מחללו אלא...

“but He forgives him, and moreover all his sins are forgiven him”: that is, whoever keeps the Sabbath in this world, the Holy Blessed God forgives all his misdeeds, as it is said: he who keeps the Sabbath, *mechalleló*, that is, so that he does not desecrate it; do not read “he who keeps the Sabbath, *mechalleló*,” that is, so that he does not desecrate it, but rather *mechól lo*, that is, He forgives him. Furthermore, whoever keeps the Sabbath should be regarded as having done as much as if he had kept the entire Law, for in the book *Pesikta sotárta*, fol. 50, col. 3, in the *Parascha Beschallach*, it is taught thus: כל המשמר את השבת כאילו קיים כל התורה כולה שנאמר ראו כי יי׳ נתן לכם השבת: that is, everyone who keeps the Sabbath does as much as if he had kept the entire Law, as it is said (Exod 16:29): “See, the Lord has given you the Sabbath.”

In what manner, however, the Sabbath is to be properly kept is to be seen in the chapters of *Rabbi Eliezer*, in the aforementioned 18th chapter, where the words read as follows: מה הוא שימור של שבת מלהבעיר בה אש ומלעשות בה מלאכה: ומלצאת ומלבוא חוץ לתחום אפילו רגל אחד ומלהביא דבר בידו ולהעבירו ארבע אמות ברשות הרבים ולהוציא מרשות לרשות וזו היא שמירתה של שבת: that is, in what does the keeping of the Sabbath consist? That on it one must not kindle any fire, nor perform any work, nor take even a single step beyond the boundary of the Sabbath (which consists of two thousand paces), neither going out nor coming in, nor carry anything in one’s hand, nor carry anything four cubits in a public or common place, nor transfer anything from one domain or authority into another. In this consists the keeping of the Sabbath.

The sins of the Jews are also to be atoned for in various ways, namely through prayer, wherefore it is written in the great *Jalkut Rubeni* fol. 54, col. 1. in the *Parascha Vajéze*, from the book *Asaráh maamaróth*, as follows: התפילה מכפרת כמו קרבנות that is, Prayer atones just as sacrifices do. The sermon of a wise man, and the utterance of the words *Amen, sein großer nahme seye gebenedeyet*, is also supposed to have such an effect, for it is taught in the *Médrasch Mischle* fol. 69, col. 1. as follows: בשעה שחכם יושב ודורש אני מוחל ומכפר עונותיהן של ישראל ולא עוד אלא שבשעה שהן עונין אמן יהא שמיה רבא מברך אפילו אם נחתם גזר דינם אני מוחל להם ומכפר עונותיהם : that is, At the time when a wise man preaches, I forgive and atone for the transgressions of the Israelites. Moreover, when they say *Amen*, may His great name be blessed, I forgive and atone for their transgressions, even if the decree or sentence of their punishment has already been sealed. They are also to be atoned for through chastisements, and in Rabbi Bechái’s commentary on the Five Books of Moses fol. 151, col. 2. in the *Parascha Bechykkothái*, it is read as follows: דרשו רבותינו ז”ל יסורין מכפרין כשם שהקרבנות מכפרין that is, Our rabbis, of blessed memory, teach that chastisements atone just as sacrifices do. For this reason it is taught in the Talmudic tractate *Berachóth* fol. 5, col. 1.: ביסורין ממרקין כל עונותיו של אדם that is, Through chastisements all of a person’s transgressions are wiped away.

Therefore, they are also to be atoned through *exilium*, or exile, and the following is found concerning this in the book *Scháare óra*, fol. 45, col. 4: אם אין ישראל נזהרין ואינם מפחדים לפני יי׳ יותר טוב הוא שיפלו בגלות עשו שישפלו בגיהנם כי גלות מכפרת עון על כן שמח יצחק שיפלו ישראל בגלות עשו ויתכפרו עונותיהם That is: When the Israelites are not cautious and do not fear God, it is better that they

fall into exile under *Esau* (that is, Christendom) than that they should descend into hell, for transgression is atoned through exile. For this reason, Isaac rejoiced that the Israelites would fall into exile under *Esau* and that their transgressions would be atoned, so that they might not go to hell. The very same is also to be found there at fol. 49, col. 1, 2, as well as in the small *Jalkut Rubéni*, *numero* 1, under the title *Aháva*, and likewise in the large *Jalkut Rubéni*, fol. 50, col. 4, in the Parashah *Toledóth*. Rabbi *Jacob* also writes in his commentary on the Five Books of Moses, fol. 44, col. 1, in the Parashah *Behaalotechá*, on the words of Dan 9:24, "Seventy weeks are determined upon your people, etc.," as follows: מלמד שגלות מכפרת כמין קרבן That is: This teaches that exile atones just as a sacrifice does. And in the *Jalkut Schimóni* on the Five Books of Moses, it is read at fol. 11, col. 1, *numero* 38, as well as in the Talmudic tractate *Sanhedrin*, fol. 37, col. 2: גלות מכפרת על הכל That is: Exile atones for everything. For this reason, Rabbi *Bechai* expresses himself in his book *Cad hakkémach*, fol. 19, col. 2, under the title *Oth gimmel*, as follows: עם הגלות והשעבוד עונותינו מתמרקין ואנו ניצולין בו מדינה של גיהנם That is: Through exile and servitude, our transgressions are wiped away, and we are thereby rescued from hell. So too is it read in the book *Mattáth jah*, fol. 8, col. 3, in the Parashah *Lech lechá*: הגלות הוא במקום גיהנם That is: The *exilium*, or exile, stands in the place of hell. On this matter, one may also consult the old *Nizzáchon*, page 246, and the commentary of Rabbi *Mosche de Mircado* on Ps 94:12.

Furthermore, sins are also to be atoned for through death, and concerning this, the following is read in the first part of the Prague *Machsor*, fol. 95, col. 1, in the *Commentario*, under the title *Shacharit schel jom Kippur*, on a prayer which begins *Tamid tichlonén*: מיתה מכפרת עונות לגמרי שנאמר אם יכופר עון עד תמותון משמע אבל אחר המיתה תכופר לו That is: Death atones for transgressions entirely, as it is said (Isa 22:14): "What does it avail, whether such transgression shall be atoned for you, until you die?" For this teaches us that after death the sin is atoned for. So also in *Sēpher chasīdim numero* 1171 the following is read: אין כפרה לאחר מיתה כי בחבל מות האדם נתכפרו לו עונותיו That is: After death there is no atonement, for in the anguish of death a person's transgressions are atoned for him. And in Rabbi *Menáchem von Rekánat*'s commentary on the five books of Moses, it is taught at fol. 123, col. 1, in the *Parascha Ki tissa*, where death and chastisement are treated, as follows: אין לך רחמים גדולים מאלו שניצול מדינה של גיהנם על ידי יסורין ומיתה שהם בנוהג העולם ולא עוד אלא שזוכים לחיי העולם הבא That is: There is no greater mercy than this, inasmuch as he (namely, the person) is delivered from the judgment of Hell through the chastisements and death which are accustomed to occur in the world. And so people thereby also obtain the world to come, that is, eternal life. For this reason the sick are accustomed to pray in the following manner, as may be seen in the daily prayer book under the title *Schacharíth*, specifically in the large *Tefillah*, fol. 47, col. 1: מודה אני לפניך יי' אלהי ואלהי אבותי שרפואתי בידך ומיתתי בידך יהי רצון מלפניך שתרפאני רפואה שלימה ואם אמות תהא מיתתי כפרה על כל חטאים ועונות ופשעים שחטאתי ושעויתי ושפשעתי לפניך ותן חלקי בגן עדן וזכני לעולם הבא הצפון לצדיקים That is: I confess before You, O Lord, my God and God of my fathers, that my recovery and

my death are in Your hand. May it be Your will that You restore me to complete health; but if I am to die, may my death be an atonement for all my sins, transgressions, and offenses which I have committed before You, and grant me my portion in Paradise, and make me worthy of the life to come, which is hidden (and preserved) for the righteous.

The Jews also teach that the table makes atonement, and this is written in the Talmudic tractate *Berachóth* fol. 55, col. 1, as well as in the tractate *Chagīga* fol. 27, col. 1, as follows: כל זמן שבית המקדש קיים מזבח מכפר על ישראל ועכשיו שלחנו של אדם מכפר עליו That is: As long as the Temple stood, the altar made atonement for the Israelites; but now a man's table makes atonement for him. The very same thing is also to be read in the *Jalkut Schimóni* on *Ezechiel* fol. 74, col. 1. *numero* 41, and in the book *Toledóth Jitzchak* fol. 60, col. 2, in the *Parascha Terúma*.

The death of the righteous is also said to atone for those who sin. For in the commentary of *Rabbi Menáchem of Recanati* on the Five Books of Moses, it is taught at fol. 191, col. 2, in the *Parascha Elleh masse*: מיתת הצדיקים מכפרת, That is: the death of the righteous atones. And in the Talmudic *Tractate Möëd Káton*, it is read at fol. 28, col. 1: מה פרה אדומה מכפרת אף מיתתן של צדיקים מכפרת . אמר רבי אלעזר למה נסמכה מיתת אהרן לבגדי כהונה מה בגדי כהונה מכפרין אף מיתתן של צדיקים מכפרת, That is: just as the red heifer (of which mention is made in Lev 19:2 etc.) made atonement, so too does the death of the righteous make atonement. *Rabbi Eliezer* said: why is the death of *Aaron* (Lev 19:26) placed alongside the priestly garments? Just as the priestly garments make atonement, so too does the death of the righteous make atonement. There also stands in the book *Lefárjeh*, fol. 70, col. 3, the following: הבטיח הק"בה לאברהם בזמן שבניך יבאו לידי עבירות אז צדיק אחד אני נוטל מהם ומתכפר, That is: the holy and blessed God promised Abraham (and assured him): at the time when your children fall into sins, I will take one righteous man from among them (through death), and through this they shall be atoned for. This may also be looked up in the *Jalkut chádasch*, fol. 125, col. 1, numero 64, under the title *Mitha*. In this manner, then, the ungodly are to be atoned for through the righteous, as is read in the Prague *Machsor*, in the first part, fol. 144, col. 1, in the *Commentario*, under the title *Lejóm rischon schel succóth*.

The rabbis also teach that all Jews are sureties for one another. For in the book *Schéfa tal* fol. 8, col. 3., in the preface, it is written: כל ישראל ערבים זה בזה כי כלם נשמה אחת, That is: All Israelites are sureties for one another, because they are all one soul. And more on this subject can be read in *Rabbi Bechai*'s commentary on the Five Books of Moses, fol. 109, col. 3, in the *Parascha Tissa*, and fol. 151, col. 2, in the *Parascha Bechykkothái*, and in the book *Toledóth Yitzhak* fol. 67, col. 2., in the *Parascha Vajikra*, and in *Schemóth rábba* fol. 117, col. 2., in the *27th Parascha*, and in *Bammidbar rábba* fol. 194, col. 2., in the *10th Parascha*, as well as in the book *Nischmáth ádam*, in the first chapter, fol. 7, col. 1 The Jews are also said to be delivered from Hell and made partakers of eternal blessedness in various other ways, among which circumcision is included. For this reason, *Rabbi Menachem of Recanati* teaches in his commentary on the 5 books of Moses, fol. 43, col. 3, in the *Parascha Lech lechá*, concerning the circumcised as follows: אמרו רבותינו ז"ל שכל הנימול אינו רואה פני גהינם שנאמר ועמך כלם צדיקים לעולם

יירשו ארץ : that is, Our rabbis, of blessed memory, have said that no circumcised person shall see Hell. And in the small *Jalkut Rubeni*, under number 1. under the title *Milah*, the following is read from the *Zijoni*: בראשית ברית אש מלמד שהמילה מצלת מן הגיהנם that is, the word *Bereschith* (which stands at Gen 1:1 and means "in the beginning") signifies (through the transposition of its letters) as much as *Berith esch*, that is, the covenant of fire, and this teaches that circumcision delivers from Hell. There is also found in the *Médrasch Tillim*, fol. 7, col. 2, on the 6th Psalm, the following: חביבה המילה שנשבע הקב"ה לאברהם שכל מי שהוא מהול אינו יורד לגיהנם שנאמר ביום ההוא כרת יי ברית את אברהם that is, Circumcision is beloved, for the holy blessed God swore to Abraham that no one who is circumcised shall descend into Hell, as it is said (Gen 15:18): "On that same day the LORD made a covenant with Abraham." Concerning this, one may also consult the small *Jalkut Rubeni*, number 27, under the title *Avóth veimmahóth*, and number 2, under the title *Schevúah*, as well as number 13, under the title *Milah*. And in the book *Akedáth Jizchák*, fol. 54, col. 2, as well as in *Bereschíth rábba*, fol. 43, col. 2, in the 48th Parascha, it is taught: אברהם יושב על פתח גיהנם ואינו מניח אדם מהול מישראל לירד לתוכה that is, Abraham sits before the gate of Hell and does not permit any circumcised person among the Israelites to descend into it. What a great matter circumcision is held to be is also shown in the book *Zerór hammór*, fol. 79, col. 1, at the end of the Parascha *Vajíschma Jethro*, with these words: ברית מילה השוב ככל הקרבנות that is, The covenant of circumcision is esteemed equal to all sacrifices. And in the *Jalkut chádasch*, fol. 180, col. 4, number 142, under the title *Teschúvâ*, the following is read: כל ישראל שניטול נקרא צדיק that is, Every Israelite who is circumcised is called a righteous man.

The tribute and toll which the Jews must pay to the Christians and other peoples is also supposed to deliver them from Hell, and it is written in the *Jalkut chádasch* fol. 48, col. 1. numerô 34. under the title *Galuth* as follows: המסים והארנונות המפרישת חובו של הקב"ה ולכך הם מצילון אותנו מן הגיהנם that is, The tributes and tolls are a payment of the debt of the holy blessed God, and therefore they deliver us from Hell. And at fol. 55, col. 4. numero 22. the following is read in the same work under the title *Gan Eden*: כל המסים והארנונות שהמלכויות גובים מאתנו הוא פריעה חובו של הקב"ה שהייב ליתן להם שכרם בע"ה ואנו פוריס חובו על כן בזה אנו פודים עצמינו מהגיהנם that is, All the tributes and tolls which the kingdoms collect from us are a payment of that which the holy blessed GOD owes them; for He is obliged to give them their reward in this world, but we pay His debt (through the tribute and toll), and therefore we thereby deliver ourselves from Hell.

Whoever reads in the Talmud, or teaches his son the law, shall also partake of eternal life. Concerning the reading of the Talmud, the following is written about it in the Talmudic tractate *Megilla* fol. 28, col. 2.: כל השונה הלכות מובטח לו שהוא בן העולם הבא שנאמר הליכות עולם לו : אל תקרי הליכות אלא הלכות : that is, Everyone who learns the Talmudic rulings is assured that he is a child of eternal life, for it is said (Hab 3:6): His *halichóth*, that is, ways, are eternal. Read not *halichóth*, that is, ways, but *halachóth*, that is, rulings. Concerning the instruction of one's son in the law, the following is taught in the book *Reschíth chóchma* fol. 370, col. 1. under the

title *Pérek giddul banim*: כל המשתדל ללמד את בנו תורה ודעה וחכמה נוחל העולם הזה : והעולם הבא : that is, Everyone who diligently endeavors to teach his son the law, and knowledge, and wisdom, inherits this life and the life to come. And in the second column, the following is read there: אמר רבי יוחנן ג׳ מנחלי העולם הבא הדר בארץ ישראל והמגדל בנו לתלמוד תורה : והמבדיל על היין במוצאי שבת : that is, *Rabbi Jochanan* said, there are three among those who inherit eternal life: he who dwells in the land of *Israel* (meaning the land of *Canaan*), and he who raises his son to learn the law, and he who distinguishes the Sabbath from the remaining days of the week with wine at the end of the Sabbath. The very same is also to be found in the Talmudic tractate *Pesachím* fol. 113, col. 1. Likewise, the following is taught in the *Jalkut chádasch* fol. 60, col. 4. numero 9. under the title *Din verachamím*: כל המגדל בנו לתלמוד תורה ומוליכו לבית רבו בבוקר ובערב מעלה : עליו הכתוב כאילו קיים כל התורה כולה : that is, Whoever raises his son to learn the law and leads him to his teacher's house in the morning and in the evening, of him Scripture reckons as much as if he had kept the entire law.

Furthermore, he who gives alms, or observes the commandment of lodging arriving strangers, or keeps the three meals on the Sabbath, shall inherit eternal life. Concerning alms, it is written in the book *Menoráth hamáor* fol. 49, col. 3. under the title *Ner schelíschi, pérek ríschon, kelál schevíi, chélek schéni*, as follows: כל המגיז מנכסיו ועשה מהם צדקה : ניצל מדינה של גיהנם : that is, whoever takes from his means and gives alms therefrom shall be freed from the punishment of Hell. In the book *Brandspiegel*, fol. 94, col. 2. in the 30th chapter, the following is also taught on this matter: מיין גרעטי איזו חי מי דוח צדקה . דח ווערט מיר הירן ווייז : אין יום ז : געבן חול דיח לויט ווען אן יח : ז : געבן . חול ושבת גיב חי לו געבן . חול ווען אין ד : קטן טון טון דז ברינגט מען דיא צדקה לוט זיביגען לעבן. וונ׳ דער מענש מוט זיין לעבן חליל זיין וועט. מוט בהויט מען בייר דעם געכק טוט. וונ׳ און טטירבט ער ניט בייר זיינר זייט. שונאתה האוזק That is: Almsgiving is a great commandment; here you will hear how one ought to give it, and the time when one ought to give it, and what is proper to give. And when one is able to do this, almsgiving brings a person to eternal life, and prolongs his life in this world, and protects him from sudden death, and he does not die before his time. King *Solomon* says in his Proverbs (Prov 10:2): וצדקה הציל ממות: almsgiving delivers from death. On this matter one may also consult the Talmudic tractate *Báva báthra* fol. 10, col. 1. Concerning lodging, it is read as follows in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 30, col. 1., in the Parashah *Vajéra*: כל המחזיק במצות אכסניא יורש גן עדן that is, everyone who keeps the commandment of lodging shall inherit Paradise. On this matter the Talmudic tractate *Shabbat* fol. 127, col. 1. at the end may also be consulted. Concerning the observance of the three meals on the Sabbath, of which the first is to be held on Friday evening, the second on Saturday at midday, and the third on Saturday evening, the following is found in the *Jalkut Schimóni* on *Malachiam* fol. 88, col. 4. numero 595.: כל המקיים שלש סעודות בשבת ניצל משלש פורעניות :מחבלו של משיח מדינה של גיהנם ומלמלחמת גוג ומגוג: that is, everyone who keeps the three meals on the Sabbath shall be freed from three punishments, namely from the suffering of the *Messiah* (that is, from the misery that must be endured at the time of the *Messiah*), from the

punishment of Hell, and from the war of *Gog* and *Magog*. The very same is also to be found in the book *Menoráth hammáor* fol. 42, col. 4. and in the Talmudic tractate *Shabbat* fol. 118, col. 1. Furthermore, the one who puts on the *Tefillin*, that is, the prayer straps, and the *Zizis*, that is, the woolen threads on a square cloth, which all Jews are accustomed to wearing, is said to be a child of eternal life. Regarding the *Tefillin* and *Zizis*, the following is written about them in the book *Menoráth hammáor* fol. 34, col. 2.: כל המניח תפילין ומתעטף בציצית וקורא קריאת שמע ומתפלל מובטח לו שהוא בן העולם הבא: that is, Everyone who puts on his *Tefillin* and puts on his *Zizis* and reads the words (Deut 6:4) "Hear, O Israel," etc., and prays, is assured that he is a child of eternal life. Likewise, the following is read concerning the *Zizis* in the book *Pesíkta sotárta* fol. 50, col. 3. in the Parascha *Schelách lechá*: כל המקיים מצות ציצית כאילו קיים כל התורה כולה: that is, Whoever observes the commandment concerning the *Zizis* does as much as if he had kept the entire Law. Concerning the *Tefillin*, more can also be found in the *Médrasch Tillim*, fol. 3, col. 2. on the first Psalm.

The one who is poor shall also partake of salvation, and one reads in the *Jalkut chádasch* fol. 55, col. 1. numero 1. under the title *Gan eden*, from the Talmudic tractate *Jevamoth*, the following: עני בשכר עניו ניצול מדינה של גיהנם *That is: The poor man is, as a reward for his poverty, delivered from the punishment of hell.* And on this matter one may also consult the book *Cad hakkémach* fol. 5, col. 3., as well as the Talmudic tractate *Báva báthra* fol. 10, col. 1. This is doubtless to be understood on account of the fact that poverty is supposed to be the greatest of all plagues, for in *Schemóth rábba* fol. 121, col. 4. in the 31st *Parascha* one reads thus: אין בעולם קשה מן העניות שהיא קשה מכל יסורים שבעולם : *That is: There is nothing harder in the world than poverty, for it is harder than all the afflictions that exist in the world.* Yet this same poverty is said to suit the Jews very well, for in *Vajíkra rábba* fol. 146, col. 2. in the 13th *Parascha* it is written thus: יאי מסכנותא ליהודא כעוקרא סומקתא דעל ליביה דסוסיא חיורא : *That is: Poverty suits the Jews handsomely, like a red strap on the breast of a white horse.* This is also to be seen in the *Jalkut Schimóni* on the 5 books of Moses, fol. 144, col. 4. numero 535. And in the Talmudic tractate *Chagíga* one reads at fol. 9, col. 2.: מאי דכתיב הנה צרפתיך ולא בכסף בחרתיך בכור עוני מלמד שהחזר הק"בה על כל מדות טובות ליתן לישראל ולא מצא אלא עניות אמר שמואל ואי תימא רב יוסף היינו דאמרי אינשי יאה עניותא ליהודאי כי ברזא סומקא לסוסיא חיורא : *That is: What does that which is written (Isa 48:10) signify: Behold, I will refine you, but not with silver; I will choose you in the furnace of affliction. This teaches us that the holy, blessed God went through all good qualities and conditions, yet found none other than poverty to give to the Israelites. Samuel, or if you prefer to say, Rav Joseph, declared that this is what people are accustomed to say: that poverty suits the Jews as handsomely as a red strap suits a white horse.* In the *Sepher Ikkarím* of *Rabbi Joseph Albo* it reads somewhat differently, for at fol. 122, col. 1. in the 13th chapter of the fourth *Máamar* one reads thus: אמרו רבותינו ז"ל יפה עניות לישראל כורדא סומקא לסוסיא חיורא *That is: Our rabbis, of blessed memory, have said that poverty suits the Israelites as*

well as a red rose suits a white horse. This is also to be found in the little book *Afkáth Róchel* at the beginning of the second part. But if poverty suits the Jews so well, why then do they strive so eagerly, through their godless deceit and shameful usury, after riches?

Beyond the above, the one who visits a sick person shall also attain blessedness, and this is taught in the Talmudic tractate *Nedarim* fol. 40, col. 1, as follows: כל המבקר את החולה ניצל מדינה של גיהנם שנ' אשרי משכיל אל דל ביום רעה ימלטהו יי that is, every person who visits a sick person is saved from the punishment of hell, for it is said (Ps 41:2): Blessed is he who diligently attends to the poor (that is, the sick); the Lord will deliver him in the day of evil. And in the *Jalkut chádasch* it stands at fol. 72, col. 4, number 16, under the title *Choli*, written thus: כל המבקר את החולה ניצול מדינה של גיהנם ובע"הו מה שכרו ינצל מיצר הרע ומיסורין ויהיו הכל מכבדין אותו ויזדמנו לו ריעים טובים ולא ריעים רעים that is, every person who visits a sick person is saved from the punishment of hell. What reward does he then have in this world: he is delivered from the evil inclination (which clings to man) and from afflictions; and all people will honor him, and he will gain good neighbors and no bad ones. On this matter, the *Jalkut Schimóni* on the Psalms, fol. 102, col. 1, number 722, may also be consulted. But the one who does not visit the sick is regarded as equal to a murderer, for in the book *Toráth ádam* fol. 5, col. 2, it is taught from the aforementioned Talmudic tractate *Nedarim* fol. 40, col. 1, as follows: כל שאין מבקר חולים כאילו שופך דמים that is, whoever does not visit the sick does as much as if he were shedding blood. What benefit, however, the sick person derives from the visit is indicated in the aforementioned tractate *Nedarim* fol. 49, col. 2, with these words: כל המבקר חולה נוטל אחד משׁשים בצערו that is, whoever visits a sick person takes away from him one sixtieth part of his pain.

He who walks four cubits in the promised land shall also be saved; and this is read in the *Jalkut chádasch* fol. 55, col. 2. numero 11. under the title *Gan éden*, from the Talmudic tractate *Kethuvóth*, as follows: כל המהלך ארבע אמות בארץ ישראל מובטח לו שהוא בן עולם הבא that is, whoever walks four cubits or paces in the land of Israel is assured that he is a child of eternal life. And at numero 11. it follows in the same place: אפילו שפחה שבא"י מובטח לה שתהא בת עולם הבא that is, even a maidservant who is in the land of Israel is assured that she will be a child of eternal life.

He who recites Ps 145 daily shall also attain salvation. This is stated in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 83, col. 4, in the Parashah *Beschállach*, where the following is written: כבר בארו לנו רבותינו ז"ל מעלת המזמור תהלה לדוד שהאומרו שלשה פעמים בכל יום מובטח לו שהוא בן העולם הבא, That is: Our rabbis, of blessed memory, have already explained to us the excellence of Ps 145 (which begins) *Tehilla ledavid*, that is, A Song of Praise of David, namely that he who recites it three times every day is assured that he is a child of eternal life. Likewise, in Rabbi *Menachem of Recanati*'s commentary on the aforementioned Five Books of Moses, fol. 53, col. 2, in the *Parashah Vajéra*, the following is read from the *Zohar*: כל מאן דאמר תהלה לדוד ג' פעמים בכל יומא מובטח לו שהוא בן עולם הבא, That is: Whoever recites Ps 145 three times every day is a child of eternal life. And in Rabbi *Menachem of Recanati*'s book *Táame*

mizvóth, it is taught at fol. 32, col. 2: כל האומר תהלה לדוד בכל יום כאילו קיים תרי"ג מצוות וכבר ידעת מה שאמרו רז"ל כל האומר תהלה לדוד בכל יום ג' פעמים מובטח לו שהוא בן העולם הבא, That is: Whoever recites the psalm *Tehilla ledavid* every day does as much as if he had kept all 613 commandments. And you already know what our rabbis, of blessed memory, have said, namely that everyone who recites the psalm *Tehilla ledavid* three times every day is assured that he is a child of eternal life. Now, the Jews recite this psalm three times every day in their synagogues; therefore they must all be assured of their salvation.

The *Rabbis* also teach that a Jew who keeps even a single commandment of God properly will partake of eternal salvation. For this reason, the following is read in *Rabbi Moses bar Maimon's Commentary* on the *Mishnah* of the *Talmudic* tractate *Maccoth*, as can be seen in the *Talmud* printed at Amsterdam, fol. 28, col. 4: מעקרי האמונה בתורה כי כשיקיים אדם מצוה מתרי"ג מצוות כראוי וכהוגן ולא ישתף עמה כוונה מכוונות העולם בשום פנים אלא שיעשה אותה לשמה מאהבה כמו שבארתי לך הנה זכה בה לחיי העולם הבא . ועל זה אמר רבי חנניא כי המצוות בהיותם הרבה אי אפשר שלא יעשה אדם בחייו אחת מהם על מתכונתה ושלמותה ובעשותו אותה המצוה תחיה נפשו באותו מעשה That is: It is one of the principal articles of faith in the Law that when a person keeps one of the 613 commandments as is proper and fitting, and allows no *intention*, or no purpose, of the purposes of the world to intrude in any way (and lets nothing hinder him in his devotion), but rather does it out of love, for its own sake, as I have explained to you, he thereby becomes worthy of eternal life. For this reason *Rabbi Chananja* said that, because there are many commandments, it is impossible that a person should not keep at least one of them properly and perfectly in his lifetime. But if he does keep such a commandment, his soul shall live on account of that deed. *Rabbi Isaac* also expresses himself on this matter in his book *Chissuk emuna*, *pagina 149.*, as follows: אפילו בקיום מצוה אחת כהלכתה לשם שמים יהיה לאיש הישראלי חלק חלק לעולם הבא ולפי רבוי קיום המצנות כן ירבּה שכרו והגדל מעלתו לפני ה"שי ולזה היה מר"עה כוסף והואב להכנס לארץ כדי על ידי קיום המצות התלויות בארץ יזבה למעלה יותר גדולה בעולם הבא That is: When an Israelite man keeps even a single commandment as is proper, to the honor of God, he has a portion in eternal life. And likewise, according to the abundance of the keeping of the commandments, his reward shall be increased and his glory magnified before the blessed GOD. For this reason our teacher *Moses*, upon whom be peace, desired and longed to enter the land (of *Canaan*), so that through the keeping of the commandments that were tied to the land (that is, which were to be observed in that land alone) he might partake of a greater glory in eternal life. On this matter one may also consult *Abarbanel's* little book *Rosch amana* fol. 17, col. 2. and fol. 18, col. 1, as well as *Rabbi Menasse ben Israel's* book *Nischmath chajim* fol. 37, col. 2. and fol. 38, col. 1-2, in the 14th chapter of the first *Maamar*, where the matter is set forth at greater length.

Therefore, in the *Médrash Mischle* fol. 65, col. 3 (which ought rather to be fol. 1.) the following is read: כל המקיים מצוה אחת כאילו קיים כל התורה, That is: Whoever keeps one commandment does as much as if he kept the entire Law. For this reason, the following is also read in the *Jalkut chádasch* fol. 59, col. 2. numerô 23.: כל מי שמאכיל פרוסה לצדיק כאילו קיים חמשה

חומשי תורה, That is: Whoever gives a righteous man a piece of food to eat does as much as if he had kept the five parts of the Law (that is, all the laws commanded in the five books of Moses). And in the book *Pesikta sotárta* it is written, fol. 50, col. 3, in the Parascha Schelách lechá: כל הכופר בעבודה זרה כאילו קיים כל התורה כולה, That is: Whoever renounces idolatry does as much as if he had kept the entire Law. Likewise, *Rabbi Bechai* teaches the following on this subject in his commentary on the five books of Moses, fol. 198, col. 2, in the Parascha Ekef: כל המשקץ עבודה זרה כאילו קיים כל המצות ודרשו רבותינו ז"ל כל הכופר בעבודה זרה כאילו מודה בכל התורה כולה וכל המודה בעבודה זרה ככופר בכל התורה כולה, That is: Whoever holds idolatry in abomination does as much as if he kept all the commandments; and our Rabbis, of blessed memory, have said: whoever denies idolatry does as much as if he confessed the entire Law; and whoever confesses idolatry does as much as if he denied the entire Law. On this point, one may also consult *Rabbi Solomon Jarchi*'s commentary on the words of Exod 23:13, "You shall make no mention of the names of other gods."

Every Jew who believes the thirteen articles of the Jewish faith shall be saved, even if he commits all manner of sins to which desire and evil nature lead men astray. For this reason, *Abarbanel* in his little book *Rosch amanáh* fol. 5, col. 1., after having set forth the said thirteen articles, expresses himself as follows: כאשר ישלמו בלב בני אדם אלה העקרים כלם ויאמין בם הוא הנכנס בכלל ישראל וצריך לאהוב אותו ולמחול עליו ולעשות עמו כל מה שצוה הבורא לעשות איש לאחיו מן אהבה והאחוה. ואפילו אם יעשה כל העבירות שיש בעולם מצד התאוה והיצר וגבורת טבעיו והסרים הנה הוא מפושעי ישראל ויענש כפי חטאתו אבל יש לו חלק לעולם הבא: That is: When all these principal articles are complete in the hearts of men, and a man believes them, he enters into the sum of the Israelites, and one must love him, and forgive him, and do for him everything that the Creator has commanded one person to do for another out of love and brotherhood. And even if he should commit all the transgressions (or sins) that exist in the world, on account of desire and evil disposition and the force of his deficient nature, he is indeed one of the sinning Israelites and will be punished according to his sins, yet he nonetheless has a share in eternal life. The very same thing is also to be found in Rabbi *Mosche bar Majemon*'s commentary on the Mishnah of the Talmudic tractate *Sanhedrin*, fol. 121, col. 1. of the Talmud printed at Amsterdam, appended to the said tractate *Sanhedrin*, following the presentation of the aforementioned thirteen articles, though with some variation.

It is thus evident from the words of *Abarbanel* that even the wicked, after they have endured the punishment of their sins, shall be saved; and this accords with what is read in the book *Toráth adam*, fol. 100, col. 2. under the title *Scháar haggerúl*, in these words: כל הרשעים שעונותיהן מרובין דנין אותם כפי חטאותיהם ויש להם חלק לעולם הבא שכל ישראל יש להם חלק לעולם הבא: that is, All the wicked who have committed many sins are punished according to their sins, and have a share in eternal life, for all Israelites have a share in eternal life. So too it is written in the book *Kizzur reschíth chóchma*, which is also called *Sepher tappúche sahah*, at the beginning of the chapter called *Scháar hakkedúscha*, as follows: שנינו כל ישראל יש להם חלק לעולם הבא שנ' ועמך

כלם צדיקים בא לנו להודיע שאף הרשעים כשנתרחק עונם על ידי עונשים קשים ומרים וגלגולים מכל מקום סופם להכנות עם כת הצדיקים ולעולם יירשו ארץ החיים והטעם הוא שהם נצר מטעי כי הנשמות של ישראל הן חלק אלוה וז"ש כי רחוק מרשעים ישועה. ר"ל אעפ שרחוקה היא מ"מ ישועה היא אחר זמן רב: that is, We learn (in the Talmudic tractate *Sanhedrin* fol. 90, col. 1.) that all Israelites have a share in eternal life, as it is said (Isa 60:21): And all your people shall be righteous. And this indicates to us that even the wicked, after their transgressions have been removed from them through severe and bitter punishments and the transmigrations of souls from one body into another, shall at last be numbered among the company of the righteous and shall possess the land of the living forever. The reason for this, however, is that they are (as is read in the cited passage, Isa 60:21) branches of God's planting, for the souls of the Israelites are a part of God. And this is what is said (Ps 119:155): Salvation is far from the wicked; that is, although it is far off, it nevertheless comes to them after a long time. Something on this subject is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, fol. 34, col. 1., at the end of the *Parascha Chaje-Sarah*.

We thus see from this that the wicked are to become righteous and blessed through the endurance of severe punishments and through the passage of their souls from one body or place into another, of which thorough treatment was given above in the first chapter of this second part. For this reason, it is also written in the book *Emek hammelech*, fol. 143, col. 2, in the 34th chapter, under the title *Schâar réicha difér an-pin*, concerning the words of Abraham in Gen 15:8, "O God my Lord, by what shall I know that I shall possess it?" as follows: בקשת אברהם היה שיתן לו הק"בה זרע נצחי לו ולבניו עד סוף כל הדורות לבלתי ידח ממנו נדח כאומרו כל ישראל יש להם חלק לעולם הבא והשיב לו הק"בה לך ולזרעך אתן את הארץ הזאת שהיא ארץ החיים והראה לו עול מלכיות דהיינו ארבע גליות וגיהנם כמו שאמרו חכמינו ז"ל על ידי אלו העונשים יתכבס הנגע מהם ואז יהיה טהור ליכנס לגן עדן. וכל ישראל סופם להיות צדיקים על ידי כור הברזל ועל ידי גלגולים וחלק גן עדן שלהם מסתין עליהם מאיזותי יתכשרן לקבלו ואז יזכו ללכת מחיל אל חיל ויראו אל אלהים בציון שנאמר ועמך כלם צדיקים פירוש כלם מוכנים להיות סופם צדיקים וגומר: that is, Abraham desired that the Holy Blessed God might give to him and his children, until the end of all generations, an eternal seed, so that the outcast would not be (entirely) cast out from him, as it is said: All *Israelites* have a share in eternal life. Then the Holy Blessed God answered him: to you and to your seed I will give this land, which is the land of the living; and He showed him the yoke of the (four) *Monarchies*, namely the four *exilia* or exiles, and Hell, as our Sages, of blessed memory, have said, that through such punishments the leprosy (of sins) shall be washed away from them, and thereafter each one shall be pure so as to enter Paradise. All *Israelites* shall thus ultimately become righteous through the iron furnace and through the transmigrations of souls, and their portion of Paradise awaits them until they are truly fit to receive it; then they will be worthy to go from strength to strength and to see God in Zion, as it is said (Isa 60:21): "And all your people shall be righteous," that is, they will all be disposed or prepared so that they shall all ultimately become righteous. These are the words of the book *Emek hammelech*. As for how those who are punished in Hell on account of

their sins also attain blessedness after their torment has been endured, a sufficiently full account of this will be given in the following sixth chapter, and let this be enough on this subject for now.

Chapter V. In Which Is Shown What the Jews Write and Teach Concerning Paradise

Since in the preceding chapter mention was made of Paradise, into which the blessed souls come, and of Hell, in which the damned are punished, given that the rabbis know nothing of any third place to which the departed are supposed to go, as can be seen in the book *Nischmath chajim*, fol. 82, col. 1. 2, in the 23rd chapter of the second *Maamar*; we wish in this chapter also to consider what the Jews teach concerning Paradise, and in the following eighth chapter to show what opinions they hold concerning Hell. As regards Paradise, which is called *Gan Eden*, that is, the Garden of Delight, they say that it is one of those seven things which God the Lord is supposed to have created before the world, as was reported above in the eighth chapter of the first part from the Talmudic *Tractate Pesachim*, fol. 54, col. 1, and *Nedarim*, fol. 39, col. 2. In the great *Jalkut Rubeni*, this is stated at fol. 41, col. 2, in the Parashah *Vajera*, concerning the lower Paradise, in these words: דע כי גן עדן התחתון נברא אלף ש׳סה שנה קודם עולם השפל שאנו בו, That is: Know that the lower Paradise was created one thousand three hundred and sixty-five years before the lower world in which we exist. On the other hand, in the *Jalkut Schimóni* on the five books of Moses, fol. 5, col. 4, it is read that it was created on the third day of the creation of the world, and the words there read as follows: בראשון ברא שמים וארץ ואורה . בשני ברא גיהנם ורקיע ומלאכים . בשלישי ברא אילנות ודשאים וגן עדן . ברביעי ברא חמה ולבנה ומזלות . בחמשי עופות ודגים ולויתן . בששי אדם וחוה ורמש, That is: On the first day He (namely, God) created heaven and earth, as well as the light. On the second day He created Hell, and the firmament, together with the angels. On the third day He created the trees and the herbs, as well as Paradise. On the fourth day He created the sun and the moon, and the stars; on the fifth, the birds and the fish, and the *Levíathan* (that is, the great whale); but on the sixth, Adam and Eve, and the creeping creatures. Likewise it is written in *Bereschíth rabba*, fol. 21, col. 1, in the 21st *Parashah*: גיהנם מקודם לגן עדן נבראת גיהנם בשני וגן עדן בשלישי, That is: Hell was created before Paradise, and Hell was created on the second day, but Paradise on the third day. And this is likewise to be found in the little book of Rabbi Moshe bar Nachman, *Toráth* (or *Tóras*) *ádam*, fol. 98, col. 1. As for how these two mutually contradictory teachings can be reconciled with one another, I shall leave that for the overwise rabbis to worry about and to rack their brains over.

How large Paradise is can be seen from the Talmudic tractate *Taanith* fol. 10, col. 1., where the following is read: תנו רבנן ארץ מצרים הויא ארבע מאות פרסה על ארבע מאות פרסה והוא אחד משמים בכוש וכוש אחד משמים בעולם ועולם אחד משמים בגונן אחד משמים לעדן ועדן אחד משמים לגיהנם נמצא כל העולם כולו ככיסוי קדירה לגיהנם ויש אומרים גיהנם אין לה שיעור ויש אומרים עדן אין לה שיעור: that is, our Rabbis teach that the land of Egypt is four hundred miles long and wide, but that the land of the Moors is sixty times as large as Egypt, and the world sixty times as large as the land of the Moors, and the

garden (of Paradise) sixty times as large as the world, and Eden (that is, Paradise) sixty times as large as the garden, but Hell sixty times as large as Eden: so that it is found that the entire world is only like the lid of a pot in comparison to Hell. Some, however, say that Hell cannot be measured; others, however, report that Paradise cannot be measured.

There are also said to be two Paradises: namely, the upper one in Heaven and the lower one on Earth, concerning which *Rabbi Menasse ben Israel* writes in his book *Nilschmáth chájim* fol. 25, col. 2. in the tenth chapter of the first *Maamar* as follows: ראוי שתדע כי בעלי חכמת הקבלה הסכימו כי יש גן עדן עלאה וגן עדן התחתון והאמת אתם כי כן תמצא בספר הזוהר פ' שמות האחד הוא היכלא עילאה ושם נהרי אפרסמון וכל תענוגי עולם הבא . וגן עדן התחתון הנקרא היכלא תתאה גם מתענוגי העולם הבא . אבל לית ליה מגרמיה כלום עד שנוהן לו מהיכלא עילאה והוא נקרא אפריון That is: It is fitting that you should know that those who are versed in the Kabbalah unanimously declare that there is a Paradise above and one below, and they speak the truth, for so you will find it in the book *Sóhar*, in the *Parasha Schemóth*. The one is the uppermost palace, and there are rivers of balsam and all manner of delights of the life to come. The lower Paradise, however, which is called the lowest palace, also has something of the delights of the life to come, but it has nothing of itself until it is given to it from the uppermost palace, and that one is called *Appírjon*, that is, a bridal chamber. The very same is also found in the *Jalkut chádatch* fol. 56, col. 4. *numero* 38. under the title *Gan Eden*, and at *numero* 15 and 46 under the aforementioned title, still more concerning these two Paradises may be read. Likewise, in the book *Megaliéh amykkóth* fol. 78, col. 2. in the two hundred and twenty-third *ófan*, it is taught: כשם שיש גן עדן בטעמים למעלה . כך יש גן עדן למטה בארץ That is: Just as there is a Paradise above in Heaven, so too is there a Paradise below on Earth.

Regarding the location of the lower Paradise, the following is written in Rabbi *Schem Tof*'s book, which is called *Sépher haëmúnoth*, fol. 65, col. 1, in the sixth chapter of the sixth *Scháar*: פירוש מדברי סופרים שגן עדן מצוי בעולם הזה במקום ידוע בארץ ושארבע נהרות יוצאים משם ואחד מהן פרת הסובב את ארץ ישראל וכל מה שבא בכתוב מפשוטי סדר בראשית הבל אמת ואנשי המדות עצמן אמרו שגן עדן תחת קו ההשויה לא יוסיף היום ולא יחסר, That is: It is clear from the words of the scribes that in this world a Paradise is found in a certain place on earth, and that four rivers flow out from it, one of which is the Euphrates, which surrounds the land of Israel. And everything that appears in Scripture concerning the order of creation, according to the literal sense, is entirely true. Likewise, worthy men themselves say that Paradise lies beneath the equatorial line of the world, where the day neither increases nor decreases. However, since it was shown just above from the *Talmud* that the garden of Paradise is sixty times as large as the entire world, I would very much like to know how it could be situated on the earth and constitute only a part of it; there must necessarily be a great and gross lie about this in the *Talmud*, since the Paradise into which God placed the first man, according to the teaching of Holy Scripture (Gen 2:8 etc.), consisted of only one part of the earth: how then could it be as large as it is described in the great book of fables, the Talmud?

Concerning the lower Paradise, it is also written that it has three gates, of which the book *Megalléh amykkóth* fol. 78, col. 2. in the two hundred and twenty-third *Ofan* states the following: שלשה פתחים יש לגן עדן ואחד מהם בארץ ישראל בבית שאן וכן שלשה פתחים יש ביניהם ואחד הוא בירושלים : that is, Paradise has three gates, and one of them is in the land of Israel in *Beth Sean* (a city mentioned in Josh 17:11), and likewise Hell also has three gates, one of which is in Jerusalem.

The upper Paradise is also said to have seven names, just as the lower one does. Regarding the upper one, it is written in the book *Nischmáth chájim* fol. 26, col. 1, in the tenth chapter of the first *Máamar*, as follows: הנה הגן עדן עליון שבע שמות נקראו לו ואלו הם . צרור החיים אהל ה' הר הקדש הר ה' מקום הקדש חצרות ה' ובית ה' . צרור החיים דכתיב והיתה נפש אדוני צרורה בצרור החיים את ה' אלהיך וכבר הוכחנו למעלה שעל ענין התענוג הנפשיי אשר לו זוכים הצדיקים הכתוב מדבר . אהל ה' והר הקדש דכתיב ה' מי יגור באהלך מי ישכון בהר קדשך הולך תמים ופועל צדק וכו' וכן במזמור ס"א אמר אגורה באהלך עולמים . ובמ"ג שלח אורך ואמתך המה ינחוני . יביאוני אל הר קדשך וכל' : הר ה' ומקום הקדש דכתיב מי יעלה בהר ה' ומי יקום במקום קדשו נק' כפים ובר לבב וכל ובודאי שעל עדן הגן ומקום קדשו בישיבה של מעלה הכתוב מדבר כי אליו נושא את נפשו לבד הנקי כפים ובר לבב . גם בפיהו נכונה לקרותו חצרות ה' כמי שהמצא במזמור פ"ד נכספה וגם כלתה נפשי לחצרות ה' ועוד כי טוב יום בחצריך מאלף וגו' סוף דבר הכי קרא שמו בית ה' כמו שתמצא במזמור ל"ו מורה מעלת הצדיקים ירוון מדשן ביתך ונחל עדנך תשקם ואומר עיני בנאמני ארץ לשבת עמדי והפך ברשעים לא ישב בקרב ביתי עושה רמיה : that is to say: Behold, the upper Paradise is called by seven names, and these are they: the Bundle of the Living, the Tent of the Lord, the Holy Mountain, the Mountain of the Lord, the Holy Place, the Courts of the Lord, and the House of the Lord. The Bundle of the Living, as it is written (1 Sam 25:29): “And the soul of my lord shall be bound up in the bundle of the living with the Lord your God.” We have already demonstrated above that Scripture speaks here of the spiritual delight of which the righteous are made worthy. The Tent of the Lord and the Holy Mountain, as it is written (Ps 15:1-2): “Lord, who shall sojourn in Your tent? Who shall dwell upon Your holy mountain? He who walks blamelessly and does what is right,” etc. And likewise in Ps 61 he says: “I will dwell in Your tent forever.” And in Ps 43: “Send out Your light and Your truth; let them lead me, let them bring me to Your holy mountain,” etc. The Mountain of the Lord and the Holy Place, as it is written (Ps 24:3-4): “Who shall ascend the mountain of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart,” etc. And it is certain that Scripture speaks here of the Garden of Eden and His holy place in the heavenly academy, for only he who has clean hands and a pure heart lifts up his soul toward it. It is likewise fitting to call it the Courts of the Lord, as is found in Ps 84: “My soul longs, yes, even faints for the courts of the Lord,” and further: “For a day in Your courts is better than a thousand,” etc. In sum, it is also called by the name the House of the Lord, as you will find in Ps 36, which sets forth the excellence of the righteous: “They shall be abundantly satisfied with the richness of Your house, and You shall make them drink from the river of Your delights.” And he says:

“My eyes are upon the faithful of the land, that they may dwell with me; he who walks in the way of integrity shall minister to me. He who practices deceit shall not dwell within my house.”

“I will dwell in Your tabernacle forever.” And in Ps 43:3 he says: “Send out Your light and Your truth; let them lead me and bring me to Your holy mountain,” etc. The mountain of the LORD and the holy place, as it is written (Ps 24:3-4): “Who shall ascend the mountain of the LORD? And who shall stand in His holy place? He who has innocent hands and a pure heart,” etc. Scripture speaks here certainly of paradise and its holy place in the supreme heavenly academy, for only he who has innocent hands and a pure heart lifts his soul thither. He is also accustomed to calling it the courts of the LORD, as you can find in Ps 84, where he says (v. 2): “My soul longs and yearns for the courts of the LORD.” And further (he says there, v. 11): “For one day in Your courts is better than a thousand elsewhere,” etc. Finally, he also calls it the house of the LORD, as you will find in Ps 36, which teaches the glory of the righteous, where it is read (v. 9): “They are made drunk (or filled) with the abundance of Your house, and You give them drink from the river of Your pleasures.” So he also says (Ps 101:6): “My eyes look to the faithful in the land, that they may dwell with me.” The opposite, however, is read (v. 7) concerning the ungodly, where it is said: “Deceitful people I will not keep in my house.”

Regarding the seven names of the lower Paradise, the following is read in the aforementioned book *Nischmāth chájim* fol. 27, col. 1, in the cited tenth chapter of the first *Māamar*: כמו שיש גן עדן למעלה כך יש גן עדן למטה ומצאתי גם כן ששבע שמות נקראו לו ואלו הם. גן עדן היכל ה’ ארץ החיים מקדשי אל עיר ה’ משכנות ה’ וארצות החיים. גן עדן הוא השם היותר מפורסם דכתיב ויטע ה’ אלהים גן בעדן מקדם והוא בארץ ממש ושמו מוכיח עליו שהוא מקום התענוג והאושר ונטעו ה’ כפי הרא”בע לצד מזרח וזהו מקדם ועליו אמר יחזקאל הנביא למלך צור בעדן גן אלהים היית כל אבן יקרה מסוכתיך אודם פטדה ויהלום וכו’ וסופר ומונה כל שבחיו. ועליו נאמר גן נעול אחותי כלה וכו’. היכל ה’ דכתיב אחת שאלתי מאת ה’ אותה אבקש שבתי בבית ה’ כל ימי חיי לחזות בנועם ה’ ולבקר בהיכלו וגו’. ארץ החיים דכתיב לולא האמנתי לראות בטוב ה’ בארץ חיים שיוטביה חיים לעולם. מקדשי אל דכתיב ואני כמעט נטיו רגלי כי קנאתי בהוללים שלום רשעים אראה וכו’ עד אבא אל מקדשי אל אבינה לאחריתם ר”ל שבקש בראותו צדיק ורע לו רשע וטוב לו לדעת מה בין עובד אלהים לאשר לו עבדו ויגע ולא מצא עד שבא במחשבת לבו אל מקדשי אל והם היכלי גן עדן כי שם השכר והגמול ובו יבחנו הטובים והרעים וזהו שאמר אבינה לאחריתם. עיר ה’ דכתיב כחלום מהקיץ אדני בעיר צלמם תבזה ור”ל שבעיר ה’ אשר למקום כבודו בנה בארץ אז צלמם שהיא נפשותם תבזה שלא יוזנו ליכנס שם ולשבת במשכנות לא להם. וכן אמר במקום אחר להבריח מעיר ה’ פועל און.

The passage is rendered in German as follows: Just as there is a Garden of Eden above, so too there is a Garden of Eden below, and I have likewise found that seven names have been given to it, and these are they: Garden of Eden, Palace of the Lord, Land of the Living, Sanctuary of God, City of the Lord, Dwellings of the Lord, and Lands of the Living. “Garden of Eden” is the most well-known name, as it is written: “And the Lord God planted a garden in Eden, toward the east” (Gen 2:8), and it is literally in the earth, and its name testifies of itself that it is a place of delight and happiness, and the Lord planted it, according to the Ra’ba, toward the east, and this is what is meant by “toward the east.” Concerning it, the prophet

Ezekiel said to the king of Tyre: “You were in Eden, the garden of God; every precious stone was your covering: ruby, topaz, and diamond, etc.” (Ezek 28:13), and he goes on to enumerate and count all its praises. And concerning it, it is said: “A garden locked is my sister, my bride, etc.” (Song 4:12). “Palace of the Lord,” as it is written: “One thing I have asked of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His palace, etc.” (Ps 27:4). “Land of the Living,” as it is written: “I believe that I shall look upon the goodness of the Lord in the land of the living” (Ps 27:13), meaning that those who are good there shall live forever. “Sanctuary of God,” as it is written: “But as for me, my feet had almost stumbled, for I was envious of the arrogant when I saw the prosperity of the wicked, etc.” (Ps 73:2-3), up to: “until I came into the sanctuary of God; then I discerned their end” (Ps 73:17), meaning that he sought, upon seeing the righteous faring ill and the wicked faring well, to understand what the difference is between one who serves God and one who does not serve Him, and he labored and did not find it until he came in the meditation of his heart to the sanctuary of God, which is the halls of the Garden of Eden, for there is the reward and the recompense, and there the good and the wicked are examined, and this is what he meant by “then I discerned their end.” “City of the Lord,” as it is written: “Like a dream when one awakes, O Lord, when you rouse yourself, you despise their image” (Ps 73:20), meaning that in the City of the Lord, which He built on earth as the place of His glory, their image, that is, their souls, shall be despised, so that they will not be permitted to enter there and to dwell in dwellings that are not theirs. And likewise it is said in another place: to drive from the City of the Lord the worker of iniquity.

און. וכתיב נהר פלגיו ישמחו עיר אלהים. וכמו שכתוב בזוהר פרשת בשלח הוא הנהר דכתיב ביה ונהר יוצא מעדן להשקות את הגן. משכנות ה׳ דכתיב שלח אורך ואמתך המה ינחוני יביאוני אל הר קדשך ואל משכנותיך ואומר מה ידידות משכנותיך ה׳ צבאות נכספה וגם כלתה נפשי לחצרות רוצה לומר שאף שידירים הם משכנות ה׳ בגן עדן של מטה נפשו היתה נכספה לעלות עוד לחצרות ה׳ בגן עדן של מעלה. ארצות החיים דכתיב אתהלך לפני ה׳ בארצות החיים. ואמר בלשון רבים ארצות להודיע ששם ישבו כסאות למשפט כסאות לכל צדיק וצדיק: That is: just as there is a Paradise above, so there is also one below. I have likewise found that this same lower Paradise has seven names, for it is called: the Garden of *Eden* (that is, the garden of delight), the Palace of the Lord, the Land of the Living, the Sanctuaries of God, the City of the Lord, the Dwellings of the Lord, and the Lands of the Living. The name Garden of *Eden* is the most familiar, as it is written (Gen 2:8): “And God the Lord planted a garden in *Eden*, toward the east,” and this garden is certainly upon the earth. Its very name also indicates that it is a place of delight and blessedness; and God planted it, according to the opinion of Rabbi Aben Ezra, toward the rising of the sun, which is signified by the words “toward the east.” Of this same garden the prophet Ezekiel also said (in his 28th chapter, v. 13) to the king of Tyre: “You were in *Eden*, in the garden of God; you were adorned with every precious stone, with sardius, topaz, and diamond, etc.,” and he recounts and reports in what follows all the praises thereof. Of the same it is also said (Song 4:12): “You are an enclosed garden, my sister, my bride, etc.” It is

called the Palace of the Lord, as it is written in Ps 24:4: “One thing have I desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit His Palace.” It is called the Land of the Living, as it is written (Ps 27:12): “Unless I had believed that I would see the goodness of the Lord in the land of the living, in the land whose inhabitants live (I would have perished from heartache).” It is called the Sanctuaries of God, as it is written (Ps 73:2, 3, 17): “But as for me, my feet had almost stumbled; for I was envious of the foolish, when I saw that the wicked prosper, etc., until I went into the Sanctuaries of God, and considered their end.” He (King David) means to say by this: when he had seen that it went ill with the righteous and well with the wicked, he sought to know what distinction there might be between one who serves God and one who does not serve God, and he labored to find this out, but could not, until in the thoughts of his heart he came to the Sanctuaries of God, which are the palaces of Paradise; for it is there that reward and recompense are to be awaited, and through this the good and the wicked are tested, and this is what he says: “And I considered their end.” It is called the City of God, as it is written (in the aforementioned Ps 73:20): “As a dream when one awakens, so, O Lord, You will make their image despised in the City,” and he (King David) means to say by this that the Lord, in the City which He has built upon the earth as the place of His glory, will then make their image, that is, their souls, despised, so that they shall not be worthy to enter therein and to dwell in the habitations that do not belong to them. And thus he also says in another place (namely Ps 101:8): “That I may cut off all evildoers from the City of the Lord.” And it is written (Ps 46:5): “The river and its streams shall make glad the City of God.” And just as it is written in the *Sohar* in the *Parascha Beschallach*: this is the river of which it is written (Gen 2:10): “And a river went out from Eden to water the garden.” It is called the Dwellings of the Lord, as it is written (Ps 43:3): “Send out Your light and Your truth; let them lead me and bring me to Your holy mountain and to Your dwellings.” And (Ps 84:2, 3) he says: “How lovely are Your dwellings, Lord of Hosts. My soul longs and yearns for the courts of the Lord.” He means to say: although the dwellings of the Lord in the lower Paradise are lovely, yet his soul longed to ascend further into the courts of the Lord, into the upper Paradise. It is called the Lands of the Living, as it is written (Ps 116:9): “I will walk before the Lord in the Lands of the Living,” and he used the plural form, “in the lands” (and not the singular, “in the land”), in order to indicate thereby that thrones for judgment and thrones for every righteous person shall be set up there.

Each Paradise is also said to be divided into seven dwellings or palaces, concerning which the aforementioned book *Nischmath chajim*, fol. 32, col. 2, in the 12th chapter of the first *Maamar*, states the following: דע כי כמו שיש בגן עדן עליון והתחתון ותחתון שבעה בתים ליתן שכר טוב לצדיקים כפי מעלתם כך יש בגיהנם ז’ מדורות ליפרע מן הרשעים: that is, Know that just as in the upper and lower Paradise there are seven dwellings, in order to give the righteous a good reward according to their worthiness, so too are there seven dwellings in hell, in order to punish the wicked.

Above, in the 19th chapter of the first part, it was shown from the book *Col bo*, fol. 136, col. 4, and fol. 137, col. 1, in what manner Rabbi *Joshua ben Levi* escaped the Angel of Death and leaped into Paradise; and in the passage immediately following that, the seven dwellings of the lower Paradise are described as follows: הלך מלאך המות אל ר' יהושע בן לוי אמר לו ר' וכל אמר לו רבן גמליאל יפה עשה לך אלא בא לרבן גמליאל ואמר לו כך וכך עשה לי ר' יהושע בן לוי אמר לו רבן גמליאל יפה עשה לך אלא בא ואשלחך אליו ואמור לו בבקשה ממך שתחפש בגן עדן כולו וגיהנם ואוצרותיהם וכתוב אותם ותשלח אותם אלי אם יש גוים בגן עדן ומבני ישראל בגיהנם. הלך מלאך המות ואמר לו רבי יהושע כך אעשה. הלך רבי יהושע וחפש בגן עדן כולו ומצא בו ז' בתים בגן עדן וכל בית ובית שנים עשר רבוא מילין באורך וברוחב שנים עשר רבוא מילין. שיעור מדת ארכן כרחבן. הבית הראשון כנגד הפתח הראשון בגן עדן שוכנים בו גרים שבישראל שנתגיירו מאליהן לא בחזק. והקירות שלו בנויות מזכוכית וקורותיה ארזים . וכשבאתי למדדה עמדו כל הגרים ובקשו לעבור . ענה עובדיה הצדיק שהוא ממונה עליהם ואמר להם מנין זכותכם שישב זה עמכם מיד הניחוני למדדה . הבית השני כנגד פתח השני בגן עדן והיא בנויה מכסף וקורותיה ארזים. ויושבין בה בעלי תשובה ומנשה בן חזקיהו ממונה עליהן: הבית השלישי כנגד הפתח השלישי בגן עדן והיא בנויה מכסף וזהב ושוכנים בה אברהם ויצחק ויעקב וכל ישראל שיצאו מארץ מצרים ודור המדבר וכל בני המלך דוד חוץ מאבשלום ושם דוד ושלמה וכלאב בן דוד חי הוא שם . ושם כל מלכי בית יהודה חוץ מנשה בן חזקיהו שהוא ממונה על כל בעלי תשובה ומשה ואהרון הם ממונים עליהם ושם כל כלי זהב וכלי כסף הנחמדים וכל טובות ושמנים ואבנים וחופות במטות וכסאות ומנורות של זהב ושל אבנים טובות ומרגליות ואמרתי לו שמא יש שם מאומות העולם אפילו טבני עשו אחי . אמר לי לא שכל טובה שהם עושים בעולם הק"בה משלם להם שכרם בחייהם באותו העולם ובסוף יורשין גיהנם. אבל בישראל כל רשע שבהם לוקה בעולמו בחייו וזוכה לעולם הבא שנאמר ומשלם לשונאיו וגומר . הבית הרביעי כנגד הפתח הרביעי בגן עדן והוא בנוי ויפה כאדם הראשון וקורותיו מעצי זית ובו צדיקים גמורים ונאמנים . ולמה מעצי זית על שהיו ימיהם מרורים כזית. הבית החמישי הוא בנוי מכסף וזהב ופז ומבתם ומזכוכית ומבדולח ונהר גיחון מושך אל תוכו וקורותיו זהב וכסף והפרש מעלה מכל ריח הלבנון הפרשת מטות כסף וזהב ובשמים תכלת וארגמן מאריגת הוה ותולעת שני ושש ועזים מאריגת המלאכים ושוכנים בו משיח בן דוד ואליהו זכור לטוב ואפריון מעצי הלבנון . עמודיו עשה כסף רפידתו ארגמן . ובתוך האפריון משיח שוכן שהוא אהבת בנות ירושלים . של תוכו רצוף אהבה ואליהו זכור לטוב נוטל ראשו של משיח ומניחו בחיקו ואומר לו החרש כי הקץ קרוב ואבות העולם והשבטים כלם ומשה ואהרון ודור ושלמה וכל מלך ומלך מישראל ומבית דוד כל שני וחמשי וכל שבת ויום טוב באים אליו ובוכים עמו ומחזיקים אותו ואומרים לו דום והשען בבוראך כי הקץ קרוב ואף קרח ועדתו ודתן ואבירם ואבשלום באים אליו כל יום רביעי ושואלים אותו עד מתי קץ הפלאות ומתי תשוב תחיינו ומתהומות הארץ תשוב תעלנו והוא אומר אומר להם לכו אצל אבותיכם ושאלו להם, וכששומעין כך מתביישין ואינם שואלים אל האבות, וכשבאתי אצל משיח שאל אותי ואמר לי מה עושין ישראל בעולם שבאת משם אמרתי לו הם מחכים אותך בכל יום מיד הרים קולו בבכיה. הבית השביעי יושבין בו מתים בדרך מצוה. That is: Then the Angel of Death went to *Rabban Gamaliel* and said to him: such and such has Rabbi *Joshua ben Levi* done to me. But *Rabban Gamaliel* answered him: he did right by you; come now, I will send you to him, and say to him: I beg you, search through all of Paradise and hell and their treasures, and describe them, and report to me whether there are also *Gojim*, or heathens, in Paradise, and any of the children of Israel in hell. Then the Angel of Death went, and Rabbi *Joshua* said to him: I will do so. And Rabbi *Joshua* went and searched through all of Paradise, and there are within it seven houses or dwellings, and each house was twelve times ten thousand (that is, one hundred and twenty thousand) miles long and twelve times ten thousand miles wide, and thus just as long as it is wide. The first house is situated opposite the first gate of Paradise, and dwelling therein are the proselytes who are among the Israelites, those who of their own accord and without

compulsion (or coercion) have adopted the Jewish faith; and the walls thereof are built of glass, and its beams are of cedar. When I came to measure it, all the proselytes stood up and wished to pass through (and prevent it); then the righteous (prophet) *Obadias*, who is set over them, spoke and said to them: by what merit have you earned that this man should wish to dwell with you? Whereupon they immediately permitted him to measure it. The second house is situated opposite the second gate of Paradise, and it is built of silver, and its beams are of cedar; and dwelling therein are those who have done penance, and *Menasse*, the son of (King) *Hiskiae*, is set over them. The third house is situated opposite the third gate of Paradise, and it is built of silver and gold; and dwelling therein are *Abraham*, and *Isaac*, and *Jacob*, together with all the Israelites who went out of Egypt, as well as the generation that was in the wilderness, and all the sons of King David, except for *Absalom*. There also are *David*, and *Solomon*, and *Chileab* the son of *David*, alive. There are also all the kings of the house of Judah therein, excepting *Menasse* the son of *Hiskiae*, who is set over all those who have repented. But Moses and Aaron are set over them. There also are all manner of desirable golden and silver vessels, and all kinds of good things, and oil, and stones, as well as chambers with beds and chairs, and candlesticks of gold and precious stones and pearls. When I then asked for whom these were prepared, David answered and said to me: these are all for the children who dwell in the world from which you have come. When I then asked him whether there were also any of the nations of the world and of the children of Esau therein, he said to me: no, for the holy and blessed God gives them their reward for all the good they do in the world during their lifetimes in this world, but in the end they inherit hell; whereas every wicked man among the Israelites is chastised during his lifetime in this world and earns the life to come, as it is said (Deut 7:10): And He repays those who hate Him, etc. The fourth house is situated opposite the fourth gate of Paradise, and it is built and beautiful like the first man, but its beams are of olive wood, and therein are the perfect and faithful righteous. But why is it built of olive wood? Because their days were bitter like an olive. The fifth house is built of silver and gold, and of fine gold, and of glass and crystal, and the river *Gihon* flows through the midst of it; its beams are of gold and silver, and there is a fragrance that far surpasses all the scent of Lebanon. The furnishing of the beds is of silver and gold and spices, blue silk and scarlet, woven by Eve, as well as crimson and the finest linen and goat's hair woven by the angels. Dwelling therein are the Messiah, the son of David, and Elias, of blessed memory; and there is a chamber made from the wood of the mountain of Lebanon, whose pillars are of silver and whose floor is adorned with scarlet, and in that chamber dwells the Messiah, who is beloved by the daughters of Jerusalem. Within it is laid with love, and Elias, of blessed memory, lifts the head of the Messiah and lays it in his lap and says to him: be still, for the end is near (when you shall redeem Israel). The fathers of the world also come (namely Abraham, Isaac, and Jacob) and all the ten tribes, as well as Moses, Aaron, and David, and Solomon, together with all the kings of Israel and of the house of David, on every second and fifth day of the week (namely on Monday and Thursday), as well as on every Sabbath and

feast day, to him, and weep with him, and hold him, and say to him: be still, and trust in your Creator, for the end is near. *Korah*, *Dathan*, and *Abiram* also come to him on every fourth day (of the week, namely on Wednesday) and ask him: when will the end of wonders be? And when will you raise us up again (from the dead)? And bring us up again from the depths of the earth? But he says to them: go to your fathers and ask them. When they hear this, they are ashamed and do not ask the fathers. When I came to the Messiah, he asked me and said to me: what are the Israelites doing in the world from which you have come? And I answered him: they wait for you every day; whereupon he immediately raised his voice in weeping. In the sixth house dwell those who died on the way of the commandments. In the seventh house dwell those who died of illnesses on account of the sins of the Israelites. These are the words from the book *Col bo*; and in connection with this one may also consult the book *Shalshelet hakkabbäla*, Amsterdam edition, fol. 73, col. 2, under the title *Adam*, where such seven dwellings are briefly described, as well as the book *Emek hammelech*, fol. 178, col. 4, and fol. 179, col. 1, in the 3rd chapter under the title *Schâar ólam habberiah*, where a more extensive account of them is given.

Just as there are seven distinct dwellings in the upper and lower Paradise, so too shall there be in each of them seven groups or orders of the righteous, each order having its own particular dwelling. Concerning the seven groups or orders in the upper Paradise, it is written in *Médrasch Tillim*, fol. 11, col. 3, on Ps 11, regarding the words of v. 7, “The upright shall behold His face,” as follows: שבע כתות הן שהן עתידין לעמוד לעתיד לבא לפני חי וקיים קודשא בריך הוא ואיזו כת המעולה שבהן שמקבלין פני שכינה זו כת ישרים שנאמר יהזו פנימו וכתוב אחר אומר ישבו ישרים את פניך וגו’ ישר יהזו פנימו אלו שבע כתות של צדיקים שכן כתיב והמשכילים יזהירו כזוהר הרקיע כחמה וכלבנה כרקיע ככוכבים כברקים וכשושנים וכלפידים. כחמה שנאמר ואוהביו כצאת השמש בגבורתו. כלבנה שנאמר כירח יכון לעולם. כרקיע שנאמר והמשכילים יזהירו כזוהר הרקיע. ככוכבים שנאמר ככוכבים לעולם ועד. כברקים שנאמר כברקים ירוצצו. כשושנים שנ’ למנצח על שושנים. כלפידים שנאמר ומראיהן כלפידים. והכת הראשונה יושבת לפני המלך ורואה את המלך זאת הפנים שנאמר ישבו ישרים את פניך. ואומר ישר יהזו פנימו. והכת שניה אשרי יושבי ביתך. והשלישית מי יעלה בהר יי’. רביעית אשרי תבחר ותקרב. חמישית יי’ מי יגור באהליך. ששית מי ישכון בהר קדשך. שביעית ומי יקום במקום קדשו וכל כת יש לו מדור בפני עצמו בגן עדן: That is: There are seven groups who in the future will stand before the living, enduring, holy, and blessed GOD. But which is the most distinguished group among them? Those who stand before the face of the divine Majesty, namely the group that beholds His face. And in another place (Ps 140:14) it is written: “The upright shall dwell before Your face,” etc. The words “the upright shall behold His face” signify the seven groups of the righteous, for thus it is written (Dan 12:3): “The wise (or the teachers) shall shine like the brightness of the firmament.” They shall shine like the sun, and like the moon, like the firmament, like the stars, like the lightning, like the lilies, and like the torches. Like the sun, as it is said (Judg 5:31): “But those who love Him shall be as the sun when it goes forth in its might.” Like the moon, as it is said (Ps 89:38): “Like the moon shall it be established forever.” Like the firmament, as it is said (Dan 12:3): “The wise shall shine like the brightness of the

firmament." Like the stars, as it is said (Dan 12:3 as well): "Like the stars forever and ever." Like the lightning, as it is said (Nah 2:4, or according to some, v. 5): "They rush swiftly like lightning." Like the lilies, as it is said (Ps 45:1): "For the choirmaster, upon the lilies." Like the torches, as it is said (Nah 2:4): "Their appearance is like torches." The first group sits before the King and sees the King and His face, as it is said (Ps 140:14): "The upright shall dwell before Your face." So too it is said (Ps 11:7): "The upright shall behold His face." Concerning the second group (Ps 84:5 reads): "Blessed are those who dwell in Your house." Concerning the third group (Ps 24:3 says): "Who shall ascend the mountain of the LORD?" Concerning the fourth group (Ps 65:5 reads): "Blessed is the one whom You choose and bring near." Concerning the fifth group (Ps 15:1 reads): "LORD, who shall sojourn in Your tent?" Concerning the sixth group (likewise Ps 15:1 reads): "Who shall dwell on Your holy mountain?" Concerning the seventh (Ps 24:3 reads): "And who shall stand in His holy place?" Each group also has its own distinct dwelling in Paradise. That this is to be understood as referring to the upper Paradise is to be found in the book *Nischmath máṯḥ chájim*, fol. 26, col. 1-2, in the 10th chapter of the first *Maamar*, where all of this likewise appears and where the upper Paradise is treated. One may also consult these seven groups in *Vajíkra rábba*, fol. 163, col. 1, in the thirtieth *Parascha*, as well as in the book *Avodáth hakkódesch*, fol. 46, col. 1, in the 29th chapter under the title *Chélek haavóda*.

Regarding the seven groups or orders in the lowest Paradise, these are described in the aforementioned book *Nischmáth chájim*, fol. 27, col. 2, as follows: שניה • ראשונה הרוגי מלכות כגון רבי עקיבא וחבריו טבועים בים • שלישית רבן יוחנן בן זכאי ותלמידיו וגו' כת רביעית אלו שירדה הענן וכסה עליהן • כת חמישית אלו בעלי תשובה במקום שבעלי תשובה עומדין צדיקים גמורים אינן עומדין • כת ששית אלו רווקים שלא טעמו טעם חטא מימיהם. כת שביעית אלו עניים שיש בהן מקרא ומשנה ודרך ארץ עליהם הכתוב אומר וישמחו כל חוסי בך לעולם ירננו וה"בה יושב ביניהן ומבאר להן את התורה שנאמר עיני בנאמני ארץ לשבת עמדי וכו' ולא פרסם הק"בה כבוד המתוקן להם יותר ויותר שנאמר עין לא ראתה אלהים זולתך יעשה למחכה לו. הבט נא איך לכל אחד ואחד מכתיי הצדיקים ייחס בית ומדור לעצמו ואיך המדרגה העליונה שאין למעלה ממנה היא מדרגת הרוגי מלכות כמו רבי עקיבא וחבריו וגו' That is: The first group consists of those who were put to death by the kingdom (under whose power they were, or for the sake of the kingdom and the honor of God), such as *Rabbi Akkíva* and his companions (who were killed by the Roman Empire). The second group is of those who drowned in the sea. The third group is that of *Rabbi Jóchanan ben Sáccai* and his disciples, etc. The fourth group consists of those upon whom a cloud descended and covered them. The fifth group are those who repented; and in the place where the penitent stand, the perfectly righteous do not stand. The sixth group are the unmarried, who never tasted the flavor of sin throughout their lives. The seventh group are the poor who occupied themselves with the Bible, the *Mishnah*, and an honorable earthly conduct; of these, Scripture says (Ps 5:12): "Let all those who trust in You rejoice, that they may exult forever." And the holy, blessed God sits in their midst and expounds the Law to them, as it is said (Ps 101:6): "My eyes are upon the faithful of the land, that they may dwell (or sit) with me," etc. The holy, blessed God has also

revealed more of the glory that is prepared for them, as it is said (Isa 64:4): “No eye has seen, O God, besides You, what You do for those who wait for You.” Observe now how each and every group of the righteous is assigned its own distinct house and dwelling, and how the highest degree, above which there is no other, is the degree of those who were put to death by the kingdom (or for the sake of the kingdom and the honor of God), just as *Rabbi Akkíva* and his companions were. These are the words of the book *Nischmáth chajim*. This passage, however, is taken from the *Jalkut Schimóni* on the Five Books of Moses, fol. 7, col. 1, numerô 20. In the *Jalkut chádasch*, fol. 55, col. 2, numerô 16, under the title *Gan Eden*, the following is read from the *Sóhar chádasch*, fol. 34, col. 2: כל שבט יש לו מדור בפני עצמו בגן עדן That is: Every tribe (of the twelve tribes of Israel) has its own distinct dwelling in Paradise. But in the Talmudic tractate *Shabbat*, fol. 152, col. 1, it stands: כל צדיק עושין לו מדור לפי כבודו That is: For every righteous person, a dwelling is made according to his honor.

It shall also not be permitted to the angels and to the most righteous who are in Paradise to go from the place of their rank to a place that is of a higher rank, concerning which Rabbi *Aharon Schmuel* writes in his book *Nischmáth ádam*, in the tenth chapter, fol. 39, col. 2, as follows: המלאך נקרא עומד לפי שהוא עומד על משמרתו תמיד כפי שגזר עליו השם ואין לו רשות לזוז ממקומו ומדרגתו וכל מלאך אשר רוצה לזוז ממקומו ומדרגתו לקרב ולגשת למדרגת חברו מיד נתבטל מציאותו כמו שכתב בעל ראשית חכמה בשם ספר ברית מנוחה בענין קברות התאוה כי שם קברו את העם המתאוים כי כל מלאך שיחשוק ויתאוה לעלות למעלה ממדרגתו יתבטל מציאותו וזה ענין הקבורה וכו’ נמצא כי המלאכים תמיד על משמרתם יעמדו וכן הוא בענין קצת צדיקים שיש לכל אחד ואחד מדור בעדן בפני עצמו אין לו רשות לגשת לעלות למעלה ממדרגתו לחופת חברו כי מיד נבוה מאודו הגדול ועל כן גם המה בשם עומדים נקראו כי צריכים לעמוד על משמרתם. אמנם החסידים השרידים אשר הנור סביב עליה והמה מעטים שזוכים לדביקות השי”ת יש להם רשות להלוך ארוכות וקצרות לטייל בכל מקומות ושערים וחדרים וזהו המעלה שאין למעלה הימנו כי בטיולם בהיכלות המלאכים וחדרי גן עדן מקום ששאר הצדיקים יושבים הם משפיעים עליהם מזיו חכמתם שהשפיע עליהם השם : that is, an angel is called a standing one, because he stands at his post at all times, as God has ordained for him, and he has no permission to depart from his place and his rank; and any angel who wishes to depart from his place and rank, and to draw near and approach the rank of his companion, is immediately reduced to nothing, as the author of the book *Reschíth* (or *Reschís*) *chóchma* writes, citing the book *Berith* (or *Berís*) *menúcha*, in the matter where he treats of the graves of lust (concerning which Num 11:34 is to be read), in which the people who had lusted (after flesh) were buried, writing that any angel who has desire and longs to ascend above his rank shall be reduced to nothing (and perish), and that this is to be understood through the burial, *etc.* It is thus found that the angels stand at their post at all times. And so it is likewise with certain of the righteous, since each one has a separate dwelling in Paradise, and none is permitted to ascend from his rank to the chamber of his companion and to draw near to him, for he is immediately consumed by that one’s great fire; for this reason they too are called standing ones, because they must stand at their post. But the remaining pious ones, who are permitted to ascend, though they are few who are worthy to cleave to the holy and most blessed God, have permission to go to far and near

places, and to walk (or stroll) in all places, gates, and chambers, and this is a rank (and distinction) above which there is none; for when they walk about in the palaces of the angels and the places of Paradise, as the place in which the remaining righteous dwell, they impart to them abundantly of the radiance of their wisdom, which God has bestowed upon them.

Regarding the lower Paradise, it is described as follows in the *Jalkut Schimoni* on the Five Books of Moses, fol. 7, col. 1, *numero* 20: ארי' כל שני שערי כדכד יש בגן עדן ועליהם ששים רבוא מלאכי השרת וכל אחד מהם זיו פניהם כזוהר הרקיע מבהיק ובשעה שהצדיק בא אצלם מפשיטין מעליו הבגדים שעמד בהן בקבר ומלבישין אותו ח' בגדים של ענני כבוד ושני כתרים נותנים על ראשו אחד של אבנים טובות ומרגליות ואחד של זהב פרוים ונותנין שמנה הדסים בידו ומקלסין אותו ואומרים לו לך אכול בשמחה לחמך ומכניסין אותו למקום נחלי מים מזוקק ת"ח מיני וורדין והדסים וכל אחד ואחד יש לו חופה בפני עצמו לפי כבודו שנאמר כי על כל כבוד חופה ומושכין ממנה ד' נהרות אחד של חלב ואחד של יין ואחד של אפרסמון ואחד של דבש וכל חופה וחופה למעלה ממנה גפן של זהב ול' מרגליות קבועות בו וכל אחד מבהיק זיוו כזיו הנוגה וכל חופה וחופה יש בה שלחן של אבנים טובות ומרגליות וששים מלאכים עומדים לראש כל צדיק וצדיק ואומרים לו לך אכול בשמחה דבש בעסקת בתורה שנמשלה כדבש שנאמר ומתוקים מדבש ושתה יין המשומר בעניבו מששת ימי בראשית שעסקת בתורה שנמשלה כיין שנאמר אשקך מיין הרקח והצעיר שבהן כדמותו של יוסף וכדמות ר' יוחנן ופרוטי רמון שש כסף מזוקק כנגד השמש ואין אצלם לילה שנאמר ואורח צדיקים כאור נוגה. ומתחדש עליהם לשלש משמרות. משמרה ראשונה נעשה קטן ונכנס למחיצת קטנים ושמח שמחת קטנים: משמרה שנייה נעשה בחור ונכנס למחיצת בחורים ושמח שמחת בחורים: משמרה שלישית נעשה זקן ונכנס למחיצת זקנים ושמח שמחת זקנים. ויש בגן שמונים ריבוא מיני אילנות בכל זוויתו הקטן שבהן משובח מכל מכל עצי בשמים. בכל זווית יש בו ס' ריבוא של מלאכי השרת מזמרים בקול נעים ועץ החיים באמצע ונופו מכסה כל גן עדן ויש בו ת"ק אלף טעמים ואין דמותו של זה כדמות לזה ואין ריחו של זה דומה לשל זה וז' ענני כבוד למעלה המנו ומארבע רוחות מכין אותו וריחו הולך מסוף העולם ועד סופו ותחתיו תלמידי חכמים שמבארין את התורה וכל אחד יש לו שתי חופות אחת של כוכבים ואחת של חמה ולבנה בין כל חופה וחופה פרגוד של ענני כבוד ולפנים המנה עדן שבה יש עולמות שנ' להנחיל אוהבי יש יש בגימט' שלש מאות ועשרה וגו' That is: Rabbi Jehóscha, the son of Levi, said: there are two gates of rubies in Paradise, and over them stand sixty times ten thousand (that is, six hundred thousand) ministering angels, and the face of each of them shines like the brightness of the firmament. When a righteous man comes to them, they strip from him the garments he wore in the grave and clothe him with eight garments of the clouds of glory, and they place two crowns upon his head, one of precious stones and pearls, and the other made of *Parvaim* gold (of which one may read in 2 Chr 3:6), and they give him eight myrtles in his hand and praise him and say to him: go, eat your bread with joy. They also lead him into a place in which there are streams of water, which is surrounded by eight hundred kinds of roses and myrtles, and each righteous man has a separate canopy (or covering or canopy of heaven) according to his honor (or glory), as it is said (Isa 4:5): for there shall be a canopy (or covering) over all glory. And four rivers flow out from it, one of wine, one of milk, one of balsam, and one of honey. Over each canopy there is also a golden vine, and thirty pearls are set into it, each of which shines like the planet Venus. Under each canopy there is a table of precious stones and pearls, and sixty angels stand over the head of each righteous man and say to him: go and eat honey with joy, since you have studied (and applied yourself to) the Law, which is compared to honey, as it is said (Ps 19:11): and they are sweeter than

honey. And drink the wine that has been kept in its grapes since the six days of creation, since you have studied the Law, which is compared to wine, as it is said (Song 8:2): I will give you spiced wine to drink. The most comely among them, however, is equal in form to Joseph and to Rabbi Jochanan (both of whom were indeed very handsome, as may be read of Joseph in Gen 39:6, and of Rabbi Jochanan in the Talmudic tractate *Bava mezia*, fol. 84, col. 1); and pieces of silver pomegranates are hung around them facing the sun (or suspended all around), and there is no night among them, as it is said (Prov 4:18): the path of the righteous shines like a light. Each one is also renewed (and transformed) in all three night watches (or vigils). In the first watch he becomes a small child and enters the place where the small children are, and rejoices as small children rejoice. In the second watch he becomes a youth and enters the place where the youths dwell, and rejoices as youths rejoice. In the third watch he becomes old and enters the place where the old men dwell, and rejoices as old men rejoice. There are also in Paradise eighty times ten thousand (that is, eight hundred thousand) kinds of trees in all its corners, and the least among them is more worthy of praise than all the spice trees. In each corner there are also sixty times ten thousand (that is, six hundred thousand) ministering angels who sing with a lovely voice, and the Tree of Life is in the middle, whose branches cover the whole of Paradise. It also has five hundred thousand flavors, and none is like another, just as the fragrance of one is not like that of another. There are likewise seven clouds of glory above it, and it is struck from the four corners of the world so that its fragrance goes from one end of the world to the other. Beneath it are the disciples of the sages (that is, those who have studied the Law well), who expound the Law, and each one has two canopies (or heavens), one of stars and the other of the sun and moon, and between each canopy there is a curtain of the clouds of glory. And within it is the delight in which there are three hundred and ten worlds, as it is said (Prov 8:21): that I may cause those who love me to inherit יש *jesch*, that is, true good. For the word *jesch* amounts by *Gematria* to three hundred and ten.

In these cited words from the *Jalkut Schimoni*, one can see that when the deceased arrive in Paradise, the angels are supposed to remove their garments and put other ones on them. This, however, is entirely inconsistent with what stands in the Maase-Book, in the 213th chapter, where the following is read: מעשה גיטמך מן חיים ועטען לו ק"ק וורמש דא וור מיין זון גישטורבן הוט גיהייסן פוניק ומר מיין מוטר אמן מור גינג חזן מואב מיט איז אטיק מזל' וויא רבי פוניק פֿור דיא שול טיר קומט שטייט איינר הוט פֿיין קרנץ ווהיל זיין הויבט פֿאָרכט זיך רבי פוניק פֿור אין ער ויינט צו ווטר מיין טד דו רופֿט דער זענביגא און פֿאָרכט מייך נישט חזל' גיח פֿורט קענסטו איך ניט שפֿראך רבי פֿוניק ביסטו ניט דען מיך געסטרט הוב צו קבורה גיטון שפֿראך דער אמן יא חיך בינט שפֿראך רבי פֿוניק ווארום קומסטו דו הטר ווזר וויא גיט עס דיר ווהיל יעקב עולם שפֿראך ער עס גיט איר ווהול חזל' בין גמר חשוב מין גן ערן שפֿראך רבי פֿוניק אמן ווטס דורך וול פֿור מיין שולטן יורן טהאמזן ווהיל דיין עולם וואס האסטו פֿור ויין זכות גיטון דתו' אמן דיק זי עגליך החוט שפֿראך דו את ווטר ד: ווה ווטר דיר וול גין דזן וויין דו מיך חזל' זורגן פֿריח בין ווהיל געשטנדן חזל' הוב אין תפֿילה בכוונה גיטון חזל' ברכת איר גמזן הערלן דער המוכבן זאג מיך מין גן ערן וילוור מך ברכת. אן האָט איך גמר ווהול. דו דז נ: ניט גלויבן ווילט זא וויל מיך דיר מיין טיאן זגן ד: דו אוסט צו גלויבן דען געסטרט דו מיר איך הוט מגטון אין תכריכים וא המסטו אן מיין עראיל זוריטן שפֿראך ר' פֿוניק וואז ברייט דער קרנץ שפֿראך ר: ות דז

איר דר רוח פֿון עולם ניקו טוט דען ע: זיין גוטי קרייטטר חוי דען גן ערן. וואט מיין רבי פֿוניק זיין עראיל ווידר דען ד: את זאגט ער או: זיק ווסטו שטין דו חדרן אטיק גליי קיידר מן המבן חזל' ער הוט צו ריטן קיידר מן פֿר שוואידז ד: ות. דערההובן זא וויטולר זיין וולות בכוונה זון: גיטט אין גמר ווהול ווהיל יעקב עולם חזל' זאל אלטווג המבן ר: אן קיינס את זיקט חופֿן פֿטר געטט, That is: A certain event took place in the holy community of Worms, where a Jew had died by the name of *Pónim*, who was an old man and had always dealt with the dead. Now when Rabbi *Pónim* came before the synagogue door, there stood a man who had a wreath upon his head; and Rabbi *Pónim* was frightened of this man. The man said: fear not, and go on your way; do you not know me? Rabbi *Pónim* said: are you not the one whom I buried yesterday? And the man answered: yes, it is I. Then Rabbi *Pónim* asked him: why do you come here, or how does it go with you in the other world? And he answered him: it goes well with me, and I am held in very high esteem in Paradise. Thereupon Rabbi *Pónim* said to him: yet in this world you were regarded as a poor sort of Jew; what good work did you do, that you are held in such honor? Then the dead man answered: that I will tell you, because every morning I rose early and said my prayer with devotion, and recited the blessing from my whole heart; for that reason I now recite the blessing in Paradise as well, and I am held in very high regard. If you will not believe it, I will give you a sign so that you must believe it, for yesterday, when you put my burial shroud on me, you tore one of my sleeves. Rabbi *Pónim* asked: what does the wreath signify? And the dead man answered: that the wind of the world does me no harm, for these are good herbs from Paradise. Then Rabbi *Pónim* mended and patched his sleeve for him, because the dead man said he would otherwise have to be ashamed that other dead persons had whole garments on, while he had a torn garment; and thereupon the dead man vanished. Therefore let every man perform his commandments with devotion, and then it will go very well with him in the other world; and he should take care that nothing which is open is forgotten in the case of any dead person. From this we see that one who is supposed to have come from Paradise still had his burial garment on; and so it would not be true that the angels remove the garments from the deceased in which they are buried, as is read in the *Jalkut*, for otherwise this man would not have appeared to Rabbi *Pónim* in his burial garment and requested that he mend his torn sleeve, so that he would have no cause to be ashamed of it in Paradise. But both accounts are a Jewish fable and a false fabrication.

That there is no night in Paradise, as is also mentioned in the cited words of the *Jalkut*, and what else is partly described there, is likewise read in the book *Avodáh (or Avódas) hakkódesch*, fol. 46, col. 1. in the 29th chapter, under the title Chélek haavóda, in these words: כתבו החכמים כפי קבלתם כי המקום רחב ידים מאד ובריכה של מים גדולה שם ונעשת מטל השמים העליונים סוד שמו של הק"בה ושם אור גדול ואינו נחשך לעולם שהוא נאצל ונמשך מאורה של מעלה • ובו היה אדם צופה מסוף העולם ועד סופו והוא האור הנערב אשר בו הצדיקים והישרים מכתירים • וקרקעיתו רצוף באבנים טובות ומרגליות מהנוצצות כמראה הלפירים' • ואמרו כי סביב הבריכה ההיא גדלים וצומחים כל מיני אילנות ועשבים שיש בהם רפואה וריח טוב מאד וגו That is: Our sages have written according to their oral tradition that the place (namely Paradise) is

very wide and spacious, and that there is a great pool of water therein, which was made from the dew of the highest heaven, the mystery of the name of the holy blessed God; and that there is a great light in that place, which is never darkened, and which springs forth and proceeds from the uppermost light, by which the first man saw from one end of the world to the other; and this is the pleasant light with which the righteous and the upright are crowned. Its floor is paved with precious stones and pearls, which shine like the appearance of torches. They have also said that all manner of trees and herbs grow round about that pool, which are useful for medicine and have a very good fragrance, *&c.* Since mention is made of this good fragrance, I must also set down here what is written in the Talmudic tractate *Bava mezia* fol. 114, col. 2. concerning *Rabba*, whom *Elijah* led into Paradise, where the words read as follows: דבירה זעיילה לגן ערן א"ל פשוט גלימך ספי שקול מהני אטרפי ספא שקל כי הות נפיק שמע דקאמ' מאן קא אכיל לעלמיה כרבא בר אבוה נפץ שדנהו אפילו הכי איתייה לגלימיה סחט גלימא ריחא זבניה בתריסר אלפי דינרי : That is: He (*Elijah*) led him (*Rabba*) and brought him into Paradise, and said to him: pull off your cloak, and gather up some of these leaves, and take them with you. So he gathered them up and took them with him. When he then went out, he heard it said: who has eaten his portion in Paradise (that is, received it) like *Rabba* the son of *Abúhi*? Thereupon he scattered them and threw them away, yet he took his cloak with him, into which the fragrance from the leaves had been pressed, and sold it for twelve thousand *denarios*, that is, half quarter-thalers.

Regarding the three hundred and ten worlds, which are likewise mentioned in the words of the *Jalkut*, such a fable is taken from the Talmudic tractate *Sanhedrin* fol. 101, col. 1., where it is written as follows: עתיד הק"בה ליתן לכל צדיק וצדיק ג' מאות ועשרה עולמות שנאמר להנחיל אוהבי יש ואוצרותיהם אמלא יש בגימטריא תלת מאה ועשרה הוי : that is, the Holy and Blessed God will give to each and every righteous person three hundred and ten worlds, as it is said (Prov 8:21): So that I cause those who love me to inherit a יש *jesch*, that is, a true good, and that I may fill their treasuries to abundance; for *jesch* amounts in number by *Gematria* to three hundred and ten. And this can also be found in the *Medrasch Mischle* fol. 67, col. 3.

We also want to see how far, according to the teaching of the Rabbis, Paradise is supposed to be from Hell, concerning which the following is written in the book *Zijóni*, fol. 11, col. 2. within the *Parascha Bereschith*: גן ערן וגיהנם סמוכים : וכותל אחד מפסיקתן : וגן עדן מצד צפונית מזרחית שנאמר וצפוניך תמלא בטנם . ולצד צפונית מערבית גיהנם ומעיין יוצא מגן עדן . והמעיין היוצא מן הגיהנם הוא חם : that is, Paradise and Hell border on one another, and a single wall separates them; and Paradise is on the northeastern side, as it is said (Ps 17:14): "And with Thy north Thou fillest their belly" (as it is here wrongly understood, whereas it actually reads: "And with Thy hidden treasure Thou fillest their belly"). But on the northwestern side is Hell; and a spring flows out from Paradise; the spring, however, which comes out of Hell, is warm. In the book *Toráth ádam*, fol. 102, col. 3, under the title *Schâar Schâár haggemúl*, the following is also read: במדרש קהלת אמרו מפני מה ברא הק"בה גיהנם וגן עדן כדי שיהא זו מצלת מזו. וכמה ריוח ביניהם רבי יוחנן אמר כותל ורבי אחא אמר טפח ורבנן אמרי שתי אצבעות: that is, in the *Médrasch* on Ecclesiastes it is said: why did the holy and blessed

God create Hell and Paradise? So that the one might save from the other. How much space is between them? Rabbi Jochanan said there is a wall between them; and Rabbi Acha said there is a handsbreadth of space between them; but our Rabbis say two fingers' breadth of space is between them. This is also to be found in the book *Nischmáth* (or *Nischmas*) *chájim*, fol. 31, col. 1., in the 12th chapter of the first *Máamar*. But in the *Médrasch* on Ecclesiastes, fol. 127, col. 1., on the words of Eccl 7:14, "God hath also set the one against the other," the following is taught: זה גיהנם וגן עדן כמה ביניהם טפח רבי יוחנן אמר כותל ורבנן אמרי שיהיו שתיהן מצות זו מזו: that is, this signifies Hell and Paradise. How great is the space between them? A handsbreadth. Rabbi Jochanan said there is a wall between them; but our Rabbis say they are both equal to one another, so that one may see from the one into the other. But in the book *Zijóni*, fol. 69, col. 3., it is read: אין בין גן עדן לגיהנם אלא מלוא נימא: that is, there is no greater difference between Paradise and Hell than the breadth of a single thread.

For every person, their place and portion in Paradise and in Hell is said to have been created; hence in the Talmudic tractate *Chagíga* fol. 15, col. 1., concerning the words cited just before from Eccl 7:15, "God also made one thing opposite the other," the following is taught: ברא צדיקים ברא רשעים ברא גן עדן ברא גיהנם כל אחד ואחד יש לו שני חלקים אחד בגן עדן ואחד בגיהנם זכה צדיק נטל חלקו וחלק חברו בגן עדן נתחייב רשע נטל חלקו וחלק חברו בגיהנם: that is, He created the righteous, and He created the wicked; and He created the Garden of Eden, and He created Gehenna; and every single one has two portions, one in the Garden of Eden and one in Gehenna. When the righteous man has merited it, he takes his portion and the portion of his companion in the Garden of Eden. But when the wicked man is condemned, he receives his portion and the portion of his companion in Gehenna. The very same teaching is also to be found in the book *Toráth* (or *Tóras*) *ádám* fol. 101, col. 3., as well as in the book *Avodáth hakkódesch* fol. 19, col. 1., in the 19th chapter under the title *Chélek hajichud*.

They also teach that children, before they are born into the world, are led into Paradise and into Hell, and that everything which takes place there is shown to them; and this is written in the book *Avodáth hakkódesch* fol. 42, col. 2, in the 23rd chapter, under the title *Chélek haavóda*, as follows: אמרו במדרש ילמדנו פרשת פקודי מניחין לו נר דלוק על ראשו וצופה בו מסוף העולם ועד סופו שנאמר בהלו נרו עלי ראשי וגו' בבקר נוטלו המלאך ומוליכו לגן עדן ומראה לו הצדיקים שהם יושבים ועטרותיהם בראשיהם והמלאך אומר לו תדע מי הללו שאתה רואה הללו נוצרו כמותך בתוך מעי אמם ויצאו בעולם ושמרו מצוותיו של הק"בה ולכך זכו ונתזמנו לטובה זו ואתה סופך לצאת לעולם ואם תזכה ותשמור את התורה תזכה לישיבתם ואם לאו תשב במקום אחר: לערב מוליכו לגיהנם ומראה לו הרשעים שטורדין אותם מלאכי חבלה במקלות של אש וקורין וי וי והמלאך אומר לו תדע הללו שנשרפין כי הם נוצרו כמותך ויצאו לעולם ולא שמרו מצוותיו של הק"בה ולכך נענשו ובאו להרפה זו ואתה סופך לצאת לעולם הוי צדיק ואל תהי רשע למען תחיה. ומנין שכן הוא שנאמר ויאמר לי יתמיך דברי לבך וגו'. כשהגיע זמנו לצאת לאויר העולם מיד המלאך מכה אותו ומכבה נרו ומוציאו בעל כרחו ושוכח כל מה שראה ומוציאו לאויר העולם ועל זה התינוק בוכה הקי שיוצא לאויר העולם: that is, *In the Médrasch Jelammedénu it is said in the Parascha Pekudé: a burning light is placed over its head (namely, the child in its mother's womb), by means of which it sees from one end of the world to the other, as it is said (Job 29:3): When*

His light shone over my head, etc. Early in the morning an angel takes the same (child) and leads it into Paradise, and shows it the righteous, who sit there with their crowns upon their heads; and the angel says to it: you must know who these are that you see. These were created in the bodies of their mothers just as you were, and they came forth into the world, and kept the commandments of the holy and blessed God; therefore they were found worthy of this happiness and were called to it. Now you too must at last go forth (from your mother's womb) into the world, and if you are righteous and keep the Law, you will be worthy to sit among them; but if not, you will have to sit in another place. In the evening he leads it into Hell, and shows it the wicked, whom the angels of destruction torment with fiery rods, and these cry out: woe, woe! And the angel says to it: you must know that these who are being burned were created just as you were and came forth into the world, and that they did not keep the commandments of the holy and blessed God; therefore they are punished and have come to this disgrace. Now you too must at last go forth into the world; so be righteous and not wicked, so that you may live. But from where is it proved that this is so? Because it is said (Prov 4:4): And he taught me and said to me, let your heart receive my words, etc. Now when the time draws near for it to come forth into the air of the world, the angel strikes it immediately and extinguishes its light and causes it to go forth against its will, and it forgets everything it has seen, and he brings it forth into the air of the world; and for this reason the child weeps as soon as it comes forth into the air of the world.* Still more on this subject can be found in the small *Jalkut Rubéni*, numero 6, under the title *Gehinnom*, from the *Médrasch néelam*.

When a soul newly enters Paradise, Rabbi *Menasse ben Israel* shows us how those who come into Paradise are received, in his book *Nischmáth chájim*, where he writes in fol. 28, col. 1, in the 10th chapter of the first *Maamar*, as follows: כאשר באה מחדש איזה נשמה לגן עדן ובפרט אם היא מהאהובים וקרובים מיד הולכים אצלה ומקבלים אותה בסבר פנים יפות. וכמו שהאנשים בעולם הזה נהעננים בשמיעות הרחוקות והמאורעות המתרגשות לבא בעולם כך הצדיקים שבגן עדן העליון יורדים לקבל קרוביהם ונשמות הצדיקים ושואלים אותם מעניני העולם הזה That is: When a soul newly enters Paradise, especially if it is one of those who are beloved and related, people immediately go to it and receive it with a friendly countenance. And just as people in this world delight in news coming from afar and in events that are stirring in the world, so too the righteous who are in the upper Paradise come down to receive their relatives and the souls of the righteous, and ask them about the affairs of this world. Furthermore, nine people are said to have entered Paradise alive and not to have been allotted to death, a matter which was treated above in the 19th chapter of the first part, and which is therefore unnecessary to repeat here.

How the souls of the righteous are nourished and sustained in Paradise is taught to us by Rabbi *Meïr* in his book *Avodáth hakkódesch*, fol. 46, col. 2, in the 29th chapter under the title *Chélek haavóda*, where he treats of the glory of Paradise, with these words: כל זה הכבוד והמעלה והעדון מעותר . לנפשות הצדיקים בגן עדן של מטה ששני פעמים בכל יום יורד עליהם אצילות טל חיים מעל רישא דמלכא סוד

ראש דברך אמת והוא הטל שעתיד הקב״ה להחיות בו את המתים ובו ניזונין כמלאכי השרת שנהנין מזיו השכינה ובו משיגין ויודעין העבר וההוה והעתיד עד חהיית המתים ואחר כל הכבוד והשבח הזה זוכות להתעלות ולהראות לפני המלך יי׳ צבאות במקום קדשו בגן עדן של מעלה That is: All this glory, and excellence, and delight, is prepared for the souls of the righteous in the lower Paradise, for twice every day the flow of the dew of life descends upon them from the head of the King, which mystery is signified by the words (Ps 119:160): “The sum of Your word is truth.” And this is the dew with which the Holy and Blessed God will in the future raise the dead. By this same dew they are nourished, just as the ministering angels, who are sustained by the radiance of the divine Majesty. Through it they also comprehend and know the past, the present, and likewise the future, and after all this glorious existence, they attain to be exalted and to appear before the King, the Lord of Hosts, in the place of His holiness, in the upper Paradise.

Since it is here stated that the souls of the righteous pass from the lower Paradise into the upper one, we must also know in what manner this takes place, and what path they use for this purpose. This is described in the *Jalkut chádasch* fol. 57, col. 2. numero 46. under the title *Gan Eden* as follows:

יש גן עדן עליון ויש גן עדן התחתון ויש ביניהם עמוד אחד המקשר אותם נקרא מכון הר ציון ונשמות הצדיקים עולות כל שבת ויום טוב מגן עדן התחתון דרך עמוד זה לגן עדן העליון ונהנים שם מזיו השכינה עד מוצאי שבת ויום טוב ואחר כך חוזרים ויורדים לגן עדן התחתון That is: There is an upper Paradise, and there is a lower Paradise, and between them is a single pillar that binds them together (or joins them), which is called the stronghold of Mount Zion; and the souls of the righteous ascend every Sabbath and holy day from the lower Paradise by way of this pillar into the upper Paradise, and there they enjoy the radiance of the divine Majesty until the end of the Sabbath and the holy day; after which they return and descend again into the lower Paradise. On this matter the book *Nilchmáth chájim* fol. 28, col. 1. in the 10th Chapter of the first *Maamar* may also be consulted.

The souls, however, that enter the lower Paradise are not to ascend immediately into the upper Paradise as well, concerning which the following is taught in the book *Avódas hakkódesch* fol. 44, col. 4. in the 27th chapter under the title *Chélek haavóda*:

לא תתעלה הנפש תכף אל גן עדן של מעלה לפי שהייתה עד עתה מורגלת עם הגוף וחשכיו ואפלתו כאשר היתה באמנה אתו ולא תוכל תכף להכיל ולסבול האור הגדול ההוא העליון אשר לא ישוער גדלו ופליאהו עד אשר תורגל למטה בגן עדן זה התחתון אשר הוא אמצעי בין זה העולם הגשמי ובין אותו העולם הרוחני הבהיר והזך להיותו כלול ומשוכלל מכולם וגו׳ That is: the soul does not ascend immediately up into the upper Paradise (when it has been separated from the body), because until now it had been accustomed to the body and to its darkness and obscurity, as it dwelt faithfully with it, and it cannot straightway comprehend and endure that great upper Light, whose greatness and wonder cannot be measured, until it is accustomed to it down here in the lower Paradise, which is the middle between this bodily world and that spiritual, clear, and pure world, inasmuch as it is composed and constituted of both of them, and contains within itself something that is found in both.

The souls that are in the upper Paradise are also said to come back down into the lower Paradise from time to time, concerning which the aforementioned book *Nischmāth chājim*, fol. 28. col 1. contains the following passage: כמו שהנשמה בל י"ב תרש עולים ויורדים כי לא יוכלו מכל וכל להתפרד מגופם ומשכן כבודם בך מפני התענוג העצום והערוך הנפלא אשר קו להם בגן עדן יורדין לפעמים ושוכנים בבירתם ומדורם אשר היו להם מקדם כמנהג המלכים הגדולים הבונים היכלות למו ובית ממלכה להם לא לבד במטרופולין שלהם ועיר מסלתם אלא במקומות אחרים להגדיל כבודם ולשכון בתוכם בעת נסיעתם וגו' : that is, just as the souls (after they have been separated from their body) ascend and descend throughout all twelve months, since they cannot be entirely and completely separated from their body and the dwelling of their glory, so too they descend from time to time on account of the great delight and wonderful pleasure which they had in the (lower) Paradise, and they take up residence in their former palace and dwelling, just as great kings who build palaces and royal houses for themselves not only in their capital city and their royal city, but also in other places, in order thereby to magnify their glory and, when they travel, to dwell therein, *etc.* The souls of the righteous are also supposed to wander about in Paradise during a certain time of year, concerning which the following is read in the *Jalkut chádasch* fol. 57, col. 1. numero 42. under the title *Gan éden*: בניסן ותשרי נשמות הצדיקים משוטטין בגן עדן משבחין להקב"ה ומתפללין על החיים שיחיו בשביל שאתן עוסקים במצוות ואף שגם בזמנים אחרים משוטטים אבל בימים אלו הם משוטטים יותר ונראים כמו ציפרים מצפצפין וזהו הסוד גם צפור מצאה בית על אלו הנשמות : that is, in March and September the souls of the righteous wander about in Paradise and praise the holy and blessed God, and pray for the living, that they may remain alive, inasmuch as they are then diligent in keeping God's commandments; although they also wander about at other times, yet they wander to and fro more during those days (of the two aforementioned months), and show themselves like crying (or chirping) birds, and this is the mystery (of the words Ps 84:4): "The bird also has found a house," which is to be understood as referring to those same souls.

Beyond this, the souls in Paradise are also supposed to receive new strength when the Jews observe the year of release, concerning which the following is written in the aforementioned *Jalkut chadásch*, fol. 55, col. 2. numero 17. under the mentioned title *Gan éden*: בשעה שישראל שומרים שנת השמיטה כראוי אף נשמותיהם של צדיקים משתעשעים בגן עדן ומתחדשים ומוסיפין כח ועל זה נאמר וקווי ה' יחליפו כח that is, at the time when the Israelites observe the year of release as is fitting, the souls of the righteous take delight in Paradise and renew themselves and receive greater strength; for this reason it is said (Isa 40:31): "But they that wait upon the Lord shall renew their strength."

It is also said that God comes daily into Paradise and consults with the righteous concerning dew and rain, concerning which the following is read in the aforementioned *Jalkut chadásch* fol. 57, col. 4. numero 57. under the title *Gan éden*: בכל יום הק"בה נגלה על הצדיקים בגן עדן ונמלך בהם אם הוא זמן טל ומוריד טל לעולם ואם הוא זמן גשם מוריד גשם לעולם that is, the holy blessed God appears every day among the righteous in Paradise and consults with them. When it is the time of dew, He lets the dew come down into the world; but when it is the time of rain, He

lets the rain come down into the world. But at fol. 60, col. 2. numero 15. under the title *Geschamím* it is written thus: הק"בה נכנס בכל יום לגן עדן ומודיע לצדיקים מתי זמן טל ומתי זמן הגשמים that is, the holy blessed God enters Paradise every day and makes known to the righteous when the time of dew is and when the time of rain is.

The first man Adam is said to sit at the gate of Paradise among those who have done penance, concerning which the oft-mentioned *Jalkut chadásch* fol. 56, col. 1. 2. numero 28. under the title *Gan éden* contains these words: אדם הראשון יושב בפתחו של גן עדן וסביבו יושבין כמה צדיקים שמנעו עצמם מדרכו של גיהנם ונכנסו לגן עדן ועלייהו כתיב יושבי חדל ולא כתיב חלד אלא חדל שחדלו מגיהנם לגן עדן . ד"א חדל אלו בעלי תשובה שמנעו עצמם מן העבירות וסאחר דאדם הראשון היה בעל תשובה לכך That is: The first man sits at the gate of Paradise, and around him sit many righteous ones who have kept themselves from the path of hell and have entered into Paradise; and of these it is written (Isa 38:11): יושבי חדל ועל זה אמר ואדעה מה חדל אני That is: they dwell in the world, and it is not written *chéled* (which also means the world) but rather *chádel* (which derives from *Chadál*, meaning to cease, to restrain, to abstain), because they have turned away from hell and directed themselves toward Paradise. In another manner this is expounded thus: that by *Chádel* are to be understood those who have repented and have kept themselves from transgressions. Since now the first man Adam did penance and converted, for this reason he sits among the penitent; and of these it is written (in the said 38th chapter, v. 11 of the prophet Isaiah): those who dwell in *Chádel*. For this reason David says (Ps 39:5) that he might know how *Chádel*, that is, transient or perishable, he is.

Concerning King Alexander the Great, it is recorded in the Talmudic tractate *Tamid*, at the end of the fourth chapter, fol. 66, col. 2 of the Amsterdam edition, that he once came before Paradise, and what befell him there. The words read as follows: כי שקיל ואתי יתיב אההוא מעיינא קא אכיל נהמא הוו בידיה גולדנא דמלחא בהדי דמהורי להו נפל בהו ריחא אמר שמע מנה האי עינא מנן עדן אתי איכא דאמרי שקל מהנהו מיא טרא באפיה איכא דאמרי אידלי כוליה ער דמטא לפתחא לגן עדן רמא קלא פתחו לי בבאאמרו ליה זה השער לה' צדיקים יבאו בו. אמר להוז אנא נמי מלכא אנא מיחשב חשיבנא הבו לי מידי יהבו ליה גולגלתא חדא אתייה תקליה לכוליה דהבא וכספא דיליה בהדי' לא הוה מתקליה אמר להון לרבנן. מאי האי אמרי גולגלתא דעינא דבישרא ודמא דלא קא שבע אמר להו מכאי דהכי הוא שקלי קליל עפרא וכסיוהי לאלתר תקלא דכתיב שאול ואבדון לא תשבענה ועיני האדם לא תשבענה. That is: When he came and sat down by a flowing spring, he was eating bread and had small salted fish in his hand. When these were washed (with that same water, so that the salt might come off them), they acquired a pleasant smell; whereupon he said: from this one can conclude that this spring water comes from Paradise. Some say he took some of that water and washed his face with it; others report that he followed the water so long until he came to the gate of Paradise, and there he called out: open the gate for me. But they spoke to him (from Ps 118:20): This is the gate of the Lord; the righteous must enter through it. Then he said: I too am a king, and I am held in high esteem; give me something. Thereupon they gave him a skull, and he took it with him and placed it on one side of a scale, and all his gold and silver that he had with him he placed on the other side, and yet the skull was heavier than the

gold and silver. He then asked the Rabbis what this might mean, and they answered him that it was a skull, and that the eye of flesh and blood (that is, of a human being) cannot be satisfied. And when he asked them further how he could know that this was indeed so, they took a little dust and covered the skull with it, and immediately the gold and silver were heavier; for it is written (Prov 27:20): The grave and hell are never satisfied, and the eyes of man are not sated. Thus the gold and silver could not outweigh the skull until the eye of the skull was covered with dust so that it could no longer see. O what a foolish Talmudic fable!

Although the rabbis teach many absurd things about Paradise, no Jew is permitted to doubt its certainty; rather, he must firmly believe that all of it is plain truth. For this reason, *Rabbi Meïr* in the book *Avodáth hakkódesch*, fol. 45, col. 4. at the beginning of the 29th chapter, under the title *Chélek haavóda*, expresses himself in the following manner: כבר כתבנו למעלה בפרק כ"ז כי כל מה שבא במעשה בראשית כמשמעם אין בהם חידה חלילה. הגן בעדן ועץ החיים ועץ הדעת והארבע נהרות דברים כמשמעם אין בהם חידה חלילה. וגם חובה על כל מי שבשם ישראל יכונה להאמין כי כל דברי חז"ל בענין גן עדן אמונה אמת אין בהם משל או דברי הבאי אבל דברו בו בענין שיש לדעת ולהאמין באין ספק שגן עדן הוא בארץ ממש וגו That is: We have already written above in the 27th chapter that everything which occurs in the history of the creation of the world, concerning Paradise, the Tree of Life, and the Tree of Knowledge, as well as the four rivers, is to be understood literally and contains no riddle, which be far from us. Likewise, every person who is called an Israelite is obligated to believe that everything our Sages (of blessed memory) have reported concerning Paradise is pure truth, and that no allegory or hyperbole, that is, excessive figure of speech, is contained therein; rather, they have spoken of it in such a way that one may know and believe without any doubt that there is truly a Paradise upon the earth, *&c.* But let this suffice regarding Paradise.

Chapter VI. In which is set forth what the Jews teach concerning Hell.

Since in the preceding fifth chapter it was shown what the Jews believe concerning Paradise, we now wish to consider in this chapter what opinions they hold regarding Hell. It is to be known that Hell is called גיהנם *Gehinnom* by the Rabbis, concerning which *Rabbi Elias* writes in his *Tischbi* fol. 14, col. 2., under the word *Gehinnom*, as follows: קראו רבותינו ז"ל מקום עונש הרשעים אחר מיתתם גיהנם לפי שגי בן הנם הסמוך לירושלים היה מקום מטונף ששם שרפו את בניהם למולך ונקרא כן לפי שהבן היה שם נוהם וצועק, That is: Our Rabbis (of blessed memory) have called the place in which the wicked are punished after their death *Gehinnom*, because the valley of the son of *Hinnom*, which lay near *Jerusalem*, was a filthy place in which children were burned to the idol *Molech* (as may be read in 2 Kgs 23:10). It was, however, named thus (from the word גי *Ge*, which means a valley, and נהם *Nahám*, which means to cry out) because the child (which was burned) cried out and wailed there. Concerning this place situated near *Jerusalem*, *Rabbi David Kimchi*, in his commentary on 2 Kgs 23:10, on the words "He (namely King *Josias*) also defiled the *Topheth* in the valley of the son of *Hinnom*," further writes the following: שם מקום שהיו מעבירין שם בניהם למולך היה שם המקום תופת ואמרו כי נקרא כן כי היו מרקדים ומכים בתופים בשעת העבודה כדי שלא ישמע האב צעקת בנו כשהיו מעבירין אותו באש וינהם לבו עליו ויקחהו מידם והמקום הזה היה גיא שהיה לאדם הנקרא הנם ונקרא גי הנם וגי בן הנם והכתוב בזה בני הנם והקרי בן הנם כי לבני הנם היה זה הגיא או לאחד מהם וטמא יאשיהו אותו המקום כלומר שם אותו מקום טומאה להשליך שם נבילות וכל טומאה שלא יעלה עוד על לב איש להעביר עוד את בנו ואת בתו באש למולך, That is: *Topheth* is the name of a place, and the place in which one was accustomed to make one's children pass through the fire to *Molech* was called *Topheth*; and it is said that it was called thus because people danced there and beat the drums (which are called *typpím* in Hebrew) when they served the idol, so that the father would not hear the cry of his son when he was made to pass through the fire, and so that his heart would not be moved on account of him and he might take him from their hands. This place, however, was a valley belonging to a man who was called *Hinnom*, and it was called גי הנם *Ge Hinnom*, that is, the valley of *Hinnom*, and גי בן הנם *Ge ben Hinnom*, that is, the valley of the son of *Hinnom*. Here, however (namely in the cited passage 2 Kgs 23:10), it is written (in the valley of) בני הנם *bené Hinnom*, that is, of the sons (or children) of *Hinnom*, and it is read בן הנם *ben Hinnom*, that is, of the son of *Hinnom*, because that valley belonged to the children of *Hinnom* or to one of them. *Josias*, however, defiled that place, that is, he made it into an unclean place, so that carcasses and all filth had to be thrown there, in order that it might no longer enter any man's mind to make his son or his daughter pass through the fire to *Molech* (or to burn them). The aforementioned Rabbi *David Kimchi* also expresses himself on this matter in his commentary on Ps 27:13 as follows: גיהנם הוא מקום בארץ סמוך לירושלים והוא מקום נמאס ומשליכים שם הטומאות והנבלות והיה שם אש תמיד לשרוף הטומאות והעצמות לפיכך נקרא על דרך משל משפט הרשעים גי הנם, That is: *Gehinnom* is

a place in the land (of *Canaan*) near *Jerusalem*, which was a despised place into which filth and carcasses were thrown. There was also a perpetual fire there to burn the impurities and bones; therefore the place in which the wicked are judged is called *Gehinnom* by way of analogy. We thus see from this that Hell came to be called *Gehinnom* on account of the terrible torment which the children of idolatrous people endured in the fire in the *Ge Hinnom*, that is, the valley of *Hinnom*, from which the Greek word γέεννα *Geenna* and the Latin *Gehenna* are derived, by which Hell is signified.

Regarding the names of Hell: it is said to have seven names, and in the Talmudic tractate *Eruvin* fol. 19, col. 1. the following is written about this: שבעה שמות יש לגיהנם ואלו הן שאול ואבדון ובאר שחת ובור שאון וטיט היון וצלמות וארץ התחתית. שאול דכתיב מבטן שאול שועתי שמעת קולי. אבדון דכתיב היסופר בקבר חסדך ואמונתך באבדון. באר שחת דכתיב כי לא תעזוב נפשי לשאול ולא תתן חסידך לראות שחת. ובור שאון וטיט היון דכתיב ויעלני מבור שאון ומטיט היון. וצלמות דכתיב יושבי חושך וצלמות. וארץ התחתית גמרא הוא: that is, Hell has seven names, namely *Scheól*, that is, Hell; *Abháddon*, that is, destruction; and *Bor schachath*, that is, the pit of decay; and *Bor scháon*, that is, the pit of noise; and *Tit hajáven*, that is, the clay or mire of the mud; and *Zalmáveth*, that is, the shadow of death, or darkness; as well as *Erez hattáchthith*, that is, the lowest earth. It is called *Scheól*, as it is written (Jonah 2:3): "I cried out from the belly of *Scheól*, that is, Hell, and You heard my voice." It is called *Abháddon*, as it is written (Ps 88:12): "Will one recount Your goodness in the graves, and Your faithfulness in *Abháddon*, that is, destruction?" It is called *Bor scháchath*, as it is written (Ps 16:10): "For You will not leave my soul in Hell, nor allow Your holy one to see *Scháchath*, that is, decay." It is called *Bor scháon* and *Tit hajáven*, as it is written (Ps 40:3): "And He drew me up out of *Bor scháon*, that is, the pit of noise, and out of *Tit hajaven*, that is, the clay (or mire) of the mud." It is called *Zalmáveth*, as it is written (Ps 107:10): "Those who sit in darkness and *Zalmavéth*, that is, the shadow of death." It is also called *Erez táchtith*, as we have learned (and know through tradition). This last name, however, is demonstrated in the book *Nischmáth chájim* fol. 32, col. 2. from Ezek 31:18, where it is written: "Yet you shall be cast down with the trees of Eden into *Erez táchtith*, that is, the lowest earth." And the words of Ps 63:10, "They shall go down into the *Tachtióth haárez*, that is, the lowest places of the earth," are likewise cited there as proof. This is also to be found in the *Jalkut Schimóni* on Isaiah, fol. 47, col. 3. numero 302, and may be seen at length in the book *Nischmáth chájim* fol. 31, col. 2. and fol. 32, col. 1-2

Over and above this, it is also called תפתה *Tóphteh*, and עמק הבכא *Emek habbácha*, that is, the valley of weeping, or the valley of tears, as it is understood by many (though according to others it signifies a mulberry valley), and likewise עלוקה *Alúka*, that is, a leech. The name *Tóphteh* appears in the cited passage of the *Tractate Erúvin*, and is taken from Isa 30:33, where it is written: For *Tóphteh*, that is, Hell, has been prepared since yesterday. That *Tóphteh* signifies Hell is to be seen from the book *Nischmáth chájim* fol. 32, col. 2., in the 12th chapter of the first *Máamar*, where it is stated as follows: תפתה הוא גי הנם שכל המתפתה ביצרו

הרע נופל שם : that is, *Tóphteh* signifies Hell, for everyone who allows himself to be led astray by his evil nature falls into it. And the Hebrew word *Mithpátteh*, that is, he who allows himself to be led astray, corresponds to some degree in its letters to the word *Tophtéh*.

The name *Emek habbácha* is to be found at Ps 84:7, where it is written as follows: Those who pass through *Emek habbácha*, that is, the valley of weeping. That Hell is to be understood thereby is to be seen from the *Médrasch Tillim* fol. 38, col. 2. on Ps 84, where it is taught: עמק הבכא זה גיהנם : that is, *Emek habbácha* signifies Hell. Concerning this, one may also consult the first part of the Prague *Machsor*, in the commentary on the prayer that begins *Omez addíre col chéfez*, under the title *Múlaph ichel rosch haschaná jom ríschon*, fol. 25, col. 1.

Regarding the name *Alúka*: it appears in Prov 30:15, where it is written: "The *Alúka*, that is, the leech, has two daughters: Give, give." That Hell is called by this name can be seen in the commentary on the prayer found in the Polish *Siddúrim*, fol. 145, col. 1, in the one that begins פסח אכלו פחזים *Pésach áchelu pechúsim*, under the title *Máatif lel ríschon, schél pésach*, where it is written: חיל פרעה הצורר שנטבע בים ירדו לגיהנם שנקרא עלוקה שנאמר לעלוקה שתי בנות, That is: "The army of Pharaoh, the enemy, which was drowned in the sea, descended into Hell, which is called *Alúka*, that is, a leech." And in Rabbi Bechai's commentary on the Five Books of Moses, it is stated at fol. 220, col. 4, in the Parascha *Nizzabhím*, concerning the cited words of Solomon: המשל גיהנם שהוא מקום הדין והמשפט : לנפשות הרשעים לעלוקה שמוציאה הדם שהוא הנפש, That is: "He compared Hell, which is the place where the souls of the wicked are judged and condemned, to a leech that draws out the blood, which is the soul."

Regarding the time of the creation of Hell, it was mentioned in the eighth chapter of the first part that, according to the teaching of the Talmud, Hell is one of those seven things that are said to have been created before the world, which can also be read in the *Médrasch mischle* fol. 67, col. 3. and in the *Jalkut chádasch* fol. 55, col. 1. numerô 5. under the title *Gan éden vegehínnom*, as well as in the third chapter of the chapters of *Rabbi Eliezer*. But in *Rabbi Bechai*'s commentary on the five books of Moses, fol. 5, col. 4, the following is read: במדרש מפני מה לא נאמר כי טוב בשני לפי שבו נברא גיהנם שנאמר כי ערוך מאתמול תפתה That is: In the *Medrasch* (it is stated:) Why was it not said on the second day (of creation) that it had been good (as was done on the remaining days of creation), of which it is read: And God saw that it was good? This occurred because Hell was created on that same day, as it is said (Isa 30:33): For Tóphteh, that is, Hell, has been prepared since yesterday. Likewise, in the *Jalkut Schimóni* on the five books of Moses, fol. 5, col. 4. numerô 17., it reads as follows: בראשון ברא שמים וארץ ואורה בשני ברא גיהנם ורקיע ומלאכים That is: On the first day He (namely God) created Heaven and the Earth, and the light; on the second day He created Hell, and the firmament, as well as the angels. And in *Bereschíth rábba*, fol. 21, col. 1 in the twenty-first Parascha, as well as in the book *Nischmáth chájim* fol. 32, col. 2. in the twelfth chapter of the first *Máamar*, the same is likewise to be found. In the book *Toráth ádam*, fol. 97, col. 1 under the

title *Schâar haggemúl*, the following is also written concerning the fire of Hell: בפרקי רבי אלעזר אמרו ברא הק"בה הרקיע והמלאכים ואשו של בשר ודם ואשו של גיהנם That is: In the chapters of *Rabbi Eliezer* it is said that the holy blessed God created the firmament, and the angels, and the fire of man, as well as the fire of Hell, on the second day.

What is said, however, that hell was created before the world, is to be understood as referring to the hollow space, or the hollow structure of hell; but that it was created on the second day is to be understood as referring to its fire, as is taught in the book *Asaráh maamaróth* fol. 85, col. 1. with these words: אין גיהנם לעתיד לבא דכונה על אור דירה דאיברי בשני אבל חללה שנברא קודם העולם יתקדש That is: In the future there will be no hell; this, however, is to be understood as referring to its fire, which was created on the second day; but the hollow space thereof, which was created before the world, will be sanctified.

There are also said to be two hells, namely an upper and a lower one, just as there are also two paradises, as was indicated in the preceding chapter. Therefore it stands written in the aforementioned book *Avodáth hakkódesch* fol. 47, col. 1., in the 30th chapter, under the mentioned title *Chélek haavóda*, as follows: כמו שיש גן עדן למעלה ויש גן עדן למטה כן יש גיהנם למעלה ויש גיהנם למטה, That is: Just as there is an upper and a lower paradise, so too there is an upper and a lower hell. And in the book *Megalléh amykkóth*, it is read at fol. 78, col. 2, in the two hundred and twenty-third *Ofan*: כשם שיש גן עדן בשמים למעלה כך יש גן עדן למטה בארץ וכן גיהנם יש בשמים ובארץ, That is: Just as there is a paradise up above in heaven, so too there is a paradise down below on the earth; and likewise there is also a hell in heaven and one on the earth. And in the book *Nischmāth chājím*, it is read at fol. 33, col. 2, in the 12th chapter of the first *Maamar*: וכתבו עוד שכשם שיש גיהנם למטה כך יש גיהנם למעלה, That is: They (namely our rabbis) have further written that, just as there is a hell down below, so too there is a hell up above. In the small *Jalkut Rubéni*, one finds at *numero 4.*, under the title *Gehinnom*, drawn from the *Sohar*, the following as well: ברא הק"בה גיהנם למטה למי שלא קבל ברית מילה ולא האמינו בהק"בה ולא שמרו שבת וברא גיהנם למעלה לאותם פושעי ישראל שעברו על מצות התורה ולא חזרו בתשובה, That is: The Holy and Blessed God created a hell down below for those who did not accept the covenant of circumcision, and did not believe in the Holy and Blessed God, and did not observe the Sabbath. He also created a hell up above for those sinning Israelites who transgressed the commandments of the Law and did not repent.

Regarding the size of Hell: in the preceding sixth chapter, at the beginning, it was reported from the Talmudic tractate *Táanith* fol. 10, col. 1. how large Paradise is, and that Hell is sixty times larger than Paradise. Rabbi Gedálja also writes about this in his book *Shalshelet hakkabála* fol. 86, col. 1. of the Amsterdam printing, in the following manner: ראיתי במדרש שיר השירים האומר מצרים ת' פרסה על ת' פרסה והוא אחד מס' מכוש וכוש אחד משש בעולם והעולם ארכו ת"ק שנה ורחבו מהלך ת"ק שנה והוא אחד משש בגיהנם נמצא שהלוכו של גיהנם ג' אלפים וק' שנה והעולם ככסוי קדרה לגיהנם : that is, I have seen in the *Médrasch* of the Song of Songs of Solomon that it is said: the land of Egypt is four hundred miles long and wide, and the land of the Moors is sixty times as large as

Egypt, but the world is sixty times as large as the land of the Moors, and the world is so long that one would need five hundred and twenty years to walk across it, and so wide that one must walk five hundred years to cross it; but Hell is sixty times as large as the entire world, so it turns out that one would need two thousand and one hundred years of walking to pass through Hell, and that the world is only like the lid of a pot in comparison to Hell. Something on this matter may also be read in the book *Toráth ádam* fol. 96, col. 4. under the title *Scháar haggemúl*.

Just as there are seven dwellings in Paradise, so too shall there be seven in Hell, which are called היכלות *Hechalóth*, that is, palaces, and מדורות *medoróth*, that is, dwellings, and these same shall be the degrees of hellish torment. Concerning this, it is written in the book *Avodáth hakkódesch*, fol. 47, col. 1, at the beginning of the 31st chapter, under the title *Chelek haavóda*, as follows: אין דין עונש הרשעים בגיהנם שוה אבל עונש כל אחד נבדל . ורבותינו משל חברו ושל זה חמור משל חברו ולזה יש בגיהנם מקום המשפט שבעה מדורות . ול"ל העלו להם שמות כמוזכר פרק עושין פסין. אמר רבי יהושע בן לוי שבעה שמות יש לו לגיהנם שאול ואבדון ובאר שחת ובור שאון וטיט היון וצלמות וארץ התחתית וכל אחד מהם מדור בפני עצמו וכלל כולם נקרא גיהנם והם נגד שבעה שמות שיש לו ליצר הרע כמוזכר בפרק החליל : that is, the punishment of the wicked in Hell is not equal, but each one's punishment is distinguished from another's punishment, and one person's punishment is heavier than another's; therefore there are in Hell, the place of judgment, seven *medoróth*, that is, dwellings; and our Rabbis, of blessed memory, gave names to these same, as is reported in the second chapter of the Talmudic tractate *Erúvin* (fol. 19, col. 1) (where the following is read): Rabbi Jehóshua, the son of Levi, said: Hell has seven names, namely *Scheól*, that is, Hell; *Abhaddon*, that is, Perdition; and *Bor scháchath*, that is, the pit of decay; and *Bor scháon*, that is, the pit of noise; and *Tit hajáven*, that is, the mire of mud; and *Zalmaveth*, that is, the shadow of death; as well as *Erez tachtith*, that is, the nethermost earth; and each one of these is a distinct dwelling; yet they are all together called *Gehinnom*, that is, Hell, and these correspond to the seven names which *Jezer hara*, that is, the evil nature, has, as is mentioned in the fifth chapter of the Talmudic tractate *Súcca* (fol. 52, col. 1). Now the words of the Talmud concerning these seven names of the *Jezer hara* in the cited passage read as follows: אמר רבי יהושע בן לוי שבעה שמות יש לו ליצר הרע הקב"ה קראו רע שנאמר כי יצר לב האדם רע מנעוריו. משה קראו ערל שנ' ומלתם את ערלת לבבכם. דוד קראו טמא שנ' לב טהור ברא לי אלהים מכלל דאיכא טמא. שלמה קראו שונא שנאמר אם רעב שונאך האכילהו לחם וגו'. ישעיה קראו מכשול שנאמר סולו סולו פנו דרך הרימו מכשול מדרכי עמי. יחזקאל קראו אבן שנאמר והסירותי את לב האבן מבשרכם וגו' יואל קראו צפוני שנאמר ואת הצפוני ארחיק מעליכם וגו': that is, Rabbi Jehoshua, the son of Levi, said: the evil nature has seven names. The holy, blessed God called it Evil, as it is said (Gen 8:21): "For the inclination of the human heart is evil from its youth." Moses called it the Uncircumcised, as it is said (Deut 10:16): "Circumcise therefore the foreskin of your heart." David called it the Unclean, as it is said (Ps 51:12): "Create in me, O God, a pure heart," which implies that it is unclean. Solomon called it a Hater, as it is said (Prov 25:21): "If your hater is hungry, give him bread to eat," etc. Isaiah called it a Stumbling Block, as it is said (Isa 57:14):

“Clear the way, make the road ready; remove the stumbling blocks from the ways of my people.” Ezekiel called it a Stone, as it is said (Ezek 11:19): “And I will remove the heart of stone from your flesh,” etc. Joel called it the Northerner, as it is said (Joel 2:20): “And I will drive the Northerner far from you,” etc.

This also agrees with what is read in the aforementioned book *Avodáth hakkódesch* fol. 46, col. 3., in the 30th chapter, under the said title *Chélek haavóda*, from the *Sóhar*, in these words: שבעה היכלין אינון דאינון לקבל ז׳ שמהן דאיקרי בהו that is, there are seven palaces (in Hell), which exist in regard to the seven names by which the side of evil is called, in regard to the seven names that are given to Hell. Something similar is also to be found in the book *Nischmāth chájim* fol. 31, col. 1. 2. Concerning the seven dwellings, however, the book *Jesód schirim*, which is also called *Tappúche* schachath, may likewise be consulted at fol. 9, col. 2. of the Prague printing, and fol. 11, col. 1. of the Tübingen printing. In the book *Reschith chochma* it stands at fol. 47, col. 2., in the twelfth chapter, under the title *Schaar hajirah*, in the fourth chapter of the tractate on Hell, where it is written thus: שבע מדורות יש בגיהנם, ובכל מדור ומדור יש בו ששת אלפים בתים. ובכל בית ובית יש בו ששת אלפים חלונות, ובכל חלון וחלון יש בו ששת אלפים כדי מרה וגו׳ that is, in Hell there are seven dwellings, and in each dwelling there are six thousand houses, and in each house there are six thousand chests, and in each chest there are six thousand barrels of gall, *etc*. Concerning such seven dwellings, a great deal is to be found in that same work from fol. 48 to 54.

Regarding how deep each dwelling is, I found the following in the written book *Rasiel*: מדור העליון שאול תחתית עמקו מהלך ש׳ שנה . מדור השני אבדון עמקו מהלך ש׳ שנה, מדור השלישי באר שחת עמקו מהלך ש׳ שנה. מדור הרביעי טיט היון עמקו מהלך ש׳ שנה . מדור החמישי שערי מות עמקו מהלך ש׳ שנה . מדור הששי שערי צלמות עמקו מהלך ש׳ שנה . מדור השביעי גיהנם עמקו מהלך ש׳ שנה. That is: The uppermost (and first) dwelling, which is called *Scheol tachtith*, that is, the lowest hell, is as deep as one can walk in three hundred years. The second dwelling, which is called *Avaddon*, that is, destruction, is as deep as one can walk in three hundred years. The third dwelling, which is called *Bor schachath*, that is, the pit of decay, is as deep as one can walk in three hundred years. The fourth dwelling, which is called *Tit hajaven*, that is, the mire of the swamp, is as deep as one can walk in three hundred years. The fifth dwelling, which is called *Schaare maveth* (or *moves*), that is, the gate of death, is as deep as one can walk in three hundred years. The sixth dwelling, which is called *Schaare Zalmaveth* (or *Zalmoves*), is as deep as one can walk in three hundred years. The seventh dwelling, which is called *Gehinnom*, is as deep as one can walk in three hundred years. But in the *Jalkut Schimoni* on Isaiah, it is reported at fol. 46, col. 1, numero 296: כל גיהנם וגיהנם ש׳ ארכו וש׳ רחבו ועוביו אלף פרסה ועמקו מאה פרסה, That is: Each hell is three hundred (miles) long, and three hundred (miles) wide, and one thousand miles thick, and one hundred miles deep.

So sharp-witted are the Jews that they even know the measurements of certain things that are otherwise known to no one; and therefore one reads in the *Jalkut Schimoni* on *Malachiam*, fol. 87, col. 2, numero 587: מן הארץ עד לרקיע מהלך חמש מאות שנה וכן מרקיע ראשון לשני ומשני לשלישי ומשלישי לרביעי ומרביעי לחמישי ומחמישי לששי ומששי לשביעי, That is: From the earth to the firmament is as far as one can walk in five hundred years; and equally far is it from the first firmament to the second, and from the second to the third, and from the third to the fourth, and from the fourth to the fifth, and from the fifth to the sixth, and from the sixth to the seventh. The very same is also to be found in the Talmudic tractate *Chagiga*, fol. 13, col. 1, as well as in the tractate *Pesachim*, fol. 94, col. 2. Likewise, the heavenly *Sphæræ*, or spheres, are said to have precisely the same measurements, which is demonstrated in Rabbi Bechai's commentary on the Five Books of Moses, fol. 9, col. 2, as follows: במלת מאד : שהוסיף שחשבונה מ״ה הענין היה להודיע שיעור קומת התשעה גלגלים שכל אחד מהן על דעת רבותינו ז״ל עביו ת״ק שנה, That is: Through the little word מאד, *meód*, which (meaning "very") is appended in the words of Gen 1:31, "And behold, it was all very good," and whose numerical value מה, *Mem He*, that is 45, makes known to you the measurement of the height of the nine spheres (of heaven), each of which, according to the opinion of our rabbis of blessed memory, is as thick as one can walk in five hundred years. (For the said letter ה, *He*, signifies five, and the letter מ, *Mem*, signifies מאה, *meáh*, that is, one hundred, which together makes five hundred.) Oh, what a keen rabbinical intellect reveals itself here once again!

The fire in one dwelling is also said to be far more powerful than in another, as is written in the book *Avodáth hakkódesch* fol. 47, col. 1, in the 31st chapter, under the title *Chélek haavóda*, as follows: אין כל החטאים בנפשותם נידונים במדור אחד ובאש אחת אבל לכל אחד נותנין לו מדור כפי כבודו בעונש ולוה היה אש מדור זה קשה וחזקה משל חבירו עד שאמרו שאש מדור ראשון אחד משים בשל חבירו וכן כולם : that is, those who sin against their own souls are not all punished in one dwelling and in one fire, but rather each one is assigned a dwelling according to what his punishment has merited; and for this reason the fire of one dwelling is more intense and more powerful than that of another, so that (our rabbis) have said that the fire of the first dwelling is only one sixtieth as strong as the fire of the second dwelling, and so it is with all the rest, such that the fire of each is sixty times more intense than that of the one preceding it.

Where, however, the fire that is in the lower hell comes from is shown by the book *Emek hammelech* fol. 144, col. 2, in the 35th chapter, under the title *Schâar réscha dísar ánpin*, in these words: אשא דגיהנם מטי להה מגו אשא דגיהנם דלעילא ומטי להאי גיהנם דלתתא : that is, the fire of hell descends from the fire of the upper hell into the lower hell. As for how subtle and powerful the fire thereof is, that it is even capable of burning the souls of the wicked, which earthly fire is unable to do, one may consult the book *Nischmath chájim*, fol. 34, col. 1-2, in the 13th chapter of the first *Mäamar*, and the book *Toráth ádam* fol. 97, col. 4, as well as the book *Avodáth hakkódesch* fol. 47, col. 2, in the 31st chapter under the title *Chélek haavóda*.

In every dwelling there shall also be a certain angel, who is mentioned in the aforementioned 35th chapter in the following manner: בכל מדורא ומדורא אית מלאך ממונה : ועל ההוא אתר תחות ידא דדומה וכמה אלף ורבוא עמיה דדיינין לון לחייביא כל חד וחד במא דאתחזי ליה: that is, in every dwelling there is an angel who is set over that place and stands under the authority of *Dúma*, and he has many thousands and ten times ten thousand with him, who judge (or punish) the wicked, each according to what is fitting for him. In *Rabbi Menáchem of Recanati*'s commentary on the five books of Moses, fol. 54, col. 2, in the *Parascha Vajéra*, the following is also written concerning the overseers of Hell: שלשה שליטים מושלים בגיהנם מתחת יד דומה והם משחית אף וחמה . וכל האחרין ממונין תחתם ודנין נפשותיהן של רשעים וכל . אותן כתות של מלאכי חבלה כולן מרעישין גיהנם ונשמע קולן לרקיע וקולות של רשעים ביניהם צוחין ואומרין ווי ווי ואין מרחם עליהן : that is, there are three who rule in Hell under the authority of *Duma*, namely *Máschith*, *Af*, and *Chéma*, and all the remaining overseers stand under them, and they judge (or punish) the souls of the wicked. Moreover, all those hosts of the destroying angels shake Hell, and their voice is heard as far as the firmament (of Heaven); and the voices of the wicked among them cry out and say: Woe! and there is no one who has mercy upon them.

Regarding the aforementioned *Duma*, the rabbis teach that he is the prince of hell, which is why one reads in the old *Nizzáchon paginâ 129*: שר של גיהנם דומה שמו, that is, the prince of hell is called *Duma*. When, however, he came to be such a prince, this is found in the *Jalkut chádasch* fol. 118, col. 2. numero 66., under the title *Malachím*, in the following words: בשעה שאמר משה ובכל אלהי מצרים אעשה שפטים הלך דומה שר של מצרים ארבע מאות פרסי אמר לו הק"בה כבר נגזרה גזירה זו לפני דכתיב ופקדתי על צבא מרום במרום אותה שעה ניטלה שררה ממנו ונתמנה דומה שר של גיהנם ויש אומרים ממונה על המיתים, That is: At the time when Moses said (Exod 12:12), "And I will execute judgment against all the gods of Egypt," the *Duma*, the prince of Egypt, went four hundred miles away; and the holy blessed God spoke to him: this judgment has already been decreed before Me, as it is written (Isa 24:21), "And He will punish the host of the high ones on high." At that same time, dominion was taken from *Duma*, and he was appointed prince of hell; but others say he was set over the dead. In the book *Emek hammelech*, however, one reads at fol. 15, col. 4, in the first chapter, under the title *Schâar tikkúne hatteshuva*, that the prince of hell is called *Arfiel*, and the words read as follows: אריאל שרו של גיהנם עומד לפני נשמת הצדיקים שלא יתפללו על הרשעים לפני הק"בה ושינתנם ברשותו להורידם לבאר שחת, That is: The *Arfiel*, the prince of hell, stands before the souls of the righteous so that they do not intercede with the holy blessed God on behalf of the wicked, and so that he may deliver them into his power to cast them down into the pit of destruction.

There are also said to be two scribes in Hell, who record each person's place therein, concerning which the *Sépher chasidim* teaches as follows: שני סופרים יש בגיהנם כותבים זה מקום פלוני וזה מקום פלוני כי נכון לכל איש בין טוב ובין רע מקומו בגן עדן וגיהנם וגו' : that is, there are two scribes in Hell who write: this is the place of so-and-so, and this is the place of so-and-so; for a place in Paradise and in Hell is prepared for every person, whether he be good or evil.

How many gates hell has is a matter on which the rabbis do not agree with one another. In the *Jalkut Shimoni* on *Isaiah*, it is read at fol. 46, col. 1, numero 296 that it has eight thousand gates, and it is stated there that God will one day redeem the wicked Israelites and the righteous nations of the world from hell, and will say to the angels *Michael* and *Gabriel*: פתחו שערי גיהנם והעלו אותם מיד הולכים עם המפתחות ופותחים ח' אלף שערי גיהנם : that is, Open the gates of hell and bring them out; whereupon they will immediately go with the keys and open the eight thousand gates of hell. But in the little book *Othioth Rabbi Akiva*, at fol. 15, col. 4 and fol. 16, col. 1, where this same fable is also read, it states that there are forty thousand gates, as will be seen from its own precise words, below in this chapter, where the redemption of the wicked from hell is to be treated. In the small *Jalkut Ruveni*, at *numero 1*, under the title *Mesula*, it is read from the book *Metralch neelam*, fol. 48, col. 1, 2, that it has fifty gates, in these words: בגיהנם יש חמשים שערים וכולהון נוקבין ורגליהם דרשעים באינון נוקבין ואינון צוחין וי לרגנא : that is, In hell there are fifty gates, which are entirely full of holes, and the feet of the wicked are stuck in those same holes, and they cry out, O woe to our feet! In the book *Emek hammelech*, at fol. 144, col. 2, in the 35th chapter, under the title *Shaar retcha* of this *anpin*, it is stated: שבעה פתחין אינון לגיהנם שבעה מדורין אינון המן : that is, Hell has seven gates, and there are seven dwellings within it. And in the book *Nishmath chayim*, at fol. 39, col. 1, in the 14th chapter of the first *Maamar*, it is read from the *Zohar*: שבעה מדורין אית ליה לגיהנם ושבעה פתחין ונשמתהון דחייביא עאלו : that is, There are seven dwellings in hell, and it has seven gates, through which the souls of the wicked enter. Likewise, in the 43rd chapter of the chapters of *Rabbi Eliezer*, it is written: שבעה פתחין לגיהנם : that is, Hell has seven gates. The Quran also agrees with this; in its 15th chapter, which is called *Surat al-Hijr*, it is read: وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ : that is, Verily, hell is the place that is promised to all of them (namely, the unbelievers). It has seven gates, and each gate of it has its own separate portion. But in the Talmudic tractate *Eruvin*, at fol. 19, col. 1, it is written: אמר רבי ירמיה ברבי אלעזר שלשה פתחים יש לגיהנם אחד במדבר ואחד בים ואחד בירושלים במדבר דכתיב וירדו הם וכל אשר להם חיים שאולה. בים דכתיב מבטן שאול שוועתי שמעת קולי בירושלים דכתיב נאם ה' אשר אור לו בציון ותנור לו בירושלים ותנא דבי רבי ישמעאל אשר אור לו בציון זו גיהנם ותנור לו בירושלים זו פתחה של גיהנם : that is, One is in the wilderness, and one is in the sea, and one is in Jerusalem. One is in the wilderness, as it is written (Num 16:33): And they went down alive into hell with everything that they had. One is in the sea, as it is written (Jonah 2:3): I cried out from the belly of hell, and You heard my voice. One is in Jerusalem, as it is written (Isa 31:9): says the LORD, who has His fire in Zion and His furnace in Jerusalem. But the school of *Rabbi Ishmael* teaches that the words "who has His fire in Zion" signify hell, and the words "and His furnace in Jerusalem" signify the gate of hell. Likewise, in the book *Megalleh amukoth*, fol. 78, col. 2, in the two hundred and twenty-third *Ofan*, as also in the book *Reshith chochma*, fol. 47, col. 1, in the first chapter, under the title *Massecheth Gehinnom*, it is read that there are only three gates.

How far hell is from paradise has been indicated above in the immediately preceding Chapter 5, *paginâ 314.* and *315.,* so that it is not necessary to say more about it here. From what was reported there, however, it is evident that they press right up against one another, and according to some opinions there is only a wall between them, according to others only two fingers' breadth of space, and according to still others only a fathom's breadth of room between them.

There is said to be in hell a certain place called פחד *Páchad,* that is, Fear or Terror, concerning which the following is written in the book *Schâare órah* fol. 67, col. 2. of the Mantuan printing: דע כי במקום הנקרא פחד יש לנשמה כמה מיני שוחות ובורות עמוקים עד מאוד ונקראים מדורי גיהנם ושם כמה מיני משחית ומיני פורעניות ומרוב עמקם הם כולם חושך ותמיד הם השוכים ואפלים ונקראים על טעם זה לילה לפי שאין מאיר שם לעולם אלא תמיד כולו לילה באותו מקום ולפיכך פוחדים עד מאוד ממנו עליונים ותחתונים וזהו מפחד בלילות ודרשו ז"ל מפחדה של גיהנם שהיא דומה ללילה. וכמה צדיקים בקשו רחמים בחייהם שלא יראו אותו המקום והבטיחם: that is, Know that in the place called *Páchad* there are many kinds of pits and holes, which are very deep, and which are called the dwellings of hell. There also are many kinds of destruction and manners of punishment; and all of these are dark on account of their great depth, and all are gloomy. For this reason they are called לילה *Lájelah,* that is, Night, because nothing ever illuminates that place, but rather it is perpetually nothing but night therein. For this reason the upper and lower (creatures) fear that place very greatly, and this place is signified by the words (Song 3:8): On account of fear (or terror) in the Night.

There is also supposed to be a place in Hell called צואה רותחת *Zóah rotháchath* (or *rosáchas*), that is, the boiling filth, as can be read in the book *Reschíth chóchma*, fol. 48, col. 2. in the 13th chapter under the title *Schâar hajirath*, in the tractate on Hell in the 7th chapter, and in the *Sóhar* in the *Parascha Terúma*. In the book *Emek hammélech* there stands at fol. 15, col. 3 in the first chapter under the title *Schâar tikkúne hatteschúva* the following written about it: כל הזוהמא נופלת למדור התחתון הנקרא אבדון. ושם הם דרגין הנקראים צואה רותחת שנאמר עליו צא תאמר לו ואין בו ניצוץ קדושה ובו כל הנפשות מטומאות ארסו וזוהמתו של נחש הבאה על חוה : that is, all filthiness (of the wicked who are tormented in Hell) falls into the lowest dwelling, which is called *Avâddon*, that is, destruction; and there are the levels which are called *Zóah rotháchath*, concerning which (place, Isa 30:22) it is said: You shall call it filth; and there is no spark of holiness in it. There are also within it all unclean souls, the poison and the filthiness of the serpent which lay with Eve. And in the aforementioned book *Emek hammélech* one reads at fol. 135, col. 3 in the 19th chapter under the title *Schâar réscha díser ánpin*: צואה רותחת הוא המדור התחתון של גיהנם שנופל שם כל הזוהמא מהנפשות היושבות בהמדורים שעליה והוא כמו בית הכסא ששם נופל כל המותרות אשר אין בו ניצוץ קדושה ולכן נקרא צואה רותחת בסוד ק"א צואה בלי מקום שנאמר עליה צא תאמר לו וגו' : that is, the (place) *Zóah rotháchath* is the lowest dwelling of Hell, into which all the filthiness of the souls falls, those souls which reside in the dwellings that are above it. It is also like a (with all due reverence) privy, and all superfluity falls into it, in which there is no spark of holiness. Therefore it is called *Zóah rotháchath*, that is, the boiling filth,

according to the mystery (of the words of Isa 28:8): Vomit and filth are such that there is no place left (that is clean); as it is said (Isa 30:22): You shall call it filth. Concerning this, still more can be found in the aforementioned book *Emek hammélech* fol. 35, col. 4. in the 63rd chapter under the title *Schâar ólam hattóhu*.

There is also said to be in Hell a certain canal, or a pipe, through which water flows; concerning which, in the *Jalkut chádasch* fol. 166, col. 2. *numerô* 14. under the title *Schamájim*, the following is read: הוצרך הק"בה להבדיל הרקיע בין המים למים: לפי שסילון אחד יוצא מן הגיהנם ונכנס בתהום ואלמלא הרקיע המבדיל היו המים הורגים לשותיהם והרקיע הזה כשנכנס ביניהם בן המים העליונים למים התחתונים מחזיר המים הרעים למקומן ולא נפיק לעלמא כאינון מייא אלא בימי אלישע עלו כמלוא לוגמא: that is, the holy and blessed God had need to make a distinction with the firmament between the waters, because a canal comes out of Hell and goes into the abyss; and if the firmament did not make a distinction, the water would kill those who drank it. But the firmament, which passes between the upper and lower water, causes the evil water to flow back to its place, and none of it flows out into the world. Yet in the time of *Elisæ*, approximately a mouthful rose up.

There is also said to be a great hole at the top of Hell, concerning which the book *Kol bóchim* fol. 20, col. 4. in the *Galante* contains the following written passage: במדורין יש נוקבא חדא הנקראה נוקבא דתהומא רבא דמתמן נפקין כמה גרדיני נימוסין וכד אסיאו זכאין בעלמא ההוא נוקבא סתים ולא נפקין מתמן אלא כד אסיאו חייבין בעלמא אתפתח ההוא נוקבא ומתמן נפקין כמה גרדיני נימוסין וכמה אבילי טריקין ומתפשטים כאותם המדורים וגומר: that is, in the dwellings there is a hole, which is called the hole of the abyss, from which many guardians of the Law come forth; and when the righteous multiply upon the earth, that hole is closed, and they do not go out from there. But when the wicked multiply upon the earth, that same hole is opened, and many guardians of the Law and crowds of the confined go forth and spread themselves over those same dwellings, *&c.* It is also read in the aforementioned fol. 20, col. 3. in *Kináth setharím* that the chief devil *Sammaël*, together with his subordinate devils, sometimes comes forth from this hole and there accuses the Jews before GOD.

Furthermore, there is said to be a place in Hell through which the wicked can go in and out, concerning which one reads in the commentary of *Rabbi Menáchem of Recanati* on the five books of Moses, fol. 70, col. 4, in the *Parascha Vajélschef*, from the *Medrasch Ruth*, as follows: רבי נחוניא בן יוסי אומר מקום נתבצר לנפשותן של רשעים בינהם ומשם יוצאות ומשוטטות בעולם ואין להם מנוחה וחוזרות לגיהנם ובאות אחר כך ודוחות אותן משערי חיים וחוזרות בעולם. ומאן אינון אותם שהפימו בריתם ולא נתעסקו בפריה ורביה וגו׳ That is: *Rabbi Nechúnja*, the son of *Jose*, says that there is in Hell a place set apart for the souls of the wicked, through which they go out and wander about in the world; and they have no rest, and afterward return again into Hell. Then they come and are driven away from the gates of life, and return again into the world. But who are these? Those who have broken their covenant and have not applied themselves to increase and multiplication (and have begotten no children), *&c.*

Now let us also examine which people go to Hell, how and when they are punished, how long the punishment lasts, and in what manner they are to be delivered from it again. As for the people who must go to Hell, both the righteous and the ungodly are said to go there, though the righteous remain there only for a very short time. Concerning this, the following is read in the book *Nilchmáth chájim* fol. 82, col. 2. in the *23rd Chapter* of the second *Maamar*: וממה שצריך עוד שתדע בענין הגיהנם הוא כי כמו שהלוקח כלים ישנים מן הנכרי יש מהן שצריכים שטיפה בלבד ויש מהן שצריכין שטיפה והגעלה ויש מהן שצריכין לבון וכלי חרס שנשתמשו בו בחמץ אין לו תקנה וישבר. כך הענין עצמו בעונש הנפשות כי בהיות שהנשמה מתלכלכת באוונות הרעות או בפעולות המגונות אע"פ לא עשה תשובה והכבס בנתר המצוות נכתם עוונה ועוונותיה עושים בה רושם ולא תוכל להטהר מהלכלוך אם לא בגיהנם. אבל העונש הזה אינו שוה לכל אדם כי יש צדיקים אשר סגיע אליהם במעשה הרשעים פעם אחת ושתים כי אין צדיק בארץ אשר יעשה טוב ולא יחטא. ואלו הם הצריכים שטיפה בלבד ואינם מתעכבים שם בגיהנם אלא עוברים דרך העברה במהירות. והמקובלים גזרו העונש הזה כמעט לכל הקדושים אשר בארץ המה לצרי הנשמה בניהנם מכתמיה That is: What you still need to know regarding the nature of Hell is this: just as when someone buys old vessels from a foreigner (that is, from one who is not a Jew), some of them need only to be washed (or rinsed) in cold water (so that they may be clean and fit for use), some need hot water or fire, and some must be made glowing in the fire (so as to remove the impurity from them); whereas earthen vessels that the foreigners have used cannot be put right but must be broken: so it is likewise with the punishment of souls, for when the soul has defiled itself with false belief or shameful deeds, and does not repent, and is not washed with the saltpeter of the commandments (of God), it is stained on account of its transgression, and its sins make a mark upon it, and it cannot be cleansed of its impurity except in Hell. This punishment, however, is not the same for all people, for there are righteous persons who also act once or twice according to the works of the ungodly (and sin thereby), since there is no righteous man on earth who does good and does not sin (Eccl 7:20); and these need only to be washed in water, and do not remain long in Hell, but pass through it swiftly. Our Kabbalists are also of the opinion that nearly all the saints who are on earth must endure such punishment, so that the soul may be cleansed of its stains in Hell. So it is also written in the book *Mattéh Aharon* fol. 51, col. 1.: מצינו שאף לצדיק מעבירין לו דרך גיהנם לכפר עוונותיו That is: We find that even a righteous man is led through the way of Hell, so that his transgressions may be atoned for.

In the *Jalkut chádasch*, at fol. 57, col. 1. numero 43., under the title *Gan éden*, the following is also found on this subject: כל העולם צריכין לירד לגיהנם אפילו מרשעים גמורים שלא הרהרו כלל בתשובה אינן עולין ואפילו צדיקים גמורים יורדים לגיהנם כדי להעלות משם אותן הרשעים שהרהרו בתשובה בעולם הזה ולא הספיקו לעשות תשובה עד שמתו אותם האנשים מעלים הצדיקים מהגיהנם ומחזירין אותם That is: All people must descend into Hell, even if they are not wicked; they come back up again straightaway, except for those who are completely wicked and have not thought of repentance at all, who do not come back up. Indeed, even those who are completely righteous descend into Hell, so that they may bring up from there the wicked who in this world thought of repentance but did not have time to repent before their death. Those persons are brought up out of Hell and led back

by the righteous. Rabbi *Naphtali* teaches on this subject in his book *Emek hammelech* fol. 23, col. 4., in the *43rd chapter*, under the title *Schâar ólam hattóhu*, as follows: אין לך צדיק מישראל שאינו עובר ונכנס בגיהנם אף על פי שאינו ראוי אליו כי הגיהנם מקיף הקדושה והגן עדן ומכרת הוא הוא לילך דרך שם . ופעולתו שם שעובר דרך גיהנם ומוציא משם בכח מעשיו לאיזה רשע מישראל אשר שם שאין לו לבוש והוא לוקחו ותחת לבושו ומעילו That is: There is no righteous man among the *Israelites* who does not enter into Hell and pass through it, even though he has not deserved it; for Hell surrounds holiness and Paradise on all sides, so that he must necessarily go that way. His action there, however, is that he passes through the way of Hell and, by the power of his works, brings out from there some wicked man among the *Israelites* who is there and has no garment, and takes him under his own garment or his cloak. In the lesser *Jalkut Rubéni*, on this subject at fol. 30, col. 4. numero 12., under the title *Banim*, drawn from the book *Asara maamaróth* fol. 53, col. 1., on the words of Jacob at Gen 37:35, "I will go down mourning into the grave to my son" (*Joseph*), the following is likewise written: פירוש בשביל בני שנאבד ומכח שהוא רשע איצטריך אני לירד שאולה לגיהנם ולהעלותו משם כי הכל יורדים לגיהנם אפילו צדיקים להעלות דרך עברם איזה רשע שירד לשם That is: The words "to my son" mean as much as "for the sake of my son, who is lost, and because he was wicked, I shall be compelled to descend into Hell in order to lead him out from there; for all people descend into Hell, yes, even the righteous, so that in passing through they may bring out some wicked man who has descended there."

But if it is true that all Jews must descend into hell, how does that accord with what is written in the *Medrasch Tillim* fol. 7, col. 2. on the sixth Psalm? Where the words read as follows: היה רבי מאיר אומר הביבה המילה שנשבע הק"בה לאברהם שכל מי שהוא מהול אינו יורד לגיהנם שנאמר ביום ההוא כרת י'י ברית את אברם ונו' ומי יורד לשם? מה כתיב אחריו את הקני ואת הקניזי ואת הקדמוני . וכן יחזקאל אומר רדה והשכבה את הערלים וגומר . אבל המינים והמשומדים ופושעי ישראל שכפרו בהק"בה מושך להם ערלה ונופלים בגיהנם שנאמר שלח ידו בשלומיו חלל בריתו: that is, Rabbi Meir said: circumcision is pleasing, for the Holy One, blessed be He, promised Abraham that no circumcised person should descend into hell, as it is said (Gen 15:18): "On that same day the LORD made a covenant with Abram," etc. Who then are those who descend? What is written after this (v. 19)? The Kenites, the Kenizzites, the Kadmonites. Thus also Ezekiel says (Ezek 32:19): "Go down and lay yourself with the uncircumcised," etc. But the heretics, and the apostates (who have adopted other religions), and the sinning Israelites who have denied the Holy One, blessed be He, a foreskin is drawn over them (so that they are as though they had never been circumcised), and they fall into hell, as it is said (Ps 55:21): "He has stretched out his hand against those who were at peace with him; he has violated his covenant." So also in the *Jalkut Schimóni* on the five books of Moses, fol. 23, col. 2. *numero* 18, as well as in *Bereschith rábba,* fol. 43, col. 2. in the 48th *Parascha*, the following is read: אמר רבי לוי לעתיד לבא אברהם יושב להם על פתח גיהנם ואין מניח אדם מהול מישראל לירד בתוכה ואותן שחטאו יותר מדאי מהו עושה מעביר את הערלה מעל גבי תינוקות שמתו עד שלא מלו ומניחן עליהן ומורידן לגיהנם ה"הד שלח ידו בשלומיו חלל בריתו: that is, Rabbi Levi said: in the time to come, Abraham will sit at the gates of hell and will not permit any circumcised person from among

the Israelites to enter therein. But what does he do to those who have sinned too greatly? He takes the foreskins from the little boys who died before they were circumcised, and places them upon these sinners, and casts them into hell; and this is what is said (Ps 55:21): “He has stretched out his hand against those who were at peace with him; he has violated his covenant.” Something similar is also to be found in *Schemóth rábba* fol. 111, col. 1. in the 19th *Parascha*, with these words: אמר רבי ברכיה כדי שלא יהו המינין ורשעי ישראל אומרין הואיל ואנו מהולין אין אנו יורדים לגיהנם מה הק”בה עושה משלח מלאך ומושך ערלתן והם יורדים לגיהנם שנ’ שלח ידו בשלומיו חלל בריתו: that is, the circumcised do not come into hell. Rabbi Beráchja said: what does the Holy One, blessed be He, do, so that the heretics, and the apostates, and the wicked Israelites cannot say, “Since we are circumcised, we shall not descend into hell”? He sends an angel who draws their foreskin over them, and they descend into hell, as it is said: “He has stretched out his hand against those who were at peace with him; he has violated his covenant.”

Concerning the manner in which the damned are punished in Hell, the same is described in the book *Toráth ádam* fol. 97, col. 1. 2. 3. under the title *S. háar haggemúl* as follows: אמר רבי יהושע בן לוי כד משתנא ביתא קמא דכמדוד גיהנם אשכחית בה מאה מילין באורכא וחמשין מילין בפותייא ותמן גובין גובין ואריון דנורא קיימן תמן וכד נפלין המן בני אשא אכלין יהון אריותא ובתר דתיכלינון אשאה קימין מרישא ורמו יתהון בנורא דכל ביתא דמדוד קמא . ומשחית ביתא דכמדוד תניינא ואשכחית ביה כקדמאה ושאילית במן ביתא קמא ואמרון בביהא קפא אית ביה עשר אומין ועמהון אבשלום ואמרין לאומה אם אנתהא פרחנא דלא קבילנא אוריתא אתון מה חבון ואינון אמרין אנן כותכון סרחנא ואמרין לאבשלום את לא קבילת אבהתא קבילו למה לקית כדין אמר להון משום דזלזלית לאבא וקאים מלאכא חד וסחי לכל חד וחד בשוטי דנורא דהוא דמחי יתהון קושיאל שמיה ואמר רמו יהון ורמו יתהון ומהוקדין בנורא ומעילין חורנין דחיי זיהו ורמן יהון לנורא וכן בל חד וחד עד דמסיימין כל חייביא . ובתר כן מעילין אבשלום לטמאה למחמא נפקא בת קלא ואמרת לא המחונה ולא תוקרונה בגין דהוא מבני דחיטאי דאמרון בסיני נעשה ונשמע. בתר דמסיימין רשיעיא לממחי ולמוקד נפקין מן נורא כאלו לא איתוקדו ועוד חזרין וממחיין יההון וכן עבדין להון שבע זמנין ביומא ותלת בלילה ואבשלום אשתיזב מכל אילין בגין דהוא בריה דדוד. ובביתא תניינא דבמדור תניינא אית ביה עשר אומין וכדין דנין יההון ודואג עמהון וההוא דמחי יההון להטיאל שמיה ודואג אישתיזב מכל אילין דהוא מבני כניהון דאמרין בסיני נעשה ונשמע. ובביתא תליתיא אית ביה עשר אומין וכדין דנין יההון וההוא דמחי יההון שפטיאל שמיה וקרח וכנישיהיה משתיזב מכל אילין בגין דאמרי נעשה ונשמע. וביתא רביעאה כדין דנין יההון ואית ביה עשר אומין וירבעם עמהון וההוא דמחי יההון מכתניאל שמיה וירבעם משתיזב מכל אילין דעל דעסק באורייתא והוא מבני ישראל דאמרי בסיני נעשה ונשמע. וביתא חמישאה כדין דנין יההון ואחאב עמהון וההוא דמחי יההון חוטריאל שמיה ואחאב אשתיזב מכל אילין בגין דהוא מבני ישראל דאמרי בסיני נעשה ונשמע. ובית שתיתאה כדין דנין יההון ומיכה עמהון ההוא דמחי יההון פוסיאל שמיה ומיכה אישתיזב מכל אילין על דאמרי בסיני נעשה ונשמע. וביתא שביעאה כדין ואלישע בן אבויה עמהון וההוא דמחי יההון דלקיאל שמיה ואלישע משתיזב על דהוא מבנוהי דמאן דאמרי בסיני נעשה ונשמע ובכל שבע אלפי דאית בכל מדור דנין כל רשיעיא בהאיך דינא ולא חזון דק ית דין בגין דחשוכה דהוה חשוכה דהות קדם דאתברי עלמא תמן הוא: *That is: Rabbi Jehólcha, the son of Levi, said: when I had measured the first house, which is in the first dwelling of Hell, I found that it was a hundred miles long and fifty miles wide, and in it there are many pits, in which fiery lions stand; and when people fall into them, the lions devour them; and after the fire has consumed them, they rise up anew (and come forth again, as though they had not been consumed), and are cast into the fire of each house in the first dwelling. And I measured the*

second house, which is in the second dwelling, and found in it what I had found in the first; and I asked concerning the first house (how things proceed therein), and I was told: in the first house there are ten nations (of the seventy nations, mention of which was made above in the 19th chapter of the first part), and Absalom is among them. And one nation says to another: if we have sinned because we did not accept the Law, what then have you sinned? And they answer: we have sinned as you have. And they say to Absalom: although you did not accept the Law, yet your forefathers accepted it; why then are you beaten thus? And he gives them this answer: because I despised my father. And an angel arises and strikes each one with a fiery whip; the one who strikes them is named Kúlschiel. And he says: cast them; and they are cast, and they are burned in the fire. Thereupon others are brought in, and he strikes them, and they are cast into the fire; and thus one proceeds with each one until one is finished with all the wicked. After this, Absalom is brought in to be beaten; but a voice comes from Heaven and says: do not beat him, and do not burn him, because he is one of the sons of my beloved, who at Mount Sinai said (as is to be read in Exod 24:7): All that the LORD has said we will do and obey. After one has ceased beating and burning the wicked, they come forth out of the fire again as though they had not been burned. Thereupon they are beaten again; and thus it is done to them seven times during the day and three times during the night; but Absalom is exempted from all of this (namely from the punishments), because he is the son of David. In the second house, which is in the second dwelling, there are also ten nations, and they are likewise judged in this manner, and Doeg is among them; the one who strikes them is named Lahátiel*; and Doeg is exempted from all of this, because he is of the descendants of those who at Mount Sinai said: We will do it and obey. In the third house there are also ten nations, and they are likewise judged in this manner (and Korah, and his assembly, of whom mention is made in Num 16:1 &c., are among them), and the one who strikes them is named* Scháftiel. *But Korah and his assembly are exempted from all of this, because they said: We will do it and obey. In the fourth house they are also judged in this manner, and in it there are ten nations, and Jeroboam is among them, and the one who strikes them is named* Maccáthiel*; but Jeroboam is exempted from all of this, because he studied the Law and is of the children of Israel, who at Mount Sinai said: We will do it and obey. In the fifth house they are also judged in this manner, and Ahab is among them; and the one who strikes them is named* Chútriel*; but Ahab is exempted from all of this, because he is of the children of Israel, who at Mount Sinai said: We will do it and obey. In the sixth house they are also judged in this manner, and Micah is among them, and the one who strikes them is named* Púliel*; but Micah is exempted from all of this, because (at Mount Sinai) it was said: We will do it and obey. In the seventh house it also proceeds in this manner, and Elisha the son of Abuja is among them, and the one who strikes them is named* Dalkiel*; but Elisha is exempted (from all punishments), because he is one of the descendants of those who at Mount Sinai said: We will do it and obey. In all seven thousand (chambers) that are in each dwelling, the wicked are also judged in this manner, and none sees any*

other, on account of the darkness; for all the darkness that existed before the creation of the world is there. Something on this subject may also be read in the book Col bo* fol. 137, col. 1. 2. numero 120.* Since it is here stated that the Israelites in Hell are not punished in the same manner as other peoples, this accords with what is read in the Talmudic tractate *Erúvin* fol. 19, col. 1., as well as in the tractate *Chagíga* fol. 27, col. 1., where it is written: אמר ריש לקיש : פושעי ישראל אין אור גיהנם שולטה בהן : that is, Resch Lakisch said that the fire of Hell has no power over the sinners among the Israelites. And in the aforementioned passage of the tractate *Chagíga* it is also read: אמר רבי אלעזר הלמידי חכמים אין אור של גיהנם שולטת בהן : that is, Rabbi Eliezer said that the fire of Hell has no power over the disciples of the wise (namely, over those who are learned in the Law). In the *Jalkut chádasch*, at fol. 55, col. 3. numero 19., under the title *Gan éden*, drawn from the third part of the book *Asaráh maamaróth*, cap. 15., the following is also found on this subject: אין אור של גיהנם שולט אפילו בפושעי ישראל לכלותם אלא יורדים לגירוי ולביעותא בעלמא וקצתם נכוויס ברוע מעלליהם ואחר כך יורד אברהם שקיים כל המצוות וירד לאור כשדים על קידוש השם ובזכותו מעלה אותם משם לקיים מה שהובטח בין הבתרים שהראה לו הקב"ה גלות וגיהנם ובירר גלות כדי שינצלו בניו מן הגיהנם וגו' : that is, the fire of Hell likewise has no power to destroy the sinning Israelites; rather, they descend so that they may be somewhat agitated and frightened, and some of them are burned on account of their evil deeds; thereafter Abraham descends, he who observed all the commandments and fell into the fire of the Chaldeans for the sanctification of the name of God, and by his merit he brings them up from there, in order to fulfill that which was promised to him between the pieces (of which Gen 15:10 is to be read); for the Holy and Blessed God had shown him exile and Hell, and he chose exile so that his children might be delivered from Hell. In the book *Pesikta rábbetha*, at fol. 17, col. 4., the following is also found: לעתיד לבא ישראל ואומות נכנסים לגיהנם וישראל יוצאים ושלום כי וילך כמו אש לא העולם ואלה הם בתוכה ואוכרים וישראל תכוה ולהבה לא תבער בך : that is, in the time to come, the Israelites and the peoples of the world will enter into Hell, and the peoples of the world will perish therein, but the Israelites will come back out unharmed (as it is written in Isa 43:2): When you walk through fire, you shall not be burned, and the flame shall not kindle upon you.

In the book *Berith menúcha*, at fol. 18, col. 2, the reason is given why the Jews are not punished as severely in Hell as other peoples, and the words there read as follows: ואם כל נפשות מבני ישראל באים ממקום קדוש על כן עונש ישראל אינו חזק בגיהנם כמו עונש האומות That is: since the souls of the children of Israel come from a holy place (in that they are supposed to be a part of the divine essence, as has been reported above in the first chapter of this second part, *pagina 9.*), therefore the punishment of the Israelites in Hell is not as severe as the punishment of the other peoples.

We must, however, return to the manner in which the damned are punished in Hell, and describe it further. Rabbi *Bechai* teaches in his commentary on the Five Books of Moses, fol. 171, col. 3, in the *Parascha Korach*, on the words of Ps 9:18, “The wicked shall be turned into Hell,” the following: דרשו רבותינו ז"ל לדיותא התחתונה שבשאול שבאו אמר ישובו ולא אמר ירדו ידמו להוקף

היסורין שאין להם קץ אחר שהם נאכלים באשה של גיהנם חוזרים ומתחדשים כבתחלה כדי שיהיה עוד למאכלות אש וכן חוזרים חלילה לדורי דורות וזהו לשון ישובו. וראיתי במדרש שרורו של עולם שאול מדור שביעי הוא חציו ברד והרשעים קופצים שם מאש לברד ומברד לאש ומלאך של גיהנם פורה אותם כרועה המנדד את צאנו מהר לגבעה להר שנאמר כצאן לשאול שתו מות ירעם That is: Our Rabbis, of blessed memory, have interpreted this passage as referring to the lowest chamber of Hell. That he (namely David) says *jaschúfu*, that is, "they must return or come back," and does not say *jeredú*, that is, "they must descend," signifies the power of the punishments, which have no end; for when they have been consumed in the fire of Hell, they return and are made anew, just as they were at the beginning, so that they may once again be consumed by fire; and thus it goes with them in alternating fashion forever, and this is what the word "they must return" signifies.

I have also seen in the *Médrasch* on the order of the world that *Scheól* is the seventh dwelling (of Hell), of which one half is fire and the other half is hail; and the wicked leap there from the fire into the hail, and from the hail into the fire, and the angel of Hell drives them as a shepherd drives his flock, from the mountain into the valley and from the valley up the mountain, as it is said (Ps 49:15): "They lie in Hell like sheep; death is their shepherd." This is also to be found in the book *Nischmáth chájim* fol. 38, col. 2, in the 14th chapter of the first *Maamar*, as well as in the book *Toledóth Yitzhak,* fol. 90, col. 2, in the *Parascha Kórach*, and yet more in the book *Reschíth chóchma,* fol. 47, col. 2, in the twelfth chapter under the title *Schάar hajírah*, in the treatise on Hell.

Regarding the dwelling of Hell, which is called *Scheól*, of which half is said to be fire and the other half hail, this is confirmed in the great *Jalkut Rubéni* fol. 3, col. 2. in the *Parascha Bereschíth*, with these words: השאול חציו אש וחציו ברד וכמה נהרי אש יש בו ושבעה מדורי גיהנם שבעה מדורים גדולים וכל מדור ומדור שבעה נהרי אש ושבעה נהרות של ברד מדור עליון אחד משששים מן שני וכל מדור אחד משששים מחבירו ובכל מדור שבעה אלפים חורין ובכל חור שבעה אלפים סדקין ובכל סדק שבעה אלפים עקרבים ובכל עקרב ז' חוליות ובכל חוליא אלף כדי מרה ובה ז' נהרות סם המות כשהאדם נוגע בו נבקע ומלאכי חבלה פחין אותו ודנין אותו בכל רגע וחצי שנה באש וחצי שנה בברד ושלג והצינה קשה לו מן האש That is: The *Scheól* is half fire and half hail, and there are many rivers of fire within it. There are also the seven dwellings of Hell, which are great dwellings, and in each dwelling there are seven rivers of fire and seven rivers of hail. The uppermost dwelling is one sixtieth as large as the second (and thus the second is sixty times as large as the first), and each dwelling is sixty times as large as the one beside (and above) it; and in each dwelling there are seven thousand holes, and in each hole seven thousand cracks, and in each crack seven thousand scorpions, and on each scorpion seven joints, and on each joint a thousand vessels of gall. There are also within it seven rivers of deadly poison, and when a person touches them he bursts asunder, and the destroying angels strike him and judge him at every moment, namely half a year in fire and half a year in hail and snow; but the cold is more grievous to him than the fire.

There is also said to be a certain stream of fire that flows forth from beneath the throne of God and pours down into Hell upon the heads of the wicked. Concerning this, the following is written in the great *Jalkut Rubéni* fol. 107, col. 1. 2. in the *Parascha Mischpatim*: ראיתי רג"יון נהר של אש שיוצא מלפני הק"בה מתחת כסא הכבוד והוא עשוי מזיעת החיות שסובלים הכסא ומזיעים אש מאימתו של הק"בה עליהם ועליו מפרש ונהר דינור נגיד ונפיק קדמוהי אלף אלפין ישמשוניה ורבוא רבון קדמוהי יקומון דינא יתיב וספרין פתיחין שה"קבה יושב ודן מלאכי השרת וכשבאין לדין מתחדשין וטובלין אותם באותו נהר של אש. ואחר כך נמשך אותו נהר ומושך גחלים בוערים ומשליכים אותם על ראש רשעים בגיהנם שנאמר הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול That is: I saw the *Regjon*, the stream of fire, which flows forth from before the Holy Blessed God, from beneath the Throne of Glory, and it is made from the sweat of the living creatures that bear the throne, who sweat fire out of their awe of the Holy Blessed God; and by it is explained that which is written (in Dan 7:10 with these words): A stream of fire (which in Aramaic is called *Nehár dinúr*) flowed and went forth from Him. A thousand thousands served Him, and ten thousand times ten thousand stood before Him. The judgment sat, and the books were opened. For the Holy Blessed God sits and judges the ministering angels; and when they come to judgment, they are renewed and washed in that stream of fire. Thereafter that stream flows on and draws burning coals along with it, and it is cast upon the heads of the wicked in Hell, as it is said (Jer 23:19): Behold, a storm of the Lord, a fury, shall go forth; a grievous storm shall fall upon the head of the wicked. Concerning this, one may also consult the Talmudic *Tractate Chagigá* fol. 13, col. 2., and the book *Toráth ádam* fol. 98, col. 1., and the book *Emek hammélech* fol. 177, col. 1. in the 20th chapter under the title *Schäär ólam habberíah*, and fol. 179, col. 1-2 in the chapter called *Schäär ólam haasíah*, under the aforementioned title *Schäär ólam habberíah*, as well as the *Sepher chasidim* fol. 44, col. 4. numerô 530. That such a stream originates from the sweat of the aforementioned living creatures is also confirmed in the book *Zijoní* fol. 8, col. 2.

It is also taught that nearly all of the righteous must be purified in such a stream of fire, concerning which the *Jalkut chádasch* fol. 169, col. 4. numerô 4. teaches the following under the title *Asaráh harúge malchúth*: כל הצדיקים המתים צריכים להתמרק בנהר דינור חוץ מן הנהרגים על קדושת השם הואיל ושתו בשעתה כוס התרעלה בעולם הזה על קדושת השם: that is, all the righteous who die must be cleansed in the river *Dinur*, that is, of fire, excepting those who are put to death on account of the sanctification of the name of God, inasmuch as they have drunk the cup of abomination in this world with joy on account of the sanctification of the divine name.

Regarding the time when the wicked descend into Hell, the Rabbis teach that they arrive there immediately after their death and are tormented within it. Therefore Rabbi *Menasse ben Israel* writes in his book *Nischmāth chájim*, fol. 82, col. 1, at the beginning of the 23rd chapter of the second *Maamar*, as follows: מונה וציב וקיים הוא בין חכמי ישראל שפטירתן של צדיקים מהעולם הזה לגן עדן ופטירתן של רשעים לגיהנם, That is: It is held as certain and true among the wise of the Israelites that when the righteous die in this world, they come into Paradise, but the wicked, when they die, descend into Hell. And in the book *Torāth ādam*, fol. 99, col. 1, under

the title *Schâar haggemúl*, one reads: העונש הזה של גיהנם מיד הוא בא לאדם אחר המיתה תכף שהרשע מת נפשו מהקשרת בגלגל האש משם נצמדת לנהר של אש היוצא מתחת כסא הכבוד שהוא מיסודי הגלגל וכח האישות כולן והוא יורד לגיהנם ועמו מתגלגלת ויורדת לשם, That is: This punishment of Hell (which was mentioned previously) befalls a person immediately after death; as soon as the wicked man dies, his soul is bound to the *globum*, or the sphere of fire, from which it is then fastened to the river of fire that flows forth from beneath the throne of glory, which is of the elements of the sphere and possesses all the power of fire, and flows down into Hell, and with it the soul is driven along and descends thither. However, some, as was indicated above in the first chapter of this second part, on page 44, are said to wander about the world for a time immediately after their death, being greatly tormented therein, and only thereafter to come into Hell.

Regarding the punishment of the damned: they are not to be tormented without ceasing, but rather are to have rest every day at certain hours when the Jews perform their prayers, as well as throughout the entire Sabbath and the festival of the New Moon. This is written in the great *Jalkut Rubéni* fol. 167, col. 4. in the *Parasch'a Vaëthchannán*, from the *Sohar*, from the *Parasch'a Nóach*, as follows: לפי זה · בכל יום בעידן צלותא יש לרשעים מנוחה בכל יום בכל צלותא שעתא ופלגא בכל יום ג' תפלות יש מנוחה לרשעים בגיהנם בכל יום ד' שעות ומחצה הרי ו' ימים של השבוע ו' פעמים ד' ומחצה הרי כ"ז שעות יש מנוחה לרשעים בגיהנם בימות החול · וכן בכל שבת כ"ד שעות בשבת הרי נ"א שעות בימי השבוע וכו' That is: the wicked have rest every day at the time of prayer, one and a half hours at each individual prayer; therefore they rest daily in Hell during the three prayers (namely the morning, evening, and night prayer) four and a half hours, which over the six days of the week amounts to six times four and a half hours, that is, twenty-seven hours, during which the wicked are at rest in Hell on the weekdays. They also rest twenty-four hours on the Sabbath, which makes fifty-one hours in the week, etc.

In the *Jalkut chadásch*, fol. 56, col. 1, no. 26, under the heading *Gan éden*, the following is also read from the *Sóhar*, from the *Parascha Bereschith*, col. 194: בכל יום הרשעים בגיהנם ולא נפקו מתמן בר מריש ירחי ושבתא דכתיב: והיה מידי חודש בחודשו ומידי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה' ואחר שיצא ראש חודש או שבת כרוז מכריז ישובו רשעים לשאולה, אלא שבכל יום ויום מרחם עליהם הקב"ה ג' פעמים בכל פעם שעה ומחצה, והיינו שרמזו הקב"ה למלאך הממונה על שערי גיהנם ויש בידו שלשה מפתחות פותח להם ג' רהעין מצד המדבר ורואין משם קצת אור דהאי עלמא מיד בא העשן מן האש הבוער וסותם להם המראה. מיד ג' ממונין דתחות ידיה דהאי ממונה יש בידיהן ג' מגריפות ומנשבין בידיהם העשן שלא יעכב המראה ויש להם קצת רווחה שעה ומחצה וכן ג' פעמים ביום וכן בכל פעם שעונין ישראל אמן יהא שמיה רבא מבורך לעולם וגו' That is: The wicked are every day in Hell, and do not come out from there, except on the new moons and the Sabbath, as it is written (Isa 66:23): "And it shall come to pass, that from one new moon to another new moon, and from one Sabbath to another Sabbath, all flesh shall come to worship before me, saith the LORD." And when the new moon or the Sabbath has ended, one calls out that the wicked shall return again into Hell. Yet the Holy and Blessed God also has mercy upon them daily three times, and indeed each time for an hour and a half, and this the Holy Blessed God signifies to that angel who is set over the gates of Hell and has three keys in his hand, so that he opens three

gates for them on the side facing the wilderness, from which they can see something of the light of this world. But as soon as the smoke from the burning fire comes and stops up their sight (so that they can no longer see that light on account of the rising smoke), three overseers who stand under the authority of the aforementioned overseer are at hand, and they have three fire-shovels in their hands and fan away the smoke with their hands so that it does not obstruct the sight (that is, the beholding of the said light); and the damned have (during such a time) some refreshment (or rest) for an hour and a half, and this occurs three times a day, as also every time the Israelites say: Amen, may His great name be blessed unto eternity, etc.

In the *Jalkut Shimoni* on *Job*, the following is also found at fol. 149, col. 1, no. 906: כל ימות השנה יורדי גיהנם הם נידונים ובמוצאי שבת עד שהסדרים אינם נידונים וכשהסדרים נשלמים נשלמים מלאך אחד יש ושמו דומה הוא ממונה על הנשמות בא ונוטל נשמתן ומקלען לארץ הדא דכתיב צלמות ולא סדרים מהו צלמות צאו למות שלמו הסדרים: that is, those who have descended into hell are punished every day of the year, but before the end of the Sabbath, until the *Sedarim* (that is, the orders, meaning the prayers which the Jews customarily pray on the Sabbath during the evening prayer) are concluded, they are not punished. But when the *Sedarim* have been brought to an end, there is an angel by the name of *Duma*, who is appointed over the souls of the damned; he comes and takes their souls and hurls them upon the earth. This is what is written in Job 10:22: *Zalmaveth velo Sedarim*, that is, a shadow of death where there is no order. What does the word *Zalmaveth* mean? It means as much as *Zeu lamuth schaschallemu hasedarim*, that is, go out to die, for the orders (of the prayers of the Jews) have ended.

Regarding the Sabbath, the following is written in the book *Nischmath chajim* fol. 39, col. 1., in the 14th chapter of the first *Maamar*, in this manner: וממה שצריך עוד שתדע הוא שאפילו הרשעים אשר עליהם נאמר יורדין ואינם עולים יש להם מנוחה ביום השבת ולכן נקרא עונג כי היא תענוג העליונים והתחתונים כדאיתא במסכת גיהנם . ובמדרש של רבי נחוניא בן הקנה מאי וינפש מלמד שיום השבת מקיים כל הנפשות וגו': that is, concerning that which you further need to know, it is this: that even the wicked, of whom it is said that they descend (into Hell) and do not rise again, have rest on the Sabbath day; for this reason it is called a delight, since both the upper and lower beings take delight in it, as is mentioned in the Tractate on Hell. So too is it read in the *Medrasch* of *Rabbi Nechunja ben Hakkanah*: What does the word (*Vajinna fesch*, that is, "And He was refreshed," Exod 31:17) mean? It teaches us that the Sabbath day sustains (and refreshes) all souls. In *Rabbi Bechai*'s commentary on the five books of Moses, fol. 91, col. 1, in the *Parascha Vajischma Jethro*, the following fable from the *Medrasch* is also read concerning this matter: מעשה בטורנוסרופוס הרשע שפגע את רבי עקיבא בשבת ואמר לו מה היום מימים אמר לו רבי עקיבא ומה גבר בגוברין אמר לו דמריה צבי . אמר לו רבי עקיבא אנא נמי דמריה צבי כמו שרצה לכבדך כך רצה מלך מלכי המלכים שנכבד את השבת . אמר לו אם כן אלהיכם למה הוא עושה מלאכה בשבת אמר לו ומה מלאכה הוא עושה אמר לו כדרך שהוא עושה בחול הוא עושה בשבת משביב הרוח ומוריד הגשם מעלה עננים מזריח חמה ולבנה מדשן פירות . אמר לו רבי עקיבא יודע אני שאתה בקי בתורתן של עבריים . שנים שדרים בחצר אחת זה נותן עירוב לזה וזה נותן עירוב לזה ומותרין הם לטלטל בשבת . אבל יחיד הדר בחצר אחת גדולה אפילו באנטיכיא באושוויזיא הוא מטלטל בחצרו לפי שאין רשות אחר עמו והק"בה השמים כסאו והארץ הדום רגלו מלא הארץ כבודו

אין לאחר שום רשות עמו לטלטל בעולמו. ולא עוד אלא אוכלי המן מעידים עליו שכל ימי השבוע היה יורד ובשבת לא היה יורד. ולא עוד אלא נהר סבטיון יוכיח כל ששה ימים רץ ובשבת לא רץ. אמר לו הנח המן שלא היה בימינו ונהר סבטיון אינו כאכסניא. אמר לו לך אצל אוב וידעוני שכל ימי השבוע עולה בידם ובשבת אינו עולה. לך ובדוק בקבר אביך ותראה. כל ששה ימים עשן עולה מקברו ובשבת אינו עולה והמתים יודעים שהוא שבת והחיים לא ישמרוהו. הלך ובדק בקבר אביו וראה כי כשבת לא היה עשן עולה אמר שמא נגמר דינו אמר לו למחר תראה. באחד בשבת ראה העשן עולה חזר ועשה כשפים והעלהו מקברו אמר לו בחייך לא שמרת את השבת במיתתך אתה משמר מן אימת אהעבדה יהוראי אמר לו בני כל מי שאינו משמר את השבת אצלכם כהקנה בא לכאן ומשמרה על כרחו. אמר לו ומה מלאכה אצלכם בימות החול אמר לו כל ימות החול אנו נדונין ובשבת אנו נחין ובערב השבת בת קול מכרזת ואומרת הנח להם לרשעים וינוחו וכלאן ששמו דומה ממונה עלינו ודן אותנו כל הימים ובמוצאי השבת כשהסדרים נשלמים צועק אותו המלאך ואומר חזרו רשעים לגיהנם שכבר השלימו ישראל סדריהם:

that is, it came to pass that the wicked *Turnus Rufus* encountered *Rabbi Akkiva* on the Sabbath and said to him: what is the difference between this day and the other days? Thereupon *Rabbi Akkiva* asked him: what is the difference between one man and another? (and thus between you and another person, that you have been raised by your lord to high honors, while others are held in no regard?) To this *Turnus Rufus* replied that his lord had wished it so. *Rabbi Akkiva* said in response: I (honor the Sabbath) also, because my Lord wills it. Just as your lord wills that you should be honored, so too does the King of all Kings of Kings will that we should honor the Sabbath. *Turnus Rufus* then said to him: if that is so, why then does your God perform some work on the Sabbath? And when *Rabbi Akkiva* asked what work He performs, *Turnus Rufus* said: just as He does on the weekdays, so He does on the Sabbath: He makes the wind blow, and lets the rain fall, and causes the clouds to rise, the sun and moon to rise, and the fruits to ripen. To this *Rabbi Akkiva* said to him: I know well that you are versed in the law of the Hebrews. When two persons dwell in one courtyard, one gives the other the mixture (that is, they arrange it in a certain manner, through a mixing and sharing of the right that each has in his dwelling and his place, so that one may go to the other on the Sabbath; concerning which one may consult the 16th chapter of the enlarged *Judenschul* of the learned *Buxtorff*), and they are permitted to carry something from one place to another on the Sabbath. But a single person who dwells alone in one courtyard, even if it were as large as Antioch, may carry things back and forth within his courtyard, since there is no one else present who has any authority. Now the Heaven is the throne of the holy blessed God, and the earth His footstool, and the whole earth is full of His glory, and no one has any power together with Him to move anything in His world. Beyond this, those who ate the *Manna* (in the wilderness, as may be read in Exod 16:4) also bear witness to this (namely to the Sabbath), since it came down on all the days of the week, but did not fall on the Sabbath. Nor is this all: the river *Sabbation* likewise proves it, which flows on the six days but does not flow on the Sabbath. When *Turnus Rufus* then said in reply: leave off speaking of the *Manna*, for it did not happen in our times (that it came down); and as for the river *Sabbation*, I do not believe you. Then *Rabbi Akkiva* said to him: go to the soothsayers and diviners (they will confirm it), for on all the days of the week it avails them (that they can accomplish something with their doings), but on the Sabbath it avails them nothing. Go and inquire at

your father's grave, and you will see smoke rising from his grave on all six days, but on the Sabbath it does not rise. Since the dead know that it is the Sabbath, why then should the living not observe it? Thereupon *Turnus Rufus* went and inquired at his father's grave, and saw that on the Sabbath no smoke rose from it, and said (to *Rabbi Akkiva*): perhaps his punishment has come to an end. But he answered him: tomorrow you will see. When *Turnus Rufus* then saw on the first day of the week that the smoke was rising, he caused his father to come up out of his grave through sorcery, and said to him: during your lifetime you did not keep the Sabbath, and yet you keep it now in your death; from what time did you become a Jew? To this he answered him: my son, every person who does not keep the Sabbath among you as he ought comes here and keeps it against his will. *Turnus Rufus* then asked his father: what then is the occupation among you on the weekdays? And he answered him: we are punished on all the weekdays, but on the Sabbath we rest; and on the eve of the Sabbath a voice calls from Heaven and says: let the wicked go, so that they may rest. And there is an angel, by the name of *Duma*, set over us, who punishes us every day; but at the end of the Sabbath, when the *Sedarim*, that is, the orders (of the Jewish prayers) are concluded, that same angel cries out and says: you wicked ones, return to Hell, for the Israelites have concluded their orders (of prayers).

Not all of the damned, however, are to enjoy such rest on the Sabbath; for those who sit in the lowest place of Hell, which is called *Zóah rotháchath* (or *rofáchas*), are not to partake of it. Concerning this, it is written in the book *Emek hammelech* fol. 135, col. 4., in the 19th chapter under the title *Schâar réscha díser ánpin*, as follows: מי שיורד שם אין לו ניצוץ קדושה רק זוהמת נחש הקדמוני לכן אינו עולה ואינו יוצא מהגיהנם לדור דורות ולעולמי עולמים אפילו בשבתות וימים טובים לפי שלא שמר אותם : That is: Whoever descends down there (namely into the place *Zóah rotháchath*, as can be seen from what precedes) has no spark of holiness, but rather the filthiness of the ancient serpent; therefore he does not ascend, and does not come out of Hell for all eternity, not even on the Sabbaths and feast days, because he did not observe and keep them. That those who have desecrated the Sabbath have no rest from hellish torment on the Sabbath is also to be found in the book *Reschíth chóchma*, fol. 49, col. 1., in the 13th chapter under the title *Schâar hajirah*, in the treatise on Hell in the 7th chapter.

Those who are freed from the torments of hell on the Sabbath are, however, to suffer and endure a double punishment on the sixth day, namely on Friday. Concerning this, the following is written in the *Jalkut chádasch* fol. 163, col. 4. numero 3. under the title *Shabbat*, drawn from the *Sóhar chádasch*, fol. 32, col. 1. 2.: שבת הוא יום מנוחה לרשעים בגיהנם ולא עוד אלא אפילו מכתירים אותן בכתר שבת ואפילו למי שחולל בפרהסיא בעולם הזה וכנגד זה דנין אותם ביום הששי כפל כדי שלא לדונו בשבת: that is, the Sabbath is a day of rest for the wicked in hell; indeed, they are even crowned with the crown of the Sabbath (and this happens even to one who has publicly desecrated the Sabbath in this world, so that he rests and is crowned). On the other hand, however, they are punished twofold on the sixth day, so that they are not punished on the Sabbath. But since it

is stated here that one who has publicly desecrated the Sabbath also has rest on the Sabbath, whereas in the passage cited just before from fol. 135, col. 4 of the book *Emek hammelech* it was indicated that such a person has no rest during this time, the rabbis may see how they can reconcile these contradictory opinions with one another.

Regarding the length of time that the punishment of Hell lasts: according to some, it shall last only a very short time, in that they merely pass through it, or remain therein for only one or a few months; some are to endure the torment for up to twelve months and longer; but others must sit therein for eternity. And Rabbi *Menasse ben Israel* teaches on this matter in his book *Nischmách chájim* fol. 37, col. 2., at the beginning of the 14th chapter of the first *Máamar*, as follows:

אַחַר שֶׁנִּתְבָּאֵר בַּפֶּרֶק הַקּוֹדֵם שֶׁהַנְּשָׁמָה מְקַבֶּלֶת שְׂכָרָהּ וְעוֹנְשָׁהּ בְּצַלְמָהּ הַמְיוּחֶדֶת לָהּ רָאוּי שֶׁנְּחַקּוֹר אִם הָעוֹנֶשׁ הַזֶּה הוּא זְמַנִּי אוֹ נִצְחִי וְאוֹמַר שֶׁהַדַּעַת הַנָּכוֹן הוּא שֶׁכְּמוֹ שֶׁיֵּשׁ מַדְרֵגוֹת בֵּין הָעֲבֵירוֹת וְהַחַטָּאִים בְּנַפְשׁוֹתָם כִּי לֹא כָּל הָעֲבֵירוֹת שָׁווֹת וְלֹא כָּל הַחַטָּאִים בְּנַפְשׁוֹתָם בְּמַדְרֵגָה אַחַת כֵּן יֵשׁ מֵהֶם שֶׁמִּשְׁפָּטָם בְּגֵיהִנֹּם י"ב חֳדָשִׁים וְהֵם זְמַן יוֹתֵר אָרוֹךְ וְקָצָר וְיֵשׁ מֵהֶם מִי שֶׁנִּידּוֹנִין לָעַד וּלְעוֹלְמֵי עוֹלָמִים: That is: After it has been explained in the preceding chapter that the soul receives its reward and its punishment in the image peculiarly assigned to it, it is fitting that we inquire whether such punishment is temporal or eternal; and I say that the correct opinion is this: just as there are *gradus*, or degrees, among transgressions and among those who sin with their souls, for not all transgressions are equal, and those who sin with their souls are not all of one *grad*, so likewise there are some who are judged in Hell for twelve months, some for a longer or shorter time, and some who are punished for all eternity.

Regarding the punishment of a very short duration, mention of this was made above at *pagina 338* in this chapter. Beyond that, the following is also read in the *Jalkut chádasch*, under the title *Gan éden*, at fol. 57, col. 4. numero 61: הַמַּלְבִּין פְּנֵי חֲבֵירוֹ אֲפִילוּ בַּיְשִׁיבָה עָנְשׁוֹ שֶׁיִּדָּחֶה מִ' יוֹם מְחִיצָתוֹ וְשָׁעָה וּמֶחֱצָה בְּגֵיהִנֹּם That is: the punishment of one who causes his neighbor to be ashamed, even if it happens in a high school, is that he is driven from his dwelling for forty days and must spend an hour and a half in Hell. On the other hand, it is written in the Talmudic tractate *Sanhedrin* fol. 107, col. 1: הַמַּלְבִּין פְּנֵי חֲבֵירוֹ בָּרַבִּים אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא: That is: whoever publicly puts his companion or neighbor to shame has no share in eternal life. Therefore it is taught in the Talmudic tractate *Berachóth* fol. 43, col. 2: נוֹחַ לוֹ לָאָדָם שֶׁיַּפִּיל עַצְמוֹ לְתוֹךְ כִּבְשָׁן הָאֵשׁ וְאַל יַלְבִּין פְּנֵי חֲבֵירוֹ בָּרַבִּים: That is: it is better for a man to throw himself into a fiery furnace than to put his companion or neighbor to shame publicly. As for the duration of the short punishment, the following is also found on this matter in the *Jalkut Schimóni* on *Malachiam*, fol. 88, col. 3: יש נידונין שלשים יום ויש שלשה חדשים ויש ששה חדשים וגו׳ That is: some are punished for thirty days, others for three months, and others for six months.

Regarding the punishment of twelve months, the following is taught in the *Sohar* on the second book of Moses, in the Parascha *Vajechi*, col. 506 of the Sulzbach printing: דינא דחייביא בגיהנם תריסר ירחין פלגא מנייהו בחמה ופלגא מנייהו בתלגא: בשעתא דעאלין לנורא אינון אמרי דא הוא ודאי גיהנם עאלין

לתלגא אמרי דא הריפא דסתוא: that is, the punishment of the wicked in hell lasts twelve months; half of that time they are in fire, and half in snow. When they enter the fire, they say: this is certainly hell; but when they enter the snow, they say: this is the sharpness (or harshness) of winter. Regarding this punishment of six months in fire and six in snow, one may also consult *Jalkut chádasch*, fol. 56, col. 3, *numero* 35, under the heading *Gan éden*. In the book *Ir gibbórim*, fol. 70, col. 1, *numero* 210, it is likewise written: אמרו רז״ל משפט גוג ומגוג י״ב חודש ומשפט רשעים בגיהנם י״ב חודש כי האומות עובדי אלילים יהיו נידונים בעולם הזה י״ב חודש ובעולם הבא י״ב חודש כענין שנאמר בעמלק מדור דור ודרשו רז״ל בעולם הזה ובעולם הבא: that is, our Rabbis, of blessed memory, have said that the judgment over Gog and Magog lasts twelve months, just as the judgment of the wicked in hell lasts twelve months; for the idolatrous nations will be punished in this world for twelve months and in the world to come for twelve months, as is said of *Amaleck* (Exod 17:16): “From generation to generation”; and our Rabbis, of blessed memory, have interpreted this as referring to this world and the world to come.

In the book *Nischmáth chájim*, there is also written concerning this matter at fol. 83, col. 1, in the 23rd chapter of the second *Máamar*, as follows: משפט דור המבול י״ב חדש. משפט מצריים במצרים י״ב חדש. משפט איוב י״ב חדש. משפט רשעים בגיהנם י״ב חדש. משפט גוג ומגוג י״ב חדש ואחרי הימים האלה תשוב הנשמה ליסודה זכה ונקיה ועל אלו נאמר והבאתי את השלישית באש וצרפתח כצרוף הכסף: that is, the punishment of the generation of the flood lasted twelve months; the punishment of the Egyptians in Egypt lasted twelve months; the punishment of Job lasted twelve months; the punishment of the wicked in hell lasts twelve months; and the punishment of Gog and Magog will last twelve months; but after those days the soul returns pure and clean to its element, and of these it is said (Zech 13:9): “And I will bring that third part through the fire, and will refine them as silver is refined.” In the Talmudic tractate *Rosch haschana*, at fol. 17, col. 1, and in the *Jalkut Schimóni* on Zechariah, at fol. 86, col. 4, numero 582, the following is also read concerning this: פושעי ישראל בגופן ופושעי אומות העולם בגופן יורדין לגיהנם ונידונין בה שנים עשר חדש לאחר שנים עשר חדש גופן כלה ונשמתן נשרפת ורוח מפוזרתן תחת כפות רגלי צדיקים שנאמר ועסותם רשעים כי יהיה אפר תחת כפות רגליכם: that is, the Israelites who sin with their body, and the peoples of the world who sin with their body, descend into hell and are punished therein for twelve months; after the twelve months their body perishes, and their soul is burned, and the wind scatters them under the soles of the feet of the righteous, as it is said (Mal 4:3, or according to others chap. 3, v. 23): “And you shall tread down the wicked, for they shall be ashes under the soles of your feet.” This is likewise to be found in the *Sepher chasidim*, fol. 52, col. 2, numero 606, and in the book *Toráth ádam*, fol. 89, col. 4, under the title *Scháar haggemúl*, though with some variation.

That some are punished for longer than twelve months is illustrated by an example given in the *Sepher Chasidim*, fol. 11, col. 4, no. 45, at the end, where it is also noted that the punishment is then no longer so severe; something on this subject may also be read in the book *Nischmáth chájim*, fol. 83, col. 1, in the aforementioned 23rd chapter of the second *Máamar*.

As for the manner in which such wicked persons, burned to ash and dust, are restored to life and thereafter made partakers of eternal blessedness, the following is taught in the *Jalkut Schimóni*, fol. 88, col. 3: משפט רשעים בגיהנם שנים עשר חדש ואחר כך באים הצדיקים ואומרים רבונו של עולם אותם בני אדם שהיו משכימין ומעריבין לבית הכנסת וקורין את שמע ומתפללים ועושים שאר מצוות מיד אומר הק"בה אם כן הוא לכו ורפאו אותם מיד הולכים הצדיקים ועומדין על אפן של רשעים ומבקשים עליהם רחמים והק"בה מעמידן על רגליהם מאפרן מתחת כפות רגליהם של צדיקים ומביאם לחיי העולם הבא לכך נאמר ועסותם רשעים כי יהיו אפר תחת כפות רגליכם: that is, the wicked are punished in Hell for twelve months; thereafter the righteous come and say (to GOD): O Lord of the world, these are those people who went to the synagogue early and late, and read the words (Deut 6:4) "Hear, O Israel," etc., and performed their prayers, and also fulfilled the remaining commandments. Thereupon the holy blessed GOD speaks immediately: if that is so, then go and heal them. Then the righteous go straightway and stand upon the ashes of the wicked, and pray for mercy on their behalf, and the holy blessed GOD causes them to rise upon their feet from their ashes, which lie beneath the soles of the righteous, and leads them to eternal life, as it is said (Mal 3:21): "And you shall tread down the wicked, for they shall be dust beneath the soles of your feet."

Concerning the idolatrous peoples of the world, it is taught in the book *Reschüh chóchma* fol. 47, col. 2., in the 4th chapter of the tractate on Hell, that they must remain in each dwelling of Hell for seven years, which does not agree with what was stated previously, namely that they are tormented for only twelve months and thereafter burned to ashes.

Now we also wish to examine who those are that are tormented for eternity, concerning which it is written in the Talmudic tractate *Rosch haschaná* fol. 17, col. 1. as follows: המינין והמסורות והאפיקורוסין שכפרו בתורה ושכפרו בתחיית המתים ושפירשו מדרכי ציבור ושנתנו חיתיתם בארץ חיים ושחטאו והחטיאו את הרבים כגון ירבעם בן נבט וחביריו יורדין לגיהנם ונידונין בה לדורי דורות שנאמר ויצאו וראו בפגרי האנשים הפושעים בי כי תולעתם לא תמות ואשם לא תכבה והיו דראון לכל בשר That is: The heretics, and the traitors, and the *Epicureans*, who deny the law and do not acknowledge the resurrection of the dead, and who separate themselves from the ways of the community, and who have caused themselves to be feared upon the land of the living, and who have sinned and caused many to sin, as Jeroboam the son of Nebat and his companions did, these descend into Hell and are punished therein for all eternity, as it is said (Isa 66:24): "And they shall go forth and look upon the corpses of the men who have transgressed against Me; for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorrence to all flesh." In the *Sepher chasîdím* this is likewise to be found at fol. 52, col. 2. *numero* 606; however, in place of the word *Minîm*, that is, heretics, one reads there המומרים לעבודת אלילים *hammumarím laavodáth elilím*, that is, those who fall away into idolatry and abandon the Jewish faith, and among the traitors and *Epicureans* the Sadducees are also included. On this matter one may also consult the book *Toráth ádam* fol. 99, col. 4. under the title *Schâar haggemúl*, and the

book *Jad chasáka* of Rabbi Moses bar Maimon in the first part fol. 46, col. 1. in the 3rd chapter on repentance, *numero* 5., as well as the book *Nilchmáth chájim* fol. 83, col. 1. in the 23rd chapter of the second *Maamar*, where precisely the same is taught.

We must now also consider in what manner the wicked are redeemed out of Hell, and how this occurs at the present time and will occur in the future. As regards the redemption of the present time, it was shown above in this chapter, on pages 338 and 339, that the pious and the righteous also come into Hell, but only pass through it, and take some of the wicked out with them and rescue them. Also, when someone dies and leaves behind a son who prays for his deceased father sitting in Hell, ברכו את ה׳ המבורך לעולם ועד, that is, "Blessed be the blessed Lord forever," then that father is rescued from Hell; and this is confirmed in the book *Nischmāth chájim*, fol. 89, col. 2, and fol. 90, col. 1, in the 27th chapter of the second *Máamar*, from the *Médrasch* of Rabbi *Tanchúma*, from the *Parascha Toledóth Nóach*, with a story, and the words read as follows: מעשה ברבי עקיבא שהיה מהלך בבית הקברות ופגע באחד שהיה טעון עצים על כתפיו והיה מרהיט בהם כסוס גזר עליו רבי עקיבא והעמידו אמר ליה בני מה לך בעבודה קשה כזאת אם עבד אתה ואדונך נותן עליך עול אני אפדך ממנו ואוציאך לחירות ואם אתה עני ואעשירך . אמר ליה הניחני אדוני שאיני יכול לעמוד אמר ליה . מבני אדם אתה או מן המזיקין אתה . אמר ליה מת אותו האיש ובכל יום ויום מוסרין אותו לחטוב עצים ונותנין אותו באש אמר ליה מה היתה מלאכתך בחייך אמר ליה גבאי המס הייתי והייתי נושא פנים לעשירים והורג את העניים ולא עוד אלא שבעלתי נערה מאורסה ביום הכפורים . אמר ליה בני שמעה מאותם הממונים עליך שיש לך תקנה . אמר אל תעכבני שמא ירגזו עלי בעלי הפורענות , ולאותו האיש אין לו תקנה ולא שמעתי כלום כעדיון אלא שמעתי שהיו אומרים לו אלו היה לך בן שהיה עומד בצבור והיה אומר בצבור ברכו את ה׳ המבורך היו מתירין אותו מן הפורענות ולאותו איש אין לו בן אלא שהניח אשתו מעוברת ואין יודע אם ילדה זכר או נקבה . ואם זכר ילדה מי ילמדנו תורה . אמר ליה מה שמך אמר ליה עקיבא ושם אשתו שושמירה ושם עירך אלדוקא . באותה שעה נצטער עליו רבי עקיבא והיה הולך מעיר לעיר עד שהגיע לעירו ושאל היאך הוא וביתו , אמרו ישתחקו עצמותיו בגיהנם , שאל על אשתו אמרו ימחה שמה וזכרה מן העולם . שאל על בנו אמר הרי הוא ערל ואפילו במצות מילה לא עסקו . מיד תפשו רבי עקיבא לבנו והושיבו לפניו ללמדו תורה ולא היה לומד עד שישב עליו בתענית ארבעים יום יצאה בת קול ואמרה על זה מתענה אפר הן . וקרא באלף בית עד שהוליכו לביתו ולמדו ברכת המזון וקריאת שמע ותפלה והעמידו והתפלל ואמר ברכו את ה׳ המבורך לעולם ועד . באותה שעה התירוהו מן הפורענות ובא אותו האיש בחלום ואמר לרבי עקיבא תנוח דעתך בגן עדן שהצלתני מדינה של גיהנם . מיד פתח רבי עקיבא ואמר יד ד שמך לעולם ועד זכרך לדור ודור, That is: It came to pass that Rabbi Akkiva was walking in a place of burial when he encountered a man who was carrying wood upon his shoulder and running with it like a horse; whereupon Rabbi Akkiva commanded him to stand still, and said to him: "My son, how is it that you are compelled to perform such heavy labor? If you are a servant and your master lays such a yoke upon you, I will redeem you from it and set you free; but if you are poor, I will make you rich." He, however, answered him: "My lord, let me go, for I cannot stand still." Thereupon Rabbi Akkiva asked him: "Are you one of the living, or one of the demons?" And he answered him: "I am dead, and every day I must chop wood, which is thrown into the fire." Rabbi Akkiva asked him further: "What was your occupation during your lifetime?" And he said to him: "I collected the tribute or the tax, and spared the rich, but put the poor to death; and this is not all, for I also lay with a maiden who was betrothed to a

man, on the Day of Atonement." Then Rabbi Akkiva asked him: "My son, have you not heard from those who are set over you in Hell that you might be restored to a right state?" And he answered: "Do not detain me, otherwise those who punish me might be angered against me; I cannot be helped again. Nor have I heard anything of any redemption, but I heard that it was said to me: if you had a son who stood in the congregation and said therein the words 'Blessed be the blessed Lord,' you would be freed from the punishment. But I have no son; I left my wife with child, and I do not know whether she has borne a son or a daughter; and if she has borne a son, who will teach him the Law?" Then Rabbi Akkiva asked him: "What is your name, and your wife's name, and the name of your city in which you lived?" And he said: "My name is Akkiva, my wife's name is Susmira, and my city is called Alduka." At that very hour Rabbi Akkiva became very sorrowful on his account, and went from one city to another until he arrived at that man's city, where he asked where that man and his household were. And they answered him: "May his bones be ground to dust in Hell." He also asked after the man's wife, and they answered him: "May her name be blotted out from the world." But when he asked after his son, they told him that the boy was uncircumcised, and that his parents had not even troubled themselves to observe the commandment of circumcision. Then Rabbi Akkiva immediately took that man's son and had him sit before him so that he might teach him the Law, but the boy would not learn it until Rabbi Akkiva had fasted forty days on his account. Then a voice came from Heaven and said: "Are you fasting for this one's sake?" And he answered: "Yes." And the boy read the alphabet until Rabbi Akkiva brought him to his house and taught him the grace after meals, and the *Schema* (that is, the words of Deut 6:4, ברכו את ה' המבורך, "The Lord our God is one God"), and the prayer book; then he set him up, and he prayed and said: "Blessed be the blessed Lord forever." At that very hour the father in Hell was freed from the punishment, and that man came in a dream and said to Rabbi Akkiva: "May paradise be granted to you as a place of rest, for you have rescued me from the punishment of Hell." Then Rabbi Akkiva immediately began and spoke (from Ps 135:13): "Lord, Your name endures forever; Your memory endures from generation to generation." This fable is also set forth in detail in the Maase-book, in the 147th chapter.

There is also another prayer, which is called *Káddisch*, which is supposed to have the same power and effect; concerning which, immediately after the foregoing, in the cited place of the book *Nischmáth chájim,* fol. 90, col. 1., the following is stated: וכך הוא כחו של הקדיש שכתב הר"י א בספר הכוונות דף י"א שטוב לאמרו אפילו בשבתות וי"ט ור"ח כי אין הטעם להנצל מגיהנם לבד כי הדי מועיל להעלותו מגן עדן של מטה ממדרגה למדרגה ואם כן אפילו בשבת מועיל וזה כאשר תראה ברבינו בחיי פרשת ואתחנן : that is, the *Káddisch* likewise has such power, for *Rabbi Isaac Lúrja* wrote in his book *Haccavvanóth* (or *Haccavvónos*) fol. 11. that it is good to say it also on the Sabbaths, feast days, and new moons, for the reason (that one prays it) is not solely that a person be rescued from Hell, but it also serves to bring a person up from the lower Paradise, from one degree to another (that is, from one dwelling to another, so that he continually ascends higher). And if that is the case, then it

is also beneficial on the Sabbath. Shortly after this, the following is further read in the same place: כשהבן מתפלל ומקדש ברבים פודה אביו ואמו מן הגיהנם . ונהגו לומר קדיש על האם אע"פ שהאב חי עדיין אינו בידו למחות לבנו שלא יאמר קדיש על אמו : that is, when the son prays and says the *Káddisch* publicly, he redeems his father and his mother from Hell. It is also customary to say the *Káddisch* on account of one's mother, even though the father is still living; and the father may not forbid the son from saying the *Káddisch* on account of his mother. And in the book *Pesikta sotárta* it is read at fol. 3, col. 2.: הבן הטוב מציל את אביו מדינה של גיהנם וכן מצאנו באברהם אבינו שהציל את תרח שנאמר ואתה תבא אל אבותיך בשלום מלמד שבישרו שיש לאביו חלק לעולם הבא : that is, a good son rescues his father from the punishment of Hell, and thus we also find concerning our father *Abraham* that he redeemed *Tharah* (*Gen*.

"And you shall go to your fathers in peace" (Gen 15:15). This teaches us that (God) announced to him that his father has a share in eternal life. The prayer *Kaddish* reads as follows: יתגזל ויתקדש שמיה רבא בעלמא דכרא כרעותיה וימליך מלכותיה בחייכון וביומיכון ובחיי דכל בית ישראל בעגלא ובזמן קריב ואמרו אמן. אמן יהא שמיה רבא מבורך לעלם ולעלמי עלמיא: יתברך שמו ויתעלה זכרו לעד ולנצח נצחים: יתברך וישתבח ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמיה דקודשא בריך הוא לעילא מכל ברכתא ושירתא תושבחתא ונחמתא דאמירן בעלמא ואמרו אמן: תתקבל ברחמיס וברצון את תפלתנו: תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון די בשמיא ואמרו אמן: יהי שס יי' מבורך מעתה ועד עולם: יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל ואמרו אמן: עזרי מעם יי' עושה שמים וארץ: עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן: That is: His (namely God's) great name be glorified and sanctified in the world, which He created according to His good pleasure. May He also cause His kingdom to reign during your lifetime, and in your days, and during the lifetime of the entire house of Israel, speedily and in the nearest time, and say Amen.

Amen, may His great name be blessed for all eternity. May His name be blessed, and His memory praised for all eternity.

May the name of the holy blessed God be blessed and praised, and exalted, and lifted up, and extolled, and glorified, and lauded, above all benedictions, and songs, praise, and consolation, which are spoken in the world, and say Amen. May our prayer be accepted with mercy and good will.

May the prayer and the petition of the entire house of Israel be accepted by their Father who is in heaven, and say Amen. May the name of the LORD be blessed from now until eternity.

May there be given to us and to the whole house of Israel a great peace and life from Heaven, and say Amen. My help comes from the LORD, who made heaven and earth.

He who makes peace in His high places, may He bring peace to us and to all *Israel*, and say *Amen*. Up to this point are the words of the prayer *Kaddisch*.

The sons, however, are accustomed to saying this prayer for no longer than eleven months, and the reason for this is also indicated in the aforementioned place in the book *Nischmath chajim*, in these words: התקינו חז"ל לומר קדיש י"א חודש ולא יותר כדי שלא יהיה אביו נראה כרשע כאשר משפט רשעים בגיהנם י"ב חודש That is: Our sages, of blessed memory, have ordained that the *Kaddisch* be said for eleven months and no longer, so that his (namely the boy's) father not be regarded as a wicked man, since the wicked are punished for twelve months in Hell. Concerning this prayer *Kaddisch*, the book *Shulchan-aruch* may also be consulted in the section *Jore-déa*, fol. 326, col. 2, numero 376.

Furthermore, some of the damned are also to be redeemed from Hell by *Abraham*, as can be seen above on page 343 in this chapter, from what was cited from *Jalkut chádasch* fol. 55, col. 3. numero 19. under the title *Gan-eden*. And in the little book *Schechechάth léket*, it is read at numero 7. under the title *Eliáhu ve-Elíscha*: בכל מוצא' שבת מעיינין בדין מי שנתכפרו לו עונותיו בגיהנם כדי שלא להחזירו שם. ומי שהכפרו עונותיו אליהו מביאו אצל מי שמוכן לו להיות אצלו. גם אם יש צדיקים שחטאו במקצת דברים. שצריכים במוצאי שבת להשיבו לרונו אליהו מקבל עליו דין כדי להגין עליהם ולא יחזירם לגיהנם: that is, at the end of every *Sabbath* it is examined in judgment whose sins have been atoned for in Hell, so that such a person may not be brought back there; and *Elias* leads the one whose sins have been atoned for to the one (in Paradise) beside whom he is to be. And if some righteous persons have sinned in certain matters such that they must be brought back to punishment at the end of the *Sabbath*, then *Elias* takes the punishment upon himself in order to protect them, so that they may not be brought back into Hell.

The manner in which the wicked are to be rescued from Hell in the future age is described in the booklet *Othioth* (or *Otios*) *Rabbi Akkiva*, fol. 15, col. 4, and fol. 16, col. 1, as follows: יש לו להק"ב מפתח של גיהנם שנאמר פתחו שערים ויבא גוי צדיק שומר אמונים אלא שומר אמנים שאומר אמן שבשביל אמן שעונין רשעים מתוך גיהנם ניצולים מגיהנם כיצד עתיד הק"בה להיות יושב בגן עדן ודורך וכל הצדיקים יושבים לפניו וכל פמליא של מעלה עומדים על רגליהם מימינו של הקב"ה חמה עם המזלות ולבנה וכל הכוכבים משמאלו והק"בה דורש להם טעמי תורה חדשה שעתיד הק"בה ליתן להם על ידי משיח וכיון שמגיע לאגדה עומד זרובבל בן שאלתיאל על רגליו ואומר יתגדל ויתקדש וקולו הולך מסוף העולם עד סופו וכל באי עולם עונין אמן ואף רשעי ישראל וצדיקי אומות העולם שנתיירו בגיהנם עונין ואומרין אמן אמן מתוך גיהנם עד שמתרעש כל העולם כולו וקולם נשמע בבו ש"בה והוא שואל עליהם ואומר מה קול רעש גדול ששמעתי משיבין מלאכי השרת ואומרי' לפניו רבונו של עולם אלו רשעי ישראל וצדיקי אומות העולם שנשתיירו בגיהנם שעונין אמן מתוך גיהנם. מיד מתגלגלין רחמיו של הק"בה ביותר ואומר מה אעשה להם יותר על דין זה כבר יצר הרע גרם להם. באותה שעה נוטל הק"בה מפתחות של גיהנם ונותנן למיכאל וגבריאל ופותחים ארבעים אלפים שערי גיהנם שנאמר פתחו שערים ויבא גוי צדיק שומר אמונים. מיד הולכים מיכאל וגבריאל ופותחים ארבעים אלפים שערי גיהנם ומעלה אותם מתוך גיהנם. מלמד שכל גיהנם וגיהנם שלש מאות ארכו וג' מאות רחבו ועביו אלף פרסה ועומקו אלף פרסה וכל רשע שנופל לתוכו שוב אינו יכול לעלות מתוכו. מה עושין מיכאל וגבריאל באותה שעה תופשין ביד כל אחד ואחד מהן ומעלין אותן כארם שחוא מקים את חברו ומעלהו בחבל מתוך הבור שנאמר ויעלני מבור שאון מטיט היון. ועומדים עליהם גבריאל ומיכאל באותה שעה ורוחצין אותן וסכין אותן וסופאין אותם מסכות גיהנם ומלבישין אותם בגדים נאים וטובים ותופשים בידם ומביאין אותם לפני הק"בה ולפני כל הצדיקים כשהן מגולחים ומכובדים שנאמר כהניך ילבשו תשועה וחסידיך ישמחו בטוב כהניך אלו צדיקי אומות העולם שהם מכהנים להק"בה בעולם הזה כגון אנטונינוס בן אמירום וחביריו וחסידיך אלו רשעי

ישראל שנקראו חסידים שנאמר אספו לי חסידי. וכשמגיעין לפתח גן עדן נכנסין גבריאל ומיכאל תחילה ונמלכים בהק"בה משיב הק"בר ואומר להם הניחו להם שיכנסו ויראו את כבודי וכיון שנכנסין נופלין על פניהם ומשתחוים לפניו ומברכין ומשבחין שמו של הק"בה כיד צדיקים גמורים וישרים שיושבים לפני הק"בה נותנים הודאה ומרוממים להק"בה שנאמר אך צדיקים יודו לשמך ישבו ישרים את פניך: that is to say: The holy blessed God has a key to Hell, as it is said (Isa 26:2): "Open the gates, that the righteous nation may enter, *shomer emúnim*," that is, "which preserves the faithful"; but (one must read) *shomer aménim*, *she'omer amen*, that is, which observes the Amen, which says Amen, for the wicked are rescued from Hell on account of the Amen which they speak. How will this come to pass? The holy blessed God will sit in Paradise and preach, and all the righteous will sit before Him, and all those who belong to the heavenly household (namely the holy angels) will stand upon their feet. To the right of the holy blessed God will be the sun with the planets, and to the left the moon and all the stars, and the holy blessed God will expound to them the meanings of the new Law, which He will give them through the Messiah. But when He comes to the *Aggáda*, that is, the entertaining narrative (of that same law), then Zerubbabel, the son of Shealtiel, will rise to his feet and recite (the aforementioned *Kaddish*): "May the name of God be magnified and sanctified, etc." And his voice will go from one end of the world to the other, and all who come into the world will say Amen; yes, even the wicked among the children of Israel and the righteous of the nations of the world who remain in Hell will answer from Hell and speak Amen, so that the entire world will be moved and their voice will be heard by the holy blessed God. Thereupon He will inquire on their behalf and say: what is this voice of a commotion that I have heard? Then the ministering angels will answer Him and speak to Him: O Lord of the world, these are the wicked Israelites and the righteous of the nations of the world who have remained in Hell, who are saying Amen from within Hell. Thereupon the holy blessed God will be moved to yet greater compassion over them and will say: what more shall I do for them beyond this punishment (which they have already endured)? The evil (corrupt) nature is the cause of it (that they sinned). In that same hour the holy blessed God will take the keys of Hell and give them to Michael and Gabriel, who are to open the forty thousand gates of Hell, as it is said (Isa 26:2): "Open the gates, that the righteous nation may enter, which preserves the faithful." Thereupon Michael and Gabriel will immediately go and open the forty thousand gates of Hell, and He (namely God) will cause them (the condemned) to be brought out of Hell. This teaches us that each Hell (that is, each dwelling-place of Hell, of which, as mentioned above, there are seven) is three hundred (miles) long and three hundred (miles) wide and a thousand miles thick and a thousand miles deep, and that every wicked person who falls into it cannot climb back out again. What then will Michael and Gabriel do at that time? They will take each one of them by the hand and bring them up, just as a man lifts up his companion and draws him up out of a pit with a rope, as it is said (Ps 40:3): "And He drew me up out of the pit of noise and out of the miry clay." These two, Gabriel and Michael, will also stand over them at that same time and wash them and anoint them and heal them of the wounds of Hell and clothe them in beautiful and clean garments, take them by the hands, and

lead them before the holy blessed God and all the righteous, when they shall be clothed in white and honorably arrayed, as it is said (2 Chr 6:41): “Let your priests be clothed with salvation, and let your faithful ones rejoice in the good.” By the words “your priests” are meant the righteous of the nations of the world, who serve the holy blessed God in this world as priests, just as Antonius the son of Afverus and his companions did. By “the faithful ones,” however, are meant the wicked Israelites, who are called faithful, as it is said (Ps 50:5): “Gather my faithful ones to me.” When they now arrive before the gate of Paradise, Gabriel and Michael will enter first and will take counsel with the holy blessed God; He will answer them and say: let them come in, so that they may see my glory. After they have entered, they will fall upon their faces and worship the holy blessed God and bless and praise His name; and the perfectly righteous and upright, who sit before the holy blessed God, will give thanks to Him and exalt Him, as it is said (Ps 140:14): “Surely the righteous shall give thanks to your name, and the upright shall dwell before your face.” All of this is also to be found in the *Jalkut Shimóni* on Isaiah, fol. 46, col. 1, no. 26, though with some variation. But in the book *Emek hammélech*, fol. 138, col. 4, in the 29th chapter under the title *Schâar réscha disér ánpin*, it is stated that the wicked will remain in Hell until after the resurrection of the dead, and the following passage comes after: ואז בן דוד הוא דור בעצמו יעבור שם להצילם, That is: Then the Son of David (namely the Messiah), who is David himself, will pass through that place to redeem them.

Regarding the redemption of the Israelites, the book *Asaráh maamaróth* (or *Asóro maamóros*) also teaches the following at fol. 83, col. 1: אפילו אחר דינה של גיהנם יש תקוה לפושעי ישראל שהם עתידים לשוב ולהתחדש כאלו לא חטאו מעולם והוא אמרו חדש ימינו כקדם . שמחנו כימות עניתנו: that is, the sinning Israelites have a hope that they, even after having endured the punishment of Hell, will return again (and come out of Hell) and be renewed, as though they had never sinned at all; and this is what is said in Lam 5:21: “Renew our days as of old.” (As also what is written in Pss 90:15:) “Gladden us again after the days in which You have afflicted us.” And in the *Jalkut Schimóni* on Isaiah, at fol. 42, col. 3, number 269, the redemption of the Israelites is attributed to the merit of circumcision, in these words: לעולם הבא הק”בה מציל את ישראל מגיהנם בזכות המילה, that is, in the world to come, the holy and blessed God will deliver the Israelites from Hell on account of the merit of circumcision.

According to the preceding words of the booklet *Othioth Rabbi Akiva*, the righteous and pious among the nations of the world are also to be delivered in the future from Hell on account of their speaking of the Amen, which is likewise confirmed in the cited passage of the *Jalkut Schimoni* on *Isaiah*, fol. 46, col. 1, numero 26. Rabbi *Salomon Jarchi*, however, is of a different opinion, for in his commentary on the Psalms, on the words of Ps 22:30, “Before Him shall bow all who go down to the dust, but He will not keep alive the soul of the same” (namely, of the wicked, as is explained in the Chaldean translation), he writes as follows: צו

יכרעו לפניו כל מתי האומות מתוך גיהנם ולא ירחם עליהם לחיות את נפשם מגיהנם That is: Then shall all the deceased among the nations bow before Him out of Hell, but He will not have mercy upon them so as to restore their souls to life out of Hell.

The damned in Hell are also said no longer to know their own names, concerning which it is written in the *Jalkut chadasch*, fol. 57, col. 4, numero 59, under the title *Gan Eden*, from the *Sepher haccavvanoth*, fol. 56, col. 2, as follows: הרשעים בגיהנם אינם יודעים שמותיהם ומכים אותם שם שיגידו שמם עד שנשבעים ואומרים מעידים עלינו שמים וארץ בפני יוצר העולם שאין אנו יודעין שמותינו, That is: The wicked in Hell do not know their names, and they are beaten there so that they should declare their names, until they swear and say: we call heaven and earth to witness before the face of the Creator of the World concerning us, that we do not know our names.

Just as the filth of souls cannot be entirely removed in the lower Hell, but must be washed away in the upper Hell, so it is taught in the book *Avodath hakkodesch*, fol. 47, col. 3, in the 31st chapter, under the title *Chelek haavoda*, as follows: הזוהמה הניחהה בגיהנם של מטה והדקה שלא היה יכולת בגיהנם של מטה לכלות בגיהנם של מעלה מנקים אותו בהחלט ואז זוכה להכנס בגן עדן של מעלה: that is, the subtle impurity which has remained in the lowest Hell, and which could not be entirely removed therein, is completely cleansed in the uppermost Hell; thereupon he (namely, the one who had been damned) becomes worthy to enter the uppermost paradise. And in the book *Nischmath chajim*, the following is taught at fol. 33, col. 2, in the 12th chapter of the first *Maamar*: כמו שיש גיהנם למטה כך יש גיהנם למעלה והוא סוד נהר דינור הנזכר בדניאל שבו מתלבנים הנשמות מהזוהמה שלא יכלה הגיהנם של מטה לכלות בגיהנם של מעלה הנקה בהחלט: that is, just as there is a Hell above, so too there is a Hell below; and this is the mystery of the river of fire mentioned in the prophet Daniel (Dan 7:10), in which the souls are purified from the filth that the lower Hell was unable to remove, and which is completely cleansed away in the upper Hell.

God is also to be praised more in Hell than in Paradise, and concerning this it is written in the *Jalkut Shimóni* on the *Psalms*, fol. 116, col. 3, numero 833 as follows: רבי יוחנן אומר קילוסו של הק״בה מגיהנום עולה יותר מגן עדן שכל מי שהוא ממעלה תחבירו מקלס לה״קבה ואומר אשרי שאני למעלה מזה שהוא נתון תחתי: that is, Rabbi *Jochanan* says the praise of the holy blessed God comes more out of Hell than out of Paradise, for everyone who is above another praises the holy blessed God and says: I am fortunate that I am above this one who sits beneath me, and that I am not tormented so greatly; for the further down one sits, the more he is tormented.

In the future, according to the teaching of several ancient rabbis, there shall no longer be any hell; instead, the sun shall burn the wicked. Concerning this, the following is read in *Médrasch Tillim* fol. 18, col. 4. on the 19th Psalm: רבנן אמרי יש גיהנם לעתיד לבא שנאמר נאם יי׳ אשר אור לו בציון. רבי ינאי ורבי שמעון בן לקיש אמרי תרוייהו אין גיהנם לעתיד לבא אלא השמש הזו שהיא מלהטת את הרשעים שנאמר כי הנה היום בא בוער כתנור. אות מוצא שהוא נתון בנרתיק והוא נתון בגלגל ובריכה של מים שעל גבי הרקיע עוברת תחתיו והוא מתיש חמתו במים אשר מעל לרקיע ואף על פי כן אין נסתר מחמתו מה הק״בה עושה לעתיד לבא שולף אותו מנרתיקו ומביא לרקיע השני ודן בו את הרשעים והוא שורפן שנאמר כי הנה יום בא בוער כתנור: that is, our rabbis

report that in the future there will be a hell, as it is said (Isa 31:9): “Thus saith the LORD, who has His fire in Zion.” Rabbi *Jannai* and Rabbi *Schimon ben Lakisch* both say that in the future there will be no hell, but rather the sun will burn the wicked, as it is said (Mal 4:1, or according to others chap. 4, v. 1): “For behold, the day comes that shall burn like an oven.” You find that it is in a sheath (or a case) and on the sphere or orb of the heavens, and also that a pool of water which is above the firmament passes beneath it, so that it weakens its heat in the water that is above the firmament; and yet, on account of its heat, it is not hidden. What then will the Holy and Blessed God do in the future: He will draw it out of its case and bring it to the second firmament, and judge the wicked with it and burn them, as it is said: “For behold, the day comes that shall burn like an oven.” On this matter, one may also consult Rabbi *Mosche bar Nachman*’s book *Torath ádam* fol. 101, col. 1. under the title *Scháar haggemúl*.

In the Talmudic tractate *Avóda sára*, fol. 3, col. 2 and fol. 4, col. 1, the following is also found: אמר רבי שמעון בן לקיש אין גיהנם לעתיד לבא אלא הק”בה מוציא חמה מנרתיקה ומקדיר רשעים ונקדיר רשעים ונידונים בה וצדיקים מתרפאים בה . רשעים נידונים בה דכתיב הנה היום בא בוער כתנור והיו כל זדים וכל עושה רשעה קש ולהט אותם היום הבא וגו’ צדיקים מתרפאין בה דכתיב וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה וגומר : That is: Rabbi *Schimon ben Lakisch* said that in the future there will be no hell; rather, the Holy and Blessed God will take the sun out of its sheath and make an opening in it, and the wicked shall be punished by it, while the righteous shall be healed by it. The wicked shall be punished by it, as it is written (Mal 4:1, or 3:19): “For behold, the day is coming which will burn like an oven, and all the proud and all those who act wickedly shall be like stubble, and the coming day will set them ablaze,” etc. The righteous, however, shall be healed by it, as it is written (in the following verse 2, or 20): “But unto you who fear My name shall the sun of righteousness arise, with healing under its wings.”

The ancient rabbis, however, held differing opinions on this matter, for in *Bereschíth rábba* fol. 6, col. 2, in the sixth *Parascha*, it is written on this subject in the following manner: גלגל חמה יש לו נרתיק שנאמר לשמש שם אהל בהם ובריכה של מים לפניו בשעה שהוא יוצא הק”בה מתיש כחו במים שלא יצא וישרוף את העולם . אבל לעתיד לבא הק”בה מערטלו מנרתיקו ומלהט בו את הרשעים שנאמר וליהט אותם היום הבא . רבי ינאי ורבי שמעון תרויהון אמרין אין גיהנם אלא יום שהוא מלהט את הרשעים מה טעם הנה יום בא בוער כתנור וגו’ : רבנן אמרי יש גיהנם שנ’ נאם ה’ אשר אור לו בציון ונו’ : רבי יהודה בר אלעאי אומר לא יום ולא גיהנם אלא אש שהיא יוצאה מגופו של רשעים ומלהטת אותן . מה טעם דכתיב תהרו חשש תלדו קש רוחכם אש תאכלכם : That is: The sphere or orb of the sun has a case, as it is said (Ps 19:5): He has made a tent for the sun within it, and there is a pool of water before it. At the time when it rises, the holy blessed God weakens its power in the water, so that it does not go forth and burn the world. But in the time to come, God will strip it of its case and with it set the wicked ablaze, as it is said: And the coming day will set them ablaze. Rabbi *Jannai* and Rabbi *Schimon* both say that (in the time to come) there will be no Hell, but rather there will be a day which will set the wicked ablaze. What is the reason (that they say this? Because it is written:) “Behold, the day comes which will burn like an

oven," etc. Our rabbis, however, say there will be a Hell, as it is said (Isa 31:9): "This the Lord has spoken, who has His fire in Zion," etc. Rabbi *Jehuda* bar *Elai* says there will be neither a (burning) day nor a Hell, but rather the fire that goes forth from the body of the wicked will set them ablaze. What is the reason (that he says this?) Because it is written (Isa 33:11): "You shall conceive chaff and bring forth stubble; your breath is a fire that will consume you." This same passage is also to be found in *Bereschith rabba* fol. 24, col. 4, in the 26th *Parascha*.

The rabbis also teach that hell will in the future be purified and sanctified, and added to paradise. Therefore, in the small *Jalkut Rubeni*, numero 2, under the title *Gehinnom*, the following is read: לעתיד לבא יטהר יצר הרע ויעשה מלאך קדוש ואף גיהנם יטהר ויתוסף על גבולו של גן עדן, That is: In the future, the *Jezer hará*, that is, the evil inclination (namely Satan), will be made into a holy angel, and hell will likewise be purified and added to the borders of paradise. And in the book *Asarah maamaróth*, fol. 85, col. 1, it is written: אין גיהנם לעתיד לבא הכוונה על אור דידה דאיברי' בשני אבל הלילה שנברא קודם העולם עתיד להתקדש בקדושת הגן ושם יהיה מחול הצדיקים והק"בה ראש חולה דכתיב גם הוא מוכן למלך, That is: In the future there will be no hell; however, this is to be understood as referring to the fire of hell, which was created on the second day; but the pit thereof, which was created before the world, will be sanctified as paradise is holy, and there the righteous will dance, and the holy, blessed God will be the head of the dance, as it is written (Isa 30:33): (For hell has been prepared from yesterday;) yes, it is also prepared for the king. The very same thing is also to be found in the *Jalkut chádasch*, fol. 55, col. 4, numero 24, under the title *Gan éden*.

So it is also taught in the book *Emek hammélech* fol. 35, col. 3., in the 62nd chapter, under the title *Schâar ólam hattóhu*, as follows: לעתיד לבא ישלח לנו הק"בה פדות ויעשה כל האומות כלייה ויחריב ארצם ויבלע ארץ ישראל את גבולם וגו' . ונמשך עזה שמקום הגיהנם יהיה קודש ושם יהיה שעשוע ומחול הצדיקים והגן עדן יכוליל את הגיהנם שנאמר ערוך מאתמול תפתה גם הוא למלך הוכן שהק"בה לעתיד ישעשע עצמו ויטייל עם הצדיקים במחולה המחניים תרין מחנות דהרין מתיבתא דרקיעא ומתיבתא דק"בה ואז גם המדבר יהיה מקום ארץ ישראל שנאמר ישושום מדבר וציה והרע יהיה בטל לגמרי That is: In the time to come, the Holy One, blessed be He, will send us redemption and will destroy all the nations and lay waste their lands, and the land of *Israel* will swallow up their borders (so that their territories shall be drawn into the land of *Israel*, and the entire earth will be called the *Israelite* land), *&c.* From which it follows that the place of Hell will be holy, and in it the righteous shall take delight and dance, and Paradise will encompass Hell within itself, as it is said (Isa 30:33): Hell has been prepared since yesterday; indeed, it has also been prepared for the king. For the Holy One, blessed be He, will take delight therein and will walk with the righteous in two dancing hosts; for there will be two hosts of the two academies: the academy of the firmament and the academy of the Holy One, blessed be He. Then the wilderness too will be a place of the land of *Israel*, as it is said (Isa 35:1): The wilderness and the dry land shall rejoice, and evil shall cease entirely. And in the aforementioned book *Emek hammélech*, fol. 121, col. 3., in the 152nd chapter, under the title *Schâar Kirjáth árba*, one reads further: אחר ימות המשיח יחדש הק"בה עולמו וגם מקום הגיהנם יטהר ויתקדש

ויהיה נוסף על גבולי הגן ערן עם הרשעים פושעי ישראל שבזכות שענו אמן על קדיש יונתן בן עוזיאל אחר אכילת לויתן והשור הבר ויזכו ללכת מחיל לחיל ויראו אל אלהים בציון וימנו עם כתות הצדיקים וגם מן חסידי אומות העולם שהיו מצטערים בימות המשיח שלא היו עובדים השם יתברך מקודם ביאת משיח ויתחרטו על עונותיהם גם מהם יזכו אל החמלה הגדולה וגו' That is: The Holy One, blessed be He, will, after the days of the *Messiah*, renew His world, and the place of Hell will also be cleansed and sanctified, and together with all the godless *Israelite* sinners who are therein, who respond *Amen* to the *Kaddish* of *Jonathan* the son of *Uzziel*, will be drawn to the borders of Paradise, after one will have eaten of the *Leviathan* and the wild ox; and these same shall be worthy to go from strength to strength, and shall see God in Zion, and be counted among the companies of the righteous. Likewise, some of the pious among the nations of the world who will grieve in the days of the *Messiah* that they did not serve the blessed God before the coming of the *Messiah*, and who will repent of their sins, shall also be worthy of this great grace, *&c.* On this matter, the cited book *Emek hammélech* may further be consulted at fol. 41, col. 1., in the 71st chapter under the title *Schâar ólam hattóhu*, and at fol. 144, col. 1., in the 35th chapter under the title *Schâar récha díser-ánpin*. But let this suffice on the subject of Hell.

Chapter VII. This chapter shows what the Jews teach concerning the good angels.

Since in the preceding fifth chapter mention was made of Paradise, and in the sixth chapter following it mention was made of Hell, and since the good and holy angels dwell in Paradise while the evil and unclean angels and devils dwell in Hell, we also wish to examine what the rabbis write concerning them, and to show in this chapter what is found in their books regarding the good angels.

Concerning the German word *Engel* (angel), it derives from the Greek word *ἄγγελος ángelos*, which means a messenger or envoy, and an angel, and comes from the root word *ἀγγελλο angéllo*, that is, "I proclaim" or "I bring tidings." In the Hebrew language, however, an angel is called מַלְאָךְ *Málach*, in the Chaldean and Syriac מַלְאַכָא *Malácha*, and in the Arabic مَلَاك *Malácon*, which derives from the root word לָאַךְ *laách* that has been lost in the Hebrew language but is still in use in the Ethiopic and Arabic languages; for in the Ethiopic language ለአከ : *láaca*, and in the Arabic, with transposed letters, אָלַךְ *álaca* means "to send" or "to dispatch," so that *Málach* signifies as much as "one who is sent," since the angels are God's emissaries and messengers.

Regarding the time of their creation, Rabbi *Eliezer* writes in his Chapters, at the beginning of the fourth chapter, as follows: בַּשֵּׁנִי בָּרָא הַקּ"בה אֶת הָרָקִיעַ וְהַמַּלְאָכִים וְאִשּׁוֹ שֶׁל גֵּיהִנֹּם : that is, on the second day (of the creation of the world) the holy blessed God created the firmament, and the angels, and the fire of flesh and blood (that is, of men), as well as the fire of hell. This is also acknowledged by Rabbi *Bechai* in his commentary on the five books of Moses, fol. 5, col. 4. in the Parasha *Bereschith*, that they were created on the second day. In *Bereschith Rabba*, fol. 4, col. 2. in the third Parasha, the following is also read on this subject: רַבִּי יוֹחָנָן אָמַר בַּשֵּׁנִי נִבְרְאוּ הַמַּלְאָכִים הַהַד הַמְקֻרֶה בַּמַּיִם עֲלִיּוֹתָיו הַשָּׂם עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל כַּנְפֵי רוּחַ . וּכְתִיב עוֹשֶׂה מַלְאָכָיו מלאכיו רוחות. רבי חנינא אמר בחמישי נבראו מלאכים שנאמר ועוף יעופף על הארץ וכתיב ובשתים יעופף that is, Rabbi Jochanan said that the angels were created on the second day; this is what is written (Ps 104:3): He lays the beams of his upper chambers in the waters, he makes the clouds his chariot, he walks upon the wings of the wind. And it is written (v. 4 of the same): He makes his angels winds. Rabbi Channina said that the angels were created on the fifth day, as it is said (Gen 1:20): And fowl that fly upon the earth. And it is written (Isa 6:2): And with two (wings) they flew. This is also found in the book *Avodáth hakkódesch* fol. 115, col. 4. in the ninth chapter under the title *Chélek sithre hattóra*, as well as in the *Jalkut Schimoni* on the five books of Moses, fol. 3, col. 2. numero 5. Rabbi Channina was therefore of the opinion that the angels are also comprehended under the word"fowl," since the act of flying is attributed to them. In the *Jalkut chádasch*, *numero 11*. under the title *Schamáim*, the following is read

from the *Medrásch néeelam*: קודם בריאת העולם ברא השם יתברך צורת המלאכים הקדושים שהם תחילה כל הנבראים הנאצלים מזיו אור הדרו that is, before the creation of the world, the blessed God created the forms of the holy angels, who are the beginning of all created things, which proceed from the radiance of the light of His glory.

Rabbi Bechai makes a distinction between the angels who are said to have been created on the second and fifth days, and states in his aforementioned commentary on the five books of Moses, fol. 37, col. 4, in the Parascha *Vajéze*, as follows: יש מלאכים קיימים נצחיים לעד והם אותן שנבראו ביום שני ויש מהם בטלים וכמו שדרשו רבותינו זכרונם לברכה בכל יום ויום בורא הקדוש ברוך הוא כת של מלאכים ואומרים שירה והולכים להם והסואותם שנבראו ביום חמישי, That is: There are some angels who remain for eternity, and these are those who were created on the second day. But some of them pass away, just as our Rabbis, of blessed memory, have explained, that the holy and blessed God creates a host of angels daily, who sing a song (in praise and honor of God) and thereafter pass away again; and these are those who were created on the fifth day.

Concerning the angels that are created daily and thereafter cease to exist, the following is written about them in the Talmudic tractate *Chagíga* fol. 14, col. 1.: כל יומא ויומא נבראין מלאכי השרת מנהר דינור ואמרי שירה ובטלי שנאמר חדשים לבקרים רבה אמונתך That is: ministering angels are created daily from the river *Dinur* (that is, the stream of fire, which was mentioned in the preceding eighth chapter, and which is said to flow forth from beneath the throne of glory), and they sing a song, and thereafter they cease to exist, as it is said (Lam 3:23): They are new every morning; great is Your faithfulness. The very same thing is also to be read in the book *Avodath hakkódesch* fol. 114, col. 2. in the seventh chapter, under the title *Chélek síthre hattóra*, as well as in *Echa-rábbathi* fol. 106, col. 2. In *Bereschíth rábba*, the following is also found at fol. 70, col. 3 in the 78th *Parascha*: אדריינוס שחיק טמיא שאל את רבי יהושע בן חנניה אמר ליה אתם אומרים אין כת של מעלה מקלסת ושונה אלא בכל יום ויום הק"בה בורא כת של מלאכים חדשים והן אומרין שירה לפניו והולכין להן אמר לו הן ולאן אינון אזלין אמר ליה מן הן דאתבריין אמר ליה ומן הן אתבריין אמר ליה מן נהר דינור אמר ליה ומה עסקיה דנהר דינור אמר ליה כהדין ירדנא דלא פסיק לא ביממא ולא בליליא אמר ליה ומן הן הוא אתי אמר ליה מן זיעתהון דחייתא דאינון טעינין מן טעונין כורסיא דק"בה That is: Once (the Emperor) *Adrianus* (whose bones must be ground to dust) asked *Rabbi Joshua*, the son of *Chananja*, and said to him: you say that no company of angels above in heaven praises God twice, but rather that the Holy Blessed God creates every day a company of new angels, who sing a song before Him, and then they depart. And *Rabbi Joshua* answered: yes, we say so. Then *Adrianus* asked further: where do they go? And the *Rabbi* answered: they go back to the place where they were created. *Adrianus* asked further: out of what then were they created? And the *Rabbi* answered: out of the river *Dinur* (that is, the stream of fire). Thereupon *Adrianus* asked again: what is the nature of the river *Dinur*? And the *Rabbi* answered: its nature is like that of this river *Jordan*, which does not cease to flow day or night. *Adrianus* asked further: where does it come from? And the *Rabbi* answered: from the sweat of the living creatures, who sweat because they bear the throne of the Holy Blessed God.

In the small *Jalkut Rubéni*, at *numero 125*, under the title *Málach*, taken from the *Zijóni*, the following is also written: אמר רבי הלבו . בכל יום ויום . בורא הק"בה כת חדשה של . מלאכים . ואומרים שירה חוץ ממיכאל וגבריאל ושרי המרכבה ומטטרון וסנדלפון וכיוצא . בהם . שאינם . מתחדשים אלא עומדים בכבוד ששת ימי בראשית ואין שמותם . מתחלפים . שנאמר והאיש . גבריאל וגו' . ואחר הקילוס חוזרים המלאכים לנהר דינור . שהוא . מקום בריאתם . הכא . מושיות החיות אשר . תחת כסא הכבוד : That is: Rabbi *Chélbo* has said, the holy blessed God creates every day a new host of angels, and they sing a song, excepting *Michael* and *Gabriel*, and the princes of the chariot, and *Metátron*, and *Sandálfon*, and those like them, who are not newly created but remain in the glory that was given to them in the six days of the creation of the world, and their names are not changed, as it is said (Dan 9:21): "And the man Gabriel," etc. But after the praise, the angels return again to the river *Dinur*, which is the place of their creation and which proceeds from the sweat of the living creatures that are beneath the Throne of Glory.

In the aforementioned Talmudic tractate *Chagiga*, fol. 14, col. 1, yet another opinion concerning the creation of the angels is put forward, and it reads as follows: אמר רבי שמואל בר נחמני אמר יונתן כל דיבור ודיבור שיוצא מפי הק"בה נברא ממנו מלאך אחד שנאמר בדבר ה' שמים נעשו וברוח פיו כל צבאם That is: Rabbi *Samuel*, son of *Nachmani*, has said that Rabbi *Jonathan* made it known that from every single word that goes forth from the mouth of the holy blessed God, one angel is created, as it is said (Ps 33:6): "By the word of the LORD the heavens were made, and all their host by the breath of His mouth."

Some are said to have been created from water, others from fire, and others still from wind. For this reason, it is written in the book *Berith menúcha* fol. 26, col. 1. at the beginning of the third *Dérech* as follows: אם המלאך הוא מאש מקורו מאש That is: when an angel is of fire, his origin is from fire; but when an angel is of water, his origin is likewise from water. And at fol. 26, col. 4. one reads there: שרי המשמרות הם רבים מאוד כמו שזכרתים למעלה ואלו השרים הם המקיפים את המרכבה כדי לשמור משמרתם אלו ושל אש ואלו של מים והק"בה עושה שלום ביניהם ומחברם כולם יחד על אלו כתיב עושה שלום במרומיו That is: the princes of the watches are very numerous, just as I have made mention of them above; and these princes surround the chariot in order to fulfill their watch. Some of them are of fire, but others are of water, and the holy blessed God makes peace among them and joins them all together; and of these it is written (Job 25:2): He makes peace in His heights. In Rabbi *Menáchem* of *Rekanat*'s commentary on the five books of Moses, fol. 36, col. 1. in the *Paraseha Bereschith*, it is likewise taught from the *Medrasch Ruth* as follows: אית מלאכי דאינון מרוחא ואית מלאכי דאינין מאישא That is: there are angels who are of wind, and there are angels who are of fire; and this is demonstrated there from the fact that it is written (Ps 104:4): He who makes His angels into winds, and His servants into flames of fire.

In the *Jalkut chádasch*, fol. 115, col. 1. numero 5., under the title *Malachim*, the following is also written on this subject: נשמלאכי השרת נשלחים לשום שליחות נעשים רוחות: וכאשר הם משרתים לפני כסא כבודו נעשים אש שנאמר משרתיו אש לוהט: That is: When the ministering angels are sent out on

account of a message, they are made into winds, as it is said: He who makes His angels into winds. But when they serve before the throne of glory, they are made into fire, as it is said: He who makes His servants into flames of fire.

How many different hosts and kinds of holy angels there are is shown in the book *Beríth menúcha* with these words: כמו שהספירות הם עשרה כך כתות המלאכים הם עשרה אשר אלו הם אראלים אישים בני האלהים מלאכים חשמלים תרשישים שנאנים כרובים אופנים שרפים וי' מלאכים שנבראו התחלה ממונים על עשר מחנות הללו אשר אלה שמותם מיכאל על האראלים צפניה על האישים חפניאל על בני האלהים עוזיאל על המלאכים חשמל על החשמלים תרשיש על התרשישים צדקיאל על השנאנים כרוב על הכרובים רפאל על האופנים יהואל על השרפים : That is: Just as there are ten *Sephiróth* (or radiances), so too there are ten hosts (or kinds) of angels, and these are the following: the *Erellím* (that is, the Mighty Ones), the *Ischím* (that is, the Men), the *Bené haëlohím* (that is, the Children of God), the *Malachím* (that is, the Angels), the *Chaschmalím* (that is, the Glowing Coals), the *Tarschischím*, the *Schinaním*, the *Cherubím*, the *Ofanním*, and the *Seraphím*; and the ten angels who were created first are set over these ten hosts, and these ten angels bear the following names: *Michael* (is set) over the *Erellím*, *Zephánja* over the *Ischím*, *Chófniel* over the *Bené haëlohím*, *Usiel* over the *Malachím*, *Cháschmal* over the *Chaschmalím*, *Tarschisch* over the *Tarschischím*, *Zádikiel* over the *Schinaním*, *Cherúbh* over the *Cherubím*, *Raphaël* over the *Ofanním*, and *Jehuel* over the *Seraphím*. The very same is also to be found in the book *Emek hammélech* fol. 178. col 2., in the 18th chapter under the title *Schâar habberíah*; and on this subject one may also consult *Rabbi Mosche bar Majemon*'s book *Jad chasáka*, in the first part, in the second chapter, under the title *Hilchóth jesóde Thora*.

According to the teaching of the Rabbis, some of the holy angels are also said to have instructed various people in the sciences in ancient times. Concerning this, in Rabbi Menáchem of Recanati's commentary on the Five Books of Moses, fol. 80, col. 2, 3, in the *Parascha Schemóth*, on the words of Exod 3:2, "And the angel of the LORD appeared to him in a flame of fire," the following is written: המלאך הזה הוא מלאך הגואל שאמר ליעקב אנכי האל ביתאל והו ומלאך פניו הושיעם ר"ל המלאך הנקרא פניו ועל כן נגלה לו בלבה אש בענין הראוי למדת הדין נהתימ"ך: והתימה מיונתן בן עוזיאל שהרגס ואתגלי זגנזגאל מלאכא דיי' ויראה לי כי הביאו לזה שהוא שר של תורה והוא רבו של משה רבינו עליו השלום. וכן אמרו בעלי הקבלה ז"ל רבו של אדם רזי"אל. רבו של שם יופיא"ל. רבו של אברהם צדקיא"ל. רבו של יעקב רפא"ל. רבו של יוסף גבריא"ל. רבו של משה זגנזגאל. ויש אומרים כי רבו של משה מיטטרון, That is: This angel is the angel of the Redeemer (who is mentioned in Gen 48:16), who said to Jacob (Gen 31:13): "I am the God of Beth-El." This is the one (of whom one reads in Isa 63:9:) "But the angel of His countenance," that is, the angel who (in Exod 33:14-15) is called His countenance, "redeemed them"; and for this reason he appeared to him (namely to Moses) in the flame of fire, in a matter befitting the attribute of judgment. One must, however, marvel at Jonathan, the son of Uziel, who translated the aforementioned words of Exod 3:2 as follows: "And *Segánsagel*, the angel of the LORD, appeared to him." It seems to me, however, that he placed him here because he is the prince of the Law and was the teacher of our teacher Moses, upon whom be

peace. For thus say the Kabbalists, of blessed memory: the teacher of Adam was (the angel) *Ráziel*; the teacher of Shem was *Jóphiel*; the teacher of Abraham was *Zidkiel*; the teacher of Jacob was *Ráphael*; the teacher of Joseph was *Gabriel*; the teacher of Moses was *Segánsagel*; the teacher of Elijah was *Málthiel*. Some, however, say that the teacher of Moses was *Metátron*. These are the words from Rabbi Menáchem of Recanati's commentary. But in the *Jalkut Schimóni* on the Five Books of Moses, it is read at fol. 304, col. 2, in the *Parascha Vajélech*, that the angel Michael was the teacher of Moses, in that Michael, when he was commanded by God to take Moses's soul, is said to have answered God as follows: רבונו של עולם אני הייתי לו לרב והוא היה לי לתלמיד ואיך אני יכול לראות במותו, That is: O Lord of the world! I was his teacher and he was my disciple; how then could I bear to witness his death?

How many holy angels God has around Him at any given time, at the very least, is indicated in the book *Megalléh amykkóth* fol. 89, col. 4. at the beginning of the two hundred and fiftieth *Ofán*, drawn from the book *Sode rasája*, in a most subtle manner, as the supremely wise rabbis are accustomed to do, with these words: נקרא הקב"ה מלך שהוא בגימטריא צ' שאין הקב"ה שוכן בפחות מצ' אלפים רבבות מלאכים. ותני רבי חייא כסא שעשה שלמה היו בו צ' אלף קתדראות והיו יושבין בו ע' סנהדרין כסא אחד מימין לגד החוזה משמאל לנתן הנביא מלפניו כסא אחד שישבה עליו בת שבע אמו והנה נרמז ענין זה והיה ה' למלך על כל הארץ שאין הקב"ה נקרא מלך בפחות מהמרכבה הנרמזת במלת אר"ץ ארץ ש' שהיא צ' אלפים רבבות ארני אדונינו מה אדיר שמך בכל הארץ: that is, the holy blessed God is called מלך *Mélech*, that is, a king; which (word *Mélech*) by *Gematria* yields ninety in number, since the holy blessed God dwells among no fewer than ninety thousand times ten thousand (that is, ninety thousand times one thousand) angels. Rabbi *Chija* teaches that the throne which King Solomon had made possessed ninety thousand chairs (or seats), and that the seventy persons of the *Synedrij*, or high council, sat upon it, and that there was one throne on the right side for the seer (or prophet) *Gad*, and on the left side one for the prophet *Nathan*, and before it a throne upon which his mother *Bathseba* sat. And this matter is signified by the words (Zech 14:9), "And the Lord shall be king over all the ארץ *érez*, that is, earth," for the holy blessed God is not called a king by fewer than those who are in the chariot, which chariot is signified by the word ארץ *érez*, and צ' אלפים רבבות *Zade alaphím rebafóth*, that is, ninety thousand times ten thousand (for the letter *Zade* yields ninety in number, and the *Aleph* or *A* signifies *Alaphím*, that is, thousand, while the Resch or *R* signifies *Rebafóth*, that is, ten thousand; for which reason it is also written in Ps 8:1:) "Lord, our ruler, how glorious is Your name *becól haárez*, that is, in all lands."

Many angels are also said to be subject to death and to die when they depart from the place assigned and appointed to them. Concerning this, the following is written in the *Jalkut chádasch* fol. 119, col. 3. numero 95.: המלאכים שבעולם היצירה משתוקקים ומתאוים להסתכל ולהשיג במקום שלא הורשו להסתכל ויוצאים ממחיצתם ואינן יכולין לסבול היקף האור מיד גוועים ומתים זולת מטטרון יש לו כח לעלות בסוד קנה"ת רקיעים שבכסא ואינו נפגע וגו': that is, those angels who, in the world of formation, desire and long to behold and comprehend a place which they are not permitted to behold, and who

depart from the place of their abode that belongs to them, and cannot endure the force of the fire, die immediately; excepted is *Metátron*, who has the power to ascend through the mystery of the nine hundred and fifty-five firmaments that are in the throne, and he is not harmed.

The rabbis also teach that over every single thing that exists in the world, an angel is appointed, and this is read in *Jalkut chadásch*, fol. 147, col. 4. numero 27. under the title *Mizvóth* as follows: אין לך דבר בעולם ואפילו עשב שלא יהיה לו מלאך ממונה עליו והכל מנהג על פי אותו הממונה לכך אסור לערב כלאים כלאים מין בשאינו מינו כי הוא מבלבל פמליא של מעלה כי לכל מין ממונה בפני עצמו והוא מבלבל אותם וזה טעם איסור כלאים; That is: there is no thing in the world, not even a single little herb, over which an angel is not appointed, and everything is governed according to the word (or command) of that appointed one. For this reason it is forbidden (Lev 19:19) to mix things that are not of the same kind, and a species with that which is not of its kind, for thereby one confuses the heavenly household (that is, the angels), since every species has its own particular appointed one; but one confuses them (when things are mixed together with one another), and this is the reason why it is forbidden to intermingle things of different species with one another. Concerning this, one may also read the commentary of Rabbi *Menáchem* of *Rekanat* on the Five Books of Moses, fol. 111, col. 2. 3. in the Parascha *Ki téze*. In the aforementioned *Jalkut chádasch*, fol. 89, col. 4. numero 75. under the title *Chataím veonaschím*, drawn from the one hundred and eighty-sixth *Ofan* of the book *Megalléh amykkóth*, fol. 63, col. 1., the following is also written on this matter: חטא כלאים גורם לערוב כחות של מעלה מין בשאינו מינו שכל עשב ועשב יש לו מלאך ברקיע; That is: the sin of mixing those things which are of different species causes one to intermingle the higher powers (understand: the angels) and one species with that which is not of its kind, for every herb has its angel in the firmament.

Regarding the angels appointed over herbs: there are said to be two thousand and one hundred of them, because that many herbs are said to be found in the world. Concerning this, the following is found in the book *Megalléh amykkóth*, fol. 32, col. 4, and fol. 33, col. 1, in the one hundred and seventh *Ofan*: ידוע בספר הפליאה שכ"א מאות מיני עשבים יש בעולם שממונים עליהם המלאכים בסוד הידעת חקות שמים שהם המלאכים הממונים על עשבים שאמר הקב"ה לאיוב אם ידעת כמה הם שאומרים להם גדל ומכים אותם כדאמרינן בפרק ראשון דחולין . חזור ואמר אם תשים משטרו בארץ ר"ל במלת אר"ץ הן נרסוון המזלות המלאכים הממונים על עשבים שהם כמנין אר"ץ כדאיתא בחולין ר"ל א' היא אלף ר' כפשוטה ץ' בא"יק בג"י הת"ק הרי אלף ר' ותת"ק עולין למספר ב' אלפים ק': that is, it is known from the book *Peliah* that two thousand and one hundred kinds of herbs exist in the world, over which angels are appointed, according to the mystery of the words (Job 38:33, which God spoke to Job): "Do you know the ordinances (or statutes) of the heavens?" That is, the angels who are appointed over the herbs. For the holy and blessed God said to Job: do you know how many of them (the angels) there are, who say to them (the herbs), "grow," and who strike them (that is, cause them to take root), as is mentioned in the first chapter of the (Talmudic) tractate *Chollin*. Again He said (namely, God to Job, as is to be read in the aforementioned v. 33): "Can you set His dominion over the ארץ

Erez, that is, the earth?" which means as much as: that the number of the stars and of the angels appointed over the herbs is as many as the word ארץ *Erez* yields, as it stands in the tractate *Chollin*; and the letter *Aleph*, or A, means *Eleph*, that is, one thousand; the letter *Resch*, or R, (two hundred) according to its plain meaning; the letter *Zade*, or *Zader*, through אי"ק *Ajak* (which is a certain Kabbalistic permutation of the alphabet, which can be looked up and found in the book *Schéfa tal*, fol. 13, col. 3) yields nine hundred by *Gematria*. Thus there result one thousand, two hundred, and nine hundred, which yields the number of two thousand and one hundred.

The angel *Jorkemo* is said to be appointed over hail, and *Gabriel* over fire, concerning which the following is written in the Talmudic tractate *Pesachim* fol. 118, col. 1. 2.: בשעה שהפיל נמרוד הרשע את אברהם אבינו לתוך כבשן האש אמר לפני הק"בה אני יחיד בעולמי והוא יחיד בעולמו נאה ליחיד להציל את היחיד ולפי שהק"בה אינו מקפח שכר כל בריה אמר לו הק"בה אתה יחיד בעולמי ואני יחיד בעולמי נאה ליחיד להציל את היחיד ולפי שהק"בה אינו מקפח שכר כל בריה אמר לו הק"בה אתה יחיד בעולמי ואני יחיד בעולמי נאה ליחיד להציל את היחיד ולפי שהק"בה אינו מקפח שכר כל בריה אמר לו הק"בה אתה יחיד בעולמי ואני יחיד בעולמי נאה ליחיד להציל את היחיד ולפי שהק"בה אינו מקפח שכר כל בריה אמר לו הק"בה תזכה ותציל שלשה מבני בניו. דרש רבי שמעון השלוני בשעה שהפיל נבוכד נצר הרשע חנניה מישאל ועזריה לתוך כבשן האש עמד יורקמו שר הברד לפני הק"בה אמר לפניו רבונו של עולם ארד ואצנן את הכבשן ואציל לצדיקים הללו מכבשן האש. אמר לו גבריאל אין גבורתו של הק"בה בכך שאתה שר ברד והכל יודעין שהמים מכבין את האש אלא אני שר של אש ארד ואקרר מבפנים ואקדיח מבחוץ ואעשה נס בתוך נס אמר לו הק"בה רד באותה שעה פתח גבריאל ואמר ואמת ה' לעולם: that is, at the time when the wicked *Nimrod* had caused our father *Abraham* to be cast into the fiery furnace, *Gabriel* spoke before the holy blessed God: "O Lord of the World! I will descend and make the fiery furnace cold, and deliver the righteous man out of it." Then God said to him: "I am the only one in My world, and he is the only one in his world; it befits the one unique one to deliver the other unique one. But since the holy blessed God does not withhold the reward of any creature, He said to him: you will be found worthy to deliver three of his grandchildren." Rabbi *Simeon* the *Silonite* preached that at the time when the wicked *Nebuchadnezzar* cast *Hananiah*, *Mishael*, and *Azariah* into the fiery furnace, *Jorkemo*, the Prince of hail, stood before the holy blessed God and said to Him: "O Lord of the World! I will descend and make the furnace cold and deliver these righteous men from the fiery furnace." Then *Gabriel* said to him: "The power of the holy blessed God does not consist in that, for you are the Prince of hail, and everyone knows that water extinguishes fire; but I, who am the Prince of fire, will descend and make it cold within and hot without, and perform a miracle within a miracle." Thereupon God said to him: "Descend." At that same hour *Gabriel* began and spoke (from Ps 117:2): "The truth of the Lord endures forever." In the book *Ammudeha schibha* it is likewise read at fol. 49, col. 3: גבריאל הוא יסודו מן האש ולכך הוא שר של אש ומיכאל הוא יסודו מים ולכך הוא שר של מים: that is, *Gabriel* is of the element of fire, and for that reason he is the Prince of fire; but *Michael* is of the element of water, and for that reason he is the Prince of water. In the Talmudic tractate *Sanhedrin*, at

fol. 95, col. 2, in the commentary of Rabbi Solomon Jarchi, the following is also read concerning *Gabriel*, that he is appointed over the ripening of fruits, in these words: גבריאל ממונה על בישול הפירות: that is, *Gabriel* is appointed over the ripening of fruits.

In the book *Berith menucha*, fol. 37, col. 1, the following is read: הממונה על האש שמו יהואל ותחתיו יש ממונים על האש ז' שאלה שמותם שרפיאל גבריאל נוריאל תמאל שמשפיאל הדדניאל סרניאל הממונה על המים שמו השר מיכאל ותחתיו יש ז' שרים ואלה שמותם רנאל (נ"א דניאל) אריאל מלכיאל חבריאל (נ"א זכריאל) מיניאל דניאל ועל החיות ממונה יהואל ותחתיו ג' שרים והם פסיאל גסיאל חויאל (נ"א חניאל) ועל העופות ממונה השר ענפיאל (נ"א גריאל) ותחתיו שני שרים בעליאל עזיאל ועל הבהמות השר הדיאל (נ"א אדיאל) ותחתיו ג' שרים והם אלו לסיאל פרואל (נ"א עפאל) חסיאל. ועל השרצים ממונה סמניאל ועל הרמשים ממונה מפניאל (נ"א מעניאל) ועל הדגים ממונה דליאל והתחתיג' שרים אסייאל פקניאל בקפיאל (נ"א פקפיניאל) ועל הרוחות ממונה רוחיאל (נ"א מחיאל) ותחתיו ג' שרים חזקיה עוזיאל עזיאל. ועל הרעמים גבריאל. ועל אבני אלגביש ממונה נוריאל. ועל הסלעים ממונה מקטוניאל (נ"א מקמניאל) ועל כל עץ עושה פרי ממונה עלפיאל. ועל כל עץ שאינו עושה פרי ממונה השר שרואל (נ"א שנאל) ועל בני אדם ממונה סנדלפון וגומר: that is, the one appointed over fire is called Jehuel, and under him stand seven who are set over fire, and they are called Seraphiel, Gabriel, Nuriel, Tammael, Schimschiel, Hadarniel, Sarniel. The one set over water is called the Prince Michael, and under him stand seven princes, whose names are Ranael (in another copy it reads Daniel), Ariel, Malkiel, Chabriel (in another copy it reads Sichriel), Minniel, Daniel (in another book it reads Geriel). Over the wild beasts Jechiel is appointed, and he has three princes under him, namely Pasiel, Gasiel, and Chaviel (in another copy he is called Chaniel). Over the birds the Prince Anpiel is appointed (or, according to other copies, Afael), under whom stand two princes, namely Baaliel and Asiel. Over the livestock the Prince Hariel is appointed (or, according to other copies, Ariel), and under him stand three princes, namely Lasiel, Parviel, and Hufiel. Over the creatures that move (in the water and upon the earth) Samniel is appointed, and over the creeping creatures Mefannahel (or, according to other copies, Maaniel). Over the fish Deliel is appointed, under whom stand three princes, namely Asiel, Pakniel, and Pakpuniel (or, according to other copies, Pakparniel). Over the winds Ruchiel is appointed (or, according to other copies, Machiel), and under him stand three princes, namely Chasakja, Usiel, and Asael. Over the thunder Gabriel is appointed, and over the hailstones Nuriel, and over the rocks Maktuniel (or, according to other copies, Mekanmanuel). Over all fruit-bearing trees Alpiel is appointed, and over all unfruitful trees the Prince Saroel (or, according to other copies, Sanael): and over mankind Sandalfon is appointed. In the last-mentioned book, in the sixth *Derech* fol. 32, col. 4, and fol. 33, col. 1, 2, much is also written concerning other things over which angels are said to be appointed, and it is taught there that the angel Kasriel, who is one of the *Seraphim*, is set over love of good and evil; Sandalfon, who is likewise one of the *Seraphim*, over protection; Rasdiel, who is one of the *Schinanim*, over grace or favor; Garsiel over fear and terror; Sansaniel, who is one of the *Seraphim*, over peace; Azmiel, who is one of the *Chaschmalim*, over the bestowal of powers; Sarniel over memory; Mischael, who is one of the *Erellim*, over the wild beasts; and Juniel together with Raphael, who are of the *Ofannim*, over medicine;

and still more of the like can be found in that same place. In the book *Rasiel* the following is also found: על הרקיע ממונה חרדניאל אמרו עליו על חרדניאל שגבוה מחביריו י"ב אלפים ברקים של אש מהלך ששים רבוא פרסאות וכל דבור ודבור שממוציא מפיו יוצאין עמו י"ב אלפים ברקים של אש: that is, Chardaniel is appointed over the firmament, and it is said of him that he is sixty times ten thousand (that is, six hundred thousand) miles higher than his companions, and that with every single word that he lets go forth from his mouth twelve bolts of white fire proceed; and Barkiel is the prince of his host.

Since now, as mentioned, a certain angel is supposed to be appointed over every thing, one reads in the Rabbinical writings that angels were formerly conjured for the performance of whatever was desired; books of conjurations of spirits are still found among the Jews, just as an old Jew here in Frankfurt in the Jewish lane once offered me a handwritten one, which, however, was not to my liking. And in the *Jalkut Schimóni* on the Lamentations of *Jeremiah*, fol. 167, col. 3, 4, numerô 1012, the following is read concerning the conjuring of angels: עד שלא באו השונאים היה ירמיהו אומר להם עשו תשובה שלא תלכו בגלות אמרו לו אם יבואו השונאים מה יכולים לעשות חד אמר אנא מקיף לה חומת מיא וחד אמר אנא מקיף לה חומת נורא וחד אמר אני מקיף לה חומת פרזלא אמר להם הק"בה בדידי אתון משתמשין עמד הק"בה ושינה שמותם של מלאכים דעל מיא עבד על נורא דעל נורא עבד על פרזלא ומזכירים שמותם מלמטה ולא היו עונים להם הדא הוא דכתיב ואחלל שרי קדש וכיון שגרמו העונות ובאו השונאים התחילו מזכירים שר פלן אתא עביד לי מילא פלן אמר לית בחילי דאנא מרים מניה, That is: Before the enemies had come (before *Jerusalem*), *Jeremiah* said to them (namely, to the inhabitants of *Jerusalem*): repent, so that you need not go into *exilium* or misery. Then they said to him: when the enemies come, what can they do? One said (when they draw near) I will surround it (meaning the city of *Jerusalem*, through the conjuring of the angel appointed over water) with a wall of water; another let it be known that he would encircle it with a wall of fire; another said he would draw an iron wall around it. Thereupon God said: do you wish to make use of what is mine (that is, of my angels in such a manner)? And He arose and changed the names of the angels, and set the one who had been appointed over water over fire, and the one who had been appointed over fire He set over iron; and when they (namely, the citizens of *Jerusalem* at the arrival of the enemies) had called out the names of those angels from below (and conjured them), they did not answer them, and this is what is written (Isa 43:28): Therefore I have profaned the princes of the sanctuary. After sins had now caused the enemies to come, they began to call out the names of the angels (and to conjure them, saying): you, Prince N., come and do this and that for me; but he answered: it is not within my power to do so, since I have been removed from such office. This is also to be found in *Echa rábbathi*, fol. 303, col. 1, and in the *Jalkut chadasch*, fol. 76, col. 2, numerô 45, under the title *Chórban*.

Such a complaint is also written in the aforementioned *Jalkut Schimóni* on the Lamentations of *Jeremiah*, fol. 166, col. 3. 4., as follows: בשבא אוהו רשע עם המלכים לירושלים דמו ללכדה בזמן מועט והק"בה היה מחזק את אנשי ירושלים עד בשנה השלישית אולי יחזרו בתשובה והיו גבורים בירושלים עד אין חקר והיו נלחמים עם הכשרים ומפילים מהם חללים הרבה והיה שם גבור אחד ושמו אביקא בן גבתרי כשהיו אנשי החיל

מקלעים באבנים גדולות להפיל החומה היה מקבלם בידו ומשליכן על בני החיל והורג מהם הרבה הנה עד שהתחיל לקבל האבנים ברגלו והיה מחזירן לחיל וגרם העון ובאה הרוח והפילתו מן החומה ונבקע ומת באותה שעה נבקעה ירושלים ונכנסו הכשדים מה עשה חנמאל דוד ירמיהו השביע מלאכי השרת בשם והורידן מזויינין בכלי זין על החומות כיון שראו הכשדים כן ברחו מפני אימתן עד ששינה להם הק"בה שמות והעלן לרקיע ובקש חנמאל להורידן ולא יכול לפי ששינה הקדוש ברוך הוא שמותם מה עשה השביע את שר העולם בשם והגביה את ירושלים והלוה באויר עד שבעט בו הק"בה מן השמים הדא הוא דכתיב השליך משמים ארץ וכו' : ובתיב גת דרך י"י לבתולת בת יהודה ונכנסו כולם לירושלים ונבלעו החומות הדא הוא דכתיב היה י"י כאויב בלע ישראל וכו' ונכנסו להיכל ובקשו לשורפו עד שקרא הק"בה לגבריאל ומיכאל ואמר להם מי חביב עליכם וכו' That is: When that same wicked man (namely, King *Nebuchadnezzar*) came before the city of *Jerusalem* with the kings who lent him their aid, they supposed they would conquer it in a short time; but the holy and blessed God strengthened the men of *Jerusalem* until the third year, in the hope that they might perhaps repent and do penance. There were also heroes in *Jerusalem* beyond all reckoning, and they fought against the *Chaldeans* and slew many of their wounded. But there was among them a hero by the name of *Abhika*, son of *Gasteri*, and when the (*Chaldean*) soldiers hurled great stones to cast down the city wall, he caught them with his hand and threw them back at those same soldiers, killing many of them, until he began to catch the stones with his feet and hurl them back into the army. But sin brought it about that a wind came and cast him down from the wall, so that he burst apart and died. In that same hour *Jerusalem* was breached and the *Chaldeans* entered. What did *Chanamel*, the cousin of *Jeremiah* (who is mentioned in Jer 32:7), do? He adjured the ministering angels by a name and caused them to come armed with weapons upon the city walls. When the *Chaldeans* saw this, they fled away in fear, until the holy and blessed God had changed their names (namely, the names of the angels). What did *Chanamel* do further? He adjured the Prince of the World by a name and raised the city of *Jerusalem* on high, suspending it in the air, until the holy and blessed God trod it down with His feet; and this is what is written (Lam 2:1): He has cast down the glory of Israel from heaven to earth, etc. And it is written (Lam 1:15): The Lord has trodden the winepress of the virgin, the daughter of Judah. And they (the enemies) entered into *Jerusalem*, and the city walls were swallowed up, as is written (Lam 2:5): The Lord has become like an enemy; He has swallowed up Israel, etc. They also entered the Temple and sought to burn it, until the holy and blessed God called to *Gabriel* and *Michael* and said to them: Who is dear to you, etc.

What God then said to the two angels, Gabriel and Michael, and what He commanded them, can be seen shortly before in the cited passage of the *Jalkut Schimóni* in the third column, where, concerning the words of Lam 1:2, "All her friends have become treacherous to her and have become her enemies," the following is read: וזה גבריאל ומיכאל שהיו מלמדין עליה זכות אמר להם הק"בה מי חביב עליכם אמרו לפניו ישראל ואחר ישראל מי חביב עליכם אמרו לפניו בית המקדש אמר להם נשבע אני בשמי הגדול שאתם בעצמיכם מציתין בו האור מיד נטלו גבריאל ומיכאל שני לפידי אש והציתו אש בהיכל והיה היכל קורא על עצמו קינה שנאמר ממרום שלח אש בעצמותי וירדנה: that is, this signifies Gabriel and Michael, who had reported the merits (and good works) of the same (namely, of the city of Jerusalem). But the

holy, blessed God asked them: who is dear to you? And they answered Him: the Israelites. (God further asked them:) Who, after them, is dear to you? And they gave Him the answer: the Temple. Then God said to them: I swear by my great name that you yourselves shall kindle the fire in it. Thereupon the two angels, Gabriel and Michael, immediately took two fire-torches and kindled the fire in the Temple; and the Temple cried out over itself a lamentation, as it is said (Lam 1:13): "He has sent fire from above down into my bones and has let it prevail." As for the conjuring of the angels to do this or that, and how this is to be carried out in practice, this can be seen in part from the book *Berîth menúcha* fol. 38 and 39, cited shortly before.

The holy angels are also said to move and govern the heavenly *Sphæras* or spheres and the planets, concerning which the book *Schéfa tal* fol. 41, col. 3. teaches as follows: צד הטומאה הם הקליפות שהם בעולם עשייה שיש להם אחיזה באופני קודש הפועלים בעולם עשייה ומניעים את הגלגלים ומה שבהם עד טבור הארץ וזה סוד הפסוק והנה אופן אחד בארץ ולזה נקראו אופנים כי פירוש אופנים כאלו אמר גלגלים כי הם מלאכים קדושים המניעים הגלגלים הפועלים בעולם עשייה מצד הקדושה: that is, the side of impurity consists in the *Keliphóth* (or *Keliphos*, namely the evil spirits), which are in the world of making, and which attach themselves to the holy *Ofánnim*, that is, wheels (by which certain angels are here understood), who perform their works in the world of making and move the *Sphæras* or spheres, and everything that is within them, down to the very center of the earth; and this is the mystery of the Scripture (Ezek 1:15): "Behold, there stood an Ofan, that is, a wheel, upon the earth." For this reason they are called Ofannim, for the word Ofannim signifies as much as Galgallim, that is, wheels or spheres, since they are holy angels who move the (heavenly) spheres, which perform their works in the world of making from the side of holiness. But since the world of making is here mentioned, I must note in connection with it that, according to the teaching of the Kabbalists, there are three kinds of world: עולם הבריאה *olam habberiah*, that is, the world of creation; עולם היצירה *olam hajezírah*, that is, the world of formation; and עולם העשייה *olam haasíah*, that is, the world of making, as may be seen in the *Jalkut chádasch* fol. 168, col. 3. numero 68. under the title *Tórah*. On this subject one may also consult the book *Megalléh āmykkoth* fol. 46, col. 2. at the beginning of the hundred and forty-second Ofan.

But to return to the angels who move and govern the *Sphæras*, or spheres: in Rabbi Menachem of Recanati's commentary on the five books of Moses, fol. 206, col. 1, in the *Parascha Schophetim*, it is written thus: כבר הודענו כי יש למזלות שרים ינהיגו אותם והם נפשות לכדורי הגלגלים: that is, We have already made known that the planets have princes who govern them, and these same (princes) are the souls of the celestial spheres. And in Rabbi Bechai's commentary on the five books of Moses, fol. 9, col. 3, in the *Parascha Bereschíth*, the following is read: הרי כל המציאות ג' חלקים עולם המלאכים ועולם הגלגלים ועולם השפל . עולם המלאכים הם נפש לגלגלים והגלגלים פועלים בשפלים: that is, Behold, all existing things are divided into three parts: the world of the angels, the world of the *Sphærarum*, or celestial spheres, and the lower world. As

for the world of the angels, these same are the souls of the spheres, and the spheres exert their influence upon the lower things. Rabbi Moses bar Maimon teaches in his book *Moréh nevochím*, fol. 84, col. 2., at the beginning of the fifth chapter of the second part, that the aforementioned *Galgállim*, that is, the *Sphæræ* or spheres, are living and rational creatures, and his words read as follows: אמנם שהגלגלים חיים משכילים רוצה לומר משיגים זה אמת נכון גם כן מצד התורה ושאינם גשמים מתים כאש וכארץ כמו שחשבו הסכלים אבל הם כמו שאמרו הפלוסופים בעלי חיים עובדים את אדוניהם ישבחוהו ויהללוהו שבח גדול ומהללים עצומים אמר השמיס מספרים כבוד אל וגו': that is, That the spheres live and are endowed with understanding, that is, that they are capable of grasping (or comprehending) a thing, is a certain truth, even with regard to the Law; and that they are not dead bodies, like the celestial fire and the earth, as the foolish have supposed, but rather they are, as the *Philosophi*, or philosophers, report, living; they serve their Lord (namely, God), praise and glorify Him with great honor and mighty praise, as it is said (Ps 19:2): The heavens declare the glory of God.

Regarding the angel who is set over the sun and the one who is set over the moon, the following is taught in the *Jalkut chădäsch* fol. 168, col. 1. numero 59. under the title *Schamáim*, drawn from the fifty-first *Ofan* of the book *Megalléh amykkóth*: המלאך הממונה על החמה שמו גלגליאל : ומלאך הממונה על הלבנה שמו אופניאל : that is, the angel who is set over the sun is called *Galgáliel*; and the angel who is set over the moon is called *Ofániel*. And at fol. 16, col. 1. in the sixty-second *Ofan*, the following is read in that same book *Megalléh amykkóth*: נשיא של החמה גלגליאל ושל לבנה אופניאל : that is, the prince of the sun is *Galgáliel*, and the one over the moon is *Odaniel*. As for what army of angels the prince *Galgáliel* has under his command, this is reported in the aforementioned *Jalkut chădäsch* fol. 168, col. 1. numero 62. under the title *Schamáim* in these words: מלאך גלגליאל מנהיג החמה יש לו ר"צו חיילות כמנין ה'ארץ that is, the angel *Galgáliel*, who governs the sun, had two hundred and ninety-six armies, according to the numerical value of the word הארץ *haárez*, which amounts to 296.

Other angels are also said to govern the sun by day, while others govern it by night. Concerning this, the following is read in the *Jalkut Schimóni* on the Psalms, fol. 96, col. 2, numero 674: המלאכים מנהיגים אותו אלו שמנהיגין אותו ביום : אין מנהיגין אותו בלילה : that is, the angels govern it; but those who govern it by day do not govern it by night. How many there are, however, who are to govern it by day and by night, is taught in the *Jalkut chădäsch*, fol. 168, col. 1, numero 61, under the title *Schamáim*, from the sixty-second *Ofan* of the aforementioned book *Megalléh amykkóth*, fol. 15, col. 4, in these words: החמה יש לה י"ג שמות על לבה ולכן י"ג פעמים אור במעשה בראשית ויש לה ח' מלאכים המנהיגים אותה לכן ח' פעמים אור ביום ד' וכן חמה נוטריקון ח' מלאכים המנהיגים וכן נוטריקון למפרע ה' מלאכים חשובים כי ה' מלאכים מנהיגים ביום וג' בלילה והמלאכים המנהיגים ביום הם יותר חשובים ולכן ה' פעמים אור ביום ראשון : that is, the sun has thirteen names according to its nature, and therefore mention is made of light thirteen times in the work of creation. There are also eight angels who govern it, and therefore on the fourth day light is mentioned eight times. Likewise, the word חמה *Chámma* (sun) produces, through *Notárikon* (whereby each

letter of a word forms a separate word in its own right), ח' מלאכים המנהיגים *Cheth maláchim hammanhígim*, that is, eight governing angels. It also produces, read backwards through *Notárikon*, ה' מלאכים חשובים *He maláchim chaschúbhim*, that is, five distinguished angels; for five angels govern by day and three by night. Those who govern by day, however, are held in higher esteem; therefore, on the first day of creation, light is mentioned five times. In the *Jalkut Schimóni* on the Preacher of Solomon, fol. 182, col. 3, *numero* 967, the following is read concerning eight angels who are said to be before and behind the sun: רבי אלכסנדרי אמר שמונה מלאכים יש לו ארבע מלפניו וארבע מלאחריו מלפניו כדי שלא ישרוף את העולם ומלאחריו שלא יצנן את העולם that is, Rabbi *Alexander* said: it has eight angels, four before it and four behind it; four before it, so that it does not burn the world, and four behind it, so that it does not make the world cold.

Since one reads in the Old Testament that angels appeared in a visible and human form, we also want to examine what the Rabbis write about this. Rabbi *Menáchem* of *Rekanat* teaches in his commentary on the five books of Moses, fol. 50, col. 1., in the *Parascha Vajéra*, as follows: כל הדברים הרוחניים המשמשים ועושים שליחותם בזה העולם השפל כולן מתלבשין בעת הצורך ואחר כך נשלחין ויוצאין ממלבושיהן That is: All spiritual beings that perform and carry out their mission in this lowest world clothe themselves in a body at the time of need. Afterward they lay their garment aside again and take it off. Exactly the same is also to be found in the aforementioned Rabbi *Menáchem*, fol. 49, col. 4. And in the *Jalkut chádasch* it is written at fol. 86, col. 1. *numero* 56., under the title *Jacob*: היאך היה יכול יעקב להתאבק עם מלאך והוא רוח ממש אלא לפי שהמלאכים כשיורדים למטה מתגשמים ומתלבשים בגופא כגננא דהאי עלמא לפי שראוי כך שלא לשנות מן המנהג כמו המלאכים גמי אברהם שלא שינו ואכלו וכן משה במרום לא אכל כן המלאך היורד למטה מתלבש בגוף לכן אתאביק עמיה That is: How could *Jacob* have wrestled with the angel, who was in fact a spirit? Because when angels descend below, they clothe themselves with a body after the manner of this world and take it upon themselves, for this is fitting, so that they do not alter the custom, just as the angels did with *Abraham* (of which one reads in Gen 18), who did not alter the custom of men but ate. Likewise *Moses* in the heights (when he was on Mount *Sinai*) did not eat (and thereby followed the custom of the angels, who do not ordinarily eat). In this manner, an angel who descends clothes himself with a body; for this reason he (namely *Jacob*) wrestled with the angel.

From where the angels take their body is taught in the *Jalkut chádasch*, fol. 115, col. 1, numero 7, under the title *Malachim*, from the book *Zijoni*, in the *Parascha Vajéra*, fol. 18, col. 1, with these words: המלאכים הנראים לאדם בסביבת כי לוקחים חלק מן השלג שתחת כסא הכבוד שממנו נתהוה הארץ וזולת זה לא יושגו לחוש העין That is: that the angels are seen by corporeal man for this reason, namely that they take a portion of the snow which lies beneath the Throne of Glory, from which the earth was made (and prepare for themselves a body out of it); for without this they cannot be seen. So also in the great *Jalkut Rubéni*, fol. 40, col. 3, in the aforementioned *Parascha Vajéra*, it reads thus: אותן המלאכים המושגים לעין וצריכין הן להתלבש צורה אנושית מאין זה להם . אמרו המקובלים כי לוקחים חלק מן שלג התת כסא הכבוד שממנו נתהוה הארץ That is: From where do those

angels who are seen with the eyes and are to be clothed in human form take their body? The *Kabbalists* say that they take a portion of the snow which lies beneath the Throne of Glory, from which the earth was made. But in the aforementioned great *Jalkut Rubéni*, in the said fol. 40, col. 1, it stands thus: מלת מלאכים שלוחים דמתלבשין באוירא ונהתין להאי עלמא ואתחזין לבר נש That is: The word "angels" means messengers (or envoys) who clothe themselves with the air and come down into this world and are seen by men. Concerning such clothing with the air, one may also consult Rabbi *Menáchem of Rekanat*'s commentary on the Five Books of Moses, fol. 36, col. 1, in the *Parascha Bereschíth*.

No angel who is sent down from heaven is permitted to remain here below for seven days in a row, because otherwise he cannot return back up. Concerning this, the following is read in the *Jalkut chádasch* fol. 117, col. 3. numero 53. under the title *Malachím*: המלאך ההולך מלמעלה למטה בשליחות אינו מהעכב שבעה ימים רצופים דאם היה מעכב כל כך לא היה יכול לחזור למעלה וכן היה בעזא ועזאל שנתנשמו כל כך על שעכבו שבעה ימים ולכן לא חזרו למעלה That is: An angel who descends on a mission does not remain (here below) for seven consecutive days; for if he tarried so long, he would not be able to return back up. And so it happened with *Asa* and *Asael*, who became so thoroughly absorbed in the body, because they had lingered for seven days, that they were unable to return back up. Concerning this, the following is also taught in the commentary of the aforementioned Rabbi *Menachem* of *Rekanat* on the Five Books of Moses, fol. 36, col. 1. 2. in the *Parascha Bereschith*, from the *Medrasch Ruth*: אית מלאכי דאינון מרוחא ואית מלאכי דאינון מאשא דא ויהיב : ליד דא ומשלים מן דא לדא ולהכי אינון בשלמא בניהון ועל דא אנון דנחתי מתרין יסודי אלין נחתי וכד נחתי מתלבשן יתיר באוירא דעלמא ואתגלמו אינון דאתעכבו בהאי עלמא מתלבשן ביסודי דהאי עלמא ולא יכילו לפרחא ולאתבא לאתריהו ומתעכבי הכא כיון דשבע יומין אתעכבו הכא דא לא אהדרו תמן ועל דא ויראו בני אלהים את בנות האדם כי טובות הנה That is: Some angels are made of wind, and some are made of fire, and one gives of his own to the other, since there is peace among them; for this reason, those who descend are also of two elements; and when they descend, they clothe themselves more with the air of the world and take it on. Those who remain in this world clothe themselves with the elements of this world and cannot fly and return to their place, but remain here; and when they have lingered here for seven consecutive days, they do not return to where they came from; for this reason it is written in Gen 6:2: "And the sons of God saw the daughters of men, that they were fair."

No angel may also perform two tasks in a single mission; hence it is written in the small *Jalkut-Rubeni*, *numero* 125, under the title *Malach*, as follows: אין מלאך אחר עושה שתי שליחיות, That is: An angel does not carry out two commissions. Conversely, neither may two angels perform one task, for in the book *Moreh nevochim*, fol. 85, col. 2, in the sixth chapter of the second part, it is written thus: בבראשית רבה תני אין מלאך אחד עושה שתי שליחיות ולא שני מלאכים עושים שליחות אחת, That is: In *Bereschith rabba* it is taught: an angel does not carry out two commissions, and two angels do not perform one commission.

The angels are also said to cause people to fall asleep, concerning which the following is read in the *Jalkut chadrasch*, fol. 118, col. 4, *numero* 76: שלשה משטורות הוה הלילה וכנגדן שלש כתות מלאכים העומדין לשבח להק"בה ואינם יכולין לקרב אל הקודש מפני הסטרא אחרא שהולכת סביב מה הם עושים יורדים ששים רבוא מלאכים קדישין ומפילים שינה על הבריות מיד יורדים הסטרא אחרא ושולטין באלו ומטמאים אותם בין כך ובכך הן קרובין כך עולים המלאכים וקריבין להק"בה לשבחו ולהללו, That is: The night has three watches, and corresponding to these there are three companies of angels who stand ready to praise the holy and blessed God; but on account of the *Sitra achera*, that is, the other side (by which the evil and unclean spirits and devils are understood), which goes about, they cannot approach the sanctuary. What do they do then? Sixty times ten thousand (that is, six hundred thousand) holy angels descend (to the earth) and cause people to fall asleep; whereupon the evil spirits of the other side immediately descend and have power over those same people and defile them; meanwhile (while the unclean spirits are upon the earth) the holy angels ascend and appear before the holy and blessed God to praise and glorify Him.

Every person is also said to have his own angel above in heaven, who intercedes for him and is his advocate. Concerning this, the following is written in the little book *Or chadasch* fol. 20, col. 2.: יש לכל אדם מלאך מליץ יושר מזלו שממתפלל עליו שישמע הק"בה את תפלתו של אדם שנאמר שומע תפלה וגומר שומע תפלת לא נאמר אלא שומע תפלה זו תפלה של מלאך מזלו של אדם ואחר כך כל בשר עדיך יבאו. ולכן אין רשאין למעלה לומר שירות עד שיאמרו ישראל שכל ענין שאדם עושה מלאך מזולו מראה באותו ענין למעלה כמו שכוונן למטה וזהו והיה טרם יקראו ואני אענה כלומר אני אענה למזלו קודם שיקרא האדם וכשיתפלל האדם על עצמו שומעין לו בעבור המזל שהתפלל עליו וזהו הם מדברים ואני אשמע: that is, every person has an angel who speaks on his behalf and is his *Massal* (that is, his star or fortune) and intercedes for him, so that the holy and blessed God may hear the person's prayer, as it is said (Ps 65:3): "You hear prayer," etc. It does not say "You hear prayers," but rather "You hear prayer," by which is meant the prayer of the angel who is the person's *Massal*; and after this it follows (further in the aforementioned Ps 65:3): "To You all flesh shall come." For this reason it is not permitted above (in heaven, for the angels) to sing their songs until the Israelites (down here) have said theirs. For everything that a person does, the angel who is his *Massal* also causes to be seen above (and does it as well), just as it is undertaken down here; and this (is the meaning of the words Isa 65:24): "And it shall be that I will answer them before they call," as if God wished to say: I will hear his *Massal* before the person calls. And when the person offers his prayer for himself, he is heard on account of his *Massal*, which intercedes for him, and this (is indicated by the following words Isa 65:24): "While they are still speaking, I will hear them." The very same thing is also to be found in the *Sepher chasidim* fol. 78, col. 4. *numero* 1157 and 1158. And at *numero* 1161 one reads: ונפש מהללת את השכינה אף לאחר מיתה. מזל המלאך מהלל למעלה בקול שהצדיק רגיל בו כדי שיזכור הק"בה לדורו ולזרעו. ומזלו למעלה משמה ימי בראשית כדי ליתה למקיימי מצוות כאילו משמת ימי בראשית עוסקין בתורה עד תחיית המתים: that is, the soul has a *Massal* or star in the firmament, and it praises the divine Majesty even after death. The angel, however, who is the *Massal*, praises God above with that very voice to which the righteous man was accustomed, so that the holy

and blessed God may remember his generation and his seed. Moreover, that person's *Massal* has existed above since the six days of the creation of the world, so that a reward may be given to those who keep the commandments, as though they had studied the Law and applied themselves to it from the six days of the creation of the world until the resurrection of the dead.

According to the teaching of some rabbis, the angels are also said not to understand the Syriac and Chaldean language, and to take no account of it; therefore, in the Talmudic tractate *Berachóth*, fol. 3, col. 1., in the *Tosephóth*, concerning the Chaldean prayer *Káddisch*, which was mentioned in the immediately preceding sixth chapter, it is written as follows: אומרים קדיש בלשון ארמית לפי שתפלה נאה ושבח גדול היא על כן נתקן בלשון תרגום שלא יבינו המלאכים ויהיו מתקנאין בנו : that is, the *Kaddisch* is said in the Syriac (or Chaldean) language, because it is a beautiful prayer and a great praise (of God); for this reason it was composed in the Chaldean language, so that the angels should not understand it and might not be able to contend against us. However, in what immediately follows, it is noted that it was composed in the Chaldean language rather because that language was at that time understood by everyone and had been the customary language of the Jews. In the Talmudic tractate *Shabbat*, the following is also read at fol. 12, col. 2: אמר רב יהודה לעולם אל ישאל אדם צרכיו בלשון ארמי ואמר רבי יוחנן כל השואל צרכיו בלשון ארמי אין מלאכי השרת נזקקין לו שאין מלאכי השרת מכירין בלשון ארמי : that is, Rabbi *Jehúda* said that a person should never make his petition (to God) in the Syriac (or Chaldean) language. Rabbi *Jochanan* likewise said that the ministering angels do not attend to the one who makes his petition in the Syriac language (in order to carry his prayer before God), because they do not understand the Syriac language. Concerning this, the *Tosephóth* in the same place writes as follows: אין מלאכי השרת מכירין בלשון ארמית לבד מגבריאל כדאמר בסוטה בריש אלו נאמרין דאמר מר בא גבריאל ולמדו שבעים לשונות ליוסף ותי' דאפילו מחשבה שבלב יודעין ולשון ארמי אין ידעין : that is, the ministering angels do not understand the Syriac language, with the exception of *Gabriel*, as is to be found in the (Talmudic tractate) *Sota* at the beginning of the seventh chapter (fol. 33, col. 1), for the Doctor said that *Gabriel* came and taught *Joseph* the seventy languages. But would you then say that they know even the thoughts in the heart, yet do not know the Syriac language?

Since the *Tractate Sota* is cited here, I also want to set down here what stands written therein on this matter, and the words read as follows: ותפלה: בכל לשון ופהאמר רב יהודה לעולם אל ישאל אדם צרכיו בלשון ארמית דאמר רבי יוחנן כל השואל צרכיו בלשון ארמי אין מלאכי השרת נזקקין לו לפי שאין מלאכי השרת מכירין בלשון ארמי לא קשיא הא ביחיד הא בצבור ואין מלאכי השרת מכירין בלשון ארמי והתניא יוחנן כהן גדול שמע קול מבית קדשי הקדשים שהוא אומר נצחו טליא דאזלו לאגחא קרבא לאנטוכיא . ושוב מעשה בשמעון הצדיק ששמע קול מבית קדשי הקדשים שהוא אומר בטילה עבידתא דאמר שנאה לאייתאה על היכלא ונהרג גסקלקס ובטלו גזירותיו וכתבואותה שעה וכיוונה ובלשון ארמי היה אומר אי בעית אימא בת קול שאני דלאשמועי עבידא ואי בעית אימא גבריאל הוה דאמר מר בא גבריאל ולימדו שבעים לשון: that is, should one pray in every language? For *Raf Jehuda* has said that a man should never make his petition in the Syriac language, since *Rabbi Jochanan* has said that the ministering angels do not attend to anyone who makes his petition in the Syriac

language, because they do not know (or understand) that language. This objection is of no weight, for the one case (that a man should not make his petition and ask for something in the Syriac language) is to be understood of a single person praying alone (since the angels must present such a person's prayer before God), whereas the other case (that one may do so in any language) is to be understood of an entire congregation (for God Himself is present among them). But how so? We learn through tradition (in the *Barajetha*) that the high priest *Jochanan* heard a voice from the Holy of Holies of the Temple, which said (in the Chaldean or Syriac language): The young men have obtained the victory, who went forth to wage war against Antioch. Likewise it came to pass with *Simeon the Righteous* that he heard a voice from the Holy of Holies, which said (in Chaldean): The work is brought to nothing, of which the enemy said that he would have it brought against the Temple. *Gaskalgas* (the king of the Greeks) has been slain, and his counsels are annulled. Thereupon the very hour at which this was heard was written down, and careful note was taken of it, and it was spoken in the Syriac language. (It must therefore follow that the angels understand the Syriac and Chaldean language as well.) If it please you, I will answer you thus: the case of the heavenly voice is a different matter, since it is produced for the purpose of making an announcement (and proceeds from a spirit appointed for that purpose, who understands the seventy languages). Or, if you prefer, I will tell you that it was the angel Gabriel, who taught Joseph the seventy languages. These are the words of the *Talmud*.

On the other hand, in the *Jalkut chadásch* fol. 117, col. 3. numero 56. under the title Malachím, the following is read: והקשה על זה היאך אמרינן • שהמלאכים אינם מכינים לשון תרגום אם כן היאך לימד גבריאל ליוסף שבעים לשון ותרגום הוא חד משבעים לשון ומתרץ אין נזקקין אמרינן מירע ידעי אלא דלא משגיחין עליה דמאיס הוא לגביהו וכי תימא הואיל דמאיס הוא למה תרגם אונקלוס התורה בזה הלשון ויונתן המקרא ותרץ מאיס לגבייהו קאמרינן באמת אינו מאיס דהא מצינו הרבה פעמים שדברה התורה בלשון ארמי אלא דלגביהו דמלאכים מאיס הוא ולכן תרגמו התורה בזה הלשון שלא יתקנאו המלאכים על התורה: that is, an objection is raised (in the *Sohar*) against the claim that the angels do not understand the Chaldean tongue, (and it is stated:) if that were so, how could Gabriel have taught Joseph the seventy languages, given that the Chaldean tongue is one of the seventy languages? And this objection is resolved (and it is said that what is meant by this is only) that the angels do not betake themselves to one who prays in Chaldean, and that they do not present such a prayer before God; and we say that they do understand the Chaldean or Syriac tongue, but do not pay attention to it, because they have a distaste (or disgust) for it. But if one were to (object and) say: if it is distasteful (and contemptible), why then did Onkelos translate the Law, and Jonathan the entire Holy Scripture, into this language? this is resolved as follows (and the answer given) that only the angels have an aversion to it, whereas in truth it is not contemptible, for we find many times that the Law speaks in the Syriac (or Chaldean) tongue. It is therefore held in contempt only among the angels, and for this reason the Law was translated into the Chaldean tongue, so that the angels might not be zealous against the Law.

In the book *Shalshelet hakkabbála* it is written, fol. 20, col. 2, on this matter as follows: הסבה שהראשונים פתרו תורה נביאים וכתובים בלשון תרגום לפי שהמלאכים טקנאים בישראל שיש להם תורה כמו שנ' מה אנוש כי תזכרנו וכו' והם אינם יודעים לשון תרגום ולא ישגיחו בזה ויש אומרים שיודעים אבל מואסים זה הלשון ואינם משגיחים בו ועל זה נתגלה ה"בה לאברהם בהיותו ערל בלשון מחזה שהוא תרגום למען לא יקטרגו נגדו: that is, the reason why the first men translated the Law, and the Prophets, and the Hagiographa (that is, the remaining books of the Bible) into Chaldean is this: because the angels envy the Israelites for having the Law, as it is said (Ps 8:5), "What is man, that You are mindful of him?" etc. And because those same angels do not understand the Chaldean language and regard it as nothing. There are, however, some who say that they do indeed understand that language, but have an aversion to it and regard it as nothing; for this reason the holy and blessed God revealed Himself to Abraham, while he was still uncircumcised, through the Chaldean word *máchase* (which means a vision), so that they might not be moved to anger against him.

Since it has been reported that prayers offered in the Chaldean language are not carried before God by the angels, it is to be known that there are said to be three angels who present prayers to God, concerning which it is written in the *Jalkut chádasch* fol. 115, col. 1, *numero* 9, under the title *Malachím*, as follows: שלשה מקבלי התפלות אכתריאל מטטרון וסנדלפון, That is: There are three who receive the prayers, namely *Achtáriel*, *Metátron*, and *Sandálfon*. These three are said to weave crowns from the prayers of the Israelites and to place them upon God; hence it is read in the aforementioned *Jalkut chádasch* fol. 116, col. 2–3, *numero* 38, under the said title *Malachím*, as follows: שלשה קושרי כתרים הם מתפלותיהן של ישראל והם האחד אכתריאל וגו' והשני הוא מטטרון שר הפנים וגו' והשלישי הוא סנדלפון וגו', That is: There are three who weave (or bind together) crowns from the prayers of the Israelites, and the first is *Achtáriel*, *etc.*, the second is *Matátron*, the Prince of the Countenance, *etc.*, and the third is *Sandálfon*, *etc.* Furthermore, in the aforementioned *Jalkut chádasch* fol. 116, col. 3, *numero* 41, under the said title, the following is taught: הנה שלשה קושרי כתרים אין נזקקין לקשור כתרים מהתפלות זולת בלשון הקודש ולא בלשונות אחרות אפילו לשון ארמי אף על פי שחלק לו הכתוב כבוד בתורה ונביאים וכתובים שמדבר הרבה פעמים בלשון ארמי כל שכן בשאר לשונות שלא זכו שיחלוק להם הכתוב כבוד בתורה וגו' הרי אם אין נזקקין ללשון ארמית כל שכן לשאר לשונות. רק מי שהוא עני בדעת שאינו מבין בלשון הקודש ואז לפני יי' ישפוך שיחו דוקא הבוחן כליות ולב ונחת רוה לפניו אפילו המתפלל בלשון לעז בלב נשבר ונדכא יותר מהמתפלל בלשון הקודש בלא כוונה וזהו תפלה לעני כי יעטוף ולפני יי' ישפוך שיחו, That is: Behold, the three who bind the crowns do not come forward to bind crowns from prayers except from those prayers that are offered in the Hebrew language, but not from those offered in other languages, even if it be the Syrian (or Chaldean) language, although the (holy) Scripture has accorded it honor in the Law, the Prophets, and also in the Hagiographa, in that something is mentioned therein in the Syrian (that is, Chaldean) language on many occasions. How much less, then, will they do so with prayers offered in the remaining languages, which have not been so worthy that Scripture should have accorded them such honor in the Law, *etc.* Behold, if they are unwilling to attend to the Syrian language, they will attend even less to the remaining languages. But if someone is poor in knowledge and does not understand the

Hebrew language, and pours out his prayer before the LORD, who tries the reins and the heart and is gracious, even if he prays in a foreign language with a broken and contrite heart, he yet does more than one who prays in the Hebrew language without devotion; and this (is signified by the words of Ps 102:1): A prayer of the afflicted (or poor), when he is troubled and pours out his prayer before the LORD.

That the crown made from the prayers of the Jews is placed upon God's head can be seen from the commentary of *Rabbi Menachem* of *Recanati* on the five books of Moses, fol. 54, col. 1, in the *Parascha Vajéra*, from the *Medrasch Tillim*, where the words read as follows: המלאך שהוא ממונה על התפלה הוא נמתין עד שיתפלל כנסייה אחרונה שבישראל ועושה אותן עטרה ונותנן בראשו של הקב"ה שנאמר ברכות לראש צדיק וזה צדיקו של עולם. ואמרו חכמי הקבלה כי המלאך הזה הוא סנדלפון: That is: the angel who is appointed over the prayers waits until the last Israelite congregation has prayed, and thereafter he makes from the prayers a crown and places it upon the head of the holy blessed God, as it is said (Prov 10:6): Blessings are upon the head of the righteous, and this one is the Righteous One of the world. Those who are versed in the *Cabbala* also say that this angel is *Sandálfon*. Concerning this, one may also consult the aforementioned commentary of *Rabbi Menachem*, fol. 148, col. 2, in the *Parascha Kedofchim*, and *Schemóth rábba*, fol. 113, col. 1, in the twenty-first *Parascha*, as well as the book *Toledóth Yitzhak*, fol. 17, col. 1, in the *Parascha Bereschíth*, where similar material is to be found.

Since the preceding section mentioned the angels *Metátron* and *Sandálfon*, we now wish to consider what the Jews write and teach about them. Concerning the angel *Metátron*, he is said to be the foremost among all angels and their king, such that all the heavenly host stand under his authority and must obey him. For this reason, one reads in the *Sóhar* on the fifth book of Moses, fol. 137, col. 4: מטטרון מלאך מלכא דמלאכים, That is: the angel *Metátron* is the king of the angels. The same is also to be found in the little book *Pithchejah*, fol. 3, col. 2, at the beginning of the second chapter. And in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 98, col. 4, in the *Paráscha Mischpatim*, the following is written about him: נקרא בשם הזה לפי שבשם הזה נכללים שתי לשונות המורים על ענינו והוא אדון ושליח אדון מלשון חכמים שקורין אל הגברה בעלה ממשלה מטרונה. שליח מלשון יון שקורים לשליח מניטור. ועוד יכלול ענין שלישי מלשון שמירה כי התרגום משמרת מטרת. ועל שהוא שומר העולם נקרא שומר ישראל. והנה מתוך הוראת שמו השגנו שהוא אדון לכל מה שתחתיו שכל צבא העליונים והתחתונים הלא הם ברשותו ותחת ידו והוא השליח למי שעליו ולמעלה ממנו שהשליטהו על הכל ושמו אדון לביתו ומושל בכל קנינו; That is: he is called by this name (*Metátron*) because this name contains two meanings that describe his nature, namely that he is a lord and a messenger. He is a lord according to the word of the Sages, who call a woman who rules *Matrona*, that is, a matron. He is a messenger according to the Greek language, in which a messenger is called μηνύτωρ, *Menitor*. Indeed, he also contains a third meaning, that of a watchman (or guardian), for in the Chaldean language a watch (or guard) is called מטרה, *Matteráth*; and because he is the guardian of the world, he is called the guardian of Israel. See, we thus learn from the indication of his name that he is a lord over all that is beneath him, for all the upper and lower

hosts stand under his dominion and power; and he is the messenger of the one who is above him and higher than he, who has given him dominion over all things and has set him as lord over his household and ruler over all that he possesses. The very same is also read in the book *Schené luchóth habberíth*, fol. 230, col. 3. Likewise, the following is taught about him in the book *Beríth menúcha*, fol. 37, col. 2: הוא מושל על כל המושלים ומלך על כל המלכים שליט מאוד ועל כן קראוהו המקובלים מטטרון מריה זיו כלומר שליט וממקל בגבורה לממשלתו כי הוא ראשית דרכי אל; That is: he is a ruler over all rulers and a king over all kings, who governs with great power. For this reason the Kabbalists have called him *Metátron*, *Mería sis*, which means as much as one who exercises his dominion and rule with strength, for he is the beginning of the ways of God. And in the *Jalkut chádasch*, fol. 118, col. 3, number 72, under the title *Malachím*, the following is reported of him: מטטרון שולט על כל המלאכים ולכך נלחם יהושע בעמלק לעורר האי נער שישלוט על סמאל; That is: *Metátron* rules over all angels; for this reason *Joshua* fought against *Amalek*, in order to rouse this youth (namely *Metátron*) so that he might rule over Sammael (who governed Amalek). Beyond this, the following is also found in the little book *Othioth Rabbi Akkiva*, fol. 11, col. 3, concerning him: מטטרון מלאך שר הפנים מלאך שר התורה מלאך שר החכמה מלאך שר ההיכלות מלאך שר הגבורה מלאך שר הכבוד מלאך שר ההיכל מלאך שר המלכים מלאך שר הרוזנים מלאך שר השרים רמים וגבוהים רבים ונכבדים שבשמים ובארץ; That is: *Metátron* is the angel, the prince of the countenance (who stands before the face of God); he is the angel, the prince of the Law; the angel, the prince of wisdom; the angel, the prince of the palaces; the angel, the prince of strength; the angel, the prince of glory; the angel, the prince of the Temple; the angel, the prince of kings; the angel, the prince of rulers; the angel, the prince of the many high, exalted, and glorious princes who are in heaven and on earth.

This Metatron is also called, as is evident from the immediately preceding passage, שר הפנים *Sar happánim*, that is, the Prince of the Countenance, concerning which *Rabbi Elias, in his Tishbi*, fol. 53, col. 1., likewise writes: מטטרון שר הפנים אומרים שהוא המלאך הרואה תמיד פני המלך יתעלה ועליו נאמר כי שמי בקרבו ששמו כשם רבו מטטרון בגימטריא שדי: that is, Metatron is the Prince of the Countenance; and it is reported of him that he is that angel who always beholds the countenance of the praised King (namely, God); and of him it is said (Exod 23:21): "For my name is in him." Since he bears the name of his Lord, for Metatron amounts in numerical value to the same as שדי *Scháddai*, namely 314, which word *Scháddai* signifies the Almighty. This name is likewise given to him in the *Jalkut chadash* fol. 175, col. 3. numero 15. under the title *Malachim*, and in the great *Jalkut Rubeni* fol. 25, col. 4. and fol. 26, col. 1. 2. in the *Parascha Bereschith*.

Furthermore, he is also called by some rabbis שר העולם *Sar haólam*, that is, the Prince of the World, concerning which the great *Jalkut Rubéni*, fol. 27, col. 2., citing the book *Emek hamélech* fol. 198, col. 3. cap. 2., under the title *Scháar ólam habberiah*, reads as follows: מטטרון הוא שר העולם מפני שהוא מחלק מזון לכל שרי אומות העולם והוא חנוך נער והוא נשמת אדם הראשון שפרחה ממנו קודם שחטא וזכה בה חנוך: that is, the Metatron is the Prince of the World, because he distributes

sustenance among all the princes of the peoples of the world (of whom mention was made above in the 18th chapter of the first part), and he is the boy Enoch, and the soul of the first man (Adam), which flew away from him before he had sinned, and Enoch was deemed worthy of it. And in that very same place, in the fourth *column*, the book *Chésed Abráham* is cited as follows: כל השירות שבעולם מקבץ אותם שר העולם מטטרון מפני שהוא מופקד על השירות ולהכניסם אל הפנימי: that is, the Metatron, the Prince of the World, gathers all the songs that are in the world, because he is appointed over the songs of the singers, to bring them into the innermost place. On the other hand, in the Talmudic tractate *Jevamóth* fol. 16, col. 2., in the *Tosephóth*, it is denied that Enoch is the aforementioned *Sar haólam*, or Prince of the World, and the words there read as follows: אי אפשר שיהיה חנוך שר העולם דבפ' אלו טרפות אמ' דבששת ימי בראשית פתח שר העולם ואמר ישמח יי' במעשיו וחנוך לא היה במעשה בראשית ויש לומר דמטטרון אין זה שר העולם: that is, Enoch cannot possibly be the Prince of the World, because in the third chapter of the Talmudic tractate *Chóllin (fol. 60, col. 1.)* it is stated that the Prince of the World began during the six days of creation and said: "The Lord rejoice in His works" (Ps 104:31); but Enoch was not present at the work of creation; therefore one must say that the Metatron is not the *Sar haólam*, or the Prince of the World.

He is also to be called זקן *Séken*, that is, the Old Man, and נער *Náar*, that is, the Youth or Boy, concerning which the following is found in the great *Jalkut Rubéni* fol. 28, col. 1. in the Parascha *Bereschíth*: מטטרון יש לו ג' שמות וקן דכתיב זקן ביתו והיינו כשעולה לכסא הכבוד לת'תק רקיעים להעלות תפלת ישראל וכו' ואז יקרא וקן אבל כשחוזר לעולם היצירה נקרא נער וכו' That is: Metatron has three names; he is called the Old Man, as it is written (Gen 24:2): the eldest (servant) of his house; and this occurs when he ascends to the Throne of Glory over the nine hundred firmaments to bring up the prayer of the Israelites, *etc.* He is then called the Old Man; but when he returns again to the World of Formation, he is called the Youth, *etc.* And in the aforementioned great *Jalkut Rubéni*, at fol. 26, col. 3, one reads: מטטרון נקרא נער כי הוא משמש שימוש נער לפני השכינה . על ידיו מתחלקת מזון לכל כתות המלאכים וגו' That is: Metatron is called *Náar*, that is, a Boy, because he performs before the divine Majesty the service of a boy (that is, a servant). Through him, sustenance is distributed among the hosts of the angels, *etc.* Because it was mentioned in the preceding section that Enoch is the Metatron, we now wish to examine what is found on this subject in the books of the Jews. In the Chaldean translation of *Jonathan*, the words of Gen 5:24 are read as follows: ופלה חנוך בקושטא קדם יי' והא ליתוהי עם דיירי ארעא ארום אתנגיד וסליק לרקיעא במימר קדם יי וקרא שמיה מטטרון ספרא רבא, That is: And Enoch served before the Lord in truth, and was no longer among the inhabitants of the earth, for he was taken away and brought up into the firmament (namely, heaven) by the word of the Lord, and He (the Lord) called his name Metatron, the great scribe. In the commentary of Rabbi *Menachem* of *Recanati* on the five books of Moses, there stands at fol. 35, col. 1. 2., in the *Parascha Bereschith*, on the words of Gen 5:24, "And Enoch walked with God, and he was no longer present, because God took him away," the following written: בספר היכלות אמר רבי ישמעאל אמרתי למטטרון מפני מה אתה נקרא בשם קונך

בשבעים שמות ואתה גדול מכל השרים וגבוה מכל המלאכים וחביב מכל המשרתים ונכבד מכל הצבאים ורב מכל האדירים בגדולה ובמלוכה ובכבוד. השיב ואמר לי מפני שאני חנוך בן ירד כשחטאו דור המבול וסרחו במעשיהם ויאמרו לאל סור ממנו מה עשה הקב"ה נטלני מביניהם להיות עד עליהם בשמי מרום לכל באי העולם. וכיון שלקחני הקב"ה לשמש את כסא הכבוד ואת גלגלי המרכבה ואת כל צרכי השכינה מיד נהפך בשרי אלי לשלהבת וגידי לאש ועצמותי לגחלי רתמים ואור עפעפי לזוהר ברקים וגלגלי עיני ללפידי אש ושערות ראשי ללהט ולהבה וכל איברי לכנפי אש בוערות וגוף קומתי לאש יוקדת ומימיני חוצבי להבות אש ומשמאלי בוערי לפידי אש וסביבותי מפוחות רוח סערה וסופה וקול רעש נרעש מלפני ומאחרי: That is: Rabbi *Ishmael* reports in his *Sepher hechaloth*: I said to *Metatron*, why are you called by the name of your Creator with seventy names? And why are you greater than all princes, and higher than all angels, and more pleasing than all servants, and more honored than all hosts, and more excellent in greatness, in dominion, and in glory than all the mighty? He answered me and said: Because I am *Enoch*, the son of *Jared*. What did the holy blessed God do when the generations of the flood (that is, the people who lived at the time of the flood) had sinned, and had done wrong with their deeds, and had said to God, "Depart from us"? He took me away from among them, so that I might be a witness against them in the high heaven before all who come into the world. And after the holy blessed God had taken me away, so that I might serve before the throne of glory and the wheels of the chariot and perform all the necessities of the divine Majesty, my flesh was immediately transformed into a flame, and my sinews into fire, and my bones into juniper coals, and the light of my eyelids into the brightness of lightning, and my eyeballs into fiery torches, and the hair of my head into a flame, and all my limbs into fiery burning wings, and the body of my stature into a burning fire; and from my right hand fiery flames were hewn, and from my left burned fiery torches, but around me flew a wind and a storm wind and a tempestuous weather, and before and behind me was the sound of a shaking commotion. Something on this subject may also be read in the great *Jalkut Rubeni*, fol. 26, col. 2, in the *Parascha Bereschith*, and at fol. 25, 26, and 27 in that same great *Jalkut Rubeni* much is to be found concerning *Metatron*.

So it also stands in the aforementioned great *Jalkut Rubéni* fol. 26, col. 2. in the *Parafscha Bereshíth* from the book *Pirke hechalóth*, the following concerning this matter: אמר רבי ישמעאל אמר לי מטטרון שר הפנים כשביקש הק"בה להעלות אותי למרום בתחלה שיגר לי המלאך ענפיאל ונטלני מביניהם לעיניהם והרכיבני על כרוב גדול ורכב אש וסוסי אש להעלותני עם השכינה בשמי מרום כיון שהגעתי שמה היו חיות הקודש שרפים ואופנים וכרובים וגלגלי המרכבה ומשרתי אש מריחים ריחי ה' אלפים ושל"פ פרסאות ואמרו מה ריח ילוד אשה בינינו ומה טעם טיפה לבן שיעלה בשמי מרום. השיב הק"בה ואמר משרתי צבאי כרובי אל ירע לבבכם בדבר הזה שכל בני כפרו בי ובמלכותי הגדול ועובדים עבודה זרה וסילקתי השכינה מביניהם ושגלתהו שגדותי שכדי מכל עמלי תהיה כל השמים: That is: Rabbi Ismael has reported that Metátron, the Prince of the Presence, said to him: when the Holy and Blessed God wished to bring me up on high (that is, into Heaven), He first sent the angel Anpiel to me, who took me away from them (namely, the wicked people of that time) before their eyes, and had me ride upon a great Cherub and a fiery chariot with fiery horses, so that he might bring me up with the divine Majesty into the high Heaven. When I arrived there, the holy creatures, the Seraphim, Ofanním, Cherubím, and the wheels of the chariot, as

well as the fiery servants, smelled my scent from five thousand three hundred and eighty-two miles away, and said: what sort of smell is there among us from one who was born of a woman? And what is the reason that one who was begotten from a few drops of white (seed) should ascend into the high Heaven? But the Holy Blessed God answered them and said: my servants, my host, my Cherubim, let this not vex you, for all my children have denied me and my royal dominion, and serve idols; therefore I have removed my Majesty from among them, and this one (the only one) is he whom I have received as my reward for all my labor under the whole Heaven.

Enoch was thus very fortunate, in that he was made by God a king and ruler over all the heavenly host, even though he is said to have been nothing but a cobbler, concerning which the following is read in the great *Jalkut Rubéni*, fol. 28, col. 2. in the *Parafcha Berefchíth*: מטטרון מטטרון היה תופר מנעלים ועל כל תפירה מכוון ואמר ברוך שם כבוד מלכותו לעולם ועד :

That is: *Metátron* was a cobbler, and paid attention to every seam (or every stitch), and said (of God): "Blessed be the name of the glory of His kingdom forever and ever." So too it is written in the *Jalkut chádasch* fol. 25, col. 2. numero 18. under the title *Eliáhu* as follows: חנוך לא היה מצווה אלא ז' מצוות בני נח והיה מתחסידי אומות העולם אלא שפירש מדרכיהם והלך בדרכי ישראל כמי שאינו מצווה ועושה . או כעין גר צדק שבכל דור ודור ונתקבל במעלה העליונה לאות ולמופת לבני שת מה מהומן להם אם יטיבו דרכיהם וכיון שעלה שוב לא ירד והנה סביב למחנו רשעים יתהלכון המבקשים להפרידו ח"ו והוא היה תופר מנעלים לקשר העולמות ועל כל תפירה אמר ברוך שם כבוד מלכותו לעולם ועד וגו 'וכו' : That is: *Enoch* had been commanded to keep only the seven commandments of the children of *Noah*, and he was at first one of the pious among the peoples of the world; but he had separated himself from their ways and walked in the ways of *Israel*, like one who does something that has not been commanded of him, or like one who has adopted the *Israelite* faith, of which sort there are people in every age; and he was received into the highest glory, as a sign and wonder to the children of *Seth*, showing what is prepared for them if they order their ways well and do good. But after he had ascended, he did not come back down; and behold, the wicked walked round about his camp, seeking to separate him from God and turn him away from Him, which God forbid; and he was a cobbler, joining the worlds together, *etc.*, and over every seam he said (of God): "Blessed be the name of the glory of His kingdom forever and ever," *etc.*

It is also recorded of him that he was a schoolmaster. In the *Jalkut chádasch* fol. 120, col. 1. numero 106., under the title *Malachím*, the following is written concerning him: קודם ההרבן היה מטטרון מלמד התינוקות That is: Before the destruction (of the city of Jerusalem), *Metátron* was a teacher of children.

Regarding the height of this *Metátron*, it is indicated in the book *Avodáth hakkódesch*, fol. 124, col. 1., in the *19th Chapter*, under the title *Chélek Síthre Thóra*, where, concerning the words of Ezek 1:15, "And behold, an *Ofan* or wheel was upon the earth," the following is written: אמרו ז"ל זה מטטרון והוא גבוה מחברו ת"ק שנה : That is: Our rabbis of blessed memory say that

this signifies *Metátron*, who is five hundred years (that is, as far as one can travel in five hundred years) taller than his companions. And in the great *Jalkut Rubéni*, at fol. 27, col. 4, in the *Parascha Bereschíth*, one reads: סביב נהר דינור מקום מקום גבוה ונראה בו סולם שראה יעקב בחלום והסולם ההוא סולם של הנער מטטרון שהוא גבוה מחבירו ה"ק שנה: That is: All around the river *Dinur* (which was mentioned above in the sixth chapter of this second part) there is an elevated place, upon which a ladder is seen, which Jacob saw in his dream; and that same ladder is the ladder of the youth *Metátron*, who is taller than his companion by as far as one can travel in five hundred years. In the aforementioned *Jalkut Rubéni*, at fol. 107, col. 1, in the Parascha Mischpatim, it is also found, drawn from the *Pirke hechalóth*, that Rabbi *Ismael* said the following: סח לי מטטרון שר הפנים בשעה שעלה משה למרום צוה הק"בה אותי ונתן לי משיעור קומה שלו ע' אלף רבוא פרסאות על ע' אלף רבוא פרסאות: That is: *Metátron*, the Prince of the Countenance, told me (what had happened to him, and said:) when Moses ascended on high, God commanded me and gave me, from the measure of His greatness, seventy thousand times ten thousand (that is, seven hundred thousand times one thousand) miles in length and in breadth.

Notwithstanding that *Metatron* is the foremost angel, he is said to have once received fiery blows from another angel, namely *Anpiel*, as can be read in the Talmudic tractate *Chagiga* fol. 15, col. 1. and in the great *Jalkut Rubéni*, fol. 25, col. 4. in the Parashah Bereshith.

Just as Enoch is said to have been transformed into an angel, so too do the rabbis teach concerning the prophet *Elijah* that he became an angel and is called *Sandalfon*, who, as mentioned above, is one of those three who make a crown from the prayers of the Israelites and are to place it upon God's head. That Elijah is the angel *Sandalfon* is evident from the book *Emek hammélech*, fol. 152, col. 4., from the 45th chapter, under the title *Scháar réscha díser ánpin*, where the following is taught: אליהו הנביא הוא סנדלפון המלאך הקושר כתרים לרבו, That is: The prophet Elijah is the angel *Sandalfon*, who binds crowns for his Lord (from the prayers of the Israelites). And at fol. 178, col. 3, at the beginning of the second chapter, under the title *Scháar ólam habberíah*, in the aforementioned book *Emek hammélech*, one reads: דהנה גופם של אליהו וחנוך נעשה מהם צורה כי מן חנוך נעשה מטטרון ומן גופו של אליהו נעשה סנדלפון ורוחם ונשמתם הם יושבים בגן עדן עם שאר הצדיקים וכשאין צדיקים בעולם בזכותם מתקיים העולם, That is: Behold, from the body of *Elijah* and *Enoch* an (angelic) form was made; for from *Enoch* was *Metatron* made, and from the body of *Elijah* was *Sandalfon* made; their spirits and souls, however, sit in Paradise among the remaining righteous; and when there are no righteous in the world, the world subsists through their merit. In the book called *Ammudéha Schibha*, however, one reads at fol. 43, col. 3. *numero* 21: אליהו היה מלאך שייך שמים לחיות יר בהתחונים, That is: Elijah was an angel who had come down from heaven so that he might dwell among those below (here on earth). He must therefore also have already been an angel beforehand.

This angel is said to be just as exalted as *Metatron*; for in the great *Jalkut Rubéni* fol. 107, col. 1. in the *Parascha Mischpatím*, the following is written concerning him: ראיתי סנדלפון הגבוה מהדרניאל מהלך חמש מאות שנה, That is: I have seen *Sandálfon*, who is taller than the angel

Hadárniel by as much as one can walk in five hundred years. And in the Talmudic tractate *Chagiga*, at fol. 13, col. 2., over the words of Ezek 1:15, “And behold, an Ofan or wheel was upon the earth beside the living creatures,” the following is read: אמר רבי אלעזר מלאך אחד שהוא עומד בארץ וראשו מגיע אצל החיות במתניתא תנא סנדלפון שמו הגבוה מחברו מהלך חמש מאות שנה ועומד אחורי המרכבה וקושר כתרים לקונו, That is: Rabbi *Eliezer* said: there is an angel who stands upon the earth and reaches with his head up to the living creatures; and it is taught in the *Mishna* that he is called *Sandálfon*, and that he is taller than his companion by as much as one can walk in five hundred years, and that he stands behind the chariot and binds crowns for his Creator. Concerning this, as well as other great angels, the book *Zijóni* fol. 83, col. 3. may also be consulted.

Since Elijah is mentioned here, I must also point out that he, according to the rabbis’ account, has appeared to one person and another on many occasions, and still appears from time to time. It is written of him in the great *Jalkut Rubéni,* fol. 9, col. 2. in the *Parascha Bereschíth* as follows: אליהו הנביא עלה לכרום מה שלא היה שום אדם דוגמתו. הדע לך כי בסתרי תורה ראיתי סוד מופלא עד מאוד. אליהו לא נמצא לו בתורה אב ואם ולא כתוב בן פליט אלא אליהו מתושבי גלעד. אמרו כי קודם לכן ירד מן השמים ושמו ידוע בסתרי תורה. ועוד אחר כך נראה לחכמים בהרבה מקומות כדמות טייעא או כפרש (that is, ascended into Heaven), in which no man was his equal. Know that I have seen, in the secrets of the Law, a most wondrous mystery. In the Law it is not found that Elijah had a father and a mother. Nor is it written that he was the son of a fugitive, but rather that Elijah was of the inhabitants of Gilead; and it is said that he had previously come down from Heaven, and his name is known in the secrets of the Law. After this, he also appeared to the wise men in many places in the form of an Arabian merchant or of a knight.

From such appearances, of which much is found in the Jewish books, I must adduce some proofs, in order to be able to see from them how Elijah wanders about. In the Talmudic tractate *Berachóth*, it is read at fol. 3, col. 1. that he appeared to *Rabbi Jose* in a ruin, and the words read as follows: אמר רבי יוסי פעם אחת הייתי מהלך בדרך ונכנסתי לחורבה אחת מחורבות ירושלם להתפלל בא אליהו זכור לטוב ושמר לי על הפתח והמתין לי עד שסיימתי תפלתי לאחר שסיימתי תפלתי אמר לי שלום עליך רבי ואמרתי לו שלום עליך רבי ומורי וגומר That is: *Rabbi Jose* said, I went once along the road and entered a ruin, one of the ruins of Jerusalem, in order to pray; then came Elijah, of blessed memory, and kept watch over me at the entrance, and waited for me until I had finished my prayer. After I had now completed my prayer, he said to me, be greeted, my *Rabbi*, and I answered him, be thou also greeted, my *Rabbi* and my teacher, *&c.* In the Talmudic tractate *Sanhedrin*, at fol. 108, col. 2 and fol. 109, col. 1, the following is also read: נחום איש גם זו היה רגיל דכל דהוה סלקא ליה אמר גם זו לטובה יומא חד בעו לשדורי דורון לקיסר אמרו במאי נשדר בהדיה נחום איש גם זו דמלומד בניסין הוא כי מטא להההוא דיירא למיבת אמרי ליה מאי איכא בהדך אמר להו קא מובילנא כרגא לקיסר קמו בליליא שרינהו לסיפטיא ושקלו כל דהוה נביה ומלינהו עפרא כי מטא להתם אשתכח עפרא אמר אחוכי קא מחייכי בי יהודאי אפקוהו למקטליה אמר גם זו לטובה . אתא אליהו ואדמי להו כחד מינייהו אמר להו דלמא האי עפרא מעפרא דאברהם אבינו דהוה שדי עפרא הוו חרבי גלי הוו גירי בדוק ואשכוח הכי הוה מחוזא דלא הוו קא יכלי ליה למכבשיה שדו להההוא עפרא עליה וכבשוהי עיילוה לבי גנזא אמרי שקול דניחא

לך מלייה לספטך דהבא כי הדר אהא אמרו ליה הנך דיורי מאי אמטית לבי מלכא אמר להו מאי דשקלי מהכא אמטאי להתם שקלי אנהו אמטו להתם קטלינהו להנך דיורי, That is: *Nachum*, the man *Gamzu*, was accustomed to say of everything that befell him, *gam su letófa*, that is, this too must turn out for the good (which is also why he was called *Gamzu*). On one occasion, (the Jews) wished to send a gift to the Emperor, and they said among themselves: whom shall we send? Let us send *Nachum*, the man *Gamzu*, who is experienced in miracles. Now when he arrived at an inn to spend the night there, the people of the inn said to him: what do you have with you? And he answered them: I am bringing tribute to the Emperor. Then they rose in the night, opened his chest, and took away everything he had with him, and filled it with earth. After he had arrived there (at the imperial court) and had handed over the chest, earth was found inside it; whereupon (the Emperor) said: surely the Jews are mocking me; lead him out so that he may be put to death. And Nachum said: this too must turn out for the good. Thereupon Elijah came and made himself appear as one of them, and said to them: perhaps this is earth from the earth of our father Abraham; when he threw earth, it turned into swords; when he scattered it, it became arrows. And they tested it and found it to be so, for there was a city which they had not been able to conquer, and they threw some of that earth upon it and conquered it. Then they led Nachum into the treasury and said to him: take what pleases you, and he filled his chest with gold. When he returned again (to the previous inn), the same inhabitants said to him: what did you bring to the King's house? And he answered them: what I carried away from here, that I brought there. Then they too took (some of that same earth) and brought it there (in the hope of receiving much gold for it), but those inhabitants were put to death. According to this Talmudic fable, then, Elijah rescued Nachum from death. Likewise, it was also mentioned above at page 212 of this second part, in the third chapter, how he appeared before a court and gave testimony before Rabbi *Schéla* against a Babylonian man.

Furthermore, it is found in the Talmudic tractate *Shabbat* fol. 33, col. 2. that he came to *Rabbi Schimeon ben Jochai* at the cave in which the latter was staying, and the words there on this matter read as follows: יתיב רבי יהודה ורבי יוסי ורבי שמעון ויתיב יהודה בן גרים גבייהו פתח רבי יהודה ואמר כמה נאים מעשיהן של אומה זו תקנו שווקים תקנו גשרים תקנו מרחצאות רבי יוסי שתק נענה רבי שמעון בן יוחאי ואמר כל מה שתקנו לא תקנו אלא לצורך עצמן תקנו שווקים להושיב בהן זונות מרחצאות לעדן בהן עצמן גשרים ליטול מהן מכס. הלך יהודה בן גרים וסיפר דבריהם ונשמעו למלכות אמרו יהודה שעלה יתעלה יוסי ששתק יגלה לציפורי שמעון שגינה יהרג אזל הוא ובריה טשו בי מדרשא כל יומא הוה מייתי להו דביתהו ריפתא וכוזא דמיא וכרכי כי תקיף גזירתא אמר ליה לבריה נשים דעתן קלה עליהן דילמא מצערי לה ומגליא לן אזלו טשו במערתא איתרחיש ניסא איברי להו חרובא ועינא דמיא והוו משלחי מנייהו והוו יתבי עד צווארייהו בחלא כולי יומא גרסי בעידן צלויי לבשי מיכסו ומצלו והדר משלחי מנייהו כי היכי דלא ליבלו איתבו תרי סר שני במערתא אתא אליהו וקם אפיתחא דמערתא אמר מאן לודעיה לבר יוחאי דמית קיסר ובטיל גזירתיה נפקו חזו אינשי דקא כרבי וזרעי אמרי מניחין חיי עולם ועוסקין בחיי שעה כל מקום שנותנין עיניהן מיד נשרף יצתה בת קול ואמרה להם להחריב עולמי יצאתם חיזרו למערתכם . הדור אזול איתיבו תריסר ירחי שתא אמר משפט רשעים בגיהנם י"ב חודש יצתה בת קול ואמרה צאו ממערתכם נפקו : that is, *Rabbi Jehuda, and Rabbi Jose, and Rabbi Schimeon* were sitting together, and Jehuda ben Gerim, that is, he who was born of parents

who had converted to the Jewish faith, was also sitting with them, and Rabbi Jehuda began and said: how beautiful are the works of this people (namely the Romans): they have established markets, constructed bridges, and arranged baths. Rabbi Jose remained silent at this; Rabbi Schimeon ben Jochai, however, answered and said: everything they have arranged, they have done for their own necessity (and their own benefit). They have set up the markets so that they might place harlots in them, arranged the baths so that they might take their pleasure in them, and built the bridges so that they might collect tolls from them. Then Jehuda ben Gerim went away and recounted what they had said, and the Emperor received word of it, and it was thereupon declared (by a judgment that was handed down): Jehuda, who praised (their works), shall be elevated; Jose, who remained silent, shall be sent into exile in Cyprus; but Schimeon, who despised them, shall be put to death. Thereupon he (Rabbi Schimeon) and his son went away and hid themselves in the school, and his wife brought them every day a loaf of bread together with a cup of water, and they ate. But since the decree was severe, he said to his son: women have a light disposition; perhaps they (the Romans) will torment her (namely your mother) so that she will reveal and betray us; and they went away and hid themselves in a cave. A miracle then occurred, and a carob tree (in the cave for their sustenance) and a spring of water were created for them, and they took off their clothes and sat up to their necks in sand and studied the whole day. At the time of prayer they put on their clothes, covered themselves, performed their prayer, and thereafter took their clothes off again so that they would not wear out. But after they had sat in the cave for twelve years, Elijah came and stood before the entrance of the cave and said: who will make it known to the son of Jochai that the Emperor has died and his decree has come to nothing? Then they went out and saw the people plowing and sowing, and said: these people abandon eternal life and occupy themselves with matters that concern temporal life; and everywhere they turned their eyes, a thing was immediately burned. But when a voice came down from Heaven and said: have you gone out in order to destroy my world? Go back into your cave; then they went back in and sat there for twelve months, that is, a full year. Thereafter *Rabbi Schimeon* said: the wicked are punished for twelve months in Hell; and a voice came from Heaven and said: go out of your cave; and they went out. This may also be looked up in *Bereschith rabba* fol. 71, col. 4. in the 79th *Parascha*; and according to Jewish teaching, the book *Sohar*, which I have cited here and there, is said to have been written by *Rabbi Schimeon* in that very cave.

Furthermore, it is read in the Talmudic tractate *Berachoth* fol. 6, col. 2, that Elijah appeared to someone in the form of an Arab merchant, and because that person stood behind the synagogue and did not turn his face toward the synagogue, Elijah killed him with his sword, from which it can be seen that Elijah also sometimes carries a sword. And in the tractate *Avoda sara*, fol. 18, col. 2, it is written that he allowed himself to be seen in the form of a whore, with these words: אתא אליהו אידמי להו כזונה, That is: Elijah came and appeared to them in the form of a whore. Likewise, it was reported above in the eighth chapter of the first

part, page 433, from fol. 18, col. 2 of the Talmudic tractate *Joma*, that he came to *Raf Jehuda* and said to him that on the Day of Atonement in the city of *Nehardea* he intended to touch many virgins. And when *Raf Jehuda* asked him what God had to say about that, he answered that God said the evil nature compelled him to sin against his will. Are the Jews not senseless fools, that they write such improper things about *Elijah*? With equally irrational absurdity, it is reported of him in the tractate *Bava Mezia* fol. 85, col. 2, that he revealed something secret to the world that he had heard in Heaven, for which he received as punishment sixty fiery blows, and that he thereupon appeared in the form of a fiery bear. From this it can be seen that he is able to assume all manner of forms, just as it is reported in the *Maase*-book, in the 43rd chapter, of an evil spirit which Adam is said to have fathered with Lilith, that it dwelt with *Rabbi Channina* in the form of a frog, and taught him the entire law of Moses, as well as the seventy languages of men and the languages of animals and birds, and finally told him who it was and that it could assume all kinds of forms at its pleasure.

In the *Medrasch mischle*, fol. 68, col. 1–2, it is read, in addition to the above, that he was also once a gravedigger, in that he carried out and buried *Rabbi Akkiva*, who had died in prison. And in the Judeo-German book called *Brandspiegel*, in the eighth chapter, fol. 25, col. 1–2, as well as in the *Maase*-book in the 156th chapter, one may see what befell him and three brothers. Similar fables can also be found in the aforementioned Maase-book in the 182nd as well as in the 216th chapter. Furthermore, *Elias* is said to appear every time a Jewish child is circumcised and to attend the ceremony, for which reason a special chair is always set out for him, as was indicated above in the 16th chapter of the first part.

How Elijah's body was made fit to appear everywhere is taught by *Abarbanel* in his commentary on 2 Kgs 2, fol. 270, col. 2, in these words: מפני שהיה עתיד לבא בין בני אדם ולהראות פעמים רבות נלקה בגוף ונפש ונשאר חי תמיד בהרכבתו לרמוז שעדיין היה צרכו לעולם הזה וכו׳ ולכך לוקח בסערה שהוא הרוח החזק ועם סוסי אש ורכב אש כדי להתיך וליבש לחיותיו ולהתיכם כולם • ונעשה אם כן גופו בחסד השם יתברך על דרך פלא נצחי וקיים כאחד מן הגשמים השמימיים ולכן היה קל להראות בכל מקום ולא היה מנביל מקום ולא מצטרך למאכל ולמשקה ולשאר הדרכים הצריכים וההכרחיים לחי לפי שנעשה גשמו מתכונה רוחניית על דרך נס (That is: Since he was destined to come among men and to appear many times, he was taken away in body and soul, and remained ever living in his composition (of body and soul), in order to indicate that he would still be needed in this world, *&c.* For this reason he was taken away in a whirlwind, which is a strong wind, and with fiery horses and a fiery chariot, so that his moisture might be melted and dried out, and all of it dissolved; in which manner his body was made, through the grace of the blessed God, by a miracle, eternal and enduring (and thus immortal), like one of the heavenly bodies. For this reason he became light and swift to appear in all places, and he does not confine any place. He also has no need of food or drink or other things that a living being requires, since his body was made by a miracle out of a spiritual constitution (or arrangement) and has taken on a spiritual nature.) Let this suffice regarding the holy angels.

Chapter VIII. In this chapter an account is given of what the Jews teach concerning the evil angels, or devils.

In the preceding chapter, it was shown what opinions the Jews hold concerning the holy angels; so in this chapter we also wish to consider what they teach concerning the unclean spirits and devils. These are called by them שׂטנים *Setaním*, but a single one שׂטן *Satan*; and שׂדים *Shedim*, but a single one שׂד *Sched*; and שׂעירים *Seïrím*, but a single one שׂעיר *Säïr*; and מזיקים *Massikím*, but a single one *Mássik*; and the word *Setaním* means as much as "haters" and "adversaries," *Shedim* means "devastators and destroyers," *Seïrím* means "hairy ones," or "terrible ones," or "he-goats," and *Massikím* means "injurers." Concerning the meaning of the names *Shedim* and *Seïrím*, the following is read in Rabbi Bechai's commentary on the Five Books of Moses, fol. 139, col. 4, in the *Parascha Acharé moth*: נקראו שׂעירים לפי שהם מזהימים כדמות שׂעירים או על שם שׂהאדם משׂתער בראיהם וכן נקראו שׂדים על שׂם שׂהם שׂוכנים במקום שׂדוד וחרב כגון המדברות וקצוי הצפון ובין ההרים, That is: They are called *Seïrím* because they take on the form of *Seïrím*, that is, of he-goats, or because a person is terrified when he sees them. Likewise they are called *Shedim* because they dwell in a desolate and barren place, such as the wildernesses and the desolate ends of the north. In the book *Nilchmáth chájim*, fol. 114, col. 1, in the 12th chapter of the fourth *Máamar*, the following is also taught on this matter: נקראו שׂעירים מפני שׂנראים מדלגים כדמונת שׂעירים וגו׳ ונקראו שׂדים על שׂם שׂדה כי דירתם ומושׂבם לרוב הם על פני השׂדה ולבדד ישׂכונו, That is: They are called *Seïrím* because they are seen leaping in the form of he-goats, *&c.* And they are called *Shedim* from the word *Sádeh* (which means "field") because their dwelling and abode is for the most part in the field, and they dwell there in solitude. But in the great *Jalkút Rubéni*, fol. 130, col. 1, in the *Parascha Acharé moth*, the following is read: למה קורא אותם לשׂדים שׂעירים שׂלשׂדים זכרים יש להם שׂער בראשׂם ולנקבות אין להם שׂער בראשׂן לכן בועז הניח ידו על ראשׂ רות כשׂראה שׂהיה לה שׂער שׂאל בת מי את, That is: Why are the devils called *Seirim*? Because the males among the devils have hair (which is called *Sear*) on their heads, while the females of the devils have no hair on their heads; for this reason Boaz laid his hand upon the head of Ruth (in order to determine whether she might perhaps be a she-devil with a bald head lying beside him), but when he felt that she had hair on her head, he said to her (as can be seen in Ruth 3:9): "Whose daughter are you?" This, however, is taken from the *Sepher chasidim*, number 1155.

Concerning the origin and descent of the devils: according to the teaching of the Rabbis, some were created, while others are said to have been begotten by Adam and Eve; some are said to have been begotten by male devils with female devils, or also with the wives of men; others, however, are said to derive from seed that escapes during the night; some are said to be the souls of wicked men and to arise from the evil works of men, while others are said to be angels who were created holy but fell away from God.

Regarding the created devils, it stands in *Rabbi Bechai*'s commentary on the Five Books of Moses, fol. 12, col. 4, in the *Parascha Bereschith*, on the words of Gen 2:21, ויסגר בשר תחתנה *Vajisgar basar tachténnah*, that is, "And he closed the place with flesh," where it is written as follows: דרשו ר"זל כיון שנבראת אשה נברא שטן עמה ׳ מתחלת הספר ועד כאן לא תמצא אות סמ"ך, That is: Our Rabbis, of blessed memory, teach that when the woman (namely Eve) was created, Satan was created along with her. From the beginning of the book (namely the first book of Moses) up to this point (to the 21st verse of the second chapter) you will not find the letter *Samech* (that is, S) except in the word *Vajisgor*, in order to teach you that when the woman was created, Satan was created along with her, since the word שטן *Satan* also contains a *Samech*, or S. And this is likewise to be found in *Bereschith rabba*, fol. 17, col. 1, in the 17th Parascha. In the *Jalkut chádasch*, it is read at fol. 107, col. 1, numero 27, under the title *Keschafim*, as follows: המזיקין נבראו בערב שבת בין השמשות ואתחשיך יומא ואשתארו רוחא בלא גופא:, That is: The devils were created on the eve of the Sabbath (namely on Friday evening) at twilight (or dusk), and it grew dark, and they remained spirits without bodies. And in *Rabbi Bechai*'s commentary on the Five Books of Moses, it is taught at fol. 8, col. 1, in the *Parascha Bereschith*: דבי אמר נפש חיה אלו המזיאים ברא הקב"ה נשמתן וכשבא לברוא גופן קדש היום ולא בראן ללמדך דרך ארץ שאם יהא ביד אדם חפץ טוב או מרגלית טובה ערב שבת אומרים לו השלך מידך פן תלך ליבד להיות כרנו, That is: The Rabbi says that by the living creatures (mentioned in Gen 1:24) the Meriim (that is, devils) are to be understood, whose souls God created; and when He was about to create their bodies, He sanctified the day (of the Sabbath, which immediately commenced) and did not create them, in order to teach you the custom of the land: for when a man has a precious thing or a fine pearl in his hand on the eve of the Sabbath (when the Sabbath begins), one says to him, cast it away from your hand; it is enough for the servant that he be as his master. This same thing is also to be seen in *Bereschith rabba*, fol. 7, col. 1, at the end of the seventh Parascha.

So also in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 20, col. 4, in the Parascha Bereschith, the following is read from the Zohar: בשעתא כד בעו-למיעל שבתא הוה ברי רוחין ושדין ועד לא סיים לון עד דאתית מטרוניתא בתיקוניה ויתיבת קמיה אנהו לאינון בריין ולא אשתלימו: that is, at the time when the Sabbath was about to arrive, God created the spirits and devils, but before He had finished with them, the Matron (that is, the Sabbath) came with her preparations (or her adornments) and sat down before Him, whereupon He ceased from those creatures, and they were not made complete (in that no bodies were created for them). On this matter, the commentary of the aforementioned Rabbi Menachem may also be consulted at fol. 143, col. 3, in the Parascha Acharé moth. In the great *Jalkut Rubéni* there stands, at fol. 17, col. 3, in the Parascha Bereschith, the following concerning this matter as well: לכל בריא עביד הק"בה לבושין ולמזיקין לא עבד לבושין בגין דאמר לסברא לאדם בערב שבת ובניניה לא ברא לון עד בין השמשות ואשתארו בלא לבוש ה"ה והנחש היה ערום ולחזיא דאינון מזיקים לא עביד לבוש ב"גד אעיל קנאה בלביה דחזיא על אדם על דאשתאר בגיניה בלא לבוש: that is, the holy and blessed God made garments (that is, bodies) for all creatures, but for the devils He made no garments (or bodies), because He

intended to create man on the eve of the Sabbath; for that reason He did not create them until twilight, and they remained without a garment. This is what is written in Gen 3:1: “And the serpent was more cunning.” And because He had made no garment (or body) for the serpent, that is, for the devils, He caused them to conceive in their hearts an envy toward man, since they had remained without a garment on his account.

We thus see from this that God is supposed to have created the devils in the evening, shortly before the Sabbath began, and that He was unable to create bodies for them because the Sabbath overtook Him. But in the *Jalkut chádasch*, at fol. 115, col. 4 and fol. 116, col. 1, numero 28, under the title *Malachim*, another reason is adduced as to why the devils were created without bodies, and it is stated that God, when He had intended to create *Adam*, caused all the upper and lower angels to assemble, so that each of them should contribute something of his own toward the creation of man; for this reason He said to them: “Let us make man”; and there follows: שכל המזיקין שלא הסכימו ואמרו מה אנוש כי תזכרנו וגו’ לכך שונאים אותנו ולכך העניש הק”בה ולא ברא להם גוף that is, but the devils were unwilling to consent (to such a creation), but said (from Ps 8:5): “What is man, that You are mindful of him,” etc. For this reason they hate us, and the holy blessed God punished them and created no bodies for them.

Concerning the matter from which they were created, the book *Nischmāth chájim* fol. 117, col. 2, in the 13th chapter of the third *Máamar*, teaches the following: עיקר הוייתם משתי יסודות קלים והם האש והרוח ועל כן יטוסו לרוב דקותם וקלותם וגו’ והשדים המורכבים משני יסודות אלה הם גוף דק איננו מורגש ולא מושג לחושי האדם אבל הם מתדמים ומתלבשים צורה לעיני הרואים אותה הם גוף רוחני כי כן היסודות האלה רוחניים, That is: The principal substance of them (namely, of the angels) consists of two light elements, namely fire and air; therefore they fly on account of their subtlety and lightness, *etc.* Likewise, the devils, who are composed of these same two elements, are a subtle body that cannot be comprehended or grasped by the senses of man; yet they assume a form and clothe themselves in a shape before the eyes of those who see them. Behold, they are a spiritual body, for those same elements are likewise spiritual. They are therefore said to have been created from fire and air. However, it is reported in the little book *Tuf haárez* fol. 9, col. 2, that they were created from all four elements, and the words read as follows: תחת גלגל הלבנה אחרון שבכולם יש רקיע חלק שאינו משמש כלום ושם נשמות השדים ורוחין ולילין איש כפי מצבו וגופם נעשה בארץ בשבעה מדורות שתחת הארץ הנקרא תבל ויש להם מדרגות בד’ יסודות אש רוח מים עפר. כי יש מהם מאש ויש מרוח ונקראו רוחין ויש מים ומעפר ונקראו שירים ומזיקים ועל כל כת יש עליהם ממונים ומלאכים המניעים אותם לעשות רצונם וגו’, That is: Beneath the *Sphaera* or sphere of the moon, which is the last of all, there is a firmament, a part that serves no purpose, and there are the souls of the devils, the spirits, and the night-phantoms, each according to its station; their body, however, is made in the earth, in the seven dwellings that are beneath the earth, which is called *Tebel*, and there are *gradus*, or distinctions, among them according to the four elements: fire, air, water, and earth. For some

of them are made of fire, others of air, and these are called *Ruchin*, that is, spirits; but some are made of water and earth, and are called *Shedim* and *Massikim*. Each company of them also has its appointed overseers and angels who compel them to do their will, etc.

In the book *Emek hammelech*, fol. 140, col. 2, in the 30th chapter under the title *Schâar réscha diser ánpin*, on a different subject concerning the matter from which they are said to have been created, it is written as follows: כל השדין ורוחין ולילין שנבראו בערב שבת בין השמשות היו מן הטפין של אדם הראשון וגו' : that is, all the devils, and spirits, and night-phantoms, which were created on the Sabbath eve at twilight, were from the drops (of the seed) of the first man. But in the *Jalkut chádasch*, fol. 6, col. 2, no. 76, under the title *Adam*, yet another opinion is adduced from the *Sohar* in these words: כשנברא אדם הראשון ירד בדמות עליונים וירדו עמו שני רוחות אחד מימינו ואחד משמאלו דימינא איקרי נשמה קדושה דכתיב ויפח באפיו נשמת חיים ודשמאל איקרי נפש חיה ואותו נפש חיה עלה וירד ולא היה יכול להתיישב עד שחטא אדם ובהרף עין שנכנס שבת נבראו מן אותו הרוח המזיקין : that is, when the first man had been created, he descended in the form of the upper beings (namely, the angels), and two spirits descended with him, one at his right side and one at his left side. The one at the right side is called the holy *Neschâma*, that is, soul, as it is written (Gen 2:7): and He breathed a living *Neschâma*, that is, soul, into his nostrils. The one at the left side is called the living *Néphesch*, or soul; and this same living *Néphesch* went up and came back down again, and could not be still (or at rest), until Adam had sinned, and in an instant, when the Sabbath arrived, the devils were created from that same spirit.

Regarding the devils that are said to have descended from Adam and Eve, the Jews write many strange things about this. Concerning Adam, the following is written in the small *Jalkut Rubéni*, number 3, under the title *Léda*, from the *Sohar*: משעה שנגזר על אדם מיתא לכל עלמא אתפרש מאשתו ולא בעא לאזדווג לה אמר אמאי אני מוליד לבעתותא וכו' ובאו תרין רוחין נוקבין ואזדווגו ואולידו : that is, at the time when death was decreed upon Adam over the entire world by a judgment, he separated himself from his wife and did not wish to lie with her, and said: why should I beget children unto terror? And two female spirits came and mingled with him and bore children. But in *Bereschith rabba*, fol. 21, col. 2, at the end of the 21st *Parascha*, a different reason is given as to why he had abstained from begetting children, in these words: כיון שראה אדם שבניו עתידים לירד לגיהנם מיעט עצמו מפריה ורביה : וכיון שראה שאחר כ"ו דורות עתידין ישראל לקבל התורה נזקק להעמיד תולדות שנ' והאדם ידע את חוה אשתו : that is, when Adam had seen that his children would descend into hell, he had abstained from begetting children. But after he had seen that the Israelites would receive the Law after twenty-six generations, he lay with his wife in order to have children, as it is said (Gen 4:1): And Adam knew his wife Eve. And this is also to be found in the *Jalkut Schimoni* on the books of Moses, fol. 10, col. 3, number 34. In the Talmudic tractate *Erúvin*, fol. 18, col. 2, the following is read: אמר רבי ירמיה בן אלעזר כל אותן השנים שהיה אדם הראשון בנידוי הוליד רוחין ושידין ולילין שנאמר ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו מכלל דעד האידנא לאו בצלמו אוליד : that is, Rabbi Jeremias, the son of Eliezer, said: in all those years in which the first man Adam was under the ban, he begat spirits, devils, and night-phantoms, as it is said (Gen 5:3): And Adam

was one hundred and thirty years old and begat (a son) in his likeness after his image; from which it follows that until that time he had not begotten in his image. In Rabbi Bechai's commentary on the five books of Moses, fol. 15, col. 4, in the *Parascha Bereshith*, the following is also taught concerning this matter: רבותינו ז"ל האריכו במדרש בענין אדם הראשון שכל אותן ק"ל שנה שהיה נזוף בחטאו שהוליד רוחין ושדים ולילית ומזיקין : that is, our Rabbis, of blessed memory, have treated at length in the *Médrasch* of the nature of the first man Adam, that during all those one hundred and thirty years in which he was deserving of punishment on account of his committed sin, he begat spirits, devils, night-phantoms, and harmful spirits. And this is also to be seen in the *Jalkut Schimoni* on the five books of Moses, fol. 11, col. 4, number 42, at the beginning, as well as in the book *Toledoth Yitzhak*, fol. 16, col. 1, in the *Parascha Bereshith*.

It is reported, however, in the book *Emek hammélech* fol. 23, col. 3. 4., in the 42nd chapter, under the title *Schâar ólam hattóhu*, that *Lilith* or *Lilis* forced him into sexual intercourse, and the words read as follows: לילית הרשעה כשראתה גודל קלקולו נתגברה בקליפותיה והיתה באה בעל כרחו של אדם ומתחממת ממנו ומולידת ממנו כמה שדין רוחין ולילין : that is, the wicked *Lilith* (or *Lilis*), when she had seen the great corrupted nature of Adam, grew stronger through her *Keliphóth* (namely her evil spirits), and came to Adam against his will, and was inflamed and carnally known by him, and bore from him many devils, spirits, and night-phantoms.

Just as devils are said to have been begotten from Adam through his lying with she-devils, so too are devils said to have been born from Eve, who mingled with devils. Therefore, in *Bereschith rabba*, fol. 20, col. 2, in the 20th *Parascha*, on the words of Gen 3:20, that she is the mother of all living, it is written thus: רבי סימון אמר : אם כל חי אימן של כל החיים דאמר ר' סימון כל מאה ושלושים שנה שפירשה חוה מאדם היו רוחות הזכרים מתחממין ממנה והיא יולדת מהם . ורוחות נקבות מתחממות מאדם ומולידות ממנו הה"ד אשר בהעוותו והוכחתי בשבט אנשים ובנגעי בני אדם : that is, Rabbi Simon said: the words "mother of all living" mean as much as "mother of all living beings"; for Rabbi Simon said that during all those one hundred and thirty years in which Eve separated herself from Adam, the spirits of the male sex were inflamed by her (that is, by Eve), so that they lay with Eve, and that she bore children from them (the devils); and likewise that the female spirits were inflamed by Adam (and lay with him) and bore children from him. And in Rabbi Bechai's commentary on the Five Books of Moses, fol. 16, col. 1-2, in the *Parascha Bereschith*, on the aforementioned words of Gen 5:3, "And Adam was one hundred and thirty years old and begat in his likeness, after his image," it is taught thus: הכתוב הזה לעד כי קין לא הולידו אדם ולא היה בדמותו בצלמו . ופרישתו מן האשה ק"ל שנה מיום שנברא היה לסבה כי הוצרך זמן כזה עד שיולדו ממנו וממנה הראויים להוולד ואלו הן רוחין ושדין ולילין וכמו שדרשו כל אותן ק"ל שנה שפירש אדם מן האשה רוחות נקבות היו מתחממות מאדם ויולדות זכרים ורוחות זכרים היו מתחמין מן האשה ויולדים נקבות : that is, this passage serves as testimony that Adam did not beget Cain, and that Cain was not in the likeness and image of Adam. That Adam, however, separated himself from his wife for one hundred and thirty years after he was created came about because so much time was necessary until those who were to be begotten and born from him and from her, namely the spirits, devils, and night-phantoms, were in fact

begotten and born; just as our rabbis have expounded, that during all those one hundred and thirty years in which Adam kept himself apart from his wife, the female spirits were inflamed by him and lay with him, so that they bore males; and that the male spirits were inflamed by Eve, lay with her, and begat females. So too is it read in the book *Nischmát chájim*, fol. 114, col. 2, in the 12th chapter of the third *Máamar*, that the rabbis teach: כל אותן ק"ל שנה שפירש אדם מאשתו רוחות נקבות היו מתחממות מאדם זיילדות זכרים ורוחות זכרים היו מתחממים מן האשה ויולדים נקבות ואלו הן רוחין ושדין ולילין כמוזכר בזוהר בראשית עמוד קע"ו : that is, during all those one hundred and thirty years in which Adam separated himself from his wife, the spirits of the female sex were inflamed by Adam and lay with him, and bore males; and the spirits of the male sex were inflamed by the wife (Eve) and lay with her, and begat females; and these same (males and females) are the spirits, devils, and night-phantoms, as is mentioned in the *Sohar Bereschíth* in the 176th *column*.

Concerning the demons that are begotten by male and female demons, the rabbis teach that such unclean spirits multiply just as humans do, and this is evident from the Talmudic tractate *Chagiga*, in which fol. 16, col. 1 the following is written: תנו רבנן ששה דברים נאמרו בשדים שלשה כמלאכי השרת ושלשה כבני אדם שלשה כמלאכי השרת יש להם כנפים כמלאכי השרת וטסין מסוף העולם ועד סופו כמלאכי השרת ויודעין מה שעתיד להיות כמלאכי השרת יודעין סלקא דעתך אלא שומעין מאחורי הפרגוד כמלאכי השרת . ושלשה כבני אדם אוכלין ושותין כבני אדם פרין ורבין כבני אדם ומתים כבני אדם : that is, Our rabbis teach that six things are said of the demons, and they agree with the ministering angels in three respects, but with humans in three others. The three respects in which they agree with the ministering angels are: that they have wings like the ministering angels, and fly from one end of the world to the other like the ministering angels, and know what is to come in the future like the ministering angels. What! Do you think they know it? (It is not so;) rather, they hear it from behind the curtain, like the ministering angels. The three respects in which they are like humans consist in this: that they eat and drink like humans, and are fruitful and multiply like humans, and die like humans. The very same is also to be found in the book *Nischmát chájim* fol. 117, col. 2. and fol. 118, col. 1. in the 13th chapter of the third *Máamar*, and in the *Sijóni* fol. 66, col. 3., as well as in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 139, col. 4 in the *Parascha Acharé moth*. From this we see that they are supposed to multiply just as humans do and to beget offspring.

There are said to be four women who became she-devils and are the mothers of the devil; and in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 15, col. 4, in the Parascha *Bereschith*, the following is read concerning this: ארבע נשים הן אמות השדים לילית ונעמה ואגרת ומחלת ויש לכל אחת ואחת מהן מחנות וכתות של רוח הטומאה אין להם מספר. ואומרים כי כל אחת מושלת בתקופה אחת מארבע תקופות שבשנה ומתקבצות בהר נשפה קרוב להרי חושך. וכל אחת מושלת בתקופתה משעת שקיעת החמה עד חצות לילה הן וכל מחנותיהן ועל כולן משל שלמה וקרא אותם עבדים ושפחות שהיה משתמש בהם כרצונו וארבע נשים אלו נשיו של שרו של עשו הן ודוגמתו נשא עשו ד' נשים כדמפורש בתורה : that is, four women are the mothers of the devils, namely *Lilith* (or *Lilis*), and *Naáma*, and *Igéreth*, and *Máchalath*, and each of them has hosts

and troops of unclean spirits without number. It is also said that each one rules over one of the four solstices that occur in the year, and that they gather at the mountain *Nischpa*, near the mountains of darkness, and that each one rules during her solstice from the time when the sun sets until midnight, together with all her hosts. Over all of these Solomon had power, and he called them male and female servants, because he used them in his service according to his pleasure. These four women, however, are the wives of the prince who rules over *Esau* (that is, of the chief devil *Sammael*, who was mentioned above in the 18th chapter of the first part), and *Esau*, following his example, also took four wives, as is clearly shown in the Law. The very same thing is also to be found in the book *Toledóth Yitzhak*, fol. 16, col. 1, in the Parascha *Bereschith*, and in the great *Jalkut Rubéni*, fol. 53, col. 3, in the Parascha *Toledóth*, as well as in the book *Nischmáth chájim*, fol. 114, col. 2, in the 12th chapter of the third *Máamar*. But in the book *Zijóni*, fol. 14, col. 2, one reads: נעמה היתה אשת שומרון ואס אשמדאי that is, *Naáma* was the wife of *Schomron*, the mother of *Aschmedai* (the king of the devils). And in Rabbi *Menáchem of Rekanat*'s commentary on the five books of Moses, fol. 33, col. 3, it is written: אחות תובל קין נעמה היא אשת שומרון אם אשמדאי שמשם נולדו השדים : that is, the sister of *Tubalkain* was *Naáma*, who was the wife of *Schomron* and the mother of *Aschmedai*, from whom the devils were born. Thus *Naáma*, the sister of *Tubalkain*, who is mentioned in Gen 4:22, as well as *Máchalath*, the daughter of *Ismael*, who is mentioned in Gen 28:9, are said to be the mothers of the devils, and they are said to be the wives of *Sammael*.

Who this *Igéreth* is, is indicated in the book *Menoráh Sáhaf*, fol. 399, col. 2, under the title *Pérek dérech érez*, with these words: לא יצא אדם יחידי בלילה לא בלילי רביעיות ולא בלילי שבתות מפני שאגרת בת מחלת יוצאת עם י"ח רבוא מלאכי חבלה ויש להם רשות לחבל That is: A person should not go out alone at night, neither on the nights of Thursdays nor on the nights of the Sabbaths, because *Igereth*, the daughter of *Machalath*, goes out with eighteen times ten thousand (that is, one hundred and eighty thousand) angels of destruction, who have the power to destroy (and to do harm). And this is taken from the Talmudic tractate *Pesachim*, fol. 112, col. 2, where these very same words are to be found. Likewise, in fol. 111, col. 1 of the aforementioned tractate *Pesachim*, in the commentary of Rabbi *Schmuel ben Meir*, one reads: אגרת היא אגרת בת מחלת That is: The *Igereth* is the daughter of *Machalath*, and this is the name of a she-devil. We thus see from this that she is supposed to be the daughter of *Machalath*, and so *Sammael* would have to have both mother and daughter as wives at the same time.

Who this aforementioned *Lilith* or *Lilis* is, can be seen from the *Sepher ben Sira*, printed in Amsterdam, fol. 9, col. 1, 2, where the words read as follows: כשברא הקב"ה אדם הראשון יחיד היה אומר לא טוב להיות אדם לבדו ברא לו אשה מן האדמה כמוהו וקראה לילית מיד התחילו מתגרין זה בזה. היא אמרה איני שוכבת למטה והוא אמר איני שוכב למטה אלא למעלה שאת ראויה למטה ואני למעלה. אמרה לו שנינו שוין לפי ששנינו מהאדמה ולא היו שומעין זה לזה. כיון שראתה לילית כך אמרה שם המפורש ופרחה באויר העולם. עמד אדם בתפלה לפני קונו אמר רבונו של עולם אשה שנתת לי ברחה ממני מיד שגר הקב"ה שלשה המלאכים הללו אחריה להחזירה אמר הקב"ה אם תחזור מוטב ואם לאו תקבל על עצמה שימותו מבניה מאה בכל יום. הלכו אחריה והשיגוה בתוך הים במים עזים שעתידין

המצרים למות שם וספרוה דבר ה' ולא רצתה לחזור. אמרו לה נטביעך בים אמרה להם הניחוני שלא נבראתי אלא להחליש התינוקת מיום שיולד עד שמנה ימים אשלוט בו אם הוא זכר ואם נקבה מיום ילדותה עד עשרים יום. וכששמעו דבריה הפצירו לקחת אותה נשבעה להם בשם אל חי וקיים שכל זמן שאני רואה אתכם או שמכם או תבניתכם בקמיע לא אשלוט באותו התינוק. וקבלה על עצמה שימותו מבניה מאה בכל יום. לפיכך בכל יום מתים מאה מן השדים. ולכך אנו כותבים שמות אלו בקמיע של נערים קטנים ורואה אותם וזוכרת את השבועה ונתרפא הילד: that is, when the holy and blessed GOD had created the first man alone, He said: it is not good that man should be alone; and He created for him a wife from the earth, just as He had created him, and called her *Lilith* or *Lilis*. Thereupon they both immediately began to quarrel with one another: she said, I will not lie beneath (and be subject to you); but he said, I will not lie beneath but on top, for it is fitting that you be below and I above (and that you obey me). Then she said, we two are equal to one another, for we were both created from the earth, and neither would obey the other. When Lilis saw this, she spoke the *Schem hammphorásch* and flew up into the air of the world; but Adam stood in prayer before his Creator and said, O Lord of the world, the wife that You gave me has flown away from me. Then the holy and blessed GOD immediately sent these three angels (namely *Senói*, *Sansenói*, and *Samman-gelóf*, who are mentioned briefly beforehand in the little book *Ben Sira*) after her, to bring her back; and GOD said to them, if she returns, it is well; but if not, she shall take upon herself (as punishment) that one hundred of her children shall die every day. Thereupon they went after her and found her in the midst of the sea, in the mighty waters in which the Egyptians were destined to perish, and they told her God's command, but she would not return. And when they said to her, we will drown you in the sea (if you do not comply), she said to them, let me go, for I was created for no other purpose than to weaken (and destroy) young children, and I have power over a little boy from the day he is born until the eighth day; but if it is a little girl (or daughter), from the day of her birth until the twentieth day. When they had heard her words, they pressed to take her away; but she swore by the name of the living and eternal God (and said), whenever I see you, or your names, or your likeness on a *Kaméa* (that is, a slip of paper or parchment hung about a child's neck, called in Latin *amuletum*), I will do no harm (and no injury) to that child; and she accepted upon herself that one hundred of her children should die every day, which is why one hundred devils die every day. For this reason we write the names of the said three angels on a slip of paper for little boys, so that when she sees it, she may be reminded of her oath, and the boy may recover.

We thus see from this that this Lilith is supposed to have been Adam's first wife, who thereafter became a she-devil; and in the *Jalkut chádasch* fol. 3, col. 1. 2. numero 5. under the title *Adam*, drawn from the *Sóhar chádasch*, fol. 31, col. 1., the following is also written concerning this: מתחלה ברא הק"בה לאדם חוה ולא היתה בשר רק זוהמא וארעא ושמרים שלה והיתה רוח מזקת ולכך לקחה הק"בה מאדם ונתן אחרת תחתיה וזהו ויקח אחת מצלעותיו היינו חוה ראשונה שלקחה ממנה ויסגור בשר תחתנה היינו חוה שניה שהיתה בשר דאלו ראשונה לא היתה בשר *That is: The holy blessed God created for Adam at the beginning an Eve (that is, Lilith), and she was not of flesh, but rather of filth and the dregs of*

the earth, and was a harmful spirit; for this reason God took her away from Adam *and gave him another in her place; and this is the meaning of the words of* Gen 2:21, *"And he took one of his ribs"; this signifies the first* Eve, *which he had taken from that same rib; but the following words, "and closed up flesh in its place," signify the second* Eve, *who was of flesh, for the first was not of flesh.* And this is likewise to be found in the great *Jalkut Rubéni* fol. 17, col. 2. in the *Parascha Bereschith.*

Regarding the young children over whom she is said to have the power to kill them: in the book *Emek hammelech* fol. 84, col. 2., in the 12th chapter, under the title *Schâar kirjáth árba*, the following is read: לילית רחמנא ליצלן יש לה שליטה בילדים. שיוצאים מהבועל לאור ינר. או עם אשתו ערומה או בזמן שהוא אסור לבעול כל אותם הילדים שיוצאים מאלו הנזכרים יכולת לילית להרגם בכל זמן שהיא רוצה מפני שנמסרו בירה וזהו סוד. ששוחקים הילדים כשהם קטנים מלילית שהיא שוחקת עמיהם. ושמעתי בי כששוחק הילד כשהוא קטן והוא ישן בליל שבת או בליל ראשי חדשים שאז שוחקת לילית עמהם שטוב לאביו או לאמו או לכל מי שרואה אותו משחק יכה בחוטמו באצבע ויאמר כך לך מכאן ארורה שאין לך כאן חנייה זה יאמר ג' פעמים ובכל פעם שיאמר הלהש יכה בחוטם והוא טוב מאוד מפני שביד לילית להרגם כשתרצה ובהיות שהרשות בירה להרגם לאלו הקטנים נקראו הנפשות הללו נפשות עשוקות וזהו סוד. פסוק עושה משפט לעשוקים פי' שהק' בה יעשה לעתיד לבוא משפט לעשוקים פי' לאלו הילדים העשוקים : That is: The Lilith, from whom may the merciful God preserve us, has power over those children who are begotten by one who lies with his wife by the light of a candle, or when she is naked, or when he is forbidden to lie with her. All such children who come from the aforementioned persons, Lilith has the power to kill at any time she wishes, since they have been given into her power; and this is the mystery of why children, when they are small, laugh on account of Lilith, because she laughs (or plays) with them. I have also heard that when a child laughs while it is still small and sleeps on the night of the Sabbath, or on the night of the first days of the months, Lilith laughs (or plays) with it at that time, and that it is good for the child's father, or mother, or anyone who sees it laughing, to strike it on the nose and speak thus: go away from here, you accursed one (Lilith), for you have no lodging here; this he shall say three times, and as often as he says this incantation he shall strike the nose; and this is very good, since it lies within Lilith's power to kill the children whenever it pleases her. And because she holds the power in her hand to kill these small children, those souls are called the souls of the oppressed; and this is the mystery of the words (Ps 146:7): He who renders justice to those who suffer oppression, that is, the holy blessed God will in time to come render justice to those who suffer oppression, namely to those children upon whom Lilith inflicted violence by killing them before their time, and this is the mystery of the words Eccl 4:1: Behold the tears of those who suffer oppression. This same passage is also to be found in the aforementioned book *Emek hammélech* fol. 130, col. 2., in the 11th chapter, under the title *Schâar réscha disêr ánpin*, as well as in the book *Kol bóchim* fol. 29, col. 1. 2. 3. 4. This Lilith is supposed to be in constant discord with *Máchalath*, concerning which the *Jalkut chádasch* fol. 108, col. 3. numero 56, citing *Galante* fol. 7, col. 1., states the following: שתי קליפות יש אחת נקראת מחלת ועמה תשע"ח כתות מלאכי חבלה כמנין שמה

והיא תמיד מרקדת ומחוללת כשמה . השנית היא לילית ועמה ת'פ כתות מלאכי חבלה כמנין שמה והיא תמיד מיללת כשמה ומלחמה ערוכה ביניהם ואינן פוגעות זו בזו אלא ביום כיפור בהן שיהיו מתגרים וטרודים אלו באלו ובין כך ובין כך תפלתן של ישראל והנעתם עולה למעלה בלי קטרוג That is: (There are two *Keliphóth* (or *Keliphos*, that is, she-devils); the first is called *Máchalath* (or *Máchalas*), and she has four hundred and seventy-eight hosts of angels of destruction with her, according to the numerical value of her name (for מחלת *Machalath* yields 478), and she leaps and dances continually, according to the meaning of her name (since *Machól* or *Mecholá* means a dance, and *Chalál* means to dance). The other is *Lilis*, and she has four hundred and eighty hosts of angels of destruction with her, according to the numerical value of her name (for לילית *Lilith* yields 480), and she howls incessantly, according to the meaning of her name (for הליל *Helil* means to howl, and ילֵלה *Jelalá* means a howling), and an ordained war exists between them. They do not, however, encounter one another except on the Day of Atonement, so that they may fight with one another and be occupied with each other, and in the meantime the prayer and fasting of the Israelites may ascend (into Heaven) without accusation (from such evil spirits, who otherwise are accustomed to accuse the Israelites before God and to bring their sins before God).

Where the four aforementioned wives of *Sammael* reside is indicated in the little book *Tuf haárez* fol. 19, col. 3. with these words: דע שהשבעים שרים כל אומה ואומה נפל לחלקו שר אחד מהשבעים הם 'תחת רשות סמאל ורהב והנה לרהב ניתן לחלקו כל גבול מצרים שהיא ה' פרסה על ה' פרסה . ולסמאל נתנו לו בפני עצמו ד מלכיות ובכל מלכות יש לו פילגש אחת שהם ד' פילגשים ושמותן הם א' לילית לילית שלקחה לכת זוגו והיא חוה ראשונה. ב' נעמה. ג' אבן משכית. ד' אגרת בת מחלת. ודהו' מלכיות הם אחת מלכות דמשק שיש בתוכה בית רימון. ב' מלכות צור שהיא נגדיית לארץ ישראל. והג' היא נקראת מלכות מלטא שמקודם היתה שמה רודש. והד' היא המלכות הנקראה גראנטא ויש אומרים שהיא מלכות ישמעאל. ובכל אחת מאלו ארבע מלכיות הנזכרות יושבת א' מד' פילגשים הנזכרות: That is: Know that there are seventy princes, and that every people has fallen to the share of one of these seventy princes; and likewise that all such seventy princes are under the power of *Sammael* and *Rahab*. Behold, to *Rahab* was given as his portion the entire land of Egypt, which is four hundred miles long and wide. To *Sammael*, however, were given four separate kingdoms, in each of which he has a concubine, so that he has four concubines; and the first is called *Lilith* (or *Lilis*), whom he has taken as his wife, and she is the first *Eve*. The second is called *Naama*; the third is called *Even maskith*, and the fourth is called *Igereth*, the daughter of *Machalath*. As for the four kingdoms: the first is the kingdom of *Damascus*, in which the house (or the temple of the idol) *Rimmon* is located. The second is the kingdom of *Tyre*, which lies opposite the land of *Israel*. The third is called the kingdom of *Malta*, which was formerly called *Rhodes*. And the fourth is the kingdom called *Granada*; though some say that it is the Ishmaelite (that is, the Turkish) realm. And in each one of the said four kingdoms dwells one of the same.

But if *Sammael*, who is also called *Satan*, is supposed to have been circumcised by GOD at the time of creation, so that he might not beget many devils with *Lilis*, as was reported above in the first chapter of this second part, page 7, from the contents of the book *Ammudeha*

Schibha, then why should he have taken four wives, and how can he beget young devils? These things run directly contrary to one another. Yet among the senseless Jews everything is acceptable, among whom two entirely contradictory and mutually conflicting things can both be true, notwithstanding that they are opposed to all sound reason.

That devils mix with the wives of men, and that men also have dealings with female devils, and are supposed to beget devils, is taught in the *Zijoni* fol. 67, col. 1. in these words: רע שגם בן אדם ישכב עם שידא ותבעלת לו יהיה לו ממנו בן או בת. ועל זה אמר הנביא על כל גבעה גבוה שמה משכבך שהיו נבעלות לשדים ובועטות הלילות והשרין: That is: Know that when a man lies with a female devil and sleeps with her, she will receive from him a son or a daughter; for this reason the prophet said (Isa 57:7): "You have made your bed upon high and lofty mountains," because they were slept with by devils, and because they slept with the *Liliós*, that is, female night-spirits and she-devils. Likewise, a Jew is said to have married the daughter of *Aschmedai*, the king of the devils, and to have begotten a son with her, as may be read in a small tract printed in Venice, which is called מעשה ירושלמי *Maáse Jeruschálmi*; this fable is too lengthy to set down here, but it may perhaps be published by me on some occasion separately, together with a translation into German. Furthermore, it is reported in the *Zijóni* fol. 66, col. 4.: אשמדאי מלכא שכב עם נשי שלמה מחמת שהטריחו יותר מדאי כי אחרי שהראה לו השמיר לא היה לו להטריחו יותר ועל הסוד כתב כי בנות האדם לשדים כיפת תואר לישראל. אמנם אשת שד לשד אחר לא תנאף: that is, *Aschmedai*, the king (of the devils), lay with Solomon's wives, because Solomon had burdened him too greatly; for once he had shown him the *Schámir* (of which mention was made above in the eighth chapter of the first part), he ought not to have burdened him further. The author of the book *Sod* also writes that the daughters of men are just as pleasing to the devils as a beautiful maiden is to an Israelite. The wife of a devil, however, commits no adultery with another devil. And in the *Sohar* printed at Sulzbach, in the 387th column, in the *Parascha Vajischlach*, the following is read: כל אינון שנין דלא קריב אדם עם אתתיה רוחי מסאבי הוו קאתיין ומתחממין מניה ואולידן מניה והני איקרון נגעי בני אדם. והא אתמר דכר ברנש בחלמיה ולא שליט בגופיה וגופא אשתכך רוח מסאבא אתיא ושריא עליה ואית זמנין דרוחי נוקבין מסאבין אתיין וקרבן בהדיה ומשכין ליה בהדייהו ומתחממין מניה ואולידו לבהד רוחין ומזיקין נגעי בני אדם ולומנין יתהזון כחייו בני נשא בר דלית לון שערי ברישא: that is, in all those years in which Adam did not touch his wife, the unclean spirits came to him, were inflamed by him (and slept with him), and bore children by him, which are called נגעי בני אדם *Nighe bene ádam*, that is, plagues of the children of men. And behold, it is said that when a man dreams and does not have mastery over his body, and the body is calm and still, an unclean spirit comes and takes up residence upon him. It also happens at times that unclean spirits of the female sex come and lie down beside him, and draw him to themselves, and are inflamed by him (and slept with him), and thereafter bear spirits and devils, which are *Nighe bene ádam*, that is, plagues of the children of men. Sometimes they appear in the form of human beings, except that they have no hair upon their heads.

On this topic, the book *Nischmáth chájim* fol. 122, col. 1. 2. may also be consulted, in the sixteenth chapter of the third *Máamar*, where this matter is treated at length.

Concerning those devils who are said to originate from nocturnal seminal emission, the following is written in the aforementioned *Sohar*, in the 170th *column*, in the *Parascha Bereschith*: אמר רבי יצחק מההיא שעתא דקטל קין להבל אתפרש אדם מאנתיה ותרין רוחין נוקבין הוו אתיין ומזדווגין עמיה ואוליד רוחין ושדין דשאטן בעלמא ולא הקשה לך האי דהא ברנש כד איהו בחלמיה אתיין רוחין נוקבין וחייכן עמיה ומתחממן מניה ואולידן לבראי . אי הכי כל קרי דחמי הוא ברנש מגו רוחין נוקבין דאהיין ומזדווגין עמיה ומתחממן מניה. ואולידן דכרין ונוקבין ואלין איקרון נגעי בני אדם ולא מתהפכן אלא לדיוקני בני נשא ולית לון שערין ברישא ועל כתיב בשלמה והוכחתיו בשבט אנשים ובנגעי בני אדם ואפילו כהאי גוונא רוחין דכרין אתיין לנשי עלמא ומתעברן מנייהו ואולידן רוחין וכולהון נגעי בני אדם איקרון : that is, Rabbi *Isaac* said: from that very hour in which Cain killed Abel, Adam separated himself from his wife, and two spirits of the female sex came to him and joined themselves to him, and he begat spirits and devils who roam about in the world. But let this not seem difficult (and strange) to you, for behold, when a man is in a dream (and in sleep), spirits of the female sex come and rub themselves against him and are heated by him, and thereafter give birth. Now if this is so, then every emission of seed that a man experiences originates from spirits of the female sex, who come and mingle with him and are heated by him, and give birth to males and females; and these are called *Nighé bené ádam*, that is, plagues of the children of men, and they are transformed into no other form than the likeness of human beings; yet they have no hair upon their heads, and for this reason it is written of Solomon (2 Sam 7:14): (when he commits a transgression) I will chastise him with the rod of men and with *Nighé bené ádam*, that is, with the plagues of the children of men.

Furthermore, the following is read there in the 171st *column*: האי נעמה אימן דשירין הות ומסטרהא אתיין כל אינון שדין דמתחממן מבני נשא ונטלי רוח התיאובתא מנייהו וחייכאן בהו דעבדי לון בעלי קריין ובנין דא בעל קרי דאתי מסטרא דרוח מסאבא בעי לאסחאה גרמיה לאתדכאה מניה : that is, *Naama* is the mother of the devils, and from her side come all those she-devils who inflame themselves with the children of men, and they receive the spirit of desire from them, and rub themselves against them, and cause a flux to befall them. Therefore, he upon whom a flux befalls, which comes from the side of the unclean spirit, must (according to the commandment in Lev 15:2, 5) wash himself, so that he may be cleansed of it. But in the book *Emek hammelech*, this is said of *Lilis* at fol. 102, col. 4, at the end, and fol. 103, col. 1, at the beginning, in the 92nd chapter, under the title *Schâar Kirjath árha*, in these words: היא עוזבת אלוף נעוריה ויורדת ומזנה עם בני אדם הישנים למטה בטומאת קרי ומהם נולדים שדין רוחין ולילין והם נקראים נגעי בני אדם שנאמר נגע לא יקרב באהלך : that is, She (namely *Lilis*, as is evident from what precedes) forsakes the guide (that is, the husband) of her youth, and descends, and fornicates with the children of men who sleep down below, through the uncleanness of the flux, and from those same men are begotten devils, spirits, and night-phantoms, who are called *Nighé bené ádam*, that is, plagues of the children of men, as it is said (Ps 91:10): And the plague shall not come near your tent. As for these devils who are called *Nighé bené ádam*, still more on this subject is to be found in the *Jalkut chádasch*,

fol. 67, col. 1, number 112, under the title *David*; and in the book *Nilschmáth chájim*, fol. 139, col. 2, and fol. 140, col. 1, in the 27th chapter of the third *Máamar*; as also in the book *Zerór hammór*, fol. 5, col. 2, in the *Parascha Bereschíth*, and fol. 96, col. 4, in the *Parascha Tasría*.

It is also reported at fol. 97, col. 4, in the aforementioned book *Zerór hammór*, that all manner of plagues are said to originate from such devils, and the words there read as follows: וענין נגע כבר רמותי לך שכל עניני הנגעים נמשכו מצד אדם הראשון והם נקראים נגעי בני אדם והם שידה ושידין המוזכרים בקהלת : that is, "Concerning the plague of garments (of which mention is made in Lev 13:47), I have already indicated to you that all plagues (and leprosy) derive from Adam, and these are called *Nighe bené ádam*, that is, the plagues of men (or of the children of Adam), and these are the same *Schidda* and *Schiddin* (that is, she-devil and devils) of which mention is made in Ecclesiastes (Eccl 2:8)." These are the words of the book *Zerór hammór*. It is, however, a great error that *Schidda* and *Schiddóth* should be understood to mean devils, for such words in that passage signify all manner of musical instruments, and no devils at all. Concerning the plague of garments, the following is also written further on in the last-cited fourth column: לאנשים החוטאים בנפשותם הם ניגשים אליהם ומטילין בהם ארס ומטמאין בגדיהם במין נגעים וטומאה עד שנראים הנגעים בבגדיהם וזה טעם נגעי הבגדים והבתים ואמר : that is, "They (the devils) draw near to those people who sin against their own souls, and cast a poison into them, and defile their garments through kinds of plagues and uncleanness, so that the plagues become visible upon their garments. And this is the true cause of the plague of garments and houses." More on this subject can also be found there, as well as at fol. 96, col. 4. Likewise, in the book *Emek hammélech*, fol. 85, col. 1, in the 16th chapter, under the title *Schäär Kirjáth árba*, mention is made of a devil called *Kapkapúni*, who is said to have two wives, of whom one is called *Zaritha*, that is, Leprous, and the other *Sagrirta*, which likewise means Leprous, and the following passage comes after: והתולדות היוצאים מהם הם צורות משונות זו מזו ובני צריחא מצורעים . ויש מחכמי קבלה אומרים שכל המצורעים נולדים מכח זה התולדה המגונה . ובני סגרירתא אין הכרת פנים ומלחמה ערוכה בין אלו השני הכתות : that is, "Those who are born of them are of various forms, but the children of *Zaritha* are leprous. There are also some among the wise of the *Cabbala* who say that all lepers are descended from the stock of this shameful offspring (of *Zaritha*). But the children of *Sagrirta* have no recognition of faces, and these two hosts are at all times ready for war against one another."

All those demons who were begotten from the seed of a man are supposed to defile that man greatly upon his body after his death, as their father; concerning which it is written in the book *Zerór hammór,* fol. 5, col. 2. in the *Parascha Bereschíth* as follows: אלו המזיקין שנתהוו מזוב האדם מתחברים כולם כשנפטר האדם אצל אביהם ליגע בו לטמאו ולכן צוו חז"ל לעשות הקפות לאדם ולהזכיר שם דברים בענין שבאלו הקפות בורחים כולם ואין נוגעים בו וצוו שיעשו שבעה הקפות להבריח שבעה כתות של מלאכי חבלה שמתחברים שם וזה שהזכירו חז"ל שבע מעמדות וזהו בשש צרות יצילך ובשבע לא יגע בך רע זהו איש רע בליעל שבאלו השבעה הקפות כולם בורחים ואין נוגעים בו ולכן צריך לעשות ההקפות אצל הקבר בענין שמיד כשישלימו ההקפות יכניסוהו אל הקבר ויריצוהו אל הבור בענין שלא יגע בו רע : that is, those demons who were begotten from the flux of a man all gather together when the man dies, beside their (deceased) father, to touch him

and to defile him; for this reason our Sages, of blessed memory, commanded that one should walk around the man seven times and speak certain words there, since through such circling they all take to flight and do not touch him. They also commanded that seven circuits should be performed, in order to drive away the seven bands of the angels of destruction who assemble there; and this is what our Sages, of blessed memory, have stated concerning the seven stations. This also (is the meaning of the words of Job 5:19): "Out of six tribulations He will deliver you, and in the seventh no evil shall touch you," by which evil or wickedness the evil man, the scoundrel (the unclean spirit) is to be understood; for through such seven circuits they all flee away and do not touch him. Therefore one must perform such circuits at the grave, so that as soon as the circuits are completed, the deceased may be placed in the grave and quickly laid in the pit, so that nothing evil may touch him. On this point the aforementioned book *Zerór hammór* fol. 96, col. 4. in the Parascha *Tasría* may also be consulted.

Since the Jews are now caught up in such superstition, and imagine that such devils defile a person after his death upon his body, and walk with his corpse as with that of their father, they customarily forbid them by means of a ban from following after them at their funeral and from touching either their clothes or their body, as can be read at the end of a little book printed here in Frankfurt, which is called סדר הקברנים *Seder hakafránim*.

Concerning such demons and how they can be killed, the following is written in the little book recently printed here in Frankfurt, which is called הנהגת החסידים ואנשי מעשה *Hanhagáth hachasidím veánsche máaseh*, fol. 16, col. 1-2 and fol. 17, col. 1: [the Judeo-German passage in Hebrew characters reads as follows:] The wise men of conduct write in their books that the demoness Lilith, who is far from us, lies with men and takes on the form as if the man were having to do with a woman or a maiden. Likewise, male demons also come and lie with women, taking on the form of men and young fellows, and defile them, alas; so that, on account of the many sins, the children mostly die from the bitter sin, on account of their smallness. And from such seed are created destroyers, injurers, demons and spirits, as well as night-phantoms, who call themselves the children of the man, and after his death punish him with bitter torments that are not to be described. One must do great penance and good works until one kills such demons, etc. For this reason our wise men have established certain ordinances so that one does not come to such sin. Before one begins to read the words ("Hear, O Israel, the LORD our God is one God," Deut 6:4), one shall wash one's hands, and with devotion read the said words, "Hear, O Israel," etc., whether they be women or men; and thereafter shall make the confession of sins which is set out above (namely in the second, third, and fourth pages of the aforementioned little book), whether in Hebrew or in German; thereafter he shall recite the first four Psalms. In this manner one kills the demons that have been created from one's wasted seed. One should also endeavor to perform commandments,

for example to make a coffin for a dead person, or to dig a grave for a dead person, or when one bakes unleavened bread one should work hard until one sweats. By this means one kills the demons, and one is further freed from sin.

Regarding those devils who are said to have been the souls of wicked people and to have become devils, the following is taught in the *Jalkut chádasch*, fol. 123, col. 1, *numero* 18, under the title *Mitha*, from the *Sóhar chádasch* fol. 16, col. 1: נפשות הרשעים כשיצאים מן העולם הן הן המזיקים שבעולם That is: The souls of the wicked, when they depart from this world, are the devils that are in the world. And in the *Sepher chasidim*, *numero* 1170, the following is read: למה הרוחות מחבלין ערב שבת לפי שאין הרוחות בגיהנם פירוש רוחות של רשעים במיתתן הם מזיקין כמו כל תולדות קין שמהו נעשו נשמותיהן מזיקין: that is, Why do the spirits cause harm on the eve of the Sabbath? Because the spirits are (at that time) not in hell, which is to be understood of the spirits of the wicked, who after their death are devils, just as the souls of all the deceased generations of Cain are devils. So too it is written on this subject in the book *Nilchmáth cháyim*, fol. 168, col. 1, in the 19th chapter of the fourth *Máamar*, from the *Sóhar* on the third book of Moses, from column 125, as follows: אמר רבי יהודה נפשא דרשיעיא אילין אינון מזיקין דעלמא that is, *Rabbi Jehuda* has said: the souls of the wicked are the devils in the world. And still more on this subject can be found in that same place. In the book *Emek hamélech*, fol. 68, col. 1, in the 22nd chapter under the title *Schάar dikna kaddíscha*, the following is also read: עמלקים הם המשומדים והמינים והמסורות והאפיקורוסים והמלשינים את ישראל להמלכות בעלילות שקר ומזיקים את ישראל הן בממונם הן בגופם הם נפשות הרשעים הנעשים מזיקים אחרי מותם והם העם אשר שנא יי׳ that is, The *Amalekites*, namely the Jews who have apostatized from their religion, and the heretics, and the traitors, and the *Epicureans*, and those who slander the *Israelites* before the authorities through false accusations, and who harm the *Israelites* both in their property and in their persons, are the souls of the wicked who after their death become devils, and they are the people whom GOD hates.

Concerning *Cain*, the aforementioned book *Nischmáth chájim* fol. 116, col. 1. in the 12th chapter also subsequently reports: אמרו עוד שמקין יצאו שדין ולילין ושעל כן לא הוזכרה בתורה מיתה בזרעו כמו שנזכרה בשאר תולדות האדם באשר מין בפני עצמו נחשבו That is: They further say (namely the Kabbalists) that from *Cain* devils and night-phantoms came forth (and were begotten); and that for this reason the death of his seed is not mentioned in the Law (of *Moses*), as it is mentioned in the case of the other lineages of *Adam*, inasmuch as those descended from the seed of *Cain* were regarded as a separate and distinct race.

Likewise, the souls of those people who lived at the time of the Flood are said to have become devils, as can be seen in *Jalkut chádasch* fol. 106, col. 3. numero 18. under the title *Keschafím*, where the words read as follows: נשמות דור המבול נעשו רוחות ומזיקין דעתיד הקב״ה לאבדן מן העולם That is: The souls of the generation of the Flood have been made into spirits and devils, and the holy, blessed God will in the future destroy them from the world. And in the Chapters of *Rabbi Eliezer*, in the 34th chapter, as well as in *Jalkut Schimóni* on *Isaiah*, fol. 46, col. 2. numero 196. at the end, it is taught: דור המבול אף ביום הדין אין עומדין שנ׳ רפאים בל יקומו וכל נפשותם נעשים

רוחות ומזיקין לאדם ולעתיד לבא הקב"ה מאבדן מן העולם That is: The generation of the Flood will not rise again even on the Day of Judgment, as it is said (Isa 26:14): The dead shall not rise; and all their souls have become spirits that cause harm to mankind. But in the time to come, the holy, blessed GOD will destroy them from the world, so that they may no longer do harm to the children of Israel.

Likewise, some of those who built the Tower of Babylon are said to have become devils, concerning which it is written in the book *Nifchmátch chajím*, fol. 160, col. 1., at the beginning of the 13th chapter of the fourth *Máamar*, as follows: דרשו ח"זל שבשלשה חלוקי דינין נידונו דור הפלגה. הטובים שבהם נדונו בבלבול לשון. והכת שנתכוונה לשם ע"ז נעשו מהן קופין וחחולין וכיוצא בהם. והכת הג' שאמרו נעלה לשמים ונכנו בקרדומות הושלכו למטה ונעשו מהן שדין ומזיקין ורוחין בישין.. רצונם שקצת מהם נתגלגלו בבהמות האלו וקצת נעשו נשמתן במזיקין ורוחות נעות ונדות בלי שום מנוחה כלל; That is: Our sages, of blessed memory, teach that the generation of the dispersion (meaning the generation of those who built the aforementioned tower) was punished with three kinds of punishments. The best among them were punished with the confusion of language. The company of those whose intention was directed toward idolatry were transformed into apes, and cats, and similar animals. The third company, however, those who said "we will ascend into heaven and strike Him (namely God) with axes," was cast down, and from them came devils and harmful evil spirits. By this, however, they mean to say that the souls of some of them passed into those animals, while the souls of others were made into devils and spirits who wander about without any rest whatsoever. Something of this has also been reported above in the 8th chapter of the first part, from the Talmudic tractate *Sanhédrin* fol. 109, col. 1.

Regarding those devils that are supposed to be brought into existence by wicked people through their evil works and sins, which devils are thereafter to bear witness against those same people on the day of judgment and say that such-and-such a person created them: this matter has been treated above in the first chapter of this second part, *paginâ 8*, from the book *Ammudéha fchífa*, and it is therefore unnecessary to repeat it here.

As for those devils, finally, that are said to descend from the angels who fell away from God: in the small *Jalkut Rubéni, numero 28*, under the title *Málach*, from the *Sohár*, from the *Parascha Acharé moth col. 137*, the following is taught: שדין ורוחין פלגותא אית מבני נשא ופלגותא ממלאכין that is, the devils and spirits are in part from human beings, and in part from the angels. And in the aforementioned book *Nifchmátch chájim*, at fol. 116, col. 1, in the 12th chapter of the third *Máamar*, one reads: המקובלים אמרו עוד שעזא ועזאל קטרגו על בריאת אדם הראשון ואמרו למה למה בראת אותו עתיד היה להכעיס לפניך . אמר להם הקב"ה אילו ירדתם בעולם השפל הזה הייתם חוטאים כמוהו . וכיון דהורידם וחטאו והם בני אלהים דכתיב ויראו בני אלהים את בנות האדם כי טובות הנה ויקחו להם נשים מכל אשר בחרו . ואחרי שחטאו נתגלמו כי כיון שהמלאך הוא שבעת ימים בארץ נעשה עב ומיד שנתגלמו באופן ששלט בהם יצר הרע כשבקשו לחזור למקומם וזכרו שם המפורש לא יכלו לעלות כי נדחו ממחיצתם והפילו אותם לארץ בהרי חושך . ומהם יצאו הנפילים וענקים גדולי הקומה אשר היו בארץ המה הגבורים אשר מעולם אנשי השם . ומהם זרעם הם המזיקין That is: the *Kabbalists* have further said that *Asa* and *Asael* lodged a complaint against the creation of

the first man and said (to God): why did you create him, seeing that he will provoke you to anger? But God answered them: if you had descended into the lower world, you would have sinned just as he did. And so He let them descend; and they sinned, and they are those sons of God of whom it is written (Gen 6:2): “And the sons of God saw the daughters of men, that they were fair, and took to themselves wives whichever they chose.” After they had sinned, they were clothed (with a body), for when an angel has been on the earth for seven days, he becomes dense. And as soon as they were clothed, so that the evil nature gained dominion over them, and they wished to return to their place and invoked the *Schemhamphorách*, they could not ascend, because they had been expelled from the place of their dwelling and were cast down to the earth into the dark mountains. From these came the great giants and the children of Anak who were upon the earth. These were the mighty men who from of old were men of renown; and from them and their seed the devils descend.

That the two spirits *Asa* and *Asael* were originally good and holy angels can be seen from Rabbi Menáchem of Rekanat’s commentary on the five books of Moses, fol. 36, col. 1., drawn from the *Medrasch Ruth*, where it is written as follows: עזא ועזאל הדין מלאכי חוו דקטרגו למאריהון ואפיל לון קודשא בריך הוא מאתר קדושתהון מעילא וכד נחתו אתנלימו באוירא ואתעבידו כבני נשא ולית לך בכל אינון מלאכין דאשלימו לאתערבא גו בני נשא כאינון דאיקרון אישים וכאינון דאיקרון בני אלהים כיון דאפיל ליין קודשא בריך הוא איגלימו מכל אינון יסודי דבני נשא מתלבשין בהון . שאר מלאכין כד נחתו אינון זמינין לאהבא לדוכתייהו אגלימו באוירא ומתפשטו מיניה ואהדרן לדוכתייהו That is: *Asa* and *Asael* were two angels who had accused their Lord, and the holy blessed God cast them down from the place of their holiness on high; and when they descended, they were clothed with the air (in that they assumed bodies from it) and were made like unto the children of men. And there are among all the angels none who have been so completely mingled among men as those who are called אִישִׁים *Ischim*, that is, Men, and those who are called בְּנֵי אֱלֹהִים *Bené Elohím*, that is, Children of God. After the holy blessed God had cast them down, they assumed a body from all those elements with which the children of men are clothed (and from which they have their bodies). The remaining angels, however, when they descend, are ready to return to their place again (whenever they will); they assume a body from the air and lay it aside again, and (when they have accomplished their business) they return to their place. Concerning such fallen angels, something further may also be read in the last-cited column, as well as in the preceding fol. 35, col. 4. of the aforementioned book.

It is thus sufficiently evident from what has been presented up to this point, what strange and foolish opinions the hardened Jews hold concerning the origin and descent of devils. We will now proceed and further examine what they teach concerning these same beings.

How many different kinds of them there are supposed to be is shown to us by Rabbi *Menasse ben Israel* in his book *Nishmáth chájim*, fol. 114, col. 1, in the 12th chapter of the third *Máamar*, in these words: אָמְרוּ מָארֵי מַתְנִיתִין: דְּאִינּוּן ג׳ מִינִים מִינֵיהוּ , חַד מִין דִּלְהוֹן כְּמַלְאָכֵי הַשָּׁרֵת וְחַד כִּבְנֵי אָדָם וּמִין תְּלִיתָאִי כִּבְעִירָן: that is, the teachers of the Mishnah have said that there are three kinds of them. The first kind is those who are like the ministering angels; the second kind is

like the children of men; but the third is like cattle. This is also to be found in the book *Emek hammélech*, fol. 85, col. 1, in the 16th chapter under the title *Schâar Kirjáth árba*. As regards the first kind, it is written in the *Sóhar* printed at Sulzbach, on the fourth book of Moses, in the 468th column, in the *Parascha Ki téze*, as well as in the last-mentioned place in the book *Nischmáth chájim*, concerning them as follows: אוֹקְמוּהָ מָארֵי מַתְנִיתִין דְּאִית מִנְּהוֹן כְּמַלְאֲכֵי הַשָּׁרֵת, וְאִינוּן: תַּלְמִידֵי חֲכָמִים וְיָדְעִין מַאי דַּהֲוָה וּמַאי דְּעָתִיד לְמֶהֱוֵי: that is, the teachers of the Mishnah maintain that among them there are some who are like the ministering angels, and that these are wise teachers who know what has been and what is yet to come. Furthermore, in the last-cited place in the book *Nischmáth chájim*, the following is read from the book *Tikkúnim*, fol. 41: אִית שְׁרִין דְּאִינוּן קַדִּישִׁין כְּמַלְאֲכֵי הַשָּׁרֵת: that is, there are devils who are holy, like the ministering angels. And shortly thereafter it follows: אִית בְּהוֹן חכימין באורייתא דבכתב ודבעל פה: that is, there are among them those who are wise in the written and the oral Law. Hence one reads in the *Maase-buch*, in the 143rd chapter, that a devil who had dwelt with Rabbi *Channina* in the form of a frog is supposed to have taught this Rabbi *Channina* the entire Law of Moses. Likewise it is stated in the little book *Iggéreth báale chájim*, at the beginning of the 15th chapter under the title *Schâar schelischí*: דע כי בשרים טובים ורעים כופרים ומאמינים צדיקים ופושעים כאשר ימצאו בבני אדם: that is, know that among the devils there are good and evil, unbelieving and believing, righteous and sinners, just as are also found among the children of men.

These aforementioned so-called holy, good, and righteous devils, שדין יהודאין *Schédin Jehudáin*, that is, Jewish devils, are so named because, just as the Jews do, they are said to study the Law of *Moses*, to go to the synagogue, and to perform their prayers. And in the book *Emek hammélech*, in the aforementioned 16th chapter, under the title *Schâar Kirjáth árba*, fol. 85, col. 1, the following is written concerning them: וקראים שדין יהודאין שלומדים תורה ושומעים אחורי הפרגוד : that is, they are called Jewish devils because they study the Law and eavesdrop behind the curtain (on what is spoken and decided in Heaven). And shortly thereafter, in the same place, from the *Sohar*, the Sulzbach printing, on the fourth book of Moses, from the *Parascha Pinchas*, col. 413, the following passage occurs: לא למגנא אתקרי יוסף שידא על שם דאוליף ליה שד ולאו למגנא אמרו מארי מתניתין אם הרב דומה למלאך יי' תורה יבקשו מפיהו ואשמדאי מלכא הוא וכל משפחתיה הא אוקימנא דאינון שדין יהודאין דאתכפיין באורייתא ובשמהן דאורייתא ר"ל בהשבעת שרי צלוחיות : that is, *Joseph* is not called *Schéda* without reason, for a *Sched*, that is, a devil, taught him. Likewise, the teachers of the *Mishna* did not say in vain: when a *Raf*, or teacher, is like the angel of the Lord, one should seek the Law from his mouth. I also maintain that King *Aschmedai* and his entire lineage are Jewish devils, who are compelled by the Law and by the names of the Law, that is, by the conjuration of the princes of the vessel (who are consulted in vessels, just as others are, of whom mention was made above in the 8th chapter of the first part, pagina 350, in eggshells, glasses, or oil). *Aschmedai* is therefore the king of such Jewish devils, who, as was indicated in the first chapter of the first part, pagina 12, is said to travel each day to the heavenly academy on high and to study there. And concerning these devils, who are said to

have inhabited an entire city, to have maintained a rabbi who was also a devil, to have gone to the synagogue, and to have prayed, more is to be found in the aforementioned tract, the little tractate called *Maase Jeruschálmi*. It was also noted above in the ninth chapter of the first part, pagina 462, that devils who dwell upon the earth, which is called *Adama*, perform their prayers. And in the small *Jalkut Rubéni*, under number 4, under the title *Massikim*, from the *Sóhar*, the following is taught concerning those devils whom Adam is said to have begotten with *Lilis* over the course of one hundred and thirty years, who dwell upon the aforementioned earth called *Adamá*: הם תמיד עצבים ביגון ואנחה ואין ביניהם שמחה כלל וכהות הללו יכולים לפרוח להבל והם נעשו מזיקים וחוזרים לשם ומתפללים תפלות לאל בורא וגו׳ that is, they are always sorrowful and afflicted, and they sigh, and there is no joy among them whatsoever. These hosts can fly up to *Tébhel* (that is, the uppermost earth), and they have become devils, and they return again (to their earth, which is called *Adamá*) and pray prayers to God the Creator, etc.

According to the teaching of the Jews, there are supposed to be two kinds of devils, namely Jewish and heathen or idolatrous ones, as can be seen in the frequently cited book *Emek hammélech*, fol. 85, col. 1, cap. 16, under the title *Scháar Kirjáth árba*, where the following is written: אינון כמלאכים דמשמשין לון שדין ואינון יהודאי רשימין באות שדי ואית שרין ומזיקין מסטרא דמסאבו דאיתקריאו שדים עובדי עבודה זרה: that is, they (namely the Jewish devils) are like the angels whom the devils serve, since they are Jews and are marked with the sign *Scháddai* (meaning circumcision). There are, however, also devils from the unclean side, who are called idolatrous devils. Concerning the Jewish devils, one may also consult the aforementioned book *Emek hammélech*, fol. 152, col. 4, in the 45th chapter, under the title *Scháar réscha disér ánpin*, as well as the book *Jesód schirim*, fol. 8, col. 2. As for those devils who are said to resemble cattle, it is stated in the book *Nischmáth chájim*, fol. 114, col. 1, in the 12th chapter of the third *Maamar*: אית שנהון כבהמה פרין ורבין כבהמה, that is, some of them are like cattle, and are fruitful and multiply like cattle.

What princes and rulers exist among the devils can be seen in part in the book *Emek hammélech*, fol. 84, col. 4, and fol. 85, col. 1, in the 15th chapter, under the title *Scháar Kirjáth árba*, as well as in the great *Jalkut Rubéni*, fol. 128, col. 4, in the Parascha *Acharé moth*, where it is reported that the chief devil *Sammaël* has twelve princes under him, and that the eleventh of these twelve in turn has a thousand mighty princes beneath him.

The hosts standing under *Sammaël* are supposed to lead people astray on the road at night. Concerning this, in the aforementioned book *Emek hammélech*, fol. 130, in the 11th chapter, under the title *Sehaar rélcha*, this *anpin* writes the following over the words of Eccl 4:13, “A young boy who is poor and wise is better than an old king who is a fool and does not know how to protect himself”: הם משרתיו של סמאל הרשע הנקראים כיתות הכסיל וזהם במדרגה התחתונה ושפלה כיון שאין להם רשות להזיק רק להטעות בני אדם ולפתותם שילכו בדרך מעוקל ומובילים למים או לאשפות היער ואגמי מים ועושים להם אחיזת עינים עד שהבן אדם רואה לפניו דרך ישר ויפה מאוד או כפר ואושפיזא והוא שקר וכזב וזהו פירוש הפסוק מה יתרון יש לו למלך הרשע הזה שעושה רשעתו בכל יום עם משרתיו ומהנותיו לבני אדם עד ששחוקם וקולם נשמע למרחוק

וזהו עושה בכל יום ובכל לילה ואין לו יתרון ואדרבא יענש על זה לעתיד לבוא שישחט אותו קב"ה שנ' ביום ההוא יפקוד י"י בחרבו הקשה על לויתן נחש בריח שהוא סמאל ועל לויתן נחש עקלתון שהוא לילית: that is, These are the servants of the wicked *Sammaël*, who are called the hosts of the fool, and they are in the outermost and lowest degree, in that they have no power to cause harm, but only to lead people astray and to seduce them into going a crooked (and wrong) path, and they lead them into water, or into filth in the forest, and into stagnant waters (or puddles and marshy places), and they blind their eyes, so that the person sees before him a straight and very beautiful road, or a village, or an inn, which is nevertheless untrue and false; and this is the meaning of the saying (of *Solomon*): What benefit does this wicked king (that is, *Sammaël*) derive from the fact that he practices his wickedness every day with his servants and hosts against people, so much so that they laugh (when they lead someone astray) and their voice is heard from afar? And this he does every day and every night, and derives no benefit from it; on the contrary, he will for this reason be punished in the future, for the holy and blessed GOD will slaughter him, as it is said (Isa 27:1): "At that time the LORD will visit with His hard sword the *Leviathan*, who is a straight serpent," meaning *Sammaël*, "and the *Leviathan* who is a crooked serpent," by which *Lilith* or *Lilis* is understood. On this subject, the little book *Schechéchath léket*, number 23, under the title *Keschafim veschédim*, may also be consulted.

There is said to be among the devils one who is called קטב מרירי *Kétef meriri*, that is, a bitter pestilence (both words being read at Deut 32:24), concerning whom the following is read in *Bammidbar rabba* fol. 201, col. 4, at the end, and fol. 202, col. 1, in the 12th *Parascha*, on the words of Ps 91:6, "From the *Kétef*, that is, the pestilence that destroys at midday":

דכנן אמרי שד הוא ולמה קרי ליה קטב ל' אבא בר כהנא אמר דהוא בזא סגייה דיומא מן ראשיהן דר'

עד סופיהון דתשע ר' לוי אמר דהוא ביזן סוגייה דטיהרא מן סופיהון דארבע עד ראשיהון דתשע ואינו שולט לא בצל ולא בחמה אלא בין הצל לחמה. ראשו דומה לעגל וקרן אחת יוצאה מתוך מצחו והוא מתגלגל ככד. אמר רבי הונא בשם רבי יוסף קטב מרירי עשוי קליפין קליפין שערות שערות עינים עינים. אמר רבי שמעון בן לקיש ועין אחת קבועה לו בלבו וכל מי שהוא רואה אותו נופל ומת ומרירי שולט מן י"ז בתמוז ועד ט' באב. חזקיה ראה אותו ונפל על פניו ומת: That is: Our rabbis say that the word *Kétef* signifies a devil. But why is he called *Kétef*? Rabbi *Abba*, the son of *Cahana*, said (that he is so named from the word קטב *Katáf*, which means to cut and to split) because he cuts through (and divides) the course of the day from the beginning of the fourth hour until the end of the ninth hour, inasmuch as he holds dominion from the fourth until the ninth hour of the day. Rabbi *Levi* said (that he is so named) because he robs (or cuts through, that is, divides) the course of midday from the end of the fourth hour until the beginning of the ninth hour (for in *Echa rábbathi*, where this same fable also appears at fol. 296, col. 2, גזל *gásel*, which means to cut through, is read in place of גזל *básel*, which means to rob). He holds dominion neither in the shade nor in the sun, but between the shade and the sun. In his head he resembles a calf, and a horn goes forth from the middle of his forehead, and he rolls about like a barrel. Rabbi *Hóna* said in the name of Rabbi *Joseph* that he is made full of rinds, hair, and eyes. Rabbi *Schimeon*, the son of *Lakisch*, said that an eye is set upon his heart, and

whoever sees it can never remain alive, whether man or beast; and whoever looks upon him falls down and dies. The *Meríri*, however, holds dominion from the 17th day of the month of June until the ninth of July. *Hiskias* saw him, fell upon his face, and died. Concerning this devil, one may also consult the book *Médrasch Tillim* fol. 40, col. 3, on Ps 91:6, and the book *Nischmáth chájim* fol. 115, col. 1, in the 12th chapter of the third *Máamar*, and the *Jalkut Schimóni* on the Psalms, fol. 118, col. 4, *numerô* 842, as well as Rabbi *Bechaï*'s commentary on the Five Books of Moses, fol. 158, col. 1, in the *Parascha Nasô*. The following is also read in the aforementioned passage of the book *Médrasch Tillim*:

רבי שילא בר רב יצחק מפקיר לספריא דיהוון מפנין לטליא מארבע שעין ועד תשע. רבי יוחנן הוה מפקיר לספריא דלא ליהוון מחן לטליא מן שבעה עשר בתמוז ועד תשעה באב: הוי מקטב ישוד צהרים: That is: Rabbi *Schéla*, the son of *Raf Yitzhak*, commanded the schoolmasters to let the boys leave (school) from the fourth until the ninth hour. Rabbi *Jochanan* commanded the schoolmasters not to strike the boys from the seventeenth of June until the ninth of July; and this was commanded on account of the (devil) *Kétef*, who destroys at midday.

In the small *Jalkut Rubéni*, at number 116, under the title *Othioth schel Aleph Beth*, drawn from the book *Zephúne Zijóni*, mention is made of a strangely formed devil who is said to be called *Bedárgon*, and he is described there as follows: מזיק אחד הוא נקרא בדרגון והוא רק גדול טפח. ויש לו נ' ראשים ונ"ו לבבות ואית ביה נרשם כל אותיות של א"ב חוץ מן מ"ם ת' ואם הוא מכה האדם מת הוא ואם האדם חוזר ומכה אותו מת האדם וכו' ועל זה שמעתי אומרים משם המקובל האלהי מוהר"ר אוסטורפל מה שהוכיח הנביא ישעיה לישראל על מה תכו עוד תוסיפו סרה ר"ל ס'ר'ה' בגימטריא מזיק בדר"גון אם כן אחזתם מרתו להכות לו דניחא ליה בכך כדי שימות האדם ג"כ אתם ניחא בזה להכות לכם לכן אמר על מה תכו עוד. ואחר הלך וספר דוגמת המזיק כל ראש לחלי ר"ל שיש לו נ' ראשים כמנין כ"ל וזהו כ"ל ראש לחלי ויש לו נ"ו לבבות וזה שאמר וכל לבב דוי ו"כ"ל בגימטריא נ"ו. גם יש בו כל אותיות א"ב חוץ ג' אותיות וזה שאמר מכף רגל ועד ראש אין בו מ"תם אילו ג' אותיות מ"ם ה' ת' עולה מתם . פצע חבורה טריה ר"ל ד"ת טפח כי הוא גדול רק טפח : that is, there is a devil who is called Bedárgon, and is only one handsbreadth in size, and has fifty heads and fifty-six hearts, and upon him are written all the letters of the alphabet, or A.B.C., except for the letter *Mem*, that is, M, and *Thau*, that is, T. Now when he strikes a man, he (namely the Bedárgon) dies; but when the man strikes him back, the man dies, *&c.* Concerning this (devil), I have heard some say that they were informed (about this devil) by a Kabbalistic theologian, the *Rabbi Ostórpel* (and that he said to them as follows:) that the Prophet Isaiah rebuked the Israelites (and said to them in chapter 1, v. 6:) "Why should you be struck yet more, seeing that you only increase your apostasy" (or deviation, which is called סרה *Sára*); so the word *Sára* signifies, by גימטריא *Gemátria* (that is, by its numerical value), the devil Bedárgon (for the words סרה *Sára* and בדרגון *Bedárgon* agree with one another in their numerical value, since each yields 265; and the Prophet thereby intended to say:) if that is so, then you have adopted the practice of this (devil), of striking him, for this is easy for him to do, so that the man may die; therefore it is likewise easy for you to strike one another. For this reason the Prophet said: "Why should you be struck yet more?" After this the Prophet continues and describes the form of this devil

(when he says) כל ראש לחלי *Col rosch lachóli*, that is, the whole head is sick; this signifies that he has fifty heads, according to the numerical value of the word כ"ל *col* (which yields fifty in its numerical value); and this is the meaning of the words *Col rosch lachóli*, that is, the whole head is sick. He also has fifty-six hearts, and this is what he (the Prophet further) says: וכל לבב דוי *Vecól lebáf dávvai*, that is, and the whole heart is faint, for וכל *Vecól* yields fifty-six in its numerical value. That all the letters of the alphabet, except three, are written upon him, is indicated by what the Prophet (further, v. 6) says: from the sole of the foot up to the head there is no מתם *Methóm*, that is, wholeness, for in the word מתם *Methóm* there are those three letters, namely the open Mem or M, and the closed Mem or M, and the Thau or T, which make up the word *Methóm*. (The three following words, פצע חבורה טריה *Péza, chabbúra, teriáh*, that is, wounds, welts, pus (which are contained in the words "but wounds, and welts, and festering sores") signify, by their initial letters, the word טפח *téfach*, which means a handsbreadth, since he is only one handsbreadth in size.) Is this not once again a frivolous, indeed a senseless, exposition and perversion of Holy Scripture? One truly could not conceive of anything more foolish. But because a highly learned Kabbalist has said such a thing, the Jews must accept such foolishness as the word of God, and receive it just as readily as the Law of Moses, for it is written in the Talmudic tractate *Rosch haschaná* fol. 19, col. 1.: דברי קבלה כדברי תורה דמו : that is, the words which one has through the *Cábbala*, or oral teaching, are equal to the Law.

In the Talmudic tractate *Gittin*, fol. 67, col. 2, at the beginning of the seventh chapter, mention is also made of a devil who is said to be called *Kordiacos* and to harm anyone who drinks too much must from his wine press; and superstitious, foolish remedies are indicated there for how a person who is attacked by him may be helped again. To say nothing of other Jewish fooleries of this kind, which could be cited here.

As for the place of residence of the devils, Rabbi *Bechai* writes in his commentary on the five books of Moses, fol. 90, col. 1, in the Parascha *Vajíschma Jethro*, on the subject in the following manner: מן הידוע כי השדים ג׳ חלקים יש מהם שוכנים באויר בגלגלי היסודות והם המחלימים את האדם בלילה . ויש מהם שוכנים בקרבנו והם המחטיאים האדם ויש מהם שוכנים בתהומות ים ואלטלא נתנה להם רשות לעלות היו מחריבים את העולם : that is, it is known that the devils are divided into three parts: some of them dwell in the air, in the *Sphaeris* or spheres of the elements, and these cause a person to dream at night; some of them dwell within us, and these are the ones who cause a person to sin; but some reside in the depths of the sea, and if the power were given to them to ascend, they would destroy the world. That Rabbi *Bechai* has noted here that some devils dwell among the Jews and incite them to sin, he does well; and experience also attests to the truth of his statement, for the terrible blasphemies which they utter against the most holy Trinity, and the mockery of the New Testament and of the holy sacraments, as well as the horrible cursing of Christians and of all peoples of the world, which has been discussed in the first as well as in

this second part, do not proceed from the Spirit of God, but from the sworn enemy of God and of His true Christian Church, the wretched devil, who has possessed their hearts and utterly blinded them.

The evil spirits are also said to dwell in the north, concerning which it is written in the *Jalkut Schimóni* on *Jeremiam*, fol. 60, col. 1, numero 263, on the words of Jer 1:14, "From the north the evil shall be opened," as follows: ארבעה רוחות נבראו בעולם רוח פנת המזרח משם יוצא אור לעולם. רוח פנת הדרום משם טללי ברכה יורדים לעולם. רוח פנת המערב משם אוצרות שלג ואוצרות ברד קור וחום וגשמים יוצאים לעולם. רוח פנת הצפון בראו ולא גמרו שאמר כל מי שיאמר אני אלוה יכא ויגמור הפנה הזאת שהנחתי ה' הר נוטה צפון על תוהו ושם הוא מדורן של מזיקין ורוחות ושדים ולילית וטט ומשם יורדים לעולם שנאמר מצפון תפתח רעה : That is: Four sides were created in the world: the side of the corner of the east, from which the light rises into the world; the side of the corner of the south, from which the dews of blessing descend into the world; the side of the corner of the west, from which the treasures of snow, and the treasures of hail, and cold, and heat, and rain go forth into the world. The side of the corner of the north God created, but did not complete, for He said: whoever shall say "I am God," let him come and complete this corner which I have left (unfinished). This is what is written (Job 26:7): "He stretches out the north over the void"; and there is the dwelling of the devils and the spirits, and from there they descend into the world, as it is said (Jer 1:14): "From the north the evil shall be opened." The like is also to be found in Rabbi Menáchem of Rekanat's commentary on the Five Books of Moses, fol. 23, col. 1, in the *Parascha Bereschíth*. And in Rabbi Mosche bar Nachman's commentary on the said Five Books of Moses, fol. 92, col. 3, in the *Parascha Acharé moth*, the following is read: יקראו שדים בעבור שמשכנם במקום שדוד כגון המדבר ועיקר מציאותם בקצוות כגון פאת צפון החרב כפני הקור : That is: They (the devils) are called *Shedim* because their dwelling is in a place that is *Schadúd*, that is, desolate, like a wilderness; but chiefly they are found in the outermost ends of the earth, as in the desolate corner of the north, on account of the cold that prevails there.

Regarding the aforementioned two evil spirits, Aza and Azael: because they, as already mentioned, had complained against God and had refused to consent to the creation of Adam, they were cast down from Heaven, banished to dark mountains, and bound there with iron chains. Concerning this, the following is read in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 36, col. 2, in the Parascha *Bereschîth*: כיון דאולידו בנין נטיל לון ק"בה ואעיל לון בטורא דחשוכא דאיקרון הררי קדם וכפת לון בשלשלאות דפרזלא ואינון משלשלאין משקעין עד גו התהומא רבא ותמן אולפי חרשין לבני נשא . בלעם כחמן פגם נטיל חרשוי ואוליף מינייהו באינון טורין הה"ד מן ארם ינחני בלק מלך מואב מהררי קדם וגו' : That is: After they (namely the sons of God, who are mentioned in Gen 6:2, together with the daughters of men) had begotten children, the holy blessed GOD took them and brought them into the dark mountains, which are called הררי קדם *Hárre Kédem*, that is, mountains toward the East, and bound them with iron chains. These chains are sunk down into the midst of the great abyss, and there these two (devils) teach men the arts of sorcery. Balaam also obtained his sorceries from that place and learned them from those same (in

those same mountains). This is what is written (Num 23:7): Balak, the king of Moab, had me brought out of Syria, from the *Harre Kedem*, that is, the mountains toward the East, etc. On this subject one may also consult the great *Jalkút Rubéni*, fol. 28, col. 3, in the Parascha *Bereschîth*, and the book *Jelód Schlúrim*, fol. 13, col. 1, as well as the book *Emek hammelech*, fol. 68, col. 1, in the 22nd chapter, under the title *Schâar Kirjáth árba*. And in the 110th chapter of the said book *Emek hammelech*, it is read at fol. 107, col. 3-4, under the title *Schâar Kirjáth árba*, that Balaam, Job, and Jethro were counselors of King Pharaoh and great sorcerers, and that through magical knots which they produced by binding, they caused it to be impossible for any servant to leave Egypt. But when GOD thereafter dissolved their magical knots and the Israelites departed from Egypt and their scheme came to nothing, they fled and went to their homelands; and Jethro, as well as Job, converted from their sorcerous way of life. Concerning Balaam, however, the following is further read in that same place: אבל בלעם הרשע עמד במרדו מתחלתו ועד סופו ואפילו אחרי ברחו ממצרים נלחם עם משה רבינו ע"ה בכוש ואחרי שנלכדה העיר הלך לארצו לארם וכשראה גדולת ישראל במדבר אחרי צאתם נתקנא בהם שלא היו מועילים כל הכשוף והקסמים שהיה עושה כנגד ישראל והתחיל למרוט שערות ראשו ולהתגודד ולעשות קרחה בראשו ובזקנו שלא הועילה עצתו מה עשה הלך ופרח בכישופיו להרי חשיך והגיע לאותם אותם שלשלאות של ברזל שהם על רגלי עזא ועזאל וגו' That is: But the wicked Balaam persisted in his rebelliousness from beginning to end, and even after he had fled from Egypt he fought against our teacher Moses, upon whom be peace, in the land of the Moors. After the city (was conquered by Moses in the land of the Moors), however, he went back to his own land in Syria. When he then saw the glory of the Israelites in the wilderness, after their departure from Egypt, he envied them because his sorceries and divinations, which he had employed against them, had not turned out well, and he began to tear the hair from his head and to cut himself (or to gash himself) and to make his head and his beard bald, because his scheme had miscarried. What did he do? He flew through his sorceries into the dark mountains and came to those iron chains which lay at the feet of Asa and Asael, etc. There follows in that same place the account of how he had himself further instructed in sorcery by those devils and stayed with them for fifty days, until the Law was given on Mount Sinai, and how he had intended to drive the Israelites back into Egypt through his sorcery, which, however, he was unable to accomplish. It is also noted there what befalls those who betake themselves to these two devils, and how they must conduct themselves in doing so; all of which I have not wished to set down here on account of its great length.

From these two demons, King Solomon as well, who is said to have had all evil spirits under his dominion, is supposed to have learned some wisdom. Concerning this, the following is read in the book *Emek hammelech* fol. 132, col. 3., in the *13th Chapter*, under the title *Schaar réscha disér ánpin*, on the words of 1 Chr 27:23, "Thus Solomon sat upon the throne of the LORD": אמרו חז"ל שמלך על התחתונים ועל העליונים אפילו על השדים והרוחות והעופות וענין אשמדאי מלכא דשידי יוכיח וענין מלכת שבא יוכיח שלחה את הדוכיפת באגרת אחריה עם כל העופות והיה שט על כסא של אור למעלה בישיבה של מעלה וגם למקום עזא ועזאל ללמוד מהם חכמתין נוכראין כדאיתא בסבא פ' משפטים בזוהר ומי שיש לו חכמה

יראה גדולתו בתרגום שני של מגלת אסתר באגרת שכתב שלמה המלך ע"ה למלכות שבא, That is: Our sages, of blessed memory, have said that he ruled over the upper and lower (creatures), indeed also over the demons, and spirits, and birds, and the affair involving *Aschmedai*, the king of the demons, proves this (of which mention was made in the 8th Chapter of the first part). Likewise, that which occurred with the Queen of Sheba also demonstrates it, to whom he sent a hoopoe and all the birds with a letter. He also traveled upon a fiery throne up into the highest academy (into Heaven), as well as to the place of *Asa* and *Asaël*, in order to learn foreign wisdoms from them, as is to be found in the *Sohar* in the Parascha *Mischpatim*. Whoever is wise, let him behold his glory in the second Chaldean translation of the little book of *Esther*, in the letter which Solomon wrote to the Queen of Sheba. This journey of Solomon to these two demons has already been treated in the 8th Chapter of the first part, *pagina* 361 and 362.

Regarding the aforementioned letter, which King *Solomon* is said to have written to the Queen of *Sheba*, the following is found in the *Targum scheni Esther*, or in the second Chaldean translation of the little book of *Esther*, fol. 440, on the reverse side, after the three Chaldean translations of the five books of *Moses*, in the Amsterdam printing, as follows: בתר דוד קם שלמה בריה ואמליך יתיה קודשא בריך הוא על חיות ברא ועל עופי שמיא ועל רחשא דארעא ועל שידין ועל רוחין ועל לילין והוה ידע ממלל כולהון ואינון ידעין בממלליה דהיכדין כתיב וידבר אל העצים. וכד שפר לביה דמלכא שלמה בחמרא שדר וזמין לכל מלכיא מדינחא ומערבא דהוו סמיכין ליה לארעא דישראל ואגני יתהון בגו טרכונא בבית מלכותיה. ותוב כד שפר לביה דמלכא שלמה בחמריה אמר לאיתאה חיות ברא ועוף שמיא ורחשא דארעא ושידין ורוחין ולילין למרקרא קדמוי למחזי רבותיה לכל מלכיא דגנין קדמוהי וספרין דמלכא קריין יהון בשמחתהון וכולן מתכנשין ואתין לותיה : that is, **After David, his son Solomon arose, and the holy, blessed God gave him dominion over the wild beasts, and over the birds of the heavens, and the creeping things of the earth, as well as over the devils and night-spirits, and he understood the language of all of them, and they understood his language, just as it is written (1 Kgs 4:33): And he spoke with the trees (though it does not say "with the trees" but rather "of the trees," and the Scripture is here falsified by the translator). Now when the heart of King Solomon was made merry (on one occasion) by wine, he sent and had all the kings of the east and west invited, those who dwelt near the land of Israel, and had them lodge in the palace of his royal house. And when his spirit was made merry again by wine, he commanded that they bring in those lutes, and cymbals, and drums, and harps with which his father David had played. But when his heart was once more made glad by his wine, he commanded that all the wild beasts, and the birds of the heavens, and the creeping things of the earth, as well as the devils, spirits, and night-** spirits should be summoned to come before him, so that they might dance before him and behold his glory together with all the kings who lay before him; and the king's scribes called them by name, and they all gathered together and came to him.

Following this, on the reverse side of fol. 401, it continues that all the birds had appeared except for the woodgrouse, at which King *Solomon* became very angry and had it summoned; the woodgrouse, however, upon its arrival excused itself and told the king that it had been in a distant land called *Saba*, and had seen a city called *Kitor*, in which a woman ruled, and offered that if the king wished to send a letter to her and summon her, it would deliver the letter. Thereupon the king immediately wrote a letter to the Queen of *Saba* and fastened it to the woodgrouse's wing, which then delivered it to the queen. The letter was of the following content: מני מלכא שלמה שלם לכי שלם לדרבנייכי די אתידעת דאמליך יהי קודשא בריך הוא על חיות ברא ועל עוף שמיא ועל שידין ועל רוחין ועל ליליו וכל מלכיא דמדינחא ומערבא דרומא וציפונא אתיין ושאלין בשלומי כען אין תצביין ותיתין ותשאלין בשלמי יקר סגיא אנא עביד לך מן כל מלכיא דגנין קדמי. ואין לא תצביין ולא תיתין ולא תשאלין בשלמי אשדר עלייכי מלכין ולגיונין ופרשין ואין תימרון מה מלכין ולגיונין ופרשין אית ליה למלכא שלמה חיות ברא אינון מלכין ולגיונין ופרשין ואין היטרין מה פרשין עופי שמיא אינון פרשין חיילי אינון רוחין ושידין וליליו אינון לגיונין דחנקין יתכון על ערסתיכון בגו בתיכון. חיות ברא קטלין יתכון בחקלא. עופי שמיא אכלין ית בשריכון מנכון: That is: Greetings to you and to your nobles from me, King *Solomon*. Be it known to you that the Holy One, blessed be He, has made me king over the wild beasts and over the birds of the heavens, as well as over the devils and spirits and night-phantoms, and that all the kings of the east and west, south and north come and pay their respects to me. If you are willing to come and pay your respects to me, I will show you greater honor than all the kings who lie before me. But if you are not willing to come and pay your respects to me, I will send kings and legions and horsemen against you. And if you wish to say, what kings and legions and horsemen does King *Solomon* have, the wild beasts are the kings and legions and horsemen. And if you say, what horsemen does he have, the birds of the heavens are the horsemen. The armies are the spirits and devils and night-phantoms; these are the legions that will strangle you in your beds, within your houses. The wild beasts will slay you in the field, and the birds of the heavens will devour your flesh from you. These are the words of the letter, and it follows thereafter that the queen sent him ships laden with gifts and pearls and six thousand lambs, and that the city of Kitor was as far from the Jewish land as a man can walk in seven years, yet the queen came to King Solomon at the end of the third year. Are these not laughable and senseless ravings? And yet the Jews wish to be considered the cleverest people in the world and regard all other people as fools, when there is no nation under the sun that is as foolish as they are.

The very same foolish fable is also to be found in the *Alcoran*, though with great alteration, concerning King Solomon; for in the 27th chapter thereof, which is called *Súrato namli*, that is, the chapter of the ants, the following is written: وورث سليمان داود وقال يا ايها الناس علمنا منطق الطير واوتينا من كل شي ان هذا لهو الفضل المبين ☼ وحشر لسليمان جنوده من الجن والانس والطير فهم يوزعون ☼ حتي اذا اتوا علي واد النمل قالت نملة يا ايها النمل ادخلوا مساكنكم لا يحطمنكم سليمان جنوده وهم لا يشعرون ☼ That is: Solomon had inherited from David, and said: O ye people! we have learned the language of the birds, and have been given of all things; this is a manifest beneficence (of God). Once the army of Solomon assembled, consisting of devils, and men, and birds, and they were kept in such

order that those at the rear did not mingle with those at the front; until they came to a valley of ants, whereupon an ant said (to the others): O ye ants! go into your dwellings, so that Solomon and his army may not crush you and trample you underfoot without their knowing it. After this it follows that the hoopoe was found to be missing from the assembled army, and that Solomon was greatly angered at its absence; but the hoopoe soon came and excused itself, saying that it had been in the kingdom of Sheba, where it had found a mighty queen who worshipped the sun. Thereupon Solomon sent a letter to the queen by means of the hoopoe, and she subsequently had a gift brought to him, which he was unwilling to accept; instead he told the messenger that he should return to those who had sent him, with the threat that he would soon visit them with so great a power as they would not be able to resist. And when he had said to his army who would bring him the royal throne of Sheba, a devil offered himself for the task and promised to bring it before King Solomon would rise from his seat; but another said that he could procure it in an instant, and that throne was brought before the king.

In the 21st chapter of the aforementioned *Alcoran*, which is called *Surat ol-anbiái*, that is, the Chapter of the Prophets, the following is read: **ولسليمان الريح عاصفة تجري بامره الي الارض التي باركنا ۞ فيها وكنا بكل شي عالمين ۞ ومن الشيطين من يغوصون له ويعملون عملا دون ذلك وكنا لهم حافظين** That is: To Solomon also went the strong wind, at his command, upon the earth; and we know all things. There are also some among the devils who were permitted (to dive for pearls for him), and besides this have performed other work for him; whom we have kept watch over.

From this we see that the Turks as well, according to the false teaching of their *Alcoran*, which is their Bible, are caught up in the same error as the Jews, as though King Solomon had understood the language of birds and had had devils in his service. But there is no cause for wonder at this, for Muhammad, from whom the *Alcoran* derives, maintained very close association with a certain rabbi and had much to do with him, from whom he learned many Jewish fables, which he subsequently inserted into the *Alcoran*. In order to set this plainly before the reader's eyes, I will place here some examples thereof.

In the *Jalkut chádasch*, fol. 3, col. 4, under the heading *Adam*, the following is read: **כשנהרג הבל היו אדם וחוה מצטערים שלא היו למודים בקבורה דאו עורב אחד שמת אחד מחבריו לקח אותו וקברו וטמנו למדו ועשו כן להבל . ונתן הק"בה שכר לעורבים וכשמולידים בניהם רואין אותם לבנים וסבורין נחש הוא ובורחין והק"בה נותן להם מזונם בלי חסרון ועוד שהם שואלין מטר מהק"בה והק"בה עונה אותם :** That is: when Abel had been slain, Adam and Eve grieved greatly, because they had not learned how one ought to bury someone; but they saw a raven which had taken one of its companions that had died and buried it, and they learned from it and did likewise with Abel. The Holy Blessed God also gave the ravens their reward for this, for when they have hatched their young, they see that they are white and suppose it to be a serpent, and flee away; but God gives them their food without lack. Moreover, they also ask God for rain, and He hears them. In the same manner it is also written in the Quran, in the fifth chapter, which is called *Súrat ol-majidati*,

that is, the chapter of the table, that a raven made a pit in the earth and showed how Abel ought to be buried. The rabbis likewise teach that Abraham, in his father's absence, smashed all of the latter's idols and placed a club in the hand of the largest of them, so that his father upon his return would suppose that the great idol had broken the others, as this has been mentioned above in the 9th chapter of the first part, pages 490 and 491. This very same thing is also read in the Quran in the aforementioned chapter, which is called *Súrat ol-anbiái*; and many more such Jewish fables of this kind, which are found in the Quran, could be pointed out.

Regarding Solomon's power over the devils, the following is also written in the book *Emek hammélech* fol. 112, col. 3., in the 119th chapter, under the title *Scháar Kirjáth árba*: חירם מלך צור היה גם כן חכם גדול כי שלמה המלך ע"ה שלח שד אחד והוריד לחירם לשבעה מדורין של גיהנם ואחר כך העלהו והיה שולח לו פתקין מה שראה שם וזהו צור ויהי שלום בין שלמה ובין חירם: that is, Hiram, the king of Tyre, was also a very wise man; for King Solomon, upon whom be peace, sent a devil and had Hiram led down into the seven dwellings of Hell, and afterward brought back out again; and Hiram sent Solomon letters (informing him therein) of what he had seen. And this is the mystery (of the words 1 Kgs 5:12): And there was peace between Hiram and Solomon. But enough of this, and we must return to our previous subject and look further into where the devils are said to prefer to dwell.

To explain this further, one must know that, according to Jewish teaching, these beings (the devils) like to dwell near the rabbis, on walnut trees, in filth, under the eaves or gutter of a roof, and indeed, with all due respect, even in privies or secret chambers. That they like to dwell near the rabbis is shown in the book *Zerór hammór* fol. 97, col. 4. in the *Parascha Tasría*, where the following is written concerning them: הני מאני דרבנן דבלו מחופיא דילהון לפי שהם הולכים אחר החכמים כמו שבארתי בפרשת וישלח יעקב ולכן אמרו שהבגדים של רבנין שבלו קודם זמנם הוא מהם לפי שמתדבקים אליהם ולפי שתורתם משמרתם אין יכולין להם That is: that the garments of the rabbis become worn out (and torn) comes from the fact that they (namely the devils) rub themselves against them; for they follow after the wise men, as I have explained in the Parascha *Vajischlach Jaacob*. Therefore it is said that when the garments of the rabbis wear out (and grow old) before their time, this comes from those beings, because they draw near to those same rabbis. But because the Law protects the rabbis, the devils cannot overpower them or do them any harm. It is no wonder, however, that the rabbis' garments are torn in this manner, for in the Talmudic tractate *Berachóth* fol. 6, col. 1. it is written that at all times a great multitude of devils stands around them, and the words read as follows: אבא בנימין אומר אלמלא נתנה רשות לעין לראות אין כל בריה יכולה לעמוד מפני המזיקין. אמר אביי אינהו נפישי מינן וקימי עלן כי כסלא לאוגיא. אמר רב הונא כל חד וחד מינן אלפא בשמאליה ורבבתא מימיניה. אמר רבא האי דוחקא דהוי בכלה מינייהו הוי. הני ברכי דשלהי מינייהו. הני מאני דרבנן דבלו מחופיא דידהו. הני כרעי דמנקפא מינייהו *That is: Abba Benjamin says, if the eye were given the power to see, no person would be able to endure the sight of the devils. Abaye says, there are more of them than there are of us, and they stand around us like the earth thrown up*

from a dug trench around a plot in a garden. Rav Huna has said, each one among us (rabbis) has a thousand at his left side and ten thousand at his right side. Rabba has said, the crowding and pressing that occurs on the Sabbath (in our synagogues, where, even when there is ample space, one sits packed tightly together) comes from them (as they come to hear the sermon, as Rabbi Solomon notes in his commentary on this passage). The weary knees come from them. The wearing out (and tearing) of the rabbis' garments comes from the fact that they rub themselves against them. The bruised shins come from them. So also in the commentary of Rabbi *Menachem of Recanati* on the Five Books of Moses, fol. 143, col. 3., in the Parascha *Acharé moth*, the following is taught concerning the devils: תשוקקותם הוא להדבק אצל תלמידי חכמים כדאיתא בברכות כי הם תאבים להדבק בה"ח כאשה המשתוקקת לבעלה. וכשדה בית השלחין הצמאה למים כי יש בהם פרצוף חמור That is: their desire is to be near the wise men (rabbis), as is mentioned in the tractate *Berachóth*; for they have a longing to cleave to them, as a woman bears a longing for her husband, and as a parched field thirsts for water, because they (namely the rabbis) have a pleasing form.

I readily believe that the devils gladly dwell among the rabbis; yet this happens not on account of their pleasant appearance, but because they otherwise agree with one another in their conduct, for just as one reads in *Schéva tal*, fol. 9, col. 1, in the preface called *Hakdáma ben méah schána*: כל טבע יש לו חשק ותאוה לקרב ולדבק בטבעו וכל עורב למינו ואז"ל לא לחנם הולך זרזיר אצל העורב אלא מפני שהוא מינו, That is: every nature has a desire and longing to draw near to that which is of its own nature, and to cleave to it, and every raven goes to its own kind; and our rabbis, of blessed memory, have said: the starling does not go to the raven without cause, but it happens because the raven is of its own kind; on which point the Talmudic tractate *Báva Kámma*, fol. 92, col. 2, and the book *Cad hakkémach*, fol. 17, col. 2, may also be consulted. Thus we may likewise say that it does not happen without cause that the devils so gladly dwell among the rabbis and all Jews, but that it happens because they agree very closely with one another in their wicked kind and nature: for the devils are enemies and blasphemers of the Holy Trinity; and so too are the Jews. The devils hate the Holy Scripture of the New Testament and the holy sacraments; the Jews do likewise. The devils hate the Christians and the Christian religion and everything that is Christian; and so too do our worst and declared enemies, the Jews, as has been shown and demonstrated above in the first part; and much else besides could be adduced in which they resemble one another.

That devils like to dwell in walnut trees can be seen in the *Jalkut chádasch*, fol. 108, col. 2, no. 52, under the title *Keschafim*, where the following words are read: לפי שהשרים מתחברים יחד תשעה תשעה ולכך סכנה למי שישן תחת אילן של אגוז שהרי השרים שרוים עליו לפי שכל ענף וענף שבאגוז תלוים בו תשעה עלין That is: since the devils gather together in groups of nine, it is dangerous when someone sleeps under a walnut tree, for behold, the devils dwell upon it, since on every single branch of a walnut tree there hang nine leaves. The very same thing is also to be found at greater length in the *Sepher chasidim*, no. 1153.

That they also dwell in filth is read in the little book *Schechéchath léket*, no. 4, under the title *Berachá ukelalá*, from the *Sohar*, in these words: לא בעי בר נש דישדי טנופא קמי פתחא בגין דהמן שריא חד שירא ואנפי לקבליה דפתחא ואסתכי כל מה דעבדין בביתא ובכל מה דאסתבל אתלטיא.

That is: a person must not throw any filth before his door, since a devil dwells there who turns his face toward the door and sees everything that is done in the house. Everything he looks upon is also cursed, and he has three hundred and sixty-five servants.

Concerning their dwelling beneath the drain or eaves of a roof: this is taught in the Talmudic tractate *Chóllin* fol. 105, col. 2., and the words there read as follows: אמר אביי מריש הוה אמינא האי דלא יתבי תותי מרזיבא משום שופכי אמר לי מר משום דשכיחי מזיקין. הנחו שקולאי דהוו דרו חביתא דחמרא בעו לאתפוחי אותבוה תותי מרזיבא פקעה אתו לקמיה מר בר רב אשי אפיק שיפורי שמתיה אתא לקמיה אמר ליה אמאי תעביד הכי א"ל היכי אעביד כי אותביה באונאי א"ל אר' בדוכתא דשכיחי רבים מאי בעית את הוא דשנית זיל שלים א"ל השתא נמי ליקבע לי מר זימנא ואפרע קבע ליה זימנא כי מטא זימנא איעכב כי אתא א"ל אמאי לא אתית בזמנך א"ל כל מילי דציר וחתים וכיל ומנו לית לן רשותא למשקל מיניה עד דמשכחינן מידי דהפקרא, That is: *Abaje* says, I had initially stated that one should not sit beneath a drain (of a house) on account of the water that is poured out; but the Talmudic doctor told me that this is done because devils are found there. There were (once) some porters who were carrying a barrel of wine, and when they wished to rest, they set it down beneath a drain, and a devil broke it (so that the wine ran out). The porters then came before the doctor, the son of *Raf Aschi* (and lodged their complaint with him), and he had the trumpets blown and placed that same devil under the ban. Thereupon the devil came to him, and he asked the devil why he had done this (and broken the barrel). The devil answered: I did it because it had been placed upon my ears. The doctor then said to him: what business do you have in a place where many people are found? You are in the wrong; go and pay for the wine. The devil replied: appoint me a fixed time and I will pay it; and he set him a fixed time. But when the time arrived, the devil failed to appear; and when he (subsequently) presented himself (and brought the money), the doctor said to him: why did you not come at the appointed time? He answered: over everything that is bound together, sealed, measured, and counted, we have no power to take anything from it until we find something that is free (or common property); that is why I could not bring it sooner. Such a fable may also be read in the 43rd chapter of the *Maase*-book, where it is likewise reported that the devil had slept beneath the roof eaves.

That they also dwell in *falvávenià*, in privies or secret chambers, is read in the *Sohar* of the Sulzbach printing, col. 29, in the *Parascha Bereschith*, in these words: רוחא חדא אית בכל בית הכסא דעלמא דשריא תמן ואתהני מההוא לכלוכא וטנופא, that is, In all the secret chambers in the world there is one (evil) spirit, which dwells therein and takes its pleasure in that same filth and refuse. Likewise it is written in Rabbi *Menáchem* of *Rekanat*'s commentary on the five books of Moses, fol. 143, col. 3, in the *Parascha Achare moth*, concerning the same, as follows: מקומם הוא בחרבה וגם בבית הכסא, that is, They dwell in the wastelands, as well as in the secret chambers.

In the Talmudic tractate *Schábbath*, mention is also made at fol. 67, col. 1 of the devils that are found in the privy. And in the tractate *Berachóth*, the following is written at fol. 62, col. 1: כל הצנוע בבית הכסא נצול משלשה דברים מן הנחשים ומן העקרבים ומן המזיקין . ההוא בית כסא דהוה בטבריא כי הוו עיילי ביה בי תרי אפילו ביממא מתזקי . רבי אמי ורבי אסי הוו עיילי בי חד וחד לחודיה ולא מתזקי אמרי להו רבנן לא מסתפיתו אמרי להו אנן קבלה גמירינן קבלה דבית הכסא צניעותא ושתיקותא קבלה דיסורי שתיקותא ומבעי רחמי . אביי מרביא ליה אמרא למיעל בהדיה לבית הכסא . ולרבי ליה גדיא שעד בשעור מיהלף . רבא מקמי דהוה רישא טרקישא ליה בת רב חסדא אמגזא בלקנא . בתר דמלך עבדא ליה כוותא ומנחא ידא ארישיה That is: Whoever is modest in the privy will be saved from three things (found therein): from serpents, and from scorpions, and from devils. When two people went together to the privy that was in Tiberias, they were harmed (by the devils) even during the day. Rabbi *Ammi* and Rabbi *Asi* each went in alone and suffered no harm; whereupon the Rabbis said to them: are you not afraid? And they answered them: we have learned a tradition, or oral teaching, as to how we must conduct ourselves so that no evil befalls us. The oral teaching concerning the privy is that one must be modest and silent. The tradition concerning chastisements is silence, and thereby one obtains mercy. *Abaye* raised a lamb for himself, which went with him into the privy (so that he would not be alone and the devil might harm him). He ought rather to have raised a young goat, for then one goat would have been exchanged for the other (and come in the other's place, since the devil is also called *Säir*, that is, a goat). Before *Rabba* became the head of the academy, the daughter of *Raf Chasda* rattled a nut in a flask for him (when he was in the privy). After he had, however, governed (as head of the academy), she made a small window (at the privy), and (when he sat thereupon) she laid her hand (through it) upon his head, so that the devil might do him no harm.

In the Talmudic tractate *Gittin*, it is read at fol. 70, col. 1 that the devil, who dwells in the privy, accompanies people when they leave it, and it is written there concerning this as follows: תנו רבנן הבא מבית הכסא אל ישמש מיטתו עד שישהא שיעור חצי מיל מפני ששד בית הכסא מלווה עמו ואם שימש הויין לו בנים נכפין: that is, our Rabbis teach that when someone comes from the privy, he shall not lie with his wife, but shall wait as long as it would take to walk half a mile, because the devil of the privy accompanies him; but if he lies with his wife, he will beget children who have the falling sickness. Now, since, according to the foolish Jews' opinion, the devil is to be feared in the privy, the following instruction is given to one who goes there, according to the teaching of the Talmudic tractate *Dérech érez* fol. 20, col. 1 of the Amsterdam edition: הנכנס לבית הכסא אומר התכבדו מכובדים קדושים משרתי עליון תנו כבוד לאלהינו ועמדו במקומכם והזהרו עורוני שמרוני המתינו לי עד שאכנס ואצא שזה דרכן של בני אדם: that is, whoever goes to the privy shall say (to the holy angels): be honored, you honored holy ones, you servants of the Most High; give honor to our God, and remain standing in your place, and be watchful. Help me, guard me, wait for me until I go in and come back out again, for this is the custom of the children of men. The very same is also to be found in the book *Col bo* fol. 99, col. 2, *numero* 87, under the title *Berachóth*.

The devil is also said to dance upon an ox between its horns, concerning which the following is written in the little tractate *Maase Thora*, printed at Amsterdam behind the booklet *Ben Sira*, fol. 38, col. 2: אל תעמוד לפני השור כשהוא עולה מן הנהר מפני שהשטן מרקד לו בין קרניו, That is: Do not stand before an ox when it comes out of a river, because Satan dances between its horns. This is also to be found in the *Maase*-Book in the 120th chapter, and this superstitious matter is taken from the Talmudic tractate *Pesachím* fol. 112, col. 2, where the following is read: לא תעמוד בפני השור בשעה שעולה מן האגם מפני שהשטן מרקד בין קרניו, That is: Do not place yourself before an ox at the time when it comes out of a pond (or standing water), because Satan dances between its horns. He is also said to leap about and dance before women who are returning from a burial, as was indicated above in the second chapter of this second part. And when a wicked man dies, three companies of devils are said to go before him, concerning which the following is read in *Bammidbar rabba* fol. 201, col. 1, in the eleventh *Parascha*: בשעה שנפטר צדיק מן העולם ג׳ כתות של מלאכי השרת מקדימין אותו בשלום הראשונה אומרת יבא שלום שניה אומרת ינוחו על משכבותם והשלישית אומרת הולך נכוחו וגו׳ ובשעה שהרשע נפטר מן העולם ג׳ כתות של מלאכי חבלה מקדימין אותו הראשונה אומרת אין שלום אומרה אמר י״י לרשעים השלישית אומרת למעצבה תשכבון, That is: When a righteous man departs from the world, three companies of ministering angels go before him in peace. The first company says (from Isa 57:2): Peace shall come. The second says: They shall rest in their chambers. And the third says: He who walks uprightly before Him, etc. But when a wicked man dies, three companies of angels of destruction (that is, devils) go before him. The first says (from Isa 48:22): No peace. The second says (the words following in the aforementioned verse 22): Have the wicked, says the LORD. The third says (from Isa 50:11): In pain shall you lie.

No one should go out alone, so that he not be harmed by the devils; and in the *Sohar*, Sulzbach printing, on the first book of Moses, in the 387th *column*, it is written thus: כל מאן דאזיל יחידאי בזמנין ידיען אפילו במתא באתרין ידיען משיך עליה רוחא מסאבא בגין כך בכל זמנא לא יהך ברנש יחידאי בארחא במתא אלא באתר דבני נשא אזלין ויתיבין ותשכחין תמן ועל דא לא יהך ברנש יחידאי אפילו ביממא כל שכן בלילה הואיל ובני נשא לא משתכחי : that is, anyone who at certain times goes alone, even in a city, in certain places, draws an unclean spirit upon himself; therefore a person should never go alone on the road in a city, but should walk in a place where people walk to and fro and are to be found. For this reason a person should not go alone even by day, and much less by night, where no people are to be found. The very same thing is also to be read in the book *Nischmâth chájim*, fol. 140, col. 1, in the 27th chapter of the third *Maamar*. Likewise it has been shown above, in this chapter, that one should not go out at night, because the *Igereth* runs about with a hundred and eighty thousand devils and has the power to do harm. And in the aforementioned book *Nischmâth chájim*, it is read at fol. 140, col. 1, in the 27th chapter of the third *Maamar*: לא יפוק בר נש יחידאי בליליא וכל שכן בזמנא דסיהרא אתבריאת והות חסרה ואוקמיה דהא כדין

רוח מסאבא שלטא : that is, a person should not go out alone at night, and much less when the waning moon begins to wax again, and this is maintained on the grounds that the unclean spirit rules at that time.

Since demons roam about so intensely at night, it is forbidden to greet anyone during that time. On this subject, the following is taught in the Talmudic tractate *Sanhedrin*, fol. 44, col. 1: אסור לו לאדם שיתן שלום לחבירו בלילה חיישינן שמא שד הוא, That is: It is forbidden for a person to greet anyone at night, because we fear it may be a demon. The very same teaching is also found in the tractate *Megilla*, fol. 3, col. 1, where it is to be understood as referring to places outside the city, such as fields or mountains. Furthermore, it is forbidden to sleep alone in a house. Concerning this, the following is written in Rabbi Eliezer's little book *Orchóth chájim*, which was printed in Amsterdam after the little book *Ben Síra*, fol. 46, col. 2: בני אל תהי ישן יחידי בלילה בשום בית כי לילית מזומנת להזיק וכיון שאוחזת לאדם או לתינוק היא מוציאתו מן העולם, That is: My son, do not sleep alone in any house at night, for *Lilith* (or *Lilis*) is ready to cause harm; and when she seizes a person or a child, she brings it about that the same must depart from the world (and die). Likewise, in the Talmudic tractate *Shabbat*, fol. 151, col. 2, one reads: אסור לישן בבית יחידי וכל הישן בבית יחידי אחזתו לילית, That is: It is forbidden to sleep alone, and whoever sleeps alone in a house will be seized by *Lilis*. Furthermore, one should also not drink water at night, as may be seen from what was cited above in Chapter 8 of the first part, p. 426, from the Talmudic tractate *Pesachím*, fol. 112, col. 1, as well as from the tractate *Avóda sára*, fol. 12, col. 2, since it is said to be very dangerous on account of the demon called *Schapriri*. Along with this, however, a superstitious remedy is indicated, describing how one should proceed in order to be permitted to drink.

No one should go to his wife unless he has first spoken with her; and this is written in the *Jalkut chádasch* fol. 22, col. 2, numero 27, under the title *Ischa*, from the *Sohar* on the fifth book of Moses, as follows: יש לו לאדם לדבר עם אשתו קודם שמותיחד עמה דשמא שידה היא וראיה מאסתר שנזדמנה לאחשורוש במקומה שירה that is, a man should speak with his wife before he goes to her, for she might perhaps be a she-devil, and this is proven from Esther, in whose place a she-devil came to Ahasuerus. Concerning this Esther, the following is also read in the aforementioned *Jalkut chádasch* fol. 71, col. 3, numero 5, under the title *Debora*, from the cited passage of the *Sohar*: אסתר נקראת על שם שסתרה הקב"ה מאחשורוש וזימן לו שידה תחתיה והלכה היא וישבה בחיקו של מרדכי that is, Esther is so named (from *Sathár*, which means to conceal) because the holy blessed GOD concealed her from Ahasuerus and appointed a she-devil in her place (who was with him); but Esther went away and sat in the lap of Mordecai.

One should also wash one's hands early in the morning, because an unclean spirit has settled upon them. Concerning this, it is written in the little book *Kizzur réschith chóckma*, which is also called *Sepher Tappúche sahaj*, under the title *Schâar hakkedúscha jom Jod Gimel*, as follows: דזישן בלילה רוח הטומאה שורה על ידיו ובהקיצו אין ראוי שיגע בהם במלבושיו או בשום מקום עד שיטול ידיו: that is, when a person sleeps at night, the unclean spirit rests upon his hands. When

he awakens, it is not fitting that he touch his clothes or any place with those hands before he has washed them. And in the *Sohar* of the Sulzbach printing, on the first book of Moses, it is read in the 387th column, in the *Parascha Vajischlach*, as follows: לית לך מאן דנאים בליליא בערסיה דלא טעים טעמא דמותא ונפקת נשמתיה מניה. וכיון דאשתאר גופא בלא נשמתא קדישא רוח מסאבא זמינא ושריא עליה דגופא ואסתאב והא אוקימנא מלה דלית ליה לברנש לאעברא ידיו על עינוי בצפרא בגין דהא רוח מסאבא שריא עלייהו: that is, there is no one who sleeps at night in his bed who does not taste the taste of death and whose soul does not depart from him. When the body thus remains without the holy soul, the unclean spirit is ready and takes up residence upon that body, and it is defiled. See, I also confirm this: that a person ought not in the morning to pass his hands over his eyes, because the unclean spirit dwells upon them. The very same thing is also to be found in the aforementioned *Sohar* in the 411th column at the end, and in the following column at the beginning, in the *Parascha Vajéche*. And in the 29th column, the following is also read in the said *Sohar*, in the *Parascha Bereschith*: בשעתא דבר נש נאים רוחיה פרחא מניה ובשעתא דרוחיה פרחא מניה רוחא מסאבא זמין ושריא על ידיו דמסאב לון ואסיר לברכא בהו בלא נטילה. ואי תימא אי הכי הא ביממא דלא נאים ולא פרח רוחיה מניה ולא שריא עליה רוחא מסאבא וכד עאל לבית הכסא לא יברך ולא יקרא בתורה אפילו מלה חדא עד דיסחי ידיו. ואי תימא בגין דמלוכלכין אינון לאו הכי הוא במאי יתלכלכו אלא ווי לבני עלמא דלא משגיחין ולא ידעין ביקרא דמאריהון ולא ידעי על מה קיימא עלמא. רוחא הדא אית בכל בית הכסא דעלמא דשריא תמן ואתהני בההוא לכלוכא וטנופא ומיד שארי על אנון אצבען דידוי דבר נש: that is, at the time when a person sleeps, his spirit flies out of him; and when his spirit flies out of him, the unclean spirit is ready and takes up residence upon his hands and defiles them, and it is forbidden to speak a blessing with them if they have not been washed. But if you were to say: if that is so, how does it come about that a person during the day, when he does not sleep and his spirit does not depart from him, and the unclean spirit likewise does not take up residence upon him, is nonetheless not permitted, when he goes to the privy, either to speak a blessing or to read so much as a single word in the Law until he has washed his hands? If you were to say that this happens because the hands are unclean, you would be mistaken, and it is not so: from what should they be unclean? But woe to the people of the world, who do not observe the honor of their Lord (namely God) and do not know why the world endures! There is a (wicked) spirit in all the privies of the world, which dwells therein and takes its pleasure in that filth and refuse, and it immediately settles upon the hands of a person when he goes there; therefore one must wash them. That a person should be defiled by evil spirits during sleep is also confirmed in the book *Nischmáth chájim*, fol. 141, col. 1, in the 27th chapter of the third *Maamar*, with these words: מה שאמר שבשעת השינה אז באים הרוחות האלו לאדם בחלום ומטמאין אותו כך הסכימו כל החכמים האלהיים: that is, what he (namely Rabbi Schimeon ben Jochai in the *Sohar*) has said, that when a person sleeps the spirits come to him in his dream and defile him, is something upon which all the theologians are in agreement with one another.

All illnesses that suddenly befall a person are likewise said to originate from demons, concerning which the aforementioned book *Nischmáth chájim*, fol. 141, col. 2, in the mentioned 27th chapter of the third *Maamar*, states the following: תדע שכך הוא האמת שכל החלאים הבאים לאדם פתאום מנייהו הווי . . . וכן הוא בכל רוחא קטיא וניזק ליה אעקב פומיה ועינוי וידוי אתעקמו ולא יכול למללא וכו' . That is: Know that it is true that all illnesses which suddenly befall a person come from them (namely, from the evil spirits). You can sometimes see that a person who is entirely healthy and vigorous is swiftly struck by a misfortune, and his mouth is pulled completely crooked up to his ear, etc. Likewise, it is read in the *Sohar*, in the Parascha *Tasria*, in the 52nd column (that Rabbi Schimeon ben Jochai said): My son went one day into a house to bring something there, when a spirit passed before him and harmed him, and twisted his mouth; his eyes and hands were also contorted, and he could not speak, etc. Thus it is with all hidden, sudden illnesses, which all originate from the spirits.

This, however, may stem from the fact that devils are said to be able to see the sins of men written on their foreheads, concerning which the following is read in the small *Jalkut Rubéni, numero* 7, under the *Title Masiki m*: עֲוֹונוֹתָיו שֶׁל אָדָם רְשׁוּמִים עַל הַמֵּצַח וְיֵשׁ רְשׁוּת לַמַּזִּיקִים הָרוֹאִים אוֹתָן עֲוֹונוֹת הַכְּתוּבִים עַל מִצְחוֹ שֶׁל אָדָם. לָכֵן צִוָּה הַמַּלְאָךְ לְלוֹט וְאִשְׁתּוֹ וּבְנוֹתָיו אַל תַּבִּיט אַחֲרֶיךָ. וְכֵן אֵירַע לְאִשְׁתּוֹ שֶׁל לוֹט שֶׁהִבִּיטָה מֵאַחוֹרֶיהָ וְרָאָה הָעוֹונוֹת עַל מִצְחָהּ וְהֶעֱנִישׁ אוֹתָהּ. וְלָכֵן רָשַׁם הַקָּ"בָּה לְקַיִן אוֹת כּוֹ לְבִלְתִּי הַכּוֹת אוֹתוֹ כָּל מוֹצְאוֹ; That is: The sins of a man are marked upon his forehead, and the devils, who see those sins written upon a man's forehead, have the power to do him harm. For this reason the angel commanded Lot and his wife and his daughters that they should not look back. And thus it came to pass with Lot's wife, that she looked behind her, and (the angel of destruction) saw the sins upon her forehead and punished her (so that she became a pillar of salt). For this reason also the holy and blessed God marked Cain, so that no one who found him should strike him dead, by which the devils are to be understood. Concerning this, the following is also found in the Jalkut chádasch fol. 14, col. 2, under the *Title Abraham*, from the *Sohar*: כֵּיוָן דְּמָחֲבֵל לָא חָזֵי אַפֵּיהּ דְּגַבְרָא לָא מָחֲבֵל לֵיהּ כֵּיוָן דְּאִתְהַדְּרַת אֲנָפָא לְאִסְתַּכָּלָא מִיָּד וַתְּהִי נְצִיב מֶלַח; That is: When the destroyer (Satan) does not see a man's face, he does him no harm. After Lot's wife turned her face back to look, she was immediately turned into a pillar of salt. That Cain feared the devils, lest they might kill him, is likewise taught in the book *Nischmáth chájim* fol. 114, col. 2., in the 12th chapter of the third *Máamar*.

The devils are also said to know the past and the future, and concerning this it is written in the great *Jalkut Rubéni* fol. 36, col. 1., at the beginning of the *Parascha Lech lechá*, as follows: אית שֵׁדִים כְּגַוְונָא דְּמַלְאָכִים קַדִּישִׁין דְּיַדְעִין מַה דְּהָוֵי וּמַה דְּעָתִיד לְמֶהֱוֵי; That is: There are devils who are like the holy angels, who know what is past and what is to come. The very same thing is also to be found in the small *Jalkut Rubéni numero 3.*, under the *Titel Masíkim*. But from where they know the future is taught in the little book *Tuf haárez* fol. 9, col. 2., with these words: כְּשֶׁיּוֹצְאָה גְּזֵירָה טוֹבָה אוֹ רָעָה ה"וּ הַכָּרוּז מַכְרִיז בְּכָל רָקִיעַ וְרָקִיעַ וְזֶה אוֹמֵר לָזֶה עַד מָקוֹם הַד' יְסוֹדוֹת וּמִשָּׁם יוֹדְעִים הַשֵּׁדִים הָעֲתִידוֹת וַאֲפִילוּ הַמְמוּנִים עַל הָעוֹפוֹת מַכְרִיזִים וּמִשָּׁם עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר

or (God forbid) an evil judgment goes forth in heaven, it is proclaimed by a crier in each and every firmament, and one tells it to another, all the way to the place of the four elements, and from there the devils know the things to come. Indeed, even those appointed over the birds proclaim it, and from there the birds of heaven carry the voice, and those that have wings make the matter known. In Rabbi Bechai's commentary on the five books of Moses, at fol. 139, col. 4. in the *Parascha Acharé moth*, the following is also stated concerning them: ורעון כה שעתיד להיות כמלאכי השרת יודעין קא סלקא דעתך אלא אימר שומעין מה שעתיד להיות כמלאכי השרת ובאור הענין כי לפי שהם שוכנים באויר בגלגלי היסודות מבינים העתידות משרי המזלות וזה קל וחומר מעופות . אם העופות יודעים העתידות מהם ומגידים אותם בצפצופם ומן העופות יודעים המנחשים המכירים והבקיאין באותה חכמה קל וחומר לשדים שאפשר להם לדעת זה משרי המזלות ומה שיודעים השדים גם העופות אינו אלא עתידה קרובה לא רחוקה לימים רבים (That is: They know what is to come, just as the ministering angels do. What! Do you mean that they know it? I would rather say that they hear what is to come, just as the ministering angels do. The explanation of the matter consists in this: since they dwell in the air within the *Sphaeris*, or spheres of the elements, they perceive future things from the princes of the planets, and all the more so from the birds. If the birds know future things from them and make them known through their cries, and if those who pay attention to the cries of birds, and understand them, and are experienced in such knowledge, know those future things from the birds, how much more is it possible that the devils know them from the princes of the planets. But what the devils and the birds know is nothing other than what is to happen in a short time, and not what is to happen long afterward, after many days.) Concerning this, the book *Nischmath chajim* fol. 117, col. 2. at the end, and fol. 118, col. 1. at the beginning, in the 13th chapter of the third *Maamar*, may also be consulted.

It was mentioned above in this chapter, from the Talmudic tractate *Chagiga* fol. 16, col. 1, and from other books, that devils are supposed to eat and drink just as humans do; but what their food actually consists of is shown by Rabbi *Menasse ben Israel* in his book *Nischmath chájim* fol. 118, col. 1, in the 13th chapter of the third part, with these words: אין הכוונה בזה מזון האדם כהאדם המורכב מארבע יסודות והוא גוף גם מורגש הנה מזונו כיוצא בו עב גם אבל השדים שהם גוף רוחני דק הנה מזונם גם כן כיוצא בהם דק ואכילתם ושתיתם היא ריח האש ולחות המים כי חלק האש שבהם הוא מיבש חלק הרוח שבהם וצריך להחזיר הלחית ההוא שאבד ממנו וזהו אוכלן ושותין כבני אדם כי מזונו של אדם הוא על הדרך הזה כי לחות גופו מתיבש בתוכו לשתי סבות . האחת מפני האויר המקיפו מבחוץ והשנית מפני החום הטבעי המיבש לחותו מבפנים . ועל כן יצטרך למזון להחליף הלחית הלחות שאמר ממנו . וכוה הוא מזון השדים כי הם לוחכים לחות המים כענין שכתוב והמים אשר בתעלה לחכה וזהו ענין הקטורת שמקטירין להם כי העשן העולה והלחות ההוא הוא מזונם והנה הם נהנים בזה: that is, the intention here is not that they should eat as a human eats, who is composed of the four elements and has a dense and tangible body, and who therefore must also have dense and coarse food; rather, the devils, who are a spiritual and subtle body, likewise have subtle food corresponding to their nature, and their eating and drinking consists of the smell of fire and the moisture of water; for the fiery part that is in them dries out the part of wind that is in them, and it is therefore necessary that the lost moisture be restored. Hence it is said that they

eat and drink just as humans do, for the nourishment of man (and his sustenance) comes about in this manner: the moisture of his body dries out for two reasons, first on account of the air that surrounds him on the outside, and second on account of the natural heat that dries out his moisture on the inside; he therefore has need of food in order to restore the lost moisture. It is the same with the nourishment of the devils, for they lick up the moisture of the water, as it is written (1 Kgs 18:38): "And it licked up the water in the trench." And this is the nature of the incense that is burned for them, for the smoke rises upward, and that same moisture is their food, and they partake of it. All of this is also to be found in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 139, col. 4, in the *Parascha Acharé moth*.

That devils drink water can also be seen from the Talmudic tractate *Chóllin* fol. 105, col. 2. at the end, and fol. 106, col. 1. at the beginning, where the following is read: אמר אביי מריש הוה אמינא האי דשדי מיא מפומא דחצבא משום ציבתא אמר לי מר משום דאיכא מים הרעים . ההוא בר שידא דהוה בי רב פפא אזל לאתויי מיא מנהרא איעכב כי אתא אמרו אמאי איעכבת אמר להו עד דחלפי מים הרעים . אדהכי חזנהו דקא שדי מיא מפומא דחצבא אמר אי הואי ידענא דרגליתו למעבד הכי לא איעכבי : that is, *Abaje* says: at first I said (and believed) that whoever pours out (a little) water from the mouth of a jug (which is full of water for drinking) does so because small pieces of wood (or other impurities) are floating on top of the water; but the Doctor told me that it happens on account of the evil water (which is on top, from which the devils may have drunk, as is noted in *Rabbi Solomon's* commentary). Once, the young devil (who was in *Raf Papa's* house and served therein) went to fetch water from a river and tarried long; when he came back, people asked him: why did you stay away so long? He answered: I had to wait until the evil water (from which the devils had drunk) had passed by. In the meantime he saw that they were pouring out (a little) water from the mouth of the jug, whereupon he said: had I known that you were accustomed to doing this, I would not have stayed away so long, since in this manner all the evil and impure water is poured away.

The devils are also said to eagerly eat blood, concerning which it is written in *Rabbi Menachem of Recanati*'s commentary on the five books of Moses, fol. 144, col. 2, in the aforementioned *Parascha Acharé moth*, on the commandment of Lev 17:13, that one must pour out the blood of captured animals or birds and cover it with earth: שלא יתקבצו שם כוחות הטומאה והשרים שהדם הוא מזונם : that is, so that the forces of impurity and the devils do not gather there, since blood is their food.

Since it has also been mentioned above in this chapter that devils die just as humans do, we wish to examine further what the overly clever rabbis write about this matter. In the book *Nischmâth chájim* fol. 118, col. 1, in the 13th chapter of the third *Máamar*, the following is read on this subject: ענין המיתה שבהם שאמרו מתים כבני אדם הוא כשם שמיתת האדם הוא פירוד חיבור ד' יסודותיו כן מיתת השדים פירוד חבור יסודותיהם : that is, concerning their death, about which (the sages) have said that they die just as humans do, one must know that just as the death of a human being is a dissolution of the union of his four elements, so too is the death of the devils a separation of the composition of their elements, out of which they were created. *Rabbi Bechai* likewise

agrees with this, when in his commentary on the five books of Moses, fol. 139, col. 4, in the *Parascha Acharé moth*, he breaks forth in the following words: כשם שהמורכבים מארבע יסודות הוייתם וקיומם הוא חבור היסודות ובריאותם מזג היסודות וחולים כאשר יגברו זה על זה ומיתתם פירודם זה מזה כן הווית השדים קיומם הוא חבור שני היסודות ומיתתם בהפרדם זה מזה : that is, just as the essence and the preservation of those things which are composed of the four elements consists in the union of the elements, and their health consists in the temperament of the elements; and those in whom one element overpowers another are sick; and the separation of those elements is their death: so too does the essence and preservation of the devils consist in the union of the two elements (out of which they were created), while their death consists in the separation of those same elements.

Because, according to the erroneous teaching of the Jews, the devils are supposed to be mortal, Noah is also said to have taken some of them into the ark, so that they might not all drown. Therefore, in the aforementioned Rabbi Bechai's commentary on the Five Books of Moses, fol. 18, col. 1, at the end, and col. 2, at the beginning, in the *Parascha Nóach*, on the words of Gen 6:19, "And of every living thing of all flesh, you shall bring a pair into the ark, a male and a female, that they may remain alive with you," it is written as follows: מכל חי דרשו ר"ז לרבות השדים וצוהו יתברך שיכניסם אל התיבה ויתכן לפרש כי אי אפשר להם שישארו במקומם שהוא האויר בגלגלי היסודות לפי שהגזרה היתה לשחת כל בשר אשר בו רוח חיים וזה כולל כל בעלי נפש התנועה שעל הארץ והוסיף לומר עוד מתחת השמים שגזרת המבול היתה אף על הבריות שהן מתחת גלגלי היסודות והם השדים על כן הוצרך להכניסם אל התיבה פן ימחו באויר אשר מתחת השמים: That is: the words "of every living thing" have been interpreted by our Rabbis, of blessed memory, to include the devils as well; and that the blessed God commanded Noah to allow them into the ark. It is also right to interpret them in this way, for it would have been impossible for them to remain in their place, which is the air of the elemental *Sphærarum*, or spheres, since God had resolved to destroy all flesh in which there was a living breath (as is to be read in Gen 6:17), under which was comprehended everything that had a moving soul upon the earth. And God said further (in the aforementioned verse 17, the words) "under heaven," since it had been resolved that through the Flood the creatures that were beneath the elemental spheres, namely the devils, should also perish. For this reason it was necessary to take them into the ark, so that they would not be destroyed in the air that is beneath the heavens. On this matter, the book *Nischmáth chájim*, fol. 115, col. 2, in the 12th chapter of the third *Máamar*, may also be consulted.

In the *Maase*-Book, in chapter 209 of the Frankfurt printing, but in chapter 110 of the Basel printing, a fable is found, that two devils made a wager with one another in Paris, and the one said he would bring it about that a certain rabbi by the name of *Jechiel*, who lived in Paris and had much dealings with a cathedral provost there, should become a Christian; the other, however, said he would bring it about that the cathedral provost should become a Jew; and it was agreed upon in this matter that whichever one lost the wager and could not carry out his promise should be killed and slaughtered by the other. Thereupon the one devil persuaded the cathedral provost to have himself circumcised, and afterward wished to

slaughter the other devil in the garden of the aforementioned Rabbi Jechiel, where they made a great commotion by night, and for this purpose spoke the blessing which the Jews customarily recite at their slaughtering; the rabbi, however, would not permit this, but ordered that it had to take place outside the city of Paris in the open field.

A similar story, or rather fable, is also found in the *Médrasch Tillim*, fol. 19, col. 2. on the 20th Psalm, in these words: מעשה היה באותו הרוח שהיה בימי רבי אבא בר דוסאי שהיה עובר על המעין ובא אליו הרוח ואמר לו ראה הנה אני כמה ימים כאן ולא היתה בריה נזוקת כאן בשבילי ועכשיו מריב עמי רוח אחר ורוצה לטרדני מזה המקום והוא רע מאוד ולא יניח חיים לכל בריה. ואם רצונך שלא ינזקו הבריות סייעני עמי שאמיתנו. אמר לו והיאך אסיעך אמר לו כשיבא אודיעך ובא אתה עם תלמידיך ואמרו אתם הנו לו והבו הו • וישמע אתכם ויהא סבור שעל סיועו אתם באים ויפחד ואוכל להרגו. ועשו כן וראו כמין טיפת דם על המעין וידעו שנהרג ומכאן שאפילו הרוחות צריכין סיוע : That is: There was an occurrence involving a spirit that existed in the days of Rabbi Abba, the son of Dosai, in which he (namely the Rabbi) was walking past a spring, when a spirit came to him and said to him: “See, I have been staying here for a long time already, and no creature (or no person) has been harmed by me in this place; but now another spirit is quarreling with me and wants to drive me away from this place, and that spirit is very evil and will let no creature remain alive. If you wish that people should not be harmed, then help me so that I may kill him.” Thereupon the Rabbi said to him: “How then am I to help you?” And he answered him: “When that one comes, I will let you know, and you shall then come with your disciples and say: ‘Give him a blow and strike him dead,’ and he will hear you and think that you are coming to help him, and he will be frightened, and I will be able to kill him.” When they had done this, they saw something like a drop of blood upon the spring, and they knew that he had been killed. From this it is to be seen that spirits also stand in need of help. These are the words of the *Médrasch Tillim*. But are these not once again strange Jewish fantasies?

Although it has been stated that the devils are subject to death, this is not understood to apply to all of them; for in the aforementioned book *Nischmáth chájim* fol. 114, col. 2. in the 12th chapter of the third Máamar, the following is written: לילית ונעמה ואגרת ומחלת דנפקן מסטרא דלהון כולהון קיימות עד דמיעבר ק”בה רוחא מסאבא מעלמא דכתיב ואת רוח הטומאה אעביר מן הארץ : that is, all those spirits which derive from the side of *Lilis*, and *Naama*, and *Igereth*, as well as *Machalath*, remain continually alive until the Holy Blessed God will extirpate the unclean spirit from the world, as it is written (Zech 13:2): “And the unclean spirit I will remove from the land.” Likewise, in the little book *Schechechat leket*, number 8, under the title *Keschafim Veschedim*, the following is read from the *Sohar*: אף על פי דשדין מיתין כשאר בני נשא מכל מקום לילית ונעמה ואגרת בת מחלת כולהון קיימות עד דיכער הק”בה רוח טסאבא מעלמא that is, although the devils die just as humans do, nevertheless *Lilis*, and *Naama*, and *Igereth*, the daughter of *Machalath*, remain alive until the Holy Blessed God will extirpate the unclean spirit from the world. We thus see from this that only the wives of *Sammael*, the chief devil, and those who descend from them, are to remain alive.

There is also said to be an unspeakable multitude of devils in the world, wherefore Rabbi *Samiga* writes in his book *Mikrae kodesch*, fol. 107, col. 2, in the 20th chapter, as follows: כל העולם מלא מזיקין ושרין ורוחין בישין, That is: The whole world is full of devils and evil spirits. This is also found in the book *Nischmath chajim*, fol. 115, col. 1, in the 12th chapter of the third *Maamar*, with these words: כל העולם כולו מלא רוחות ומזיקין, That is: The whole world is full of spirits and devils. In the *Sohar*, Sulzbach edition, one also reads in column 171, in the *Parascha Bereschith*, where mention is made of evil spirits, the following: ואי לון לבני נשא דאינון דלא ידעין ולא משגיחין ולא מסתכלין וכולהון אטימין דלא ידעין כמה מליא עלמא מבריין משנין דלא אתחזון ומלין סתימין דאלמלא איהיב רשו לעינא למחזי יתהון בני נשא היך יכלין לאתקיימא בעלמא, That is: Woe to those children of men who know nothing, and heed nothing, nor consider anything, and are all stopped up: who do not know how full the world is of various creatures that cannot be seen, and that fill the hidden places. For if the eye were given the power to see them, people would wonder how they could subsist in the world. All of this agrees with what was shown above in this chapter, where mention was made of the devils who like to linger near the rabbis, from the Talmudic tractate *Berachoth*, fol. 6, col. 1, namely that no person in the world would be able to subsist if the eye had the power to see the devils. On this subject the book *Zeror hamonor*, fol. 97, col. 4, at the end of the *Parascha Tatzia*, may also be consulted. Likewise it stands written in the *Jalkut Schimoni* on the Psalms, fol. 108, col. 2, numero 772, on the words of Ps 55:19, “He has redeemed my soul in peace, so that none can draw near to me,” as follows: אמר רבי יודן בשם רבי לוי אין בית רובע בחללו של עולם שאין בו תשעה קבין של מזיקין וכל אחד יש לו פרסא בעניהם כשם שיש לחמורים של טוחנים למה שלא יזיקו את הבריות. ובשעה שעוונותיו של אדם גורמין אותה הפרסא ניטלת מעל פניו של מזיק והוא מביט לאדם ומזיקו. לכך מכריזים לפני האדם שלא יזיקו אותו המזיקין פדה בשלום נפשי מקרב לי שלא יקרבו לי המזיקים, That is: Rabbi Jóden said in the name of Rabbi Levi: there is no square place in the hollow expanse of the world in which there are not nine Kab (or quarters) of devils; and each one has a mask (or covering) before its eyes, just as the miller’s donkeys have, so that they (do not see, and) do no harm to people. But when a person’s sins cause it, such a mask (or covering) is removed from the devil’s face, and then it looks upon the person and harms him. Therefore it is proclaimed before the person, that the devils shall not harm him: “He has redeemed my soul in peace, so that none can draw near to me,” (namely) that the devils cannot draw near to me. This is also to be found in the *Jalkut chádasch*, fol. 109, col. 1, numero 66, under the title *Kelschafim*. It is, however, a wonder that Rabbi Levi did not also say that the devils wear muzzles, like vicious horses and donkeys, so that they cannot bite people.

The rabbis also teach that devils can be captured by humans, and that some of them have been captured, bound, and even imprisoned. That they can be captured is evident from what was cited above in Chapter 8 of the first part, *pag*. 424, from the Talmudic tractate *Berachóth,* fol. 6, col. 1. That they have been captured and bound is reported in the aforementioned Chapter 8, *pag*. 358, where it is also shown how the king of the devils, *Aschmedai*, was captured, bound, and brought before Solomon by *Benája* the son of *Jehojada*, at the

command of King Solomon. Likewise, in the Talmudic tractate *Jóma,* fol. 69, col. 2, it is written that the devil who is called יצר הרע של ע"ז *Jézer harά schel avóda sára*, that is, *figmentum malum idololatriæ*, or the evil inclination toward idolatry, which entices to all evil, was captured; and there, upon the words of Neh 8:6, "And Ezra blessed the LORD, the great God, and all the people answered Amen, lifting up their hands, and they bowed down and worshipped the LORD with their faces to the ground," the following is written: ויצעקו אל ה' אלהים בקול גדול מאי אמור אמר רב ואי תימא רבי יוחנן בייא בייא היינו האי דאחריביה למקדשא וקלייה להיכלא וקטלינהו לכולהו צדיקי ואגלינהו לישראל מארעהון ועדין מרקד בינן כלום יהבתיה לן אלא לקבולי ביה אגרא לא לא איהו בעינן ולא אגריה בעינן נפל להו פיתקא מרקיעא דהוה כתיב בה אמת אמר רב חנינא שמע מינה חותמו של הקב"ה אמת אותיבו בתעניתא תלתא יומין ותלתא לילוותא מסרוה ניהליהו נפק אתא כי גוריא דנורא מבית קדשי הקדשים אמר להו נביא לישראל היינו יצרא דע"ז שנ' ויאמר זאת הרשעה ואיכד בהו דתהפוס ליה אשתמיט בינתא ממזיא ורמא קלא ואזל קליה ארבע מאה פרסי אמרו היכי נעביד דילמא חס ושלום מרחמי עליה מן שמיא אמר להו נביא שדיוה בדודא דאברא וחפיה לפומיה באברא דאברא משאב שאיב קלא שנ' ויאמר זאת הרשעה וישלך אותה אל תוך האיפה וישלך את אבן העופרת אל פיה אמרו הואיל ועת רצון הוא נבעי רחמי איצרא דעבירה בעו רחמי ואימסר בידיהו אמר להו חזו דאי קטליתו ליה לההוא כלי עלמא חבשוה תלתא יומי ובעו ביעתא בת יומא בכל ארץ ישראל ולא אשתכח אמרי היכי נעביד ניקטליה כלי עלמא ניבעי רחמי אפלגא פלגא ברקיעא לא יהבי כחלינהו לעיניה ושבקוה. That is: "And they cried out to God the LORD with a great voice. What then did they say? The Rav said, or if you prefer, Rabbi Jochanan said, (they spoke:) Woe! This one (the devil, the *Jezer hara*) is the one who laid waste the sanctuary, burned the Temple, slew all the righteous, and drove the Israelites out of their land, and he still dances among us. Have You (O God!) delivered him into our hands? But we do not wish to receive any reward on his account (if we overcome him), and we do not desire his wages." (While they were saying this) a slip of paper fell from Heaven, on which אמת *emeth* (or *emes*), that is, "truth," was written. Then Rabbi Channina said: "Learn from this that *emeth*, that is, the truth, is the seal of the blessed God" (and that through this little slip He signifies to us that He is willing to grant our request and deliver the *Jezer hara* to us). Thereupon they fasted three days and three nights, and he was delivered into their hands, and he came forth from the Holy of Holies of the Temple like a fiery young lion. Then the prophet (Zechariah, the son of Iddo) said to the Israelites: "This is the *Jezer* (that is, the *figmentum malum*, or the evil nature) of idolatry" (and that evil spirit who incites and drives people to idolatry and evil lusts), "as it is written" (Zech 5:8): "This is wickedness." When they had captured him, a hair was pulled from his head, and he cried out so loudly that his voice carried four hundred miles. Then they said: "What shall we do? Perhaps (God forbid) they might take pity on him in Heaven" (because he cries out so pitifully). And the prophet said to them: "Cast him into a leaden pot and cover the mouth (or the opening) of that pot with lead, for lead draws the voice into itself" (so that it cannot be heard far away, so that even if he cries out loudly, he will not be heard in Heaven and they will not take pity on him), "as it is said" (Zech 5:8): "This is wickedness, and he cast her into the ephah" (which was a certain measure used for measuring grain) "and laid the lump of lead over the opening" (as a lid). Thereupon they said: "Since this is a favorable time (in which we can obtain our desire from God), let us pray to God for grace concerning

the *Jizra daavéra*" (that is, the evil spirit who causes people to sin); and they prayed for grace, and he was delivered into their hands. Then he (the *Jezer hará*, the captive) said to them: "Take heed, for if I perish, the whole world will perish" (since through me the desire and drive for the propagation of the species is awakened in all creatures and proceeds from me; therefore, when I am dead, no such desire will exist any longer, and all creatures, for lack of reproduction, must perish). Then they bound him for three days (to test whether he had spoken the truth) and searched throughout the entire land of Israel for an egg that should have been laid on that very day, and found none (because the warmth in creatures had ceased through the imprisonment of the *Jézer hará*, as Rabbi Solomon writes concerning this). Thereupon they said: "What shall we do? If we kill him, the world will perish; if we pray to (God) for grace regarding the half (that He let the *Jézer hará* rule only half as much as before), one does not grant half (of a thing) in Heaven." And they smeared his eyes with antimony (so that he became blind, or they put out his eyes, as the Chaldaic words found here are explained in the commentary in the Talmudic tractate *Berachoth* fol. 55, col. 1) and let him go. This foolish fable is also to be found in the Talmudic tractate *Sanhédrin* fol. 64, col. 1.

This wretched devil, with whom the Jews dealt so harshly, must therefore have been the chief devil *Sammaël*, who, as was mentioned above in the 18th chapter of the first part, is called *Jézer hará*. Likewise, concerning this same *Sammaël*, it stands written in the little book *Tuf haárez* fol. 32, col. 3. that he said to God: רבונו של עולם הבנות בנותי והבנים בני וכל אשר אתה רואה לי הוא כאחר שחאני גורם להם האות המיטגל לכן הם באים בעולם אמר לו הק"בה רשע ובעבור שאני הייתי יודע שעתיד אתה לומר כאלה הדברים לכן צוותי לאברהם אוהבי שימול כל יליד ביתו וגו' והחלק שלך היה הערלות מאחר שאתה מעורר התאוה (That is: O Lord of the world! The daughters of mankind are my daughters, and the sons of the same are my sons, and everything you see is mine, since I cause in them the desire for cohabitation and for the propagation of their kind; therefore they come into the world. Then the Holy Blessed God said to him: You wicked one, since I knew that you would bring forward such words, I therefore commanded Abraham, who loves me, that he should circumcise all those born in his house, etc., and that your portion should be the foreskin, since you arouse the desire for the increase of the race.) We see from this, therefore, that according to the teaching of the Jews, all desire for the propagation of the race, even within marriage, is supposed to originate from the devil *Sammaël*, who arouses the lust; and likewise that all animals, according to the content of the cited words of the *Talmud*, multiply through his impulse. As for the claim that a hair was supposed to have been torn from his head, it can be seen from what was cited above in this chapter from the great *Jalkut Rubéni*, fol. 130, col. 1., as well as from *Sepher chasidim numero* 1155., that male devils are supposed to have hair on their heads, while the females are supposed to have bald heads. Likewise, concerning those devils who are called *Lilin*, that is, night-phantoms, it stands written in the book *Emek hammelech* fol. 140, col. 2., in the 30th chapter, under the title *Scháar réscha diseránpin*, as follows: הכתה הנקראת לילין הם מלאים שערות מראשם ועד רגליהם אבל על ראשם אין להם שער וכל גופם ופניהם מלא

מהם That is: The troops of devils who are called *Lilin*, that is, night-phantoms, are full of hair from their head down to their feet, but on their head they have no hair; and their entire body and their face is full of it.

In the chapters of *Rabbi Eliezer*, in the 45th chapter, the following ridiculous fable is also read concerning an imprisoned devil: כל מי שהיה נושק את העגל בכל לבו היו שפתיו נעשות של זהב ושבט לוי היו הורגין אותו עד שנפלו מישראל כשלשה אלפי איש שלח הק"בה חמשה מלאכים להשחית את כל ישראל ואלו הן קצף אף חמה משחית חרון. שמע משה ויצא לקראת אברהם יצחק ויעקב ואמר אם אתם שבני העולם הבא עמדו לפני בשעה הזאת שהרי בניכם ניתנו כצאן לטבחה ועמדו שם לפניו שלשה האבות אמר משה לפניו רבון כל העולמים לא כך נשבעת לאלו להרבות את זרעם ככוכבי השמים שנ' זכור לאברהם ליצחק לישראל וגו' ובזכות שלש האבות נעצרו ג' מלאכים מישראל קצף אף וחימה ונשתיירו ב' אמר לפניו רבונו של עולם למען השבועה שנשבעת להם עצור משחית מישראל שנ' אשר נשבעת להם בך ונעצר המשחית שנ' והוא רחום יכפר עון ולא ישחית. ועוד אמר משה לפניו למען השבועה שנשבעת לי עצור חרון מישראל שנ' שוב מחרון אפך ומה עשה משה חפר בארץ ככיה דירה גדולה בנחלת בני גד וטמן חרון אף בארץ כאדם שהוא חבוש בבית האסורים ובכל זמן שהיו ישראל חוטאין הוא עולה ופוער את פיו לנשוך ברוחו ולהשחית את ישראל לפיכך נקרא שמו פעור והיה משה מזכיר עליו את השם ומורידו למטה לארץ. כשמת משה מה עשה הק"בה נתן את קברו כנגדו כל זמן שישראל חוטאין והוא פוער את פיו לנשוך ברוחו להשמיד את ישראל הוא רואה קברו של משה כנגדו הוא מתפחד וחוזר לאחריו שפ' ויקבור אותו בגי מול בני פער: That is: Every one who kissed the (golden) calf (of which mention is made in Exod 32) with his whole heart had his lips turned to gold, and the tribe of Levi slew such a one, until about three thousand men of Israel had fallen (and been killed). Then the holy blessed GOD sent five (evil) angels, namely *Kézef, Af, Chéma, Máschchith,* and *Cháron,* to destroy all of Israel. But when *Moses* heard this, he went to *Abraham, Isaac,* and *Jacob,* and said to them: if you are children of eternal life, then stand before me here at this hour, for behold, your children have been given over like sheep to the slaughter. And the three patriarchs placed themselves before him, and *Moses* spoke to GOD: O Lord of all the world! Did you not swear to these (three) that you would multiply their seed like the stars in the heavens, as it is said (Exod 32:13): Remember *Abraham, Isaac,* and *Israel,* etc. And thereupon, on account of the merit of the three patriarchs, three (evil) angels, namely *Kézef, Af,* and *Chéma,* were restrained from Israel, and two remained. Then he spoke further to GOD: O Lord of the world! Restrain *Máschchith* also from Israel, on account of the oath which you swore to them, as it is said (in the aforementioned place, Exod 32:13): To whom you swore by yourself; so that *Máschchith* (that is, the destroyer, or corrupter) might be restrained, as it is said (Ps 78:38): But He was merciful, and forgave the iniquity, and did not destroy them. Furthermore *Moses* said to GOD: Restrain *Cháron* (that is, the fury, or wrath) also from Israel, on account of the oath which you swore to me, as it is said (Exod 32:12): Turn from *Cháron appécha,* that is, the fury of your wrath. What did *Moses* do? He dug a pit in the earth in the inheritance of the children of *Gad,* like a great dwelling-house, and buried the *Cháron* of wrath in the earth (in that same pit), just like a man who is bound in a prison. Now as often as the Israelites sinned, *Cháron* climbed up out of his hole and opened his mouth wide to bite the Israelites in his spirit (that is, in his mind, or in his thoughts) and to

destroy them; for which reason he is called *Péor* (from *Paár,* which means to open wide). But *Moses* invoked the name of GOD (namely the *Schem hamphorásch*) over him, and thereby caused him to have to descend back down into the earth (and to cease his gaping). But what did GOD do when *Moses* had died? He placed the grave of *Moses* directly opposite him. Now as often as the Israelites sin and he opens his mouth wide to bite and destroy them in his spirit, he sees the grave of *Moses* opposite him and is afraid, so that he retreats again, as it is said (Deut 34:6): And He buried him in the valley, opposite the house of *Peor*. This Jewish fantasy is also found in the great *Jalkut Rubéni,* fol. 114, col. 2, in the Parashah *Kitifla*. The evil spirit *Charon* must therefore remain sitting in his pit like a prisoner, and even if he were ever so greatly embittered against the Jews and opened his maw against them and bared his teeth at them, he can still do nothing to them; all his designs are in vain, and he must cower and lie down before the grave of *Moses* like a dog before his master. O Jewish foolishness!

To conclude this chapter, I must point out that just as the Jews believe that in the future the Hell will be purified and sanctified and drawn into Paradise, and that the damned will also be rescued from hellish torment and transferred into Paradise, so too they are of the unwavering opinion that the devils will likewise be cleansed of their evil nature and transformed into holy angels. Hence it is written in the book *Les árjeh* fol. 68, col. 2., from the book *Asaráh maamaróth*, as follows: לעתיד לבוא יטהר יצר הרע ונעשה מלאך קדוש ואף גיהנם יטהר ויתוסף על גבול של גן ערן : that is, in the future the *Jézer hará*, that is, the *figmentum malum*, or the evil inclination (by which Satan is understood), will be purified and made into a holy angel. So too will Hell be cleansed and added to the borders of Paradise. And this is also to be found in the small *Jalkut Rubéni* numero 2. under the title *Gehinnom*. In the *Jalkut chadasch*, fol. 66, col. 1. numero 89. under the title *David*, the following is also read: כוונת שלמה מה שנשא בת פרעה לגיירה כי ידע שכל כוחות הטומאה עתידות לחזור לקדושה : that is, the intention of Solomon in taking Pharaoh's daughter as his wife was to bring her to the Jewish faith, for he knew that all the powers of impurity (that is, all unclean spirits) were destined to become holy again. And at fol. 184, col. 4. numero 79. under the title *Likkútim*, it is taught from the *Galánte*: כל כחות הטומאה לא יהיו בטלים לגמרי לעתיד אלא יתמתקו ויחזרו לקדושה וכן סמאל יבטלו אותיות ס"מ ואותיות אל ישארו ויחזרו לקדושה : that is, none of the powers of impurity will entirely perish in the future; rather, they will be sweetened and return again to holiness. Likewise, in the name of *Sammaël*, the letters סמ *Sam* (which mean poison) will cease, and the letters אל (which signify strong, as well as GOD) will remain and return again to holiness.

Furthermore, it also stands written in the book *Nischmách ádam*, fol. 18, col. 1, in the 5th chapter, the following: אולת אדם גרם שהיצר הרע שהיה מלאך קדוש מצד הגבורה נתחבר למרכבה טמאה על ידי שמשך עליו זוהמת הנחש ונתן כח ועוז ותעצומות להקליפות ונעשה היצר הרע חזק להתגבר על האדם ולא יטהר היצר הרע שהוא מלאך המות עד ביאת משיח צדקנו בסוד בלע המות לנצח ולא אמר בלע מלאך המות רק המות יבולע וישאר מלאך קדוש כמו שהיה קודם חטא אדם הראשון כי על ידי אדם נתקלקל ועל ידי בן דוד יתוקן בסוד אדם וודו משיח כי משיח יטהר זוהמת הנחש וסי' נחש בגימטריא משיח יבלע הנחש כאשר האריך בזה הגלאנטי ובחיבורי שובי ישראל הארכתי בסוד הזה : That

is: the foolishness of Adam caused the *Jézer hará*, that is, the evil disposition and nature (namely Satan), who was a holy angel on the side of strength, to attach itself to the unclean chariot, inasmuch as it drew the impurity of the serpent upon itself and gave the *Keliphóth* (or *Keliphos*, that is, husks, by which the evil and unclean spirits are to be understood) power, strength, and force; and the *Jézer hará*, or the evil disposition, became so strong that it overpowered Adam. The *Jézer hará*, however, which is the angel of death, will not be purified until the coming of the Messiah, who is our righteousness, according to the mystery of the words of Isa 25:8: "He will swallow up death (or destroy it) forever"; and it does not say "He will destroy the angel of death," but rather "death will be swallowed up," and a holy angel will remain, just as he was before the sin of the first man; for through Adam he was corrupted, and through the son of David (that is, the Messiah) he will be restored, according to the mystery of the name אדם *Adam*, each letter of which forms a distinct word, namely: אדם: אדם *Adam*, דוד *David*, משיח *Maschiach*, or Messiah; for the Messiah will cleanse the impurity of the serpent, and this is indicated by the word נחש *Náchach* (which means "the serpent"), which yields the same numerical value as משיח *Maschiach*, that is, Messiah (namely 358), by which it is signified that the Messiah will destroy the serpent, just as Galante treats this matter at length. I have likewise made detailed mention of this mystery in my book called *Schúbha Jisrael*.

Chapter IX. In which it is shown how greatly the Christian authorities are despised by the Jews, and in what manner it is forbidden to them to bring charges against one another before those same authorities; as well as what is to be made of an oath which a Jew swears before a Christian authority.

It is true that Rabbi Salman Zevi writes in his little book, the Jewish Theriac, fol. 1, col. 2, in the first chapter, numero 1, that Christians hold their government from God, and rightfully rule over the Jews, and that the Jews ought to render full obedience to emperors, kings, princes, and lords, and to honor them, and not to despise their rule. But just as that same author was not sincere in many other matters, as has been clearly demonstrated at various points in the first part, so too does this statement of his not come from the heart, as has been shown with the utmost clarity in the conclusion of the 16th chapter of the first part, from pagina 722 to 726, in what manner the high Christian potentates and authorities are reviled and defamed by the ungrateful Jews. Indeed, it has been demonstrated that they teach that the Christians, and all other peoples, derive their government from the devil. For this reason they also call the Christian realm, out of unspeakable and embittered hatred, by many shameful and contemptuous names: the godless realm, the swine, the dog, the serpent, the spider, and even *Sammaël*, which is the name of the chief devil. All of this has been treated at length in the 17th chapter of the first part. From all of which it is easy to gather, and to conclude by reason, what the disposition of such blasphemers is toward the high Christian authority, even though they know masterfully how to flatter it, to stroke the fox's tail, and to present themselves to its face as though they were the most pious and upright of people, while they carry nothing but gall and poison in their hearts.

This is also confirmed by the converted Dietrich Schwab, in his *Jüdischer Deckmantel* ("Jewish Cloak"), in the 8th chapter of the first part, *paginâ* 64 and 65, where he says: As far as the Christian authorities are concerned, it is not without truth that they (namely the Jews) know how to conduct themselves outwardly toward and before those authorities in such a manner, offering themselves in humility and servility, and presenting themselves so hypocritically in their old fashion, that one might well consider them more pious and better than Christians, and thus deceive many who entrust them with life and property, and often more than they trust Christians. Yet, as far as what is inwardly in the heart is concerned, there is nothing more than hatred and envy, even toward those whom they know so well how to flatter, so that the royal prophet David rightly says of them: "They speak peace with their neighbor, but evil is in their hearts" (Ps 28:3). When it happens that there is a Christian authority who, for legitimate reasons, cannot well tolerate them or is hostile to them, such an

authority, whether princes or counts, stewards or officials, they call רשעים *Reschóim*, evildoers; they curse them and say to them כפרה *Cappóro*; like *reschóim* or פסול שורה *pósul Seróro*, that is, they shall bear the sin on my account, those who are evildoers, or, what a wicked lordship that is. They also pray in their synagogues that such an authority may die and be removed; and when such an authority dies, they make a *Púrim* (carnival) with feasting and drinking, and are exceedingly merry over it. But when they receive an authority who is favorable and well-disposed toward them, such a one must also receive something from them; then they say, what a well-bred authority that is, it gladly takes *Schóchad* (gifts), it is like *Jehúdim*, like Jews, להבדיל *leháfdil*, yet with a distinction: by which words they wish to indicate that they are still better than such an authority, however high its rank may be. Is that not a great arrogance, to elevate oneself above emperors, kings, princes, and lords? These are the words of Dietrich Schwab.

The convert Samuel Friedrich Brenz writes in his work *Jüdischer abgestreiffter Schlangenbalg*, *paginâ* 11, 12, at the beginning of the third chapter, on this matter as follows: Because the Jews, by the righteous judgment of God, have lost their dominion and scepter, and must live under the protection and shelter of Christian authority, this grieves them deeply at heart; yet outwardly they conduct themselves as obedient subjects, while secretly they curse and execrate their rulers. If a Jew appears before the authorities and is not admitted, the Jew says: ומלכות זדון מהרה תעקר *Umálchus sódon méhera teákker*, that is, his government shall be uprooted from the root, and such authority they call a wanton authority. Furthermore, the same author writes at *paginâ* 21, in the 4th chapter, as follows: When they (namely the Jews) hear that a Christian authority, which previously had no Jews dwelling among them but has now admitted Jews, the Jews say against that same lordship that it has no אמונה *emúna*, that is, it has no true faith in Christ, and that the same lordship knows full well that the faith of the Jews is righteous, since it shows such רחמנות *rachmónus*, that is, mercy toward them. From this we see what the Jewish people are plotting against the great lords and high authorities, and how they defame and despise them; they do as they please.

That the Jews curse Christian authorities in the most extreme manner, and repeatedly call upon God for their complete destruction, has been sufficiently demonstrated above in the 2nd chapter of this second part. The truth of this may also be reasonably concluded from the book of *Rabbi Mosche Bar Majemon*, *Jad chasaka*, in the fourth part, fol. 269, col. 1, in the 26th chapter, numero 1, under the title *Hilchoth Sanhédrin*, where the following is taught: כל המקלל דיין מדייני ישראל עובר בלא תעשה שנאמר אלהים לא תקלל : וכן אם קלל הנשיא אחד ראש הסנהדרין הגדול או המלך הרי זה עובר בלא תעשה שנאמר ונשיא בעמך לא תאור . ולא דיין ונשיא בלבד אלא כל המקלל אחד מישראל לוקה שנאמר לא תקלל חרש שאפילו זה שאינו שומע ולא נצטער בקללה זו לוקה על קללתו : That is: Whoever curses one of the Israelite judges transgresses a prohibitory commandment, as it is said (Exod 22:28): You shall not curse the judges. Likewise, whoever curses a prince who is the head of the great *Synedrii* or council, or a king (of Israel), also transgresses a prohibitory commandment, as it

is said (in the aforementioned verse 28): And you shall not revile the ruler among your people. But it is not only forbidden to curse an (Israelite) judge and prince; rather, whoever curses any Israelite shall be flogged, as it is said (Lev 19:14): You shall not curse the deaf. For whoever curses one who does not hear it and is not troubled when he is cursed shall be flogged on account of the curse with which he curses him. The same is also to be found in the book *Shulchan áruch*, in the part called *Chóschen hammischpath*, numero 27. And since it is only forbidden to curse Jewish kings, princes, and judges, as well as all other Jews, while other peoples are entirely excluded, it follows from this that they are permitted to curse all Christians of high and low estate, which they also, as noted, actually and in fact do.

The counselors of great potentates and lords, who are called in Hebrew יועצים *Joazim*, that is, advisors or counselors, they call in a malicious manner יוחצים *Jóchazim*, which derives from חצה *Chazá* and means “to divide”; and by this they intend to convey that they wish such counselors to become divided and discordant in their deliberations, as may be seen on page 12 in the third chapter of the aforementioned stripped Jewish serpent-skin. A scribe is called in the Hebrew language סופר *Sópher*, but the Jews perversely and wantonly corrupt this word, and call a territorial, official, municipal, or chancery scribe כופר *Cópher*, that is, a denier of God, instead of *Sopher*, as is to be found in the aforementioned Jewish serpent-skin on page 8 in the second chapter; and I myself have found this word, used in this sense, in their letters, which were given to me to read two years ago. Likewise, a Christian king is called by them an outright dog, for in the Talmudic tractate *Avóda sára* fol. 46, col. 1, it is written: when one wishes to say פני המלך *pené hammélech*, that is, the face of a king, he should say פני הכלב *pené hakkélef*, that is, the face of a dog. This is also to be read in the book *Pesikta sotárta* fol. 69, col. 4, in the *Parascha Ekef*.

Since the Christian authorities are held in such contempt among the Jews, it is also forbidden for them to bring charges against one another before those authorities or to conduct legal proceedings against one another, unless one party has an opponent who refuses to appear before the Jewish judge, in which case he is permitted to bring that person before the Christian authorities. That it is forbidden for them to bring charges against one another before the Christian authorities is clearly evident from the book *Shulchan áruch*, in the section *Chóschen hammischpath*, number 26, where the words read as follows: אסור לדון בפני דייני עכ״ום ובערכאות שלהם אפילו בדין שניהם כדייני ישראל ואפילו נתרצו ב׳ בעלי-דינים לדון בפניהם אסור וכל הבא לידון בפניהם הרי זה רשע וכאילו חרף וגדף והרים יד בתורת משה רבינו ע״ה, That is: It is forbidden to conduct a legal matter before the idolatrous judges and their courts, even in a case where they would judge according to the laws of the Israelites; even if both contending parties consented to conduct the proceedings before them, it is nonetheless forbidden. And whoever goes before them to seek justice is a wicked person, and does as much as if he had blasphemed and cursed, and raised his hand against the Law of *Moses*, our teacher, upon whom be peace. After this there follows in the same place, in the *annotation* or remark thereon: ויש כיד בית דין

לנדותו ולהחרימו עד שיסלק יד עכ"ום מעל חברו, That is: And it lies within the power of the (Jewish) court to place such a person under the ban until he brings it about that the idolatrous (court) withdraws its hand from his fellow or neighbor. With this also agrees what Rabbi *Jerúcham* teaches in his *Sephér meschartsím*, fol. 11, col. 1, under the title *Nathíf ríschon chélek Jod beth*, when he says: אחד מבעלי דינין שרוצה לדון בערכאות של גוים אין שומעין לו וכתב רב אלפס בתשובה שצריך לנדותו, That is: If one of the contending parties wishes to seek justice before the tribunals of the *Gojim* or heathens (that is, Christians), he is not heard. And *Raf Alphes* has written in his responsum that such a person is to be placed under the ban.

In Rabbi *Mosche bar Majemon*'s book *Jad chasáka*, in the fourth part, fol. 248, col. 1, in the 26th chapter, *numero* 7, under the title *Hilchóth Sanhédrin*, the following is also written: כל הרן בדייני הכותים ובערכאות שלהן : אף על פי שהיו דיניהם כדיני ישראל הרי זה רשע וכאלו חרף וגדף והרים יד בתורת משה רבינו שנאמר ואלה המשפטים אשר תשים לפניהם ולא לפני כותים לפניהם ולא לפני הדיוטות : That is: Whoever pleads his case before the judges of the *Cutheans* and in their courts, even if their laws were like the laws of the *Israelites*, such a person is wicked, and does as much as if he had blasphemed and cursed, and raised his hand against the Law of *Moses* our teacher, as it is said (Exod 21:1): These are the legal statutes which you shall set before them; you shall not set them before the *Cutheans* nor before the *idiots* (that is, base and ignorant people). By the *Cutheans* and idolaters, however, Christians are to be understood, as was indicated above in the 16th chapter of the first part, pages 633 and 634. In the great *Jalkut Rubéni*, fol. 175, col. 2, in the *Parascha Schóphetim*, the following is also read from the *Sohar*: עמין ע"עז לית להון דינא בזכותא ואסור לך לסדרא בערכאות שלהו דלית להון חולקא בסטר מהימנותא דכתיב ומשפטים בל ידעום : That is: The idolatrous peoples have no court in righteousness, and it is forbidden to us to plead before their judgment seats, for they have no share in the side of faith, as it is written (Ps 147:20): And their ordinances they do not know. And in the Talmudic *Tractate Gittin*, fol. 88, col. 2, it is stated: כל מקום שאתה מוצא אגוריות של נכרים אף על פי שדיניהם כדיני ישראל אי אתה רשאי להיזקק להם שנאמר ואלה המשפטים אשר תשים לפניהם ולא לפני נכרים לפניהם ולא לפני הדיוטות : That is: Wherever you find a court of foreigners (that is, of those who are not Jews), you are not permitted to attach yourself to them (and to plead before them), even if their legal statutes are equal to the laws of the Israelites, as it is said (Exod 21:1): These are the legal statutes which you shall set before them. You shall not set them before foreigners, nor before idiots.

How grave a sin it is when a Jew conducts a legal dispute before the Christian authorities is shown by Rabbi *Bechai* in his book *Cad hakkémach* fol. 21, col. 4. and fol. 22, col. 1. under the title *Oth Gimel*, in these words: מי שהולך ודן בערכאות של גוים הרי זה מחלל את השם יתברך ומיקר שם עבודה זרה להחשיבה וכתיב כי לא כצורנו צורם ואויבינו פלילים ונראה לומר כי הכח של כצורנו נמשכת למלת אויבינו . וענין הכתוב יתפרש כי דומה כי לא יהיה צור של כל האומות כשאויבינו פלילים . ויתבאר מזה כי העון גדול ועצום כמתיש כחו של מעלה וצריך אתה לדעת כי העבירה הזאת היא חומר לכמה עבירות כי משרשה יפרו וירבו ענפי חטאים גדולים גם כבנופיה נמצאו נזקים ומכשולות הרבה לאין קץ ויותר התורה היא מרציחה ואבאר לך כיצד . ידוע כי הרציחה מן העבירות החמורות שבתורה והעונש גדול וחמור מאוד לפי שהוא שופך דם האדם ומאבד נפש אחת מן העולם ולא איבד את הנרצח לבדו כי אם

זרעו היוצא ממנו לאין סוף שהרי אדם הראשון יחידי היה וכל הבריות של שבעים לשון שיש בעולם כולן היו תולדותיו ואם כן למדנו כל המאבד נפש אחת כאילו איבד עולם מלא וכן לענין ההצלה והטובה כל המקיים נפש אחת מישראל כאילו קיים עולם מלא . הא למדת כמה גדול עון הרציחה . אף על פי שעון הרציחה חמור עון הגזל וחילול השם חמור ממנו כי הרוצח נמחל לו בתשובה שכן מצינו בקין . ולא כן הגזל שאין התשובה מועלת לו עד שיהזירנו ואם אינו מחזירו אין נמחל לו לעולם . וכן חילול ה"ן אין התשובה מועלת לו כי הוא חמור מכריתות ומיתות בית דין שכן דרשו ז"ל במסכת יומא עבר על כריתות ומיתות בית דין ועשה תשובה תשובה ויום הכיפורים תולין וייסורין ממרקין שנאמר ופקדתי בשבט פשעם וגומר . אבל מי שיש בידו חלול השם אין כח בתשובה לתלות ולא ביום הכיפורים לכפר ולא בייסורין למרק אלא כולן תולין ומיתה ממרקת שנאמר ונגלה באזני יי' צבאות . ושתי עבירות אלו שהם גזל וחילול השם שהם חמורות יותר מן הרציחה שניהם נכללו בעון ערכאות של גוים . חילול השם שהרי הדן בערכאות של גוים מחלל את השם ונותן כבודו לאחר ותהלתו לפסילים ואוי למבוכה הזאת ולשכרות הגדול הזה במקום שיודעין כן ועוברין וכענין שאמר הנביא שכרו ולא יין וכו' שהרי מניחין את העיקר ונותנין לעבודה זרה מותר וחשיבות והוא שאמר דוד עליו השלום ירבו עצבותם אחר מהרו כשהם נותנים מוהר לאל אחר לעבדו . גזל שכל המניח דיני ישראל ומוציא בערכאות של גוים מים הרי זה גזל גמור ואינו חושב לגזול ועל כן אינו מחזירו ולפיכך אין לו מחילה בעולם . כל מי שאינו נוהג במשפטי ישראל ודן כמשפט האומות כאלו הוציא עצמו מאלוהותו של הק"בה שכן אמרה תורה משפט אחד יהיה לכם וגומר . כי אני יי' אלהיכם . ונראה לי כי אומר הכתוב משפט אחד משפט של אתר אותו משפט שניתן לכם בהר סיני לא משפט האומות ודיניהם.

The meaning of this passage is as follows: whoever goes and litigates before the courts of the Gentiles thereby desecrates the Name of the Blessed One and honors the name of idolatry, giving it esteem; and it is written, “For their rock is not as our Rock, and our enemies are judges” (Deut 32:31), and it appears that the force of “our Rock” extends to the word “our enemies.” The meaning of the verse may be interpreted thus: it is as though the Rock of all the nations would not exist, when our enemies are our judges. And from this it becomes clear that the transgression is great and mighty, as one who saps the strength of the One on High. And you must know that this transgression is the substance of many transgressions, for from its root the branches of great sins sprout and multiply, and likewise in its very branches there are found harms and stumbling-blocks without end; and it is graver than murder, and I will explain to you how. It is known that murder is among the gravest transgressions in the Torah, and the punishment is very great and severe, because the murderer sheds the blood of a human being and destroys one soul from the world, and he has not destroyed only the one who was murdered, but also his offspring issuing from him without end, for behold, Adam the first man was alone, and all the creatures of the seventy languages that exist in the world were all his descendants; and if so, we have learned: whoever destroys one soul, it is as though he had destroyed an entire world, and likewise with regard to rescue and benefit: whoever preserves one soul of Israel, it is as though he had preserved an entire world. Thus you have learned how great is the transgression of murder. Yet although the transgression of murder is grave, the transgression of robbery and desecration of the Name is graver than it, for the murderer may be forgiven through repentance, as we find in the case of Cain. But not so with robbery, for repentance avails him nothing until he restores what he took, and if he does not restore it, he is never forgiven. And likewise with desecration of the Name, repentance avails

him nothing, for it is graver than the penalties of excision and death by the court, as the Sages of blessed memory expounded in tractate Yoma: if one transgressed penalties of excision and death by the court and repented, repentance and the Day of Atonement suspend the punishment and sufferings cleanse it, as it is said, “I will visit their transgression with the rod” (Ps 89:33), and so forth. But whoever has in his hand the desecration of the Name, repentance has no power to suspend it, nor does the Day of Atonement atone for it, nor do sufferings cleanse it; rather, all of them together suspend it and death cleanses it, as it is said, “And it was revealed in the ears of the Lord of Hosts” (Isa 22:14). And these two transgressions, namely robbery and desecration of the Name, which are graver than murder, are both included in the transgression of litigating before the courts of the Gentiles. Desecration of the Name, for behold, whoever litigates before the courts of the Gentiles desecrates the Name and gives His honor to another and His praise to idols; and woe to this confusion and this great intoxication, in a place where people know this and yet transgress, as the prophet said, “They are drunk, but not with wine” (Isa 29:9), and so forth, for they abandon the essential and give to idolatry superiority and esteem; and this is what David, peace be upon him, said: “Their sorrows shall be multiplied who hasten after another” (Ps 16:4), when they give a bride-price to another god to serve him. Robbery, for whoever abandons the laws of Israel and brings a case before the courts of the Gentiles, this is outright robbery, and he does not consider it robbery, and therefore he does not restore it, and consequently he has no forgiveness in the world. Whoever does not conduct himself according to the laws of Israel and judges according to the law of the nations, it is as though he had removed himself from the sovereignty of the Holy One, blessed be He, for the Torah said, “One law shall there be for you” (Num 15:16), and so forth, “for I am the Lord your God.” And it seems to me that when the verse says “one law,” it means the law of that place, that law which was given to you on Mount Sinai, not the law of the nations and their judgments.

A Jew who goes to the Christian authorities and lodges a complaint against another Jew before them is called a מוסר, *Moser*, that is, a traitor; and the convert *Ferdinand Heß* writes of this in his *Juden Geissel*, at the end of the third chapter of the second part, in the following manner: When a Jew accuses another before the authorities and thereby exposes his roguery, villainy, and extortion, he is called a Moser, that is, a traitor; they also regard him as a godless man, and no Jew will eat or drink with him unless he has performed sufficient penance. And this is likewise to be found in the convert *Antonius Margarita*’s little book, which is called *Der gantze Jüdische Glaub*, at *pagina* 151, in the 18th chapter. As for who else is generally regarded as among the Moserim, that is, traitors, this is shown by Rabbi *Mosche bar Majemon* in his book *Jad chasaka*, in the first part, fol. 46, col. 2, in the third chapter, *numero* 12, under the title *Hilchóth teschúva*, in these words: שנים הם המוסרים המוסר חבירו ביד כותים להרגו או לחכותו. והמוסר ממון חברו ביד כותים או ביד אנס שהוא ככותי ושניהם אין להם חלק לעולם הבא: that is, There are two kinds of Móserim, or traitors: one betrays (and delivers) his companion (or

fellow man) into the hands of the *Cutheans* (that is, the Christians or other peoples who are not Jews) so that he may be killed or beaten; the other betrays (and delivers) his companion's money and property into the hands of the *Cutheans*, or into the hands of one who does violence, who is equal to a *Cuthean*; and both of these have no share in eternal life.

That it is, however, permitted for one Jew to bring another before the Christian authorities when he has to deal with a stubborn adversary who refuses to appear before the Jewish judge, this can be seen in Rabbi *Jerúcham*'s *Sépher meschárim*, fol. 10, col. 2., in the fifth part under the title *Nathif ríschon chélek scheném éser*, where the following is taught: מי שהזמינוהו ומסרב לבוא לפני דייני ישראל יכול להביאו בערכאות של גוים: that is, when someone has been summoned and refuses (or resists) to come before the Israelite judges, one may have him brought before the judges of the *Gójim*. In the book *Shulchan áruch*, in the part *Chóschen hammíschpat numero* 25., the following is also read on this matter: היה יד עכ"ום תקיפה ובעל דינו אלם ואינו יכול להציל ממנו בדייני ישראל יתבענו לדייני ישראל תחלה אם לא רצה לבוא נוטל רשות מבית דין ומציל בדיני עכ"ום מיד בעל דינו: that is, when the idolaters have the upper hand, and the adversary is too powerful, and one cannot recover what is one's own from him through Israelite judges, then one shall first summon him before the Israelite judges; and if he will not come, one obtains permission from the (Israelite) court and recovers what is one's own from the hand of the adversary through the courts of the idolaters. The very same is also to be found in the fourth part of the book *Jad chasaka*, fol. 248, col. 1., in the 26th chapter, *numero* 7., under the title *Hilchóth Sanhédrin*. In the aforementioned book *Chóschen hammíschpat*, the annotation or remark immediately following thereupon states: ויש רשות לבית דין לילך לפני עכ"ום ולהעיד שזה חייב לוה וכל זה דווקא כשאינו רוצה להיות ציית דין אבל בלאו הכי אסור לבית דין להרשות לדון לפני עכ"ום: That is: It is also permitted for the (Jewish) court to go before the idolatrous (authority) and to give testimony that this one owes that one; but all of this is to be understood only in the case where he (namely the defendant) will not heed the (Jewish) court; if, however, that is not the case (that is, if he does not show himself to be obstinate), then it is forbidden to grant permission to litigate before the idolaters.

It is also forbidden for a Jew to testify against another Jew that the latter owes something to a Christian, and on this matter the following is written in the aforementioned book *Shulchan aruch*, in the section *Chóschen hammischpat*, *numerô* 28, §. 3: אלו עכ"ום תובע לישראל ויש ישראל יודע עדות לעכ"ום נגד ישראל ואין עד אלא הוא והעכ"ום התובע טועיר לו במקום שדיני עכ"ום לחייב ממון על פי עד אחד אסור להעיד לו ואם העיד משמתין אותו: When an idolater (by which a Christian is understood) demands something from an Israelite, and another Israelite has knowledge of the matter such that he could testify on behalf of the idolater against the Israelite (who is the debtor) (that the Christian's claim is legitimate), and there is no other witness besides him, and the idolater requests of him, in a place where idolaters are accustomed to condemning a person on the testimony of a single witness, that he should give testimony on his behalf, then it is forbidden to testify for him. But if he does testify, he is placed under the highest ban, which is called

Schammatha. And in the aforementioned book *Shulchan áruch*, in the section *Jóre déa*, *numerô* 334, §. 43, fol. 306, col. 1, the following is likewise read: המעיד על ישראל בערכאות של עכ"ום ומוציא ממנו ממון בעדותו שלא כדין מנדין אותו עד שישלם: That is: When someone testifies before the court of the idolaters against an Israelite, and through his improper testimony brings it about that the latter must pay out his money (to the Christian), that person is placed under the ban called *Niddui* (which is the lesser ban) until he makes restitution. All of this, however, is taken from the Talmudic tractate *Báva kámma*, where the following is taught at fol. 113, col. 2: בר ישראל דידע סהדותא דגוי ואזיל ומסהיד ליה בדינא דגוים על ישראל משמתין ליה: That is: When an Israelite knows testimony favorable to a *Goi* or Christian, and goes and gives testimony before the court of the *Gójim* or Christians on his behalf against the Israelite, we place him under the ban *Schammatha*. From all of this it is evident what godless and reckless dispositions the Jews harbor toward Christians, in that they refuse to permit a Jew to testify on behalf of a Christian in need against another Jew, but rather, under threat of the ban, insist that the Christian be deceived and wickedly deprived of what is his.

With the above it is still not enough that they despise the Christian authorities in the manner described; they also accuse them of gladly accepting gifts, of allowing themselves to be bribed, and of giving right to the unrighteous. That they are supposed to gladly accept gifts is read in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 35, col. 1, in the *Parascha Toledoth*, on the words of Gen 25:28, **"And Isaac loved Esau, because he ate of his venison,"** with these words: דרשו היה צד ומאכיל לו שוחד כדי שיטול הברכה. וזהו שכתוב כי השוחד יעור וגומר וכתיב ביצחק ותכהינה עינו מראות. ואנו רואים כי כשם שהיה עשו איש השוחד כן אנו רואין את זרעו מקבלי שוחד אוהבי הלטעות כמו שאמר עשו הלעיטני נא. ועליהם אמר דוד ע"ה מתרפס ברצי כסף והם מושכים כח מן השר שלהם שהוא מקבל שוחד ביום הכיפורים וכן כל אומה ואומה מושכת כח משר שלה: That is: (Our Rabbis) have interpreted it that he (namely Esau) hunted and gave his father (the game) to eat, and presented him with gifts, so that he might receive the blessing; and this is what is written (Exod 23:8 and Deut 16:19): **"For the gift maketh blind,"** etc. And of Isaac it is written (Gen 27:1): **"And his eyes grew dim, so that he could not see."** We also see that just as Esau was fond of dealing in gifts, so too his seed (and descendants, namely the Christians, as has been indicated in the 16th chapter of the first part, *paginâ* 635) accept gifts and are fond of dainty morsels. Of these also King David (upon whom be peace, Ps 68:31) said: **"Those who trample down for the sake of money"** (or, as it is translated in the Amsterdam German-Hebrew Bible: **"Those who will not consent unless one gives them pieces of silver:"**) and they draw unto themselves the power (or nature) of their Prince (namely the chief devil *Sammaël*, who, as has been mentioned in the 18th chapter of the first part, is supposed to be the Prince and Regent of the Christians), who accepts gifts on the Day of Atonement. Thus also every people draws unto itself the power (and nature) of its Prince. But

what kind of gift *Sammaël* receives on the Day of Atonement, and how, through the offering of the Jews, he is transformed from their accuser and enemy into their advocate and friend, has been indicated in the aforementioned 18th chapter of the first part.

That Christian authorities give justice to the unrighteous and the godless is also charged against them in the old *Nizzáchon*, *pagina* 83, where, concerning the words of Isa 5:21-22, "Woe to those who are heroes at drinking wine, etc., who acquit the guilty for bribes, but deny justice to the innocent," the following is written: כל הנזכר ועוד יותר יש בהן, That is: Everything that is mentioned here, and still more besides, is to be found among them (namely the Christians, as the preceding context clearly indicates).

The Jews also admit that they give gifts to Christians, concerning which the following is written in the book *Schené luchóth habberith*, Wilmersdorf edition, fol. 239, col. 3: אנחנו כן נוהגים כמי שנהג יעקב לדורון לתפלה ולמלחמה, That is: Just as Jacob was accustomed to hold himself ready with gifts, prayer, and also war (against Esau), so we too are accustomed, in our own time, to conduct ourselves in such a manner toward the children of Esau (namely, the Christians). In Rabbi Bechai's commentary on the five books of Moses, the following is also read at fol. 42, col. 4, in the *Parascha Vajischlach*: דע כי יש בפרשה הזאת באור למה שאירע ליעקב עם עשו אחיו ורמז ג"כ לדורות למה שעתיד שיארע לנו תמיד עם בני עשו וראוי לנו לאחוז דרכיו של יעקב שהתקין עצמו לשלשה דברים למלחמה לתפלה לדורון. למלחמה הוא שכתוב ויחץ את העם אשר אתו וכתיב ויאמר אם יבא עשו וגו' לתפלה הוא שאמר אלהי אבי אברהם וגו' הצילני נא. לדורון שכתוב עזים מאתים. וממנו ראה חזקיהו המלך וכן עשה שהתקין עצמו לשלשה דברים אלו כלפי סנחריב מלך אשור דכתיב ויתן חזקיהו את כל הכסף וכתיב ויתן שי מלחימת על העם. וכתיב ויתפלל חזקיהו לפני יי'. וכן אנחנו צריכים ללכת בדרכי האבות ולהתקין עצמינו להקביל פניהם במנחה ובלשון רכה ובתפלה לפני יי יתעלה אבל במלחמה אי אפשר שנאמר השבעתי אתכם בנות ירושלים וגו' השביעם שלא להתגרות מלחמה עם האומות, That is: Know that in this *Parascha* there is an explanation of what transpired between Jacob and his brother Esau, and that it is also a signification for the generations (of them and their descendants) concerning what will continually befall us with the children of Esau; and it is fitting that we adopt the methods of Jacob, who made himself ready for three things, namely war, prayer, and gifts. For war (he prepared himself) as it is written (Gen 32:7): And he divided the people that were with him. And (v. 8) it is written: And he said, if Esau comes, etc. For prayer (he made himself ready) in that he said (vv. 9, 11): O God of my father Abraham! etc. Dear one, deliver me. For gifts (he prepared himself) as it is written (v. 14): Two hundred she-goats. From this King Hezekiah took note and learned, and did likewise; he prepared himself for these three things against Sennacherib, the king of Assyria, as it is written (2 Kgs 18:15): So Hezekiah gave all the silver. And (2 Chr 32:6) it is written: And he set captains of war over the people. And (2 Kgs 19:15) it is written: And Hezekiah prayed before the LORD. Thus we too must walk in the ways of the fathers (and follow them herein) and hold ourselves ready to meet them (namely, the Christians) with gifts and gentle (flattering) words, as well as

with a prayer before the praised God. But as for war, we cannot possibly wage it against them, as it is said (Song 2:7): I adjure you, O daughters of Jerusalem, etc. He adjured them that they should wage no war against the nations.

In the book *Zerór hammór*, one also reads at fol. 129, col. 3, in the Parascha *Elle haddevarím*, that it is commanded to give gifts to the children of *Esau*, that is, to the Christians, and the words there read as follows: אנו בטוחים שאנו סובלים עול גלות אדום כמו שהוזהרנו בכאן ועלינו יזרח ה׳ וכבודו עלינו יראה וזה שאמר כי לא אתן לכם מארצם עד מדרך כף רגל עד שיבא אותו יום של דריסת הרגל דכתיב ועמדו רגליו ביום ההוא כי ירושה לעשו נתתי את הר שעיר לפי שהוא טמא וטמא יקרא כי הר שעיר הוא מקום הטומאה והשדים דכתיב ושעירים ירקדו שם ולפי שזה העולם והצלחתו של עשו הרשע צוה שישבעו בניו ברבוי דורון של כסף וזהב וזהו אוכל תשברו מאתם בכסף וגומר: that is, We are assured that we bear the yoke of the *Edomite* captivity, just as we are warned here, and that the Lord will shine upon us and His glory will appear over us; and this is what He said (Deut 2:5): For I will not give you so much as a footbreadth of their land, until the day of the footstep shall come, as it is written (Zech 14:4): His feet shall stand at that time. (And it continues further, Deut 2:5:) For I have given Mount *Seir* to the children of *Esau* as a possession, because he (namely *Esau*) is unclean and is called unclean, for Mount *Seir* is the place of uncleanness and of devils, as it is written (Isa 13:21): And the field-devils shall dance there. And because this world together with its felicities belongs to the wicked *Esau*, He commanded that his sons (the Christians) should be satiated with many gifts of silver and gold, and this is signified by the words (Deut 2:6): You shall buy food from them for money, *&c.* These gifts, however, are not given out of a faithful and well-meaning spirit. The convert Samuel Friedrich Brenz writes about this in the following manner in his *Jüdischer abgestreiffter Schlangenbalg*, *paginâ* 12, in the third chapter: If a Jew has business with an official and does not know his circumstances, he first inquires of other Jews whether he is a *Baal schóchad*, that is, whether he accepts gifts and presents. If he does, the Jew takes heart, gives him a gift according to the importance of the matter, and yet says along with it: “Take my bad מזל *masal*, that is, all my misfortune with it.” But if the official does not accept the gift from the Jew, the Jew says, “May חולי הנופל *Chóli hannófel* strike you dead,” that is, the severe sickness; or he wishes upon him that he be הרוג *hórug*, that is, murdered; or he also says רשע צורר יהודים *roscho zórer Jehúdim*, that is, a godless oppressor of the Jews, and wishes that he be hanged, just as *Haman* was, in the book of Esth 8; and the Jews have this word very much in common use, so that they call Christians *Haman*. And at *paginâ* 17 and 18, in the 4th chapter, the aforementioned Samuel Friedrich Brenz writes further as follows: When a Jew sends a Christian a New Year’s greeting, they call it a שנה רע *Schóna ra*, that is, a bad and unlucky year, and the Jew commonly says along with it that he should take his bad *mással* with it, that is, all his misfortune; and this expression is in common use among the Jews, so that they say: I want to send him a *Schóna ra*, that is, a bad and unlucky year.

What they think of one who accepts gifts can be seen in Rabbi Bechai's commentary on the Five Books of Moses, fol. 206, col. 4, in the Parashah *Schóphetim*, where he writes the following concerning the words of Deut 16:19, "You shall not accept a gift": לא תקח שוחד אפילו לשפוט האמת לפי שאחר שקבל השוחד נעשה עור בדין . ואמרו ר"זל מאי שחד שהוא חד כלומר שהמקבל והנותן נעשו אחד ושוב אינו רואה לו חובה והמקבל שחד נקרא רשע דכתיב שחד מחיק רשע יקח וכתיב ושחד בחיק חמה עזרה ; וכתיב אבן חן השחד בעיני בעליו ודרשו ר"זל למה נמשל לאבן שבכל מקום שנופלת שוברה ; That is: You shall not accept a gift, not even once in order to judge the truth (that is, to judge rightly), for when someone accepts a gift he becomes blind in his judgment. And our rabbis, of blessed memory, have said: what does the word *Schóchad*, that is, "gift," signify? (It signifies as much as) *schæhú chad*, that is, that he is one, namely that the one receiving and the one giving become one (in that their minds are bound together with one another), and thereafter the one receiving no longer sees what his duty (and obligation) is. Moreover, the one who accepts a gift שֹׁחַד פָּנִים יִקָּח is called a *roschcha*, that is, a wicked man, as it is written (Prov 17:23): The wicked man accepts gifts out of the bosom (that is, secretly). And it is written (Prov 21:14): A gift in the bosom (stills) fierce anger. And it is written (Prov 17:8): The gift is a pleasing stone in the eyes of its masters; and our rabbis, of blessed memory, have expounded it thus (and said): why is the gift compared to a stone? Because wherever it falls, it shatters.

The Jews also boast that they can seduce and blind the Christian authorities with their gifts; and just as they call the one who accepts gifts a godless man, so too do they call those godless who accept none. In the booklet of the converted *Antonius Margarita*, which is called "The Whole Jewish Faith," at *pagina* 358, 359, and 360, the following is read concerning the Jews: Where a Jew's house stands in a village or small town, *&c.*, the authority, the judge, the town clerk, and all the officials of that house enjoy more from it than twenty others do; and the same occurs where there are many of them. On account of such enjoyment they are at times held in high esteem. But those who take money from the Jews truly strengthen them greatly in their blindness; the reason being, there is a saying in Hos 8:10: "Though they sell themselves among the nations, I will now gather them, and they shall have a little hope because of the burden of the king of princes." From this the Jews falsely draw a consolation and say: the prophet had foretold, and thereby comforted them, that kings and lords would take money from them and thus leave them in peace until the coming of their invented Messiah. They boast of this very greatly among themselves and say: See, we settle and quiet all things with our money, according to the content of the aforementioned saying; for if God did not hold such powerful sway over us, and did not call to mind this saying and the promise He made to our fathers, it would be no wonder if the Christians brought us all to ruin within three days, for they know that we crucified their God, that we curse and mock Him together with all who believe in Him every single day, and yet God arranges it so that they take money from us and thus let us wander and trade idly among them. It is true that there is no estate that deals more before courts than the Jews; they carry everything through, whether it be

crooked or straight; the reason is their great wealth of money, *etc.* For the first thing the Jew does when he has dealings before a court is to find out which judge, guardian, or councilman is a בעל שוחד, *Baal schóchad*, that is, a man who takes gifts and presents, and then he bribes him with gifts. But woe to those who receive such things from them! Even if they do not always take it, they still take it from them at New Year, Martinmas, Carnival, and at the church fair, *etc.* The Jew sometimes gives his wife, children, *etc.* a fine jewel or a pretty piece of jewelry, offering it to them for half the price, with these words: "Oh, your wisdom can surely win it back for me, poor Jew, *&c.*" And so he has already overcome the good lord, so that he has swallowed a little morsel from hell. For this reason it is very difficult to go to law against the Jews; yet there are, God be praised, also many court lords who keep entirely clear of such things, and whom the Jews call רשעים, *reschóim*, and טפשים, *tippelschim*, that is, godless and wicked people. These are the words of *Antonius Margarita*. As for the aforementioned boasting of the Jews, the converted *Ferdinand Hess* writes in his "Jews' Scourge," in the fifth chapter of the third part, that they are accustomed to speak thus at their gatherings: We can יועצים, *Jóazim*, שרים, *Sorim*, ומלכים, *umelóchîm* with our שוחד, *Schóchad*, מרמה, *merámme* sein, that is, we can blind the clear eyes of kings, princes, and lords, together with their counselors, with our gifts, poisons, and presents; and we can also thereby bring it about that we are the נבילות, *nefélos*, מכלה, *mechálle*, and מרמה, *merámme* sein, that is, that we ruin, drain dry, torment, and deceive the villainous Christians. Are these not presumptuous words from the Jews, if it is true that they are accustomed to doing such things, of which there is absolutely no doubt?

The Jews also teach that Christians will be cast into hellfire on account of the *tribute*, as well as the gifts and presents which they give to them, concerning which it is written in the book *Zerór hammór* fol. 44, col. 2. in the *Parascha Vajischlach* as follows: ארום המרשעת בגובה לבה עתידה ליפול באש שנאמר הנה על אדום תרד וכתיב ויהיבת ליקידת אשא וזהו היא העולה על מוקרה על המזבח כל הלילה עד הבוקר וכן בכאן ועלהך ידשנה סלה כי השם עבור כל המנחות והמסים שלקחו מישראל בגאוה ובוז בענין שבזה ישרפם באש וזהו ידשנה סלה That is: the wicked *Edom* (that is, Christendom) will, on account of the pride of its heart, fall into the (hellish) fire, as it is said (Isa 34:5): Behold, that same (sword) shall come down upon *Edom*. And it is written in Dan 7:11: (until the beast was slain, and his body destroyed) and cast into the burning fire. And this is (that which is signified by the words of Lev 6:9:) The burnt offering shall burn upon the altar all night until the morning. So also here it is said (Ps 20:4): And make your burnt offering into ashes. Selah. For (God will repay the Christians for) all the tribute payments and taxes which they (that is, the Christians) have taken from the Israelites with pride and contempt, so that He will therefore burn them in fire, and this is signified by the words: And make your burnt offerings into ashes.

When Jews give gifts to Christians, this must, according to the teaching of the Rabbis, not happen without reason but rather on account of some specific cause. For this reason, in the book *Col bo*, fol. 109, col. 1, under the title *Avóda sára*, the following is written: אסור לתת לגוים

מתנת חנם, That is: It is forbidden to give the *Gojim* (or Christians) a gift without reason. And in Rabbi Bechai's commentary on the Five Books of Moses, fol. 196, col. 4, and fol. 197, col. 1, in the *Parascha Vaëthchannán*, the following is read: דרשו בו לא תחנם לא תתן להם מתנות חנם, That is: (Our Rabbis) have interpreted the words (Deut 7:2), "and you shall show them no favor," as follows: you shall give them no gift without reason. On this matter, one may also consult the book *Jad chasáka*, in the first part, in the 10th chapter, number 4, under the title *Avóda sára*; and in the fourth part, in the 3rd chapter, number 11, under the title *Sechía umattána*; as well as the book *Shulchan aruch*, in the part *Jóre déa*, number 151, §. 11.

Since the Jews accuse Christians of being so eager to accept gifts and to let themselves be bribed, as indeed a Jew once said in my presence to a Christian that it must be a thick hide through which the Jewish grease does not penetrate, these malicious people ought to look into their own hearts and consider what money-grubbing and unjust persons their rabbis are, those who administer the office of judge among them, and who shamefully allow themselves to be blinded by gifts, so that they make straight out of crooked and crooked out of straight, as the convert *Dieterich Schwab* demonstrates in his *Jüdischer Deckmantel*, page 226, etc., in the ninth chapter of the fourth part, when he writes as follows: Furthermore, it is the custom among the chief rabbi and among the aforementioned seven who are called בני ישיבה *bené jeschíva*, that they gladly accept gifts and presents; for when ordinary Jews have business before their chief authority on account of their legal matters or other committed offenses and misdeeds, they go to the rabbi with a clenched fist full of money, and whoever then has the good fortune to be first has certainly won his case; for they commonly make use of this proverb: he who greases well, fares well, which they also know masterfully how to put into practice. If then a Jew has a rotten and bad case, the rabbi can easily make it a good one for him. Is he not a useful and capable master who can make such good coin out of bad material?

The aforementioned Dieterich Schwab then continues to make himself heard as follows. I must recount what once happened to me in Frankfurt. It came to pass some years ago that I drank wine with a Christian, and when the rabbis became aware of this, they wanted to punish me very harshly for it and also impose a heavy penance upon me. I was in a very bad way, and would gladly have wished to get out of it secretly with money, if only they would spare me the shame, disgrace, and mockery. So it happened that two rabbis of the aforementioned *bené jeschíva* had me summoned before the Monkey Gate at Sachsenhausen, one by the name of Rabbi Seligmann, the other Rabbi Aaron Lorja, and they spoke to me thus: I would do well to remember that I had committed a great and grievous sin, namely that I had drunk נסך *néséch* wine with a Christian, and that on account of this a great disgrace would befall me, and that I would furthermore be punished with a fine. And when they had frightened me so greatly with such threats that I was moved to tears, I asked them in my distress for advice as to how I might escape such misfortune. They then comforted me and addressed me further with these words: if I were willing to come to an agreement with them

and give a sum of money, they would make my bad affair turn out well for me; but if not, I would have to endure a great punishment and disgrace. Thereupon I asked to know how much I should give them, and they demanded six ducats from me. I did not haggle much with them over it, nor did I go back on my word, but gave them the money and was still glad to have gotten off in such a manner. They made my affair turn out very well for me, and even though the ducats were very small and too light in weight, they nonetheless accepted them as full value and divided them among their associates and the chief rabbi. What do you think: did they not do this rightly and very cleverly, and in precisely the same manner as thieves and highway robbers are accustomed to behave, who do not care whether the coin is too light but take it gladly as full value all the same, and divide up the plunder, as long as it is good enough for the time being? They can easily make up for their losses another time. This is also how these rogues, the Jewish rabbis, behave among themselves; how much more, then, ought they not to do the same to Christians? But their fleecing has not always succeeded for them, as was once demonstrated by a fine trick that took place in Prague, in Bohemia, where a Jew paid the chief rabbi, who was also fond of receiving gifts, with light coin and sent him away empty-handed. There were in Prague two Jews who had a quarrel with one another over a sum of money and came together before the chief rabbi to settle the matter. One of the Jews, who had the weaker case, thought to himself: I have no money to give the rabbi as a gift, and therefore I will not gain much; I must devise a scheme by which I can deceive the rabbi. He went and made his hand thick, as though it were filled with money, and held it under his cloak, making a great bundle of it, and said to the rabbi at the outset of the proceedings: “Look at me, Rabbi, look at me.” The rabbi looked at him and thought to himself: that man certainly has a large bundle under his cloak, which he surely intends to give me as a gift if I rule in his favor. So the rabbi made the case of the one who had thus addressed him turn out very well, expecting to receive the bundle that he was holding so secretly under his cloak and displaying. Now when the verdict had been pronounced and the rabbi wanted to collect from the Jew the bundle that had been shown to him, that same Jew pointed the rabbi to the birds in the trees and told him that he had promised him nothing and intended to give him nothing. The rabbi replied: how can you now speak thus? For you showed me a large bundle under your cloak and said to me that I should look at you, and that you would give me that bundle as a gift if I made your bad case turn out well; therefore I want to have it and will not be put off with your words. Thereupon the Jew answered that since he wanted to have the bundle that had been shown to him, he would indeed give it to him, but he wished first to inform him what kind of bundle it had been, and spoke thus: “Rabbi, I showed you a clenched fist under my cloak, and that is why I said: Rabbi, look at me. Had you not ruled in my favor and not made my bad case turn out well, I would also have given you the fist that I showed you. But since you have made my case turn out well, you shall not receive it either; and if you still want the bundle so badly, you can still have it.” With that the rabbi left him and went away. He paid the rabbi rightly; but if the Jew had opened the knotted bundle still further and had boxed the rabbi’s ears with his

fists and smeared the court fees freely, hard and strong enough upon him, so that the coin would have swollen out from between his teeth, he would have been paid even better. These are the words of the aforementioned convert Dieterich Schwab.

From all of this it can be seen how greatly the hypocritical rabbis love gifts; and I have heard from Jews themselves how willingly and eagerly their rabbis allow themselves to be bribed. They thus give no thought to what is read in the *Piské Tosephóth* of the Talmudic tractate *Sanhedrin* fol. 130, col. 1. *numero* 9, in these words: מי שמקבל שוחד כאילו מחריב את העולם, That is: Whoever accepts a gift destroys the world, as it were. Nor do they give thought to what is written in the Talmudic tractate *Báva bäthra* fol. 9, col. 2, where it is taught: כל דיין שנוטל שוחד מביא חמה עזה לעולם, That is: Every judge who accepts a gift brings a mighty wrath (of God) upon the world. They ought, however, to remember what is stated in their law book *Shulchan áruch*, in the section *Chóschen hammischpat numero* 9, §. 1, as well as in the book *Jad chasáka*, in the fourth part, in the 23rd chapter, *numero* 1 and 2, under the title *Sanhedrin*, where the acceptance of gifts is forbidden. Indeed, they ought to take to heart what is read in Deut 16:19: You shall not pervert justice, and you shall show no partiality, nor accept gifts; for gifts blind the eyes of the wise and twist the words of the righteous. But because they do not do this, and instead incline toward greed along with the sons of Samuel (1 Sam 8:3), and accept gifts and pervert justice, it can rightly be said of them from Isa 1:23: They all love gifts and pursue rewards; though a judge ought to shun greed, as can be seen in Exod 18:21 and 23:8. Therefore it will one day also be said of them from Isa 5:22-23: Woe to those who acquit the wicked for the sake of gifts, but deny the righteous man his just cause; and for this reason they will one day receive their well-deserved recompense.

Concerning an oath that a Jew swears to a Christian, either alone or before a Christian authority, the Jews are under suspicion of absolving and releasing, in a certain manner, those who swear a false oath to a Christian or before a Christian authority, on the eve of their *Jom Kippur*, or Day of Atonement, which is also called the long day and falls annually on the tenth day of the month of *Tischri*, or September, according to the Jewish calendar. Now, in order to report the true basis and the actual nature of this matter, it is to be known that the Jews, on the evening of the ninth day of the aforementioned month of *Tischri*, which is the eve of the Day of Atonement, have the following custom: two of their most distinguished rabbis place themselves beside the precentor, one to his right and the other to his left, so that there are three of them, and they call out with a loud voice these words, which are found in the first part of the Prague *Machzor*, fol. 63, col. 1, and in all *Machzorim*: עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקָּהָל בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבַרְיָנִים: That is: According to the will of God and according to the will of the congregation, in the upper academy (which is in heaven) and in the lower academy (here on earth), we permit praying together with the transgressors (and sinners). Thereupon the precentor speaks an absolution or release from vows and oaths that have been made, which begins with *Kol nidre*, in the Chaldean tongue, three times in

succession, raising his voice higher the second time than the first, and higher the third time than the second, with these words: כָּל נִדְרֵי וֶאֱסָרֵי וַחֲרָמֵי וְקוֹנָמֵי וְכִנּוּיֵי וְקִנּוּסֵי וּשְׁבוּעוֹת דִּנְדַרְנָא וְדַאֲשְׁתַּבַּעְנָא וְדַאֲחַרְמְנָא וּדְאָסַרְנָא עַל נַפְשָׁתָנָא מִיּוֹם כִּפּוּרִים זֶה עַד יוֹם כִּפּוּרִים הַבָּא עָלֵינוּ לְטוֹבָה: בְּכֻלְּהוֹן אִתַּחַרְטְנָא בְּהוֹן כֻּלְּהוֹן יְהוֹן שָׁרָן שְׁבִיקִין שְׁבִיתִין בְּטֵלִין וּמְבוּטָלִין לָא שָׁרִירִין וְלָא קַיָּמִין: נִדְרָנָא לָא נִדְרֵי וֶאֱסָרָנָא לָא אֱסָרֵי וּשְׁבוּעָתָנָא לָא שְׁבוּעוֹת: That is: All vows, and obligations, and bans, and sworn commitments, and alternative names (for vows), and penalties, and oaths which we shall vow and swear, and pledge, and bind ourselves to from this Day of Atonement until the coming Day of Atonement (may it come upon us for good): we repent of all of them, and they shall be dissolved, remitted, annulled, and voided, and cancelled, and without force and without validity. Our vows shall be no vows, and our oaths shall be no oaths. Immediately thereafter they further recite the words of Num 15:26: וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי לְכָל הָעָם בִּשְׁגָגָה: That is: And it shall be forgiven unto all the congregation of the children of Israel, and also unto the stranger that sojourneth among them, for all the people acted in ignorance. This is the content of the said absolution; and the "obligations" refer to cases where one has obligated or bound oneself to something; the "bans" to cases where one says, this thing shall be as banned to me, so that I will have nothing to do with it; the "sworn commitments" to cases where one has sworn to do or to refrain from something; and the "alternative names" to cases where one has made a vow by means of a circumlocution and not with the otherwise customary words, as can be clearly found in the commentary thereon in the aforementioned Prague *Machzor*. This absolution is also directed toward future vows and oaths, although among the Jews in former times it was arranged with respect to the past and the preceding year, so that instead of the words מיום כפורים זה עד יום כפורים הבא, that is, "from this Day of Atonement until the coming Day of Atonement," they formerly said מיום הכפורים שעבר עד יום הכפורים זה, that is, "from the past Day of Atonement until this Day of Atonement," as can be seen in section 619 of the book *Orach Chayim*, which is a part of the book *Arba Turim*.

Regarding such absolution and release from oaths, I say that the Jews are accused by many of being absolved from all false oaths that they swear. In response to this, *Johannes Schmid* answers in his book written against the Jews, which he calls "the venom of a fiery dragon and the gall of a raging viper," on pages 185 and 186, in the 3rd chapter of the sixth book, addressing the objection that such grave oath formulas are prescribed to the Jews everywhere that it is not to be believed that they swear falsely. He answers in the following manner and says: It is not rightly stated to say that they swear falsely; rather, one must necessarily say that they swear truly, and that the taking of oaths comes from their hearts and is a serious matter. However, all such oaths are forgiven them by their priests or elders, and through their absolution rendered as nothing, as though they had never taken them; and they swear all the more freely and brazenly, because all oaths are forgiven them in advance for the coming year, as many as they are able and willing to make. Therefore they also regard no formula, even if it were ten times more solemn and the Devil himself with the entire infernal

host were bodily present at it; for the word of their teachers is, as they claim and believe, so mighty and powerful that they can absolve a person from an oath before God. And in what follows, he also answers several other objections raised against this.

The converted Jew *Antonius Margarita*, in his book which he calls "The Whole Jewish Faith," at *paginâ* 78, near the end of the fifth chapter, also expresses himself on this matter as follows: If a Jew had kept neither oath, vow, nor bond throughout the entire year, the Rabbi here forgives it for him, releases him from all of it, and no longer recognizes it as a sin. For such absolution they have a great and devout prayer called כל נדרי, *Col nidre*, which in German means "all vows." All of this is done so that they may thereafter pray together with oath-breakers, for the Rabbi has prayed on their behalf and made them pious again. The converted Jew *Samuel Friedrich Brenz* writes in his book, "The Stripped Jewish Snakeskin," in the third chapter, *paginâ* 12, likewise as follows: "Item, concerning their oath, it is to be known that the Jews have a particular prayer in which they permit one another to swear falsely against the *Gójim*, that is, against the Christians, and they recite this prayer with great devotion, etc." He then notes that this prayer runs: *Col nidre* &c. The like is also to be found in Buxtorf's Jewish School, printed in High German, in the 21st chapter, though it is entirely omitted in the expanded edition printed in the Latin language. Most particularly, however, the converted Jew *Hieronymus de Sancta Fide*, in his little book written against the Jews, at pp. 163 and 164, accuses them very harshly that, on account of the release effected through *Col nidre*, they have no scruple whatsoever, nor any reluctance, about swearing a false oath to a Christian or to the Christian authorities. And in the book printed in the year 1688, which is called "The Damnable Jewish Spear," there stands at *paginâ* 195, taken from Ayrer's 2nd book, chap. 5, §, "Where Lucifer hears," etc., written as follows: "Likewise they (namely the Jews) have every year, on the long day, a feast, at which feast they recite a prayer called *Calindro* (it should be called *Col nidre*), which releases them from all vows and oaths that they have sworn, made, and promised to the Christians throughout an entire year."

Beyond the above, the Jews are further accused of not caring when they swear falsely, since they can be absolved and released from a vow, oath, or sworn statement by one distinguished *Rabbi* or three ordinary unlearned Jews, as can be seen in the aforementioned book called the damnable *Judenspiess* at page 195 and elsewhere. Regarding the absolution from a vow, the following is read in the book *Shulchan áruch*, in the section *Joréh déa*, no. 228, § I: **מי שנדר ונתחרט יש תקנה על ידי חרטא • כיצד יעשה ילך אצל חכם מומחה ואם אינו יחיד מומחה ילך אצל ג' הדיוטות ויתירו לו** That is: whoever has made a vow and repents of it can be helped again through repentance, even if he made his vow before the God of *Israel*. How then must he proceed? He must go to a distinguished wise man (a *Rabbi*); and if no distinguished wise man is available, he shall go to three *idiots* or common men, who shall release him. Regarding the absolution from a sworn oath, it is written in the *Sépher mizvóth gadól* of *Rabbi Mosche Mikkózi*, fol. 69, col. 4, under the title *Hilchóth schevuóth* (or *Hilchos schevuos*), as follows: מי

שנשבע שבועת בטוי ונתחרט על שבועתו ונתהפכה דעתו לדעת אחרת או שנולד לו דבר שלא היה בדעתו בשעת השבועה ונתחרט על ידי כן הרי זה נשאל לחכם אחד או לג' הדיוטות במקום שאין שם חכם כדאיתא בבכורות פרק כל הפסולין ומתירין לו . ודבר זה אין לו עיקר בתורה שבכתב לפיכך אמרו רבותינו היתר נדרים פורחים באויר . אלא כך למדו רבותינו רב מפי רב מפי משה רבינו שזה שאמר הכתוב לא יחל דברו כלומר הוא לא יחלל נדרו דרך קלות ראש כשאט הנפש כענין שנאמר וחללת את שם אלהיך אני ה' . אבל אחרים מוחלין לו כלומר יש להם רשות להתיר שבועתו כדאיתא במסכת נדרים וחגיגה : That is: whoever rashly swears an oath and then repents of his oath, such that he changes his mind; or when something befalls him which was not in his mind at the time of the oath, and he therefore repents of it, that person consults one wise man, or three common men in a place where no wise man is present, as is to be seen in the (Talmudic tractate) *Bechoróth*, in the chapter *Col happesúlin*, and these release him. This matter, however, has no basis (or proof) in the written Law (the five books of Moses); for this reason our Rabbis have said (in the Talmudic tractate *Chagiga*, fol. 10, col. 1): the release from vows flies in the air. Our Rabbis have, however, learned it (through tradition or oral teaching), one Rabbi from the mouth of another, from the mouth of our teacher *Moses*, that this is what Scripture (Num 30:3) says: he shall not break his word, as if it meant to say: he shall not break his vow in a lighthearted manner and with contempt, as it is said (Lev 19:12): and you shall not profane the name of your God, for I am the LORD; but others shall forgive him, that is, they have the power to dissolve his oath, as is to be found in the Talmudic tractate *Nedarím* and *Chagiga*. In the said tractate *Chagiga*, fol. 10, col. 1, alongside the aforementioned passage Num 30:3, yet other passages are adduced as proof, though in an absurd manner. On this matter one may also consult the book *Col bo*, fol. 100, col. 2, under the title *Hilchóth nedarím uschevuóth*.

Rabbi Bechai also teaches in his commentary on the Five Books of Moses, fol. 186, col. 2, in the *Parascha Mattóth* (or *Máttos*), on this matter in the following manner: אמרו רז"ל היתר נדרים פורחין באויר ואין להם על מה שיסמכו כלומר שדברי קבלה הן ואין להן עקר בתורה שבכתב וכך קבלו רז"ל שהנדר או השבועה אפשר שיהיה להם היתר על ידי חכם או על ידי שלשה הדיוטות ובלבד שיתחרט . ורצתה תורה לתקן עורהו של אדם שלפעמים מתגבר עליו כעסו ואין לו מעצור כלל וקופץ ונשבע בשם שיעשה כך או שלא יעשה כך ועוד מוסיף ומרבה בשבועתו בשעת כעסו בלא שום צד ההר וחרטה בעולם ולאתר שיתישב ונהפך והיה לאיש אחר יתחרט מעקרו ותשתנה דעתו לדעת אחרת ועם החרטה שיתחרט יש לו התר על פי חכם וחוזר להתרבו הראשון וצריך הוא שיתחרט תחלה על מה שנשבע שלא יקח מזה שום התר ויתירו שבועה זו תחלה ואחר כך יתחרט בעקר שבועתו ויתירוהו That is: Our Rabbis, of blessed memory, have said that the release from vows flies through the air and has nothing upon which it can support and ground itself; by which they mean to indicate that it is a tradition or oral teaching which has no foundation in the written Law. Our Rabbis, of blessed memory, have however taught orally that a vow or oath can be dissolved and annulled by a sage, or by three ordinary men, provided that the one who made the vow or oath bears repentance for it. And the Law sought to set right the perversity of man, for sometimes anger gains the upper hand over him, and he cannot restrain himself at all, but leaps up and swears by God that he will or will not do this or that; indeed, he adds much more to his oath when he is angry, without any consideration of release or repentance whatsoever. But after his anger

has subsided and turned, and he has become a different man, he soon repents of it, and his mind is changed; and on account of the repentance he bears, he is released by the mouth of a sage and returns to his former freedom. He must, however, first bear repentance for having sworn that he would accept no release on that account, and he must first be freed from such an oath; after this he must bear repentance concerning the essential substance of his oath, and thereupon he is absolved.

How a rabbi has precedence over others in performing such an absolution is shown by the aforementioned *Rabbi Bechai* in the place cited, with these words: ואין אדם רשאי להתיר שבועה או נדר במקום שיש גדול ממנו בחכמה ולא במקום רבו אלא מדעת רבו That is: No person is permitted to dissolve an oath or a vow in a place where there is one wiser than he, nor in the place of his rabbi, except with his rabbi's knowledge.

In what manner, however, such absolution takes place is found in the aforementioned book of *Rabbi Mosche Mikkozi*, which is called *Sepher mizvoth gadol*, fol. 70, col. 1, under the title *Hilchoth schevuoth*, where he writes as follows: כיצד מתירין יבא הנשבע לחכם מומחה או לג׳ הדיוטות הדיוטות אם אין שם מומחה וצריך לפרוש הנדר או השבועה ואומר אני נשבעתי על כך ונחמתי ואלו הייתי יודע שאני מצטער בדבר זה עד כה או שיארע לי כך וכך לא הייתי נשבע והחכם או גדול השלשה אומר וכבר נחמת והוא אומר הן. ואחר כך החכם אומר שרי לך או מותר לך או מחול לך וכל כיוצא בענין זה בכל לשון: That is: How does one absolve? The one who has sworn goes to a distinguished wise man, or to three common men if no distinguished (wise man) is present, and must clearly state his vow or his oath, and thereafter says: I swore for such and such a reason, and I regret it; had I known that I would have been troubled on account of this matter from that point on, or that such and such would befall me, I would not have sworn. Thereupon the wise man, or the foremost among the three (common men), says to him: Do you then repent? And he answers: Yes. After this the wise man says to him: Your (vow or oath) is dissolved, or it is remitted to you, or it is forgiven you, and whatever is of similar import, in any language. This is that on account of which the Jews are accused of perjury.

Against this, however, it may be objected by them that the rabbis do indeed regard false and unlawful swearing, and perjury, as an exceedingly grave sin. For this reason, the two aforementioned methods of release from an oath must not be interpreted so unfavorably, since Rabbi Bechai in his book *Cad hakkémach* fol. 71, col. 2. under the title *Oth Schin* teaches: הנשבע לשקר מחלל את השם: that is, whoever swears falsely desecrates the name of God, and this accords with the words of Lev 19:12. He also writes in his commentary on the Five Books of Moses fol. 29, col. 4. in the *Parascha Vajéra* in the following manner: העובר על השבועה הוא כופר בעיקר ומוציא עצמו מכלל השבועה ואין לו חלק לעולם הבא: that is, whoever transgresses an oath denies the foundation (namely, God), and excludes himself from the sum of the oath, and has no share in eternal life. And fol. 90, col. 2. in the *Parascha Vajischma Jéthro*, as also in the book *Cad hakkémach* fol. 71, col. 1. under the title *Oth Schin*, the same author teaches: העובר על השבועה כאלו מכחיש וכופר בשם יתברך כי כוונת השבועה כאשר השם אמת כן יהיה דברו אמת ואם לא יקיים דברו הרי

זה כמכחיש את השם יתברך: that is, whoever transgresses an oath does as much as if he denied and renounced the blessed God, for the purpose of an oath consists in this: that just as God is truthful, so too shall his (namely, the person's) word be truthful. But if he does not keep his word, behold, he thereby denies the blessed God. Furthermore, the same author teaches at fol. 185, col. 3. in the Parascha Mattóth: אין בכל העבירות כלן עבירה חמורה כעובר על השבועה: that is, among all sins there is none so grave as when one transgresses an oath.

Further, the Jews can point out that Rabbi *Isaac Abúhaf* also makes himself heard on this matter in his book *Menoráth hammáor*, fol. 13, col. 4, in the first chapter, under the title *Ner schéni, Kelál schéni, Chélek schéni*: הנשבע לשקר דומה שהוא כמכחיש את אמתת השם . ואם אדם ישבע בראש מלך בשר ודם ולא יקים דברו הוא בן מות לפי שבזה כבוד המלך. ואם זה ראוי לעשות הנשבע במלך בשר ודם שבא מטפה סרוחה וסופו למות על אחת כמה וכמה שיש לו לאדם לשמור פיו ולשונו שלא יכשילהו לחטיא את בשרו בהשבע לשקר בשם מלך מלכי המלכים הק"בה שהוא חי וקיים לערי עד . וכבר ידענו מה שצירע לבני ישראל לפי שנשבעו ברמים על דבר פלגש גבעה . וגם כן הרעב שהביא השם ית' לארץ בעד שאול וביתו שעברו על שבועה הנשיאים שנשבעו לגבעונים: that is, whoever swears falsely appears as though he denies the truth of God. And when a man swears by the head of a king who is flesh and blood, and does not keep his word, he is guilty of death, because he has despised the honor of the king. Now if it is right that this be done to one who swears by a king who is flesh and blood, who comes from a putrid drop and must ultimately die, how much more must a man guard his mouth and his tongue, lest they cause his flesh to be driven into sin by swearing falsely in the name of the King of Kings of all Kings, the holy and blessed God, who lives and endures for all eternity? We know well what befell the children of Israel because they swore publicly concerning the concubine at Gibeah (which is to be read in Judg 20 and 21). Likewise, that the blessed God caused a famine to come upon the land on account of Saul and his house (of which mention is made in 2 Sam 21:1 etc.), because they had transgressed the oath of the princes which they had sworn (as is found in Josh 9:15 etc.). Thereupon the same author writes further in the following fol. 14, col. 2, in the 4th chapter: גרסין במדרש תנחומא כל המועל בשבועות כופר בהק"בה ואין לו מחילה לעולם שנ' כי לא ינקה ה' את אשר ישא את שמו לשוא וגו': that is, we learn in the *Medrasch Tanchúma* that whoever sins with oaths (and transgresses them) denies the holy and blessed God, and has no forgiveness to expect for all eternity, because it is said (Exod 20:7): "For the Lord will not hold him guiltless who takes His name in vain." This is also to be found in the aforementioned commentary of *Rabbi Bechai*, fol. 186, col. 1, in the Parashah *Mattóth*. It is likewise taught in the *Jalkut chádasch*, fol. 35, col. 2, number 33, under the title *Beriáth ólam*, that when a false oath is sworn, a certain stone lying in the abyss shifts from its place, whereby the entire earth would be inundated with water, were it not that God provides help through the angel *Jasariel*.

But if one were to object against this that perhaps it should be understood only to mean that no Jew ought to swear falsely against another Jew, the Jews can reply that the aforementioned *Rabbi Bechai* in the book *Cad hakkémach* fol. 71, col. 4. under the title *Oth Schin* teaches the opposite, when he writes: נשבע לגוי ועבר על השבועה הרי זה מחלל את השם ולמדנו זה

מצדקיה שנשבע לנבוכדנצר ועבר על שבועתו ונענש עליה והוא שאמר יחזקאל ויקח מזרע הארץ ויתנהו בשלה ודע וגו' ומכאן יש ללמוד חומר השבועה במי שנשבע לגוי מן האומות ועבר על שבועתו כמה ענשו גדול עד שחסס יגיע וזה מפני חילול השם ועל זה אמר הכתוב ולא תשבעו בשמי לשקר וגומר אני יי' המעניש אותך בזה אם תשבע בשום צד ואפילו לגוי לפי שאתה מחלל את השם: that is, whoever swears to a *Goi*, or heathen (that is, to one who is not a Jew) and breaks the oath, that person profanes the name of God; and we learn this (Ezek 17:13, etc.) from (King) *Zidkia*, who swore to *Nebuchadnezzar* and broke his oath and was punished for it (as may be read in 2 Kgs 25:7 and Jer 39:6); and this is what *Ezekiel* (in chapter 17, v. 5) said: He also took of the seed of the land and set it in a fruitful soil, etc. From this one can learn what a weighty matter it is when one swears an oath to a *Goi* of the nations and breaks that oath, how great his punishment is, that it reaches up to heaven, and this on account of the profanation of the name of God. For this reason the Scripture also says (Lev 19:12): You shall not swear falsely by my name, for I am the Lord who punishes you for it, if you swear falsely in any manner, even to a *Goi*, because you profane the name (of God). Beyond this, *Rabbi Salman Zevi* in his *Judisch-Theriack*, *paginâ 19, col. 1.*, in the 3rd chapter, *numerô 9*, brings forward two examples from Holy Scripture by which he proves that one must keep an oath sworn to a *Goi*; one of these is from *Rahab*, who was kept alive on account of the oath sworn to her, as may be read in Josh 2:12, etc. and Josh 6:17, 23. The other, however, is from the Gibeonites, who, although they had given the Israelites false information and belonged to those peoples who according to the command of Deut 20:16-17 were all to be put to death, were nevertheless not killed on account of the oath sworn to them, as may be seen in Josh 9:3, etc.

Regarding also the two above-mentioned manners of release and absolution from an oath, they can say that the proof drawn therefrom, namely that Jews may swear a false oath to a Christian and before a Christian authority, since they are supposed thereby to be freed and *absolved* from it again, is entirely and utterly worthless, and that they are wronged therein; for in both of these two matters, no other kind of swearing and oath is treated than that which is a species of a vow, by which a person binds and pledges himself of his own accord and on his own initiative to do or not to do this or that: as when someone swears he will drink only water in the future and eat no meat. Many such examples stand in the book *Shulchan Aruch*, in the part called *Yoreh De'ah*, number 238, and the oath which a Jew swears to a Christian or to the Christian authority has nothing whatsoever to do with this. Therefore Rabbi *Salman Zevi* writes the plain truth in his book, the Jewish Theriac, which he published in response to Samuel Friedrich Brentzen's discarded Jewish Snakeskin, when he expresses himself as follows against the above-cited accusation of Brentzen, p. 18, col. 2, and p. 19, col. 1, in Chapter 3, number 9: דא שרייבט אונזר מיר מרוחקנו מנודה וואש צו שוורן גיגן דען קרישטן וגו' וויל היר מויך גנוגן בדינגן דש ער אונר ליגט. וגו' דש כל נדרי ניט חיל מין שבועה געט דיא מיין יוד דעם אנדרן מודר מיין יוד גיגן חיינם גוי טוט עס גיט היין פֿויר נדרים דיא מיינר פֿויר זיך מאכט מיט מיינם נדר, מודר מיט מיינר שבועה. מוס דער פסוק זאגט איש כי ידור נדר לה' או השבע שבועה לאסור איסר על נפשו. וונן מיינר מיין נדר טוט משל פפֿאשטן מודר אנדרש. דא הילפֿט כל נדרי

דאצו דס ער צו מיאי קן זוטן אתיר זיין על פי יחיד מומחה דש מיז דורך מיין חכם גדול בתורה. מודר דורך ג׳ הדיוטות מודר מיט דרייא שלעכטן לייטן. זיך מיין מין פֿירוש המנורים מודר חיין פון פוסקים. דש כל נדרי מויך חיין נדרים ניט הילפֿט וועז זיך מיינר דרויף ורלוסט מוג׳ גידענקט פֿון כל נדרי מי ער דש גילבט. מוג׳ טוט דש נדר דאך ומרט. זה איט פֿרש המזמן. חבר קיין בן אדם בעולם קען זאגן דש כל נדרי מתיר מיין מיין שבועה, וואש אעבט מיין יוד גיגן דעם אנדרן מוג׳ וואש שוערן

That is: here the apostate writes, "we permit one another to swear falsely against the Christian, etc." I will here also furnish sufficient proof that the apostate lies, and that Kol Nidre does not apply to an oath which a Jew takes toward another, or which a Jew takes toward a Gentile. It applies solely to vows which a person takes upon himself by means of a vow or by means of an oath, as Scripture says (Num 30:3): "When a man makes a vow to the Lord, or swears an oath to bind his soul" (that is, himself). When a person makes a vow, such as to fast or something else, then Kol Nidre serves to enable him to be released from it by an eminent man, that is, by one who is very well versed in the Law, or by three ordinary men. See the commentary (on Kol Nidre*) in the* Machzors*, or in all the scholars who have written on it, that* Kol Nidre* likewise does not avail anything even with respect to vows, when a person relies upon it and thinks of *Kol Nidre* before he makes the vow, and yet makes the vow anyway; in that case he must keep it. But no person in the world can say that *Kol Nidre* dissolves an oath (which one takes toward another); otherwise a Jew might also swear falsely against another Jew. Indeed, no Christian nor Jew is excluded from this. These are the defenses which the Jews can put forward in their justification.

To now state my opinion on this matter, I must confess that in the Rabbinic books, as mentioned above, false swearing is strictly forbidden, and that it is true that in the aforementioned two categories of releases from a vow or oath, nothing other than those oaths is dealt with which are of the kind of vows whereby someone binds himself freely and of his own impulse, without the request or imposition of anyone else, to do or to omit something. For this reason, Rabbi *Salman Zevi*, who otherwise deals with untruth in a frivolous and deceitful manner in many respects, writes the plain truth here. That his statement in this regard is true can be seen as clear as day from the book *Arba turim*, in the section called *Orach chajim*, number 619, fol. 287, col. 2, where it is written as follows: ומהו ביטול אינו מועיל אלא לנדרי עצמו ושבועת שישבע מעצמו אבל נדר שהנחילו או מריה או שבועה שהחילו או ביה דין משביעין אותו אין מועיל להם ביטול: that is, this annulment (of a vow and oath, and the release therefrom) is of no use for anything other than the vows which a person makes of his own accord, and the oath which a person swears of his own accord. As for the vow which a person's neighbor (or fellow man) causes him to make, or the oath which a person's neighbor or the court causes him to swear, the annulment (and absolution) is of no use to them. Precisely the same is also taught by Rabbi *Mordechai Japhe* in his book *Lefusch malchuth*, number 619, §. I, f. 206, col. 4, in the section called *Lefusch hachor*, in nearly the same words, but with an addition, when he writes: מיהו ביטול אינו מועיל אלא לנדרים שנודר מעצמו ושבועה שישבע בעצמו אבל נדר שהנחיל סדרו ושבועה שהנחילו או בית דין משביעין אותו אין מועיל בהן לא ביטול ולא תנאי שהרי הוא נודר ונשבע על דעת חבירו ועל דעת ביה דין: that

is, this annulment is of no use except for those vows which a person makes of his own accord, and the oath which a person swears of his own accord. As for the vow which a person's neighbor causes him to make, or the oath which a person's neighbor or the court imposes upon him to swear, neither the annulment nor any condition is of any use, for behold, he vows and swears according to the intention of his neighbor and according to the intention of the court. In the *Machsor* printed at Sulzbach in folio with a *Commentario*, in the second part, fol. 141, col. 1, in the commentary on *Col nidre*, the following is likewise read: אין ההיתר מועיל אלא לנדרי עצמו אבל לא מה שחבירו או בית דין מזירין או משביעין אותו: that is, this release is of no use except for the vows which a person makes of his own accord, but not for that which a person's neighbor or the court causes him to vow and to swear. Likewise, in the old Prague *Machsor*, in the *Commentario*, or the commentary on the aforementioned *Col nidre*, the entire matter is explained as pertaining to nothing other than vows.

That the absolution which is performed by an eminent Rabbi, or by three ordinary men, is to be understood as applying only to vows, this is made clear from the commentary of *Rabbi Bechai* on the five books of Moses, fol. 185, col. 3, in the Parascha *Mattóth*, where he expresses himself as follows: מפני שאין בכל העבירות כלן עבירה חמורה כעובר על השבועה ויצר לב האדם רע מנעוריו והוא כעוס תמיד ותוך כעסו קופץ ונשבע לכך הוצרכה תורה להקדים רפואה למכה ולצוות על התר הנדרים על פי יחיד מומחה או שלשה הדיוטות : that is, Since among all transgressions there is none so grave as when a person breaks an oath (and violates it), and the inclination of the heart of man is evil from his youth, and he is constantly wrathful, and in his wrath he leaps up and swears; therefore the Law found it necessary to apply a remedy to the wound beforehand, and to command the dissolution of vows by means of an eminent (Rabbi) or by three ordinary men. Further proof of this kind could be adduced, were it necessary; but from what has been presented one can sufficiently see that the Jews, insofar as judgment can be made from the teaching of their Rabbis, are wronged in this matter. Yet in the commentary of *Rabbi Solomon Jarchi* on Jer 39:6, it is recorded that the *Synedrium*, or the High Council at Jerusalem, released King *Zidkiam* from the oath which he had sworn to King *Nebucad-Nezar*, on account of which they were also put to death; for concerning the words, "And the King of Babylon slew all the nobles of Judah," he writes as follows: אלו הסנהדרין שהתירו לו את שבועתו, that is, These are the *Synedrium*, or the High Councillors, who released him from his oath. Whether the Jews, contrary to the above-cited teaching of the Rabbis, also follow this example, because the entire Great Council at Jerusalem absolved King *Zidkiam* from his oath, and release one another from an oath that has been sworn to a Christian or to the Christian authorities, I cannot know, since I have as yet found nothing on this matter in their books.

Although the Jews, as has been reported, can be absolved neither through the annulment of vows and oaths customary at the Day of Atonement by means of *Kol nidre*, nor otherwise by a distinguished rabbi or three ordinary men, from an oath which they have sworn to a Christian or to the Christian authorities, according to the doctrine they themselves cite, there

are nevertheless other reasons why an oath which a Jew swears to Christians ought not to be regarded as worth much, and why one can have little assurance that he has sworn it sincerely and not falsely.

The first reason consists in this: that they, by the admission of their own rabbis, are accustomed to swearing falsely and lightly; concerning which, in the book *Menoráth hammáor* fol. 13, col. 4., in the 1st chapter, under the title *Ner schéni, kelál schéni, chélek schéni*, it is written as follows: הנשבע בשקר דומה שהו הוא כמכחיש את אמתת השם וגו' וכל כך הם מורגלים בני אדם בדבר זה שעוברים עליו קצתם מאה פעמים ביום או יותר בלי שום הנאה שמקלים ומחללין בו את השם בפרהסיא. ושמא עון זה השגור בפי ישראל מעכב אותנו בגלות החל הזה : that is, Whoever swears falsely is like one who denies the truth of God, etc. But people are so accustomed to this matter that some of them sin therein a hundred times a day and more, without receiving any benefit thereby, and through it publicly desecrate the name of God. Perhaps also this sin, so common in the mouths of the Israelites, keeps us in the *exilio*, or misery, of this army (that is, of the Christians). This is also confirmed in the little book *Schévet Jehúda* fol. 64, col. 2., where seven things are set forth on account of which much misfortune and tribulation has come upon the Jews, and the fifth reads as follows: ה' מה שהורגלו העם לישבע על שקר וכתב ר' עזרא כי זה לבד יספיק להאריך קצנו : that is, The fifth is that which the people have made a habit of, namely false swearing; and *Aben Esra* writes that this alone is sufficient to prolong our end (of the *exilium*, or misery). With this Rabbi *Bechai* also agrees in his book *Cad hakkémach*, fol. 71, col. 2., under the title *Oth Schin*, when he expresses himself thus: ואלו לא היה בישראל רק עבירה זו תספיק להאריך הגלות הגלוה ולהוסיף מכה על מכותנו : that is, If among the Israelites there were no other sin than this one, it would be sufficient to prolong the *exilium*, or misery, and to multiply our plagues. Beyond this, the aforementioned Rabbi *Béchai* writes in his frequently cited commentary on the 5 books of Moses, fol. 90, col. 2, in the *Parascha Vajischma Jethro*, as follows: רבים חושבים כי הנושא השם יתברך לשוא לא עבר עברה גדולה : that is, Many hold the opinion that he who takes the name of the blessed God in vain (and misuses it through false swearing) commits no great sin. Since they do not regard it as a grave sin, they also swear a false oath for a trivial reason.

To such false, godless oath-swearing, that which is written in the *Sepher chasidim* (in which otherwise many good things are to be found) at *numero* 613, fol. 53, col. 3, can give them even further occasion, in these words: יש מן העונות שאין מתכפרים אלא לאחר נקמה ופרעון בעולם הזה והסד' הראשונה שבועת שקר ונה נאמר כי לא ינקה ה' את אשר ישא את שמו לשוא . השני שופך דם נקי כמו שכתוב ונקיתי דמם לא נקיתי. השלישי הנואף עם אשת איש כמו שכתוב הבא אל אשת רעהו לא ינקה כל הנוגע בה . הרביעי המעיד עדות שקר ככתוב גד שקרים לא ינקה . אלו עונות אם יעשה אדם אותם ויעשה מהם תשובה ופרע ממנו היוצר בעולם הזה בפרעון קל בשביל שנאמר בהן לא ינקה ואחר כך ינצל מדינה של גיהנם That is: There are certain sins which are not atoned for (and forgiven) except after vengeance and punishment in this world, and there are four kinds of them. The first is the false oath, and of it it is said (Exod 20:7): For the Lord will not leave unpunished him who takes His name in vain. The second is when someone sheds

innocent blood, as it is written (Joel 3:21): For should I leave their blood unpunished? I will not leave it unpunished. The third is when someone commits adultery with another man's wife, as it is written (Prov 6:29): So it is with him who goes to his neighbor's wife: none who touches her will go unpunished. The fourth is when someone gives false testimony, as it is written (Prov 19:5, 9): A false witness will not go unpunished. When a person commits these sins and repents of them, the Creator therefore punishes him with a light punishment in this world, because of all four of them it is said: he will not go unpunished; after that, however, he will be freed from the judgment of hell. This, I say, can give occasion for false swearing, because since every Jew imagines that he performs genuine repentance for all his committed sins on the Day of Atonement, and the punishment for perjury in this world after repentance is supposed to be only slight, and the punishment of hell is therefore not at all to be feared on that account, a person may easily thereby be induced to swear a false oath.

The second reason why little weight should be placed on a Jew's oath is that the rabbis teach that on the Day of Atonement all their sins, even the most grievous, are forgiven by God, so that they are then as pure as the holy angels in heaven, and that even the chief devil Sammaël himself was compelled to acknowledge this. Concerning the forgiveness and atonement of all their sins, the following is taught in *Médrasch Tillim* fol. 13, col. 2. on the 15th Psalm: כל מה שישראל מתלכלכין בעבירות כל ימות השנה בא יום הכפורים ומכפר להם שנאמר כי ביום הזה יכפר עליכם: That is, the Day of Atonement atones for all the sins with which the *Israelites* are defiled on every day of the year, as it is said (Lev 16:30): For on this day shall he (namely, the High Priest) make atonement for you. The very same thing is also to be found in the *Jalkut Schimóni* on the Psalms, fol. 94, col. 4. *numerô* 665, and in *Pesikta rábbetha* fol. 15, col. 1, though with a change of wording. And in the *Jalkut chádasch* it is read at fol. 121, col. 1. 3. *numerô* 1 and 11, under the title *Mila*, from the 29th chapter of the chapters of *Rabbi Eliezer*: ביום הכפורים נימול אברהם וכל שנה ושנה הק"בה רואה דם הברית של אברהם אבינו ומכפר על כל עונותינו שנאמר כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם: That is, on the Day of Atonement Abraham was circumcised, and the holy, blessed God looks every year upon the blood of the covenant of the circumcision of our father Abraham and atones for (or forgives) all our transgressions, as it is said (Lev 16:30): For on this day shall he make atonement for you, to cleanse you from all your sins. Concerning this forgiveness of all sins on the Day of Atonement on account of the blood of Abraham's circumcision, one may also consult the book *Toledóth Yitzhak,* fol. 23, col. 2. in the *Parascha Lech lechá*, as well as the book *Cad hakkémach,* fol. 43, col. 4. under the title *Osh Mem*.

Further, in the book *Avodáth hakkódesch* fol. 62, col. 4. in the 7th chapter, under the title *Chélek hattáehlith*, it is written thus: ביום הכפורים יום ביעור חמץ שהוא יצר הרע אין חטא ואין אשם: that is, On the Day of Atonement, which is a day of the removal of leaven, that is, of the evil disposition and nature, no sin nor guilt is found. In the book *Pesikta rábbetha* it is also written, fol. 72, col. 1.: ביום הכפורים הק"בה מטהר את ישראל ומכפר על עונותיהם: that is, On the Day of

Atonement the holy and blessed God purifies the *Israelites* and forgives their עונות *avonóth* (or *avónos*), that is, misdeeds. By the עונות *avónos*, however, the Jews understand those sins which are otherwise also committed willfully, against one's better knowledge, which are also otherwise called by them זדונות *Sedonóth* (or *Sedónos*), from זדון *Sádon*, which signifies pride, and are set in opposition to the sins that are committed through error and ignorance, which are called שגגות *Schegagóth* (or *Schegógos*), that is, errors, from שגג *Schagág*, to err. Hence it is read in the book *Cad hakkémach* fol. 40, col. 1. at the end of the title *Oth Caph*: אמרו רבותינו זכרונם לברכה שעת אלו הזדונות that is, Our Rabbis, of blessed memory, have said that by the *Avōnos* the *Sedōnos* are to be understood; and this is taken from the Talmudic tractate *Jóma* fol. 36, col. 2. Now if sins committed willfully are thereby forgiven, then a false oath, which is taken with deliberate intent, must also be pardoned.

That according to Jewish teaching, not only minor but also the most grievous sins are forgiven on that day is clearly evident from chapter 46 of the Chapters of Rabbi *Eliezer*, where the words read as follows: אלוּלי יוֹם הַכִּפּוּרִים לֹא הָיָה הָעוֹלָם עוֹמֵד שְׁיוֹם הַכִּפּוּרִים מְכַפֵּר בָּעוֹלָם הַוֶּה וּבָעוֹלָם הַבָּא : וַאֲפִילוּ כָּל הַמּוֹעֲדִים עוֹבְרִים יוֹם הַכִּפּוּרִים אֵינוֹ עוֹבֵר שֶׁנֶּאֱמַר שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם שַׁבַּת בָּעוֹלָם הַזֶּה שַׁבָּתוֹן בָּעוֹלָם הַבָּא : וְאַפִילוּ כָּל הַמּוֹעֲדִים עוֹבְרִים יוֹם הַכִּפּוּרִים אֵינוֹ עוֹבֵר שֶׁיּוֹם הַכִּפּוּרִים מְכַפֵּר עַל הַקַּלּוֹת וְעַל הַחֲמוּרוֹת שֶׁנֶּאֱמַר כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם מִכֹּל חַטֹּאתֵיכֶם מִחַטֹּאתֵיכֶם אֵין כָּתוּב אֶלָּא מִכֹּל חַטֹּאתֵיכֶם : That is: Were the Day of Atonement not to exist, the world could not endure; for the Day of Atonement makes atonement in this world and in the world to come, as it is said (Lev 16:31 and 23:32): It shall be for you *Shabbáth Shabbathón*, that is, a Sabbath of Sabbaths, a Sabbath in this world and a *Shabbathón* in the world to come. And even if all the feast days were to pass away (that is, to be abolished), the Day of Atonement would not pass away, for it makes atonement for all minor and grievous sins, as it is said (Lev 16:30): For on this day shall he make atonement for you (so that you are cleansed) from all your sins. It does not say "from your sins," but rather "from all your sins."

In the book called *Sépher Chasidím*, there is written at fol. 8, col. 4, numero 20, the following on this matter: שעיר המשתלח מכפר על כל עבירות שבתורה קלות וחמורות בין עבר בזדון בין עבר בשגגה הכל מתכפר בשעיר המשתלח והוא שיעשה תשובה. אבל אם לא עשה תשובה אין השעיר מכפר אלא על הקלות. ומה הן הקלות ומה הן החמורות החמורות הן שחייבין עליהן מיתת בית דין או כרת . ושבועת שוא ושקר אע"פ שאין בהן כרת הרי הן מן החמורות ושאר מצוות עשה ומצוות לא תעשה שאין בהן כרת הרי הן מן הקלות. ובזמן הזה שאין בית המקדש קיים ואין לנו כפרה על המזבח אין שם אלא תשובה. התשובה מכפרת על כל העבירות אפילו היה רשע גמור כל ימיו ועשה תשובה באחרונה אין מזכירין לו את רשעו שנ' ורשעת הרשע לא יכשל בה ביום שובו מרשעו ועצמו של יום הכפורים מכפר לשבים שנ' כי ביום הזה יכפר עליכם וגו' : that is, the goat which is sent away (into the wilderness, as is to be read in Lev 16:22) atones for all grave and light or minor sins mentioned in the Law, whether one has sinned willfully or through error; all is atoned for through the goat that is sent away, provided only that one repents; for if one does not repent, the goat atones only for the minor sins. Which, then, are the minor and the grave sins? The grave ones are those by which one becomes guilty of punishment by death, carried out by the house of judgment, or of extirpation. As for oaths that are sworn in vain and falsely, these too belong among the grave

sins, even though they do not merit extirpation. The remaining affirmative commandments, however, as well as the prohibitive commandments in which there is no extirpation, belong among the light or minor sins. But in this present time, when the Temple does not stand and we have no atonement at the altar, there is nothing but repentance to avail. Repentance atones for all transgressions; even if one has been entirely godless all the days of his life and repents at the last, his godlessness shall no longer be remembered, as it is said (Ezek 33:12): "And as for the godlessness of the godless, he shall not fall thereby on the day that he turns from his godlessness." The Day of Atonement itself also atones for those who repent, as it is said (Lev 16:30): "For on this day shall he make atonement for you, *&c.*"

That on that day they shall be as pure from sin and as holy as the angels in heaven: this is taught by Rabbi Meir in his book *Avodáth hakkódesch* fol. 62, col. 3. in the 7th chapter under the title *Chélek hattáchlich*, with these words: ביום כפורים הם נקיים כמלאכי השרת, that is, on the Day of Atonement they (namely the Jews) are as pure as the ministering angels. And in Rabbi Bechai's commentary on the five books of Moses it is taught fol. 195, col. 4. in the *Parascha Vaëthchannán*: הם כמלאכי השרת לובשים לבנים לא אוכלין ולא שותין אין בידם חטא ועון כי הק"בה סולח לכל עוונותיהם, that is, they are (on the Day of Atonement) like the ministering angels. They put on white garments and eat and drink nothing, and there is no sin or transgression in them, for the holy and blessed God forgives all their *avónos*, or transgressions.

That the Devil himself was compelled to confess that they are holy and pure from all sins: this is read in Rabbi Menáchem of Recanat's commentary on the Five Books of Moses, fol. 141, col. 1. in the *Parascha Acharémoth*, and the words there read as follows: אמר סמאל לפני הק"בה רבונו של עולם על כל אומות העולם נתת לי רשות ועל ישראל אי אתה נותן לי רשות. אמר לו הרי יש לך רשות עליהם ביום הכפורים אם יש להם חטא ואם אין אין לך רשות עליהם לפיכך נורגין לו שוחד ביום הכפורים שלא לבטל קרבן ישראל שנאמר גורל אחד לה' וגורל ראה סמאל שאין להם חטא ביום הכפורים אמר לפני הק"בה רבונו של עולם יש לך עם אחד בארץ כמלאכי השרת בשמים מה מלאכי השרת אין להם אכילה ושתיה כך ישראל ביום הכפורים: מה מלאכי השרת יחפי רגל כך ישראל יחפי רגל. מה מלאכי השרת אין להם קפיצה כך ישראל עומדין על רגליהם ביום הכפורים. מה מלאכי השרת נקיים מכל חטא אף ישראל נקיים מכל חטא ביום הכפורים — מה מלאכי השרת שלום מתוך ביניהם כך ישראל שלום מתוך ביניהם ביום הכפורים וגו׳: that is, *Sammaël* (who is the chief Devil, as was reported above in the 18th chapter of the first part) spoke to the holy blessed God: "O Lord of the world! You have given me power over all the nations of the world, but over the Israelites You give me no power." He answered him: "See, you shall have power over them on the Day of Atonement, provided they have a sin upon them; but if not, you shall have no power over them. For this reason, one gives him a gift on the Day of Atonement, so that he does not annul the sacrifice of the Israelites, as it is said (Lev 16:8): 'One lot for the Lord, and one lot for *Asasel*,' etc." Now after *Sammaël* had seen that on the Day of Atonement there was no sin upon them, he spoke to the holy blessed God: "O Lord of the world! You have a people upon the earth who are like the ministering angels in heaven. Just as the ministering angels neither eat nor drink, so too do the Israelites on the Day of Atonement. Just as the ministering angels go barefoot,

so too do the Israelites go barefoot. Just as the ministering angels do not leap, so too do the Israelites stand upon their feet on the Day of Atonement. Just as the angels are pure from all sin, so too are the Israelites on the Day of Atonement pure from all sin. Just as there is peace among the ministering angels, so too is there peace among the Israelites on the Day of Atonement." This is also to be found in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 138, col. 4 in the *Parascha Acharé moth*, and it is taken from the 46th chapter of the Chapters of Rabbi *Eliezer*.

Concerning such purity of the Jews from all sins, there is also a ridiculous fable in the *Jalkut Shimóni* on the Psalms, fol. 101, col. 1, 2, numerô 32, with these words: ביום הכפורים בא שטן לקטרג את ישראל והוא פורט עונותיהם ואומר רבון העולמים גנבים הם ישראל והקב"ה פורט זכויותיהן של ישראל מה עושה נוטל קנה של מאזנים והוא מעיין את העונות כנגד הזכויות והן שוקלין אלו כנגד אלו ושתי כפות של מאזנים שוות. והשטן הולך להביא עונות וליתן בכף עונות ולהכריעה מה הקב"ה עושה נוטל את העונות מתוך הכף ומטמינם תחת פורפורא שלו והשטן בא ואיננו מוצא שם עון שנאמר יבוקש את עון ישראל ואיננו. כיון שהשטן רואה כן אמר לפניו רבון העולמים נשאת עון עמך כסית כל חטאתם לכך דוד משבח לישראל שנאמר אשרי נשוי פשע כסוי חטאה: that is, the *Satan* came (one time) on the Day of Atonement (to God) to accuse the Israelites, and he itemized their sins (and recounted them all one after another) and said to Him: O Lord of the worlds! the Israelites are thieves. Then the holy blessed God itemized the merits (and good works) of the Israelites. What did He do? He took a balance beam (that is, a scale) and weighed the sins against the merits, and they were weighed against one another, and the two pans of the scale were equal to each other. Then Satan went off to fetch more sins and to place them on the pan of sins, so that it might tip the scale. What did the holy blessed God do? He took the sins out of the pan and hid them under His purple robe; and Satan came back and found no sin there, as it is said (Jer 50:20): The iniquity of Israel shall be sought, but there shall be none. When Satan saw this, he said to Him: O Lord of the worlds! You have forgiven the iniquity of Your people and covered all their sins. For this reason David praises the Israelites, as it is said (Ps 32:1): Blessed is he whose transgression is forgiven, whose sin is covered.

When the Jews on the Day of Atonement are cleansed, in the manner described, of all the sins they have committed, and these sins are forgiven by God in such a way that even the Devil can no longer find any among them and cannot accuse them at all, it necessarily follows that the perjury committed by them against Christians and Christian authorities is likewise forgiven at that time, not through the release effected by *Kol Nidre*, but nonetheless through the general forgiveness of all sins, even if they swore such an oath out of deliberate willfulness. They also call upon God on the aforementioned Day of Atonement, as can be seen in the *Machzor* printed here in Frankfurt in the year 450, that is, in the year 1690 A.D., in *quarto*, fol. 47, col. 2, under the title *Tephilláth jom Kippur*, in a prayer which begins עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן, *Al chet schechatánu lefanécha beónes verázon*, which appears in all *Machzorim*, as follows: (Forgive us all our misdeeds and transgressions:) עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה, that is, the sin which we have committed before You out of *sadon*, that is, pride

(namely, willfully and deliberately), as well as out of error (and ignorance). Shortly after this follows: וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם, that is, and the sin which we have committed before You through the desecration of Your name. After this follows, at fol. 48, col. 1: וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוְא, that is, and the sin which we have committed before You through a vain (false) oath. Now if they did not believe that the sins which they commit wantonly and deliberately for the sake of temporal gain, among which is also included the desecration of the name of God that occurs through a false oath, would be forgiven them, it would be strange of them to call upon God for that very purpose.

Furthermore, as was indicated above in the 4th chapter of this second part, at *pagina* 285, all Israelites or Jews are sureties for one another, since they are all said to be one soul. Concerning this matter, the book *Nischmâth ádam*, in the first chapter, fol. 7, col. 1, contains the following passage: כולם כגוף אחד ונפש אחת יחשבו וזהו סוד כל ישראל ערבים זה לזה כי כולם נקשרים יחד בקשר חזק ואמיץ : that is, they are all like one body, and are all counted as one soul, and this is the mystery of the words: all Israelites are sureties for one another, because they are all bound together with a strong and firm bond. In the book *Reschith chóchma* fol. 55, col. 2, in the 14th chapter, under the title *Schâar hajirah*, on the words (Deut 32:9) "For Jacob is the *Chével*," that is, the portion of His inheritance, the following is taught: פירוש היות ששים רבוא נשמות של ישראל אחוזות זה בזו כחבל הזה השזורה מיוחדת כאחת בלי פירוד. וכן החבל המתוח אם תנענע ראשו כולם זו בזו כחבל הזה השזורה מיוחדת כאחת בלי פירוד. וכן החבל המתוח אם תנענע ראשו תנענע כולו. ולכך אם יחטא איש ועל כל העדה יקצוף כענין מעשה עכן והטעם שכל ישראל ערבים זה לזה : That is, the word *Chével* (which also means a rope and a cord) signifies that all six hundred thousand souls of the Israelites cling to one another, just as a rope (twisted from many threads or hemp fibers) is spun together and, when moved at one end without being severed, moves in its entirety; therefore, when a man sins, He (namely God) is angered at the entire congregation, just as the story of *Achan* demonstrates. The reason, however, is that all Israelites are sureties for one another. Rabbi *Bechai* likewise expresses himself in his commentary on the five books of Moses, fol. 151, col. 2, in the *Parascha Bechykkothái*, on the words of Lev 26:37, "And one shall fall upon another," as follows: דרשו ר"זל בעון אחיו מלמד שכל ישראל ערבים זה לזה וכן אמר משה כל איש ישראל, כל ישראל נתפשים בעון איש אחד, וכן אתה מוצא בעכן שהוא החוטא וכל ישראל נתפשים בחטאו שנאמר חטא ישראל וגם גנבו וגם כחשו וגם שמו בכליהם, חטא היחיד תלאו על כל ישראל. ומה אמרו בשיר השירים רבה אל גנת אגוז ירדתי למה נמשלו ישראל לאגוז מה אגוז אתה נוטל אחד מן הכרי כולן מרדדין ומתגלגלין זה אחר זה כך לקה אחד מהם כולם מרגישין שנאמר האיש אחד יחטא ועל כל העדה תקצוף: that is, our Rabbis, of blessed memory, have interpreted this passage as referring to the sin of another (so that the meaning is: one shall fall on account of another's sin), which teaches us that all Israelites are sureties for one another. Moses likewise said (Deut 29:10): the whole of Israel, (for) all Israelites are held accountable for the sin of one man; and thus you find it in the case of *Achan*, who (as can be seen in Josh 7:1) had sinned, and yet the whole of Israel was held accountable for his sin, as it is said (Josh 7:11): Israel has sinned; they have also stolen (from the devoted things), and denied it, and placed it among their

belongings. The sin of one was laid upon all of Israel. Concerning this, it is said in *Schir haschirim rabba* (on the words): I went down into the garden of nuts: why are the Israelites compared to a nut? Just as, when one nut is taken from a pile, all the others roll down and tumble after one another, so too when one of the Israelites is struck, they all feel it, as it is said (Num 16:22): shall one man sin, and will You be angry with the entire congregation? These are the words of Rabbi *Bechai*. Now if not all sins were forgiven to the Jews on the Day of Atonement, perjury being included among them, then all unforgiven sins would be imputed to all Jews, since they are all regarded as one body and one soul and are sureties for one another; and it would follow from this that everything their Rabbis write and teach so repeatedly about their holiness and purity from all sins at the feast of atonement is pure fiction and foolish delusion. But since they will not admit that it is a vain delusion, it must then follow that perjury too is forgiven at that time.

In addition to this, there are indeed many other means by which the Jews believe they can obtain the forgiveness of their sins, of which detailed mention has been made above in the aforementioned 4th chapter of this second part, from page 274 to the end of the chapter, among which exile or misery, and death, are also included. Now if sins are also atoned for through these two things, as the Jews firmly believe, then they need not doubt the pardon of perjury either, since they are all in *exilio*, or misery, and must all die at some point.

The third reason why little weight should be placed on a Jew's oath, and why one cannot be assured that he has not sworn falsely, is that the rabbis teach that an oath taken under compulsion is no oath at all; and they further permit that one who swears to a Christian or to the high authorities may annul the oath in his heart and mind, so that he may say one thing with his mouth while thinking another in his heart. That they teach that an oath taken under compulsion is no oath is found in their law book, the *Shulchan áruch*, in the section called *Joréh déa*, numerô 232, §. 12, in the annotation, fol. 199, col. 1, in these words: כל שהוא אנוס בשבועה אף על פי שאמר על דעת רבים או על דעת המקום אינו כלום: That is: Whoever is compelled to take an oath, his oath is to be regarded as nothing (and as no oath at all), even if he says that he does so according to the opinion of many (that is, according to the intention and purpose of those who have him swear the oath) and according to the opinion of God. Now if this is believed by the Jews, then anyone who is required by the Christian authorities to take an oath, for the preservation or confirmation of that for the sake of which the oath is imposed upon him, may boldly swear and think that it is nonetheless invalid, because he was compelled to do so and could not have attained his purpose in any other way.

That it is also permitted for them, when taking an oath that has been imposed upon them, to say one thing with the mouth and to think another in the heart, and in this manner to annul the words of the mouth inwardly, I prove from the cited passage of the book *Joréh déa*, numerô 232, §. 14, where it is written as follows: הנודר או הנשבע לאנס. לא הוי נדר ולא שבועה לפיכך נודרים להרגים ולמוכסים אם הוא מוכס העומד בלא צווי המלך או שבא ליטול ממנו יותר מקצבתו יכול לידור או לישבע כדי

ליפטר ממנו ואומר יאסרו עלי כל פירות שבעולם אם איני מבית המלך ליפטר מן ההרג. או אם אין מה שאני מביא מבית חמלך ליפטר מן המכס וחושב בלבו יאסרו עלי רק היום אף על פי שמוציא מפיו סתם וקיימא לן דברים שבלב אינם דברים גבי אנס שרי ואפילו לא בקש ממנו שידור והוא נודר מעצמו או הוסיף לידור יותר ממה שבקש וג' : או שבקש ממנו שידור והוא נשבע : That is: אינו כלום שכל מה שעושה אינו עושה אלא מחמת האונס ולחזוק דבריו נגד האנס מיהו הכל לפי צורך הענין when someone makes a vow to a violent person (or one who uses compulsion), or swears an oath, it is no vow and no oath. For this reason, one makes vows to murderers and toll-collectors; when it is a toll-collector who stands without the king's command, or when he wishes to take more (toll) from someone than has been set (and ordained for him to take), one may make him a vow or swear him an oath in order to get free of him, and say: all fruits in the world shall be forbidden to me (to eat) if I am not of the king's household, so as to be rid of the murderer; or, if what I am bringing is not from the king's household, so as to be free of the toll. But he thinks in his heart: let them be forbidden to me only for today, even though he speaks it plainly from his mouth. For it is firmly established and certain among us (and demonstrable) that words which are in the heart are not considered words, and that it is permitted to do this in the case of one who uses compulsion, even if that person has not demanded that he make a vow and he makes a vow of his own accord, or he has pledged more than that person required, etc. Or if that person has demanded that he make a vow and he swears it, this is to be regarded as nothing, since everything he does he does only on account of the compulsion and in order to confirm his words against the violent person, yet all of this according to the necessity of the matter. From this one sees clearly that it is permitted for a Jew, when a toll-collector wishes to take more toll from him than has been determined for him to take, to swear falsely to that person with his mouth while annulling the oath inwardly in his mind, so as merely to be freed from the toll.

Following this, in the same place in the second column in the annotation thereon:

מלך או שלטון שציוו לישבע להגיד על א' אם בא על הגויה כדי להענישו מיהה מיקרי שבועת אונס ויש לבטלה בלבם. וכן אם ראובן הפקיד ממון ביד שמעון וצוה המלך או השר להחרים על מי שיודע ממון של ראובן אם העכ"ום רוצה ליקח ממון של ראובן באונס שלא כדין אין החרם כלום וכן יוכל הנפקד לישבע שאין לו משל ראובן ובלבד שיבטלו בלבם ובלבד שלא יהא חלול השם בדבר: That is: When a king or prince commands (a Jew) to swear and to testify against (another Jew) whether that person has carnally mingled with a *Goja* or Christian woman, in order to punish him with death, such an oath is called a compelled oath and must be annulled in the mind (when it is sworn). Likewise, when Reuben has deposited money with Simeon, and a king or prince commands that whoever has knowledge of Reuben's money be placed under the ban, such a ban is of no account when the idolater (namely the king or prince) wishes to take Reuben's money by force and without right. And thus the one with whom the money has been deposited may also swear that he has nothing belonging to Reuben, provided only that such persons annul the oath in their hearts and that the name of God is not profaned in the matter. So too writes Rabbi Jacob Weil in his book *Scheelóth utheschuvóth* fol. 25, col. 2. numero 53.: כשהשר משביע יהודי שלא יצא מארצו יחשוב בלבו. היום, ואף אם יפרש לו לעולם יחשוב בלבו על

הנאי דבר זה: That is: When a prince causes a Jew to swear an oath that he will not leave his land, he (namely the Jew) shall think in his heart: today (I will not leave it, but I may well do so at another time). If, however, he (the prince) expressly states to him that he shall never leave it at all, then he shall think in his heart: under such and such a condition (will I not depart). From this one can judge what deceitful tricks and stratagems the Jews are permitted to employ when swearing their oaths, provided they can arrange the matter so secretly that the Christians do not become aware of their false maneuvers. For this reason, in the aforementioned place in the book *Shulchan áruch*, in the section *Jóre déa*, fol. 199, col. 1., in the annotation, it is taught:

וכל זה לא מיירי אלא כשאפשר לעבור על שבועתו ונדרו שלא יודע לעכ"ום אבל אם יודע לעכ"ום אסור מפני חלול השם ולכן נענש צדקיהו שעבר על שבועתו לנבוכדנצר אף על פי שהיה בדרך אונס: That is: All of this, however, is only said when it is possible to transgress the oath in such a way that the idolater (the Christian, or otherwise a pagan) does not find out; but if the idolater should find out, it is forbidden on account of the profanation of the name of God. For this reason Zedekiah was also punished, because he transgressed and broke the oath he had sworn to *Nebucad-Nezar*, even though that oath had been made under compulsion. Who, then, would trust a Jew upon his oath, given that he may regard every oath imposed upon him as a compelled one?

It is true that Rabbi Isaac Abúhaf, in his book *Menoráth hammáor*, fol. 13, col. 4., in the 2nd chapter, under the title *Ner schéni, kelál schéni, chélek schéni*, wishes to teach that when an oath concerns a debt that a Jew owes to any person, including a *Goi* or Christian, the oath ought not to be annulled in the mind; for he writes: אף על פי שהחזירים ענייני השבועות יש דברים שהם בשגגה או באונס שא"עפ שנשבע עליו ואינו כן אינו עובר עליהם אם אין פיו ולבו שוין לפי שמוציא בשפתיו בענין אחד וכוונת לבו הוא בענין אחר ובלבד שאינו מכחיש לשום אדם ואפילו לגוי שום חיוב אמיתי שיש לו עליו אבל צריך ליזהר שלא יחשדו עליו מפני חלול השם: that is, although the circumstances of oaths are weighty, there are nevertheless certain cases where they occur through error or compulsion, such that, even if someone swears on account of them and it is not so, he does not transgress against them if his mouth and heart are not in agreement with one another, since he utters one thing with his lips while his heart is directed toward another thing, provided only that he denies no person, not even a *Goi* (that is, a Christian or heathen), any true debt that such a person has against him; he must, however, take care that no suspicion of profaning the name of God (that is, of perjury) falls upon him. I, however, would certainly not trust a Jew's oath on this basis, for when matters have reached the point where a man believes he commits no sin by swearing an oath concerning all other things that do not involve a debt, and may then annul that oath again in his heart, there is very great reason to fear that he will also commit the same wickedness in this particular case as well.

Such an improper manner of deceiving people through a false oath, and of having one thing in the mouth while swearing and another in the heart, and of mentally annulling what one speaks with the tongue, they have learned from their *Talmud*, from their ancient Rabbis;

for in the tractate *Cálla* it is read at fol. 18, col. 2, that Rabbi *Akkiva* asked a woman what the circumstances were concerning her son, and that he promised her that, if she would reveal it to him, he would promise her eternal life. Thereupon the woman demanded an oath from him, which he also swore with his mouth, but mentally annulled in his heart, a matter which has already been treated above in the 2nd chapter of the first part, pages 108 and 109, where the words of the *Talmud* were also cited.

So also in the book *Menorách hammáor*, fol. 14, col. 1, in the 2nd chapter under the title *Ner schéni, kelál schéni, chélek ríschon*, from the Talmudic tractate *Avóda sára*, fol. 28, col. 1, and the tractate *Jóma*, fol. 84, col. 1, one reads how Rabbi Jochanan led a distinguished woman astray with a deceitful oath; which woman, as Rabbi Solomon Jarchi reports in his commentary on the passage, was a *Gója*, that is, a heathen, or perhaps a Christian. The words there read as follows: רבי יוחנן חש בציפדינא אזל גבה דההיא מטרוניתא עבדא ליה מילתא חמשא ומעלי שבתא אמר לה בשבת מאי אמרה ליה לא צריכת אי מצטריכנא מאי אמרה ליה אישתבע לי דלא מגלית אישתבע לאלהא דישראל לא מגלינא הא לעמו ישראל לא מגלינא לאחור נפק ודרשה בפרקא: That is: Rabbi Jochanan had a toothache and went to a distinguished woman, who prepared something for it for him on the fifth day (namely on Friday) as well as on the Sabbath eve (that is, on Saturday evening), making him a remedy for it. He then said to her: what shall I do (tomorrow) on the Sabbath (since I cannot come to you on account of my disciples)? She answered him: you have no need of it. But he said again: but if I should have need of it, what am I to do? She then said to him: swear to me then that you will not reveal it (and I will tell you what kind of remedy it is, so that you can prepare it yourself). Thereupon he swore: to the God of Israel I will not reveal it (and said secretly in his heart: but to His people Israel I will disclose it). She, however, understood it to mean that he had sworn by the God of Israel that he would tell no one. The next day he went out and said it publicly, and taught everyone the remedy. Now if the Talmudic doctors and teachers employed such frivolous deceptions, they who, in the opinion of the present-day Jews, are supposed to have been such holy and excellent men, what then will the Jews of today do, and indeed among Christians, whom they hate in the very worst manner, to whom they wish all evil, and whom they do not even regard as human beings?

When a Jew swears an oath before the rabbi at the rabbi's command to another Jew, he is sternly admonished not to swear falsely. How this is done is shown by the book *Shulchan aruch*, in the section *Chóschen hammischpat*, fol. 119, col. 1. numero 87. §. 20. in these words: משביעין אותו בכל לשון שהוא מבין ויאיימו עליו קודם שישביעוהו ואומרים לו הוי יודע שכל העולם נזדעזע בשעה שאמר הק"בה לא תשא ובכל העבירות שבתורה נפרעים ממנו וכאן ממנו וממשפחתו ולא עוד אלא שגורם ליפרע משונאיהם של ישראל שכל ישראל ערבים זה לזה. כל עבירות שבתורה תולים לו שנים ושלשה דורות אם יש לו זכות וכאן נפרעים מיד. דברים שאין אש ומים מכלים אותם שבועת שקר מכלה אותם. אמר איני נשבע פוטרים אותו ומתן מר שמענו חבירו אם אמר הריני נשבע וחבירו תובע השמרם שם אומרים זה לזה סורו נא מעל אהלי הרשעים האלה ואומרים לא על דעתך אנו משביעים אותך אלא על דעתנו ועל דעת בית דין: That is: One lets him swear in whatever language he understands, and one must instill fear in him before one lets him swear, and say to him: Know

that the entire world trembled and shook at the time when the holy and blessed God said, “You shall not take the name of the Lord your God in vain” (that is, misuse it). When a person commits all the sins mentioned in the Law, vengeance is exercised upon him alone; but here it is exercised upon him and upon his lineage. Nor is this all, for he also causes vengeance to be exercised upon all Israel, since all Israelites are sureties for one another. All transgressions that stand in the Law are held against a person for two and three generations, if he has merit (so that no punishment proceeds on that account); but here vengeance, or punishment, is exercised immediately. The false oath also consumes those things which fire and water cannot consume. Now if he says, “I will not swear,” one releases him from it, and he gives that on account of which his fellow, or neighbor, has brought a claim against him. But if he says, “I will swear,” and his neighbor who has brought the claim against him desires it, then those standing by say to one another: “Depart from the tents of these wicked men,” and they say, “We do not let you swear according to your own intention, but according to our intention and the intention of the house of judgment.” These are the words of the book *Chóschen hammischpat*.

The rabbis, or Jewish judges, therefore do not trust those who are to swear oaths either, but are concerned that they may swear falsely, speaking one thing while meaning another in their minds. For this reason they say to the one who is to swear: we do not permit you to swear according to your own intention, which you may secretly harbor in your mind, but according to our intention. And there follows in the same place, in the annotation: ואם יש צד דמאות יש לדיין לומר לו לפרש בשבועתו כל צד דמאות שיש לחשוב בלם, That is: and when a deception can occur therein, the judge must tell him that he shall clearly specify every manner of deception that he can conceive in his heart. Now if the Jewish judges do not trust the Jews who are to swear, even after they have so strictly administered the oath to them, how much less reason do those on the Christian side have to place credence in a Jew’s oath, given that one must reckon that the Jew will swear falsely, either because he is compelled to take the oath by the authorities, which the Jew may regard as coercion since he would otherwise lose his legal case, or because he will nullify it in his heart? In the aforementioned book *Shulchan aruch*, in the section *Jóre déa*, fol. 92, col. 2, numero 119, §. 8, it is taught: החשוד על הדבר אינו נאמן עליו אפילו בשבועה, That is: whoever is suspect in a matter is not believed in it, even if he takes an oath. Now it will be powerfully demonstrated below in the 11th chapter of this second part that the Jews are suspect not only on account of seeking to deceive Christians in all manner of ways, but also that they actually do so in practice, following the guidance of their own rabbinical teaching. It therefore follows that they are not to be trusted in this regard, even when they affirm something with an oath. But let this suffice for the matter of oath-swearing among the Jews.

Chapter X. In which is reported what the Jews, according to the vain claims of the Rabbis, possess for lands in the world, in which they are said to have their own government and to be ruled by their own princes and kings.

Since in the preceding chapter mention was made of Christian authorities, I have resolved in this chapter to give the gracious reader a more detailed account of the manner in which the foolish Jews claim that they also, in certain places of the world, still to this day have their own high authorities, princes, and kings, under whose government the Jews found among them live in a heartfelt and happy condition. Hence it also comes about that, when one points out to them that the Messiah must have come a very long time ago, since the scepter and the royal government have long since been taken from Judah, they are sometimes accustomed to answer that they still have their royal dominions in certain places of the world, and that therefore this saying is not contrary to them; just as the highly learned Mr. *Difenbach*, duly appointed *Evangelical-Lutheran* preacher here in *Frankfurt*, also notes in his *Judæo convertendo*, pages 129 and 130, that a Jew, shortly before he was hanged for crimes he had committed, gave him the same answer.

Regarding the places in which a great multitude of Jews are said to dwell and to be governed by their own authorities, princes, and kings: these are said to be found in three parts of the world, namely Asia, Africa, and America. As for the places in Asia where Jews are said to live in such a fortunate condition, there are, according to their own account, several of them. In Rabbi Benjamin's travel account, which in Hebrew is called *Massaoth* (or *Maffoos*) *schel Rabbi Binjamin*, one reads the following at fol. 17, col. 1. 2., concerning a region in which the children of Rechab (who are mentioned in the 35th chapter of Jer) are said to dwell: ומשם דרך מדבר ארץ שבא הנקראת ארץ אלימן לצד שנער כנגד צד הצפון מהלך כ"א יום במדברות עד מדינת היהודים הנקראים בני רכב וגם היו נקראים מקדם אנוש תימא. והעיר תימא היא ראש הממשלה שלהם ושם רבי חנן הנשיא מושל עליהם והיא עיר גדולה. ומהלך ארצם ט"ז יום בין ההרים הרי צפון ויש להם ערים גדולות ובצורות ואין להם עול גוים עליהם והולכים לשלול שלל ולבוז בז לארץ מרחק עד בני ערב שכניהם בעלי בריתם. ובני ערב ההם חונים באהלים דרך ארצם ואין להם בתים והולכים לשלול שלל ולבוז בז בארץ אלימן וכל שכניהם. ולכן היהודים היושבים מצד האחר מפחדים מהם. והיהודים בני רכב יש בהם עוברי אדמה ובעלי מקנה וארצם רחבת ידים ונותנים עישור מכל אשר להם לתלמידי חכמים שבהם היושבים תמיד בבית המדרש ולעניי ישראל ולפרושיהם אבולי ציון ואבילי ירושלים שאין אוכלין בשר ואין שותין יין והם לובשים בגדים שחורים ויושבים במערות או בבתים גרועים ומתענין בכל ימי חייהם חוץ משבתות וימים טובים ומבקשים תמיד רחמים מלפני השם על גלות ישראל שירחם עליהם בעבור שמו הגדול. וגם כל היהודים אנשי תימא וטילימאס שיש בה כמו ק' אלף יהודים. וגם סלמון הנשיא ואחיו חנן הנשיא שהם מזרע דוד המלך עליו השלום כנראה מכתב היחוס שלהם כלם באים למקום ההוא קרועי בגדים ומתענין מ' יום בשנה ומתפללים על כל היהודים היושבים בגלות. ויש שם כמו מ' מדינות וד' כפרים וק' כרכים וראש המדינה הוא המקום תנאי ושם בכל המדינות האלו כמו ג' מאות אלף יהודים והיא עיר בצורה מאד כי

בתוכה זורעים וקוצרים והיא מהלך ט"ו מילין באורך וט"ו ברוחב ושם ארמון הנשיא סלמון. והיא עיר יפה עד מאד ובה גנות ופרדסים. וטילימאס היא כמו כן עיר גדולה ובה כמו ק' אלף יהודים והיא בצורה מאד יושבת בין שני הרים גבוהים ושם אנשים חכמים ונבונים וביניהם עשירים. וטילימאס לכיכר דרך ג' ימים ואומרים ואומרים בני אדם שהם שבט ראובן וגד וחצי שבט מנשה שהגלם שלמנ"אסר מלך אשור והלכו שם ובנו הערים האלה גדולות ובצורות והם נלחמים בכל הממלכות ואין אדם יכול לבא אליהם באשר שצריך לילך י"ח יום במדברות בלי ישוב לכן אין ליכנס אליהם. וכיבר עיר גדולה מאד ושם כמו נ' אלף מישראל וביניהם תלמידי חכמים ואנשים גבורים עורכי מלחמה עם בני שנער וארץ צפון וארץ אלימן הקרובים אליהם. וארץ אלימן היא תחלת ארץ הודו ר"ל אינדיא או אושט אינדיא: that is, from there (namely from the city of *Ilnabar*, which was formerly called *Pombeditha* and lies on the bank of the river Euphrates) one must travel through the wilderness of the land of *Saba*, which is called the land of *Aliman*, toward *Sinear*, in the direction of the north, twenty-one days through the wildernesses, until one reaches the land of the Jews who are called the children of Rechab (or the Rechabites), and who in former times were also called *Enosch Téma* (that is, the people of *Téma*); and the city of *Téma* is the capital of their dominion, and there Prince Rabbi Chanan rules over those Jews, and the city is great. The territory of those Jews extends sixteen days' journey in length, between the mountains of the north, and they have great and fortified cities, and are subject to no yoke of the *Gójim* or nations. They also go out into distant lands to plunder and to pillage, as far as the Arabs, who are their neighbors and allies. Those Arabs dwell in tents, according to the custom of their land, and have no houses, and go out to plunder and pillage the land of *Aliman* and all their neighbors; for this reason the Jews who dwell on the other side fear them. Among the Jews, the children of Rechab, some till the fields and keep livestock, and the land is wide and broad. They also give the tithe of everything they possess to the sages and scholars among them who remain continually in the school, and to the poor Israelites, as well as to those among them who have separated themselves for a pious life, who mourn over *Zion* and Jerusalem, and eat no meat, drink no wine, wear black garments, dwell in caves or humble houses, fast every day of their lives except on Sabbaths and feast days, and pray continually to God for mercy upon the exiled Israel, that He might have compassion upon them for the sake of His great name. All the Jews who dwell in *Téma* and *Tilimas* number approximately one hundred thousand persons. Prince *Salmon* also comes to that place together with his brother *Chanan*, the Prince (who are of the lineage of King David, upon whom be peace, as can be seen from their genealogical register), with torn garments, and they fast forty days in the year and pray for all Jews who are in exile or distress. There are approximately forty cities (for *medina* in Chaldean means a city), two hundred villages, and one hundred fortresses; the capital of the land, however, is the place *Thenái*, and in all those lands together there are approximately three hundred thousand Jews. The city of *Thenai* is very strongly fortified, for one sows and harvests within it, since it is fifteen miles long and wide, and the palace of Prince *Salmon* is situated therein. It is also very beautiful, and there are gardens and orchards within it. *Tilimas* likewise is a great city in which approximately one hundred thousand Jews dwell, and it is very strongly fortified and lies between two high mountains. There are wise and prudent men there, and many wealthy

persons among them. From *Tilimas* it is three days' journey to *Kibar*, and the people say that they are the tribe of Reuben, Gad, and the half-tribe of Manasseh, whom Shalmaneser, the king of Assyria, carried away captive, and that they went there and built those great and fortified cities. They also wage war with all kingdoms, and no person can reach them, since one must travel eighteen days through wildernesses in which no one dwells before one can reach them; for this reason one cannot enter among them. The city of *Kibar* is also very great, and approximately fifty thousand Israelites dwell therein, among whom are scholars and valiant men who wage war with the inhabitants of *Sinear* and of the land of the north, as well as of the land of *Aliman*, which lies nearest to them. The land of *Aliman*, however, is the beginning of India, that is, East India, etc. These are the words of the aforementioned Rabbi Benjamin, in whose time, namely in the year 4933 after the creation of the world, that is, in the year 1173 A.D., as is reported by another person at the beginning of the said travel booklet printed in Amsterdam in duodecimo, so many Jews are said to have dwelt in the aforementioned place.

Further, the aforementioned Rabbi *Benjamin* writes in his mentioned travel account, fol. 20, col. 1-2, concerning another place in *Asia* in which four of the tribes of Israel are said to dwell, in the following manner: ומשם מהלך כ"ח יום להרי ניסבון אשר על נהר גוזן ויש אנשים מישראל בארץ פרס שהם משם ואומרים כי בהרי ניסבון ד' שבטים מישראל והם שבט דן ושבט זבולון ושבט אשר ושבט נפתלי היא הגדולה הראשונה שהגלה שלמנאסר מלך אשור כמו שכתוב ויגלם לחלח וחבור הרי גוזן ועירי מדי. ומהלך ארצם כ' יום ויש להם מדינות וכרכים בהרים. מצד אחד מקיף אותם נהר גוזן ואין עליהם עול גוים כי אם נשיא אחד עליהם ושמו ר' יוסף אמרכלא הלוי וביניהם תלמידי חכמים וזורעים וקוצרים והולכים למלחמה לארץ כוש דרך המדברות וגו' That is: (From there, namely from the land of *Toboth*) one has twenty-eight days' journey to the mountains of *Nisbon*, which lie along the river *Gosan*, and there are Israelite people dwelling in *Persia* who are from that region, and these same people say that four Israelite tribes dwell upon the mountains of *Nisbon*, namely the tribe of *Dan*, and the tribe of *Zebulun*, and the tribe of *Asher*, as well as the tribe of *Naphtali*. These were the first captive company whom *Shalmaneser*, the king of *Assyria*, led away into captivity, as it is written (2 Kgs 17:3, 6): "And he carried them captive to *Chalach* and *Chabor*, to the mountains of *Gosan*, and to the cities of *Media*." Their territory, however, extends as far as one can travel in twenty days, and they have cities and fortresses in the mountains. On one side the river *Gosan* surrounds them, and they are subject to no yoke of the nations; rather, a prince has been set over them who is called *Rabbi Joseph Immarkela* the *Levite*. There are also learned men among them. They sow and harvest, and they go to war into the land of *Cush* through the deserts, etc. These are once again the words of the aforementioned *Rabbi Benjamin*; and Rabbi *Menasse ben Israel* cites them in his little book *Mikvéh Jisraël*, fol. 39, col. 2., in the 10th chapter, number 40, likewise, in order to prove thereby that the Jews to this day possess their own land and their own government therein. Concerning these four tribes who are said to dwell behind the mountains of *Nisbon*, something is also to be found in the little book *Gelilóth érez Jisraël*.

Concerning those Jews who are said to dwell even at the present time beyond the river *Euphrates*, the aforementioned *Rabbi Menasse ben Israel* writes in the cited little book *Mikvéh Jisraël*, fol. 35, col. 2., at the beginning of the ninth chapter, numero 31, likewise as follows: גם זהו בלי ספק שעוד היום הם יושבים במדי מעבר לנהר עפראטס מקום שגלו לשם ראשונה ככתוב בספר מלכים ב' יז פסוק ו ויגל את ישראל אשורה ויושב אותם בחלח ובחבור נהר גוזן וערי מדי. וגם בספר טוביה נאמר כן. לפי שיש באותן המדינות מקומות מדבריות מאין ישב ושם נתישבו השבטים, That is: It is also not at all to be doubted that they (namely the ten tribes) still dwell to this day in *Media*, beyond the river *Euphrates*, in that place to which they were first led captive, as is written in 2 Kgs 17:6: "And he carried Israel away into *Assyria*, and placed them in *Chalach*, and in *Chabor*, by the river *Gozan*, and in the cities of the *Medes*." This is likewise reported in the book of *Tobias*: since in those same lands there were desolate places in which no one had dwelt, these were settled by the tribes.

There was also once a Jew named *Rabbi David* who came to Rome, claiming that he had been sent by those Jews living beyond the Euphrates. Concerning this, the book *Shalshelet hakkabbala* fol. 34, col. 2. and fol. 35, col. 1. contains the following passage: בשנת חמשת אלפים רצ"ד לבריאה שהיה שנת אלף תש"ו לחורבן הבית שני בא מארץ מרחקים איש יהודי ושמו וג' דוד הראובני והגיע לרומי ודבר עם אפיפיור קלימינטי וימצא חן בעיניו והיה אומר כי הוא שר צבא מלך ישראל והיה קצר הקומה שחור ככושי וכבן מ"ה שנים והלך ודבר אל מלך פורטוגאל והוליך אתו מליצים כי לא היה יודע לדבר אלא בלשון קודש וערבי. ויאמר לכליך איך מלכי ישראל העומדים מעבר לחלח וחבור ונהר גוזן היו שולחים אותו לאמור לו אם יש את נפשו להיות עמם נגד שונאיהם ולהת'להם אלים המנחנים שיש לאל ידם לכבוש אותם ויאמר המלך שכן יעשה. וחי וני דוד עמד שם ימים רבים ובהיותו שם העיר ה'רוח בחור אחד אשר היה מסופרי המלך והיושבים ראשונה לפניו והיה מזרע ישראל והרהר תשובה בלבו וידבר אל רבי דוד ויצאו ההללכות ההוא ונתגיר והשים שמו שלמה מלכו ואפילו שנולד ערל משולל מהורת משה כאשר הגיע בין היהודים היה דורש ברבים בכל גלילות איטליא דברים נוראים על התורה שבכתב ושבעל פה ע"ד הנסתר ופשטים יפים ומתמיהים לא נשמע כמוהו ולא נודע איך הפליג בכל כך חכמה והיה אומר שהיה לו מלאך מגיד וחבר ספרים והיה אומר היותו משלוחי המשיח והיה 'יפה תואר מאד חסיד ושוע. וזה ר' דוד היה מתענה ו' ימים ולילות רצופים . ואני שמעתי איש אחד ראוי להאמינו נקרא ר 'יהודה דנלנש שהעיד בשבועה שבהיותו ברומה הוא היה אחד משומרי זה האיש שלא יאכל כל זה הזמן טי לדאות הפלא. וזה ר שלמה הלך למנ"ווה לדבר אל קרלו ולא נודעו דבריו וזלהי שהקיסר נתמלא חימה נגדו ויצו שישרפוהו וכן עשן עם רסן בפיו כי פחדו שמא יאמר איזו השבעה ויברח ועיין יש יהודים רבים שמועים — אחריו באמרם שהוא חי ושהולך בכל שבת לקדש לארוסתו שבצפת וע"א של הבל . ויש אומרים כי הוא התנבוא מיהוה ואמר פסוק אבל אשמים אנחנו על אחינו אשר ראינו צרת נפשו שיש בפסוק ה' תיבות שמתחילין מילת אלף שרומז אל שנת חמשת אלפים . אנחנו על אחינו עולה ר"ץ והיה אומר שבשנת הר"ץ נגזר דינו למות במיתה משונה ועל האת קדש ה' שלא רצה להמיר אפילו שנדרו לו החיים. והקיסר הוליך ר' דוד לספרר ושם מת: that is, in the year 5294 after the creation, which was the 1466th year after the destruction of the Second Temple (namely, in the year 1534 A.D.), there came a Jewish man from a distant land, who was called *Rabbi David the Reubeni*; and when he arrived in Rome, he spoke with *Pope Clement* (the Seventh) and found favor in his eyes, and said that he was a general or field commander of an Israelite king, and he was short of stature, and black like a Moor, and about 45 years old. He then went to the King of Portugal and spoke with him, taking interpreters along, for he could speak nothing but Hebrew and Arabic; and he told the king how the Israelite kings, who dwell beyond Chalach and Chabor and the river Goan, had

sent him to tell him that, if it pleased him to stand with them against their enemies and to give them artillery, they would have the power to subdue them; and the king promised him that he would do so. This Rabbi David also remained there for a long time; and while he was staying there, God stirred the spirit of a young man who was one of the king's scribes (or secretaries), who were mostly around him (and conducted his affairs). This young man was of Israelite descent and had resolved in his heart to convert (and to abandon the Christian faith), and after he had spoken with Rabbi David about this, they both departed from that kingdom, and he adopted the Jewish faith and called himself *Salomon Malco*. Although he had been born uncircumcised and had previously had no knowledge of the Law of Moses, yet after he had come among the Jews he had preached publicly in all parts of Italy, in a wondrous manner, on the written and oral Law, both in a mystical sense and according to the literal meaning, beautifully and marvelously, so that no one like him had ever been heard; and no one knows how he attained such great wisdom. He had said, however, that an angel had imparted it to him. He also wrote books and said that he was one of the Messiah's messengers; and he was very handsome in appearance, pious, and generous. Rabbi David, however, fasted for six days and nights in succession; and I have heard from a trustworthy man called Rabbi *Jehuda de Balneis*, who testified under oath that, when he was in Rome, he was one of those who kept watch over this man to ensure that he ate nothing during all that time, in order to witness the miracle. Rabbi Salomon, however, went to Mantua to speak with (the Emperor) *Carolo* (the Fifth), but it is not known what the substance of his words was, except that the Emperor became greatly enraged at him and commanded that he be burned, which was also carried out; and a halter was placed in his mouth, because they feared he might use some incantation and escape. There are also to this day many Jews who hold erroneous opinions about him, saying that he is alive and that every Sabbath he betroths himself to his beloved who is in Zephat (that is, that he celebrates every Sabbath in Jerusalem, for the Jews call the Sabbath a bride and beloved), and they put forward yet other vanities. Some also say that he prophesied his own death and spoke the words (from Gen 42:21): *Avál aschémim anáchnu al achínu aschér raínu zaráth naschó*, that is, "Truly we have sinned against our brother, for we saw the anguish of his soul," in which words there are five words beginning with the letter Aleph or A, by which 5,000 years are signified (for the letter Aleph signifies as much as *Eleph*, that is, a thousand); and the words אנחנו על אחינו *anáchnu al achínu*, that is, "we (have sinned) against our brother," amount to 290 in number, and he had said that in the year 290 (that is, in the year 1530 A.D.) his sentence had been passed upon him, to die a sudden death. He also sanctified God (through his death) and would not apostatize (from his faith), even though his life was promised to him. The Emperor, however, had Rabbi David taken to Spain, where he died. Thus far are the words from the book *Shalshelet hakkabbala*.

The reason why these two came to lose their lives is indicated in the booklet *Mikvéh Jifrael*, fol. 33, col. 1. 2., in the 7th chapter, number 27, with these words: ושמו היה דוד ראובני משבט ראובן ונסע דרך אינדיא ובא לארץ פורטוגאל וגייר את סופר המלך ומל אותו וקרא שמו בישראל שלמה מלכו ולמד התורה והקבלה בזמן מועט ויתמהו כל חכמי איטליא על למודו וחכמתו. ואלו שני האנשים דור ראובני ושלמה מלכו רצו לגייר את המלך פרנצי׳שקא ואת הפפיפיור רומא ואת הקיסר קארל החמשי ועל דבר זה נתפס שלמה מלכו ונשרף בחיים בעיר מנטובא שנת ש"א לאלף הששי ואלף תק"ם למנין הנוצרים במצות המלך קארלוס ואף כי רצה למחול לו אם ימיר את דתו. ואת דוד הראובני לקח הקיסר אתו למדינת ספרד אסור וימת שם בימים מועטים: that is, he (namely the Jewish envoy) was called David the Rubenite, and was from the tribe of Reuben. He took his journey through India and came into the land of Portugal, and converted the King's *Secretarius* to Judaism, and circumcised him, and gave him the name among the Israelites of Solomon Malco. This same Solomon learned the Law and the Kabbalah in a short time, and all the sages in Italy marveled at his learning and understanding. These two men, David the Rubenite and Solomon Malco, wished to bring King *Franciscus*, and the Pope in Rome, as well as Emperor *Carolus* the Fifth, to the Jewish religion; for this reason Solomon Malco was taken prisoner, and in the year 301 of the sixth thousand years' reckoning, and in the year 1540 according to the Christian reckoning, was burned alive in the city of Mantua by order of Emperor *Carolus*, although he was willing to pardon him if he would change his religion. David the Rubenite, however, was taken prisoner by the Emperor into Spain, where he died within a few days.

Rabbi Abraham Perizol expresses himself in his little book, which is called אגרת אורחות עולם (*Iggéreth orchóth ólam*, or *Iggéres órchos ólam*), in the 14th chapter, fol. 15, col. 1-2, concerning the aforementioned Rabbi David, whom he calls David the son of Solomon, as well as concerning the Jews found, in his opinion, in the wilderness of Chabor and other regions of that area, in the following manner: היהודי הזה מכח שני השבטים הוא לפי הנשמע מדבריו שאמר שהוא מן העומדים מיושבים במדברות ההם כבני הרכבים באהלים ומצאו במדבר חבור אשר באשיא"ה מאיורי ולמטה מהם ולהלאה השלום הי' שבטים והם סמוך למדברות ללכב"ה לאמקי"א וגוד"א אשר על ים סוף . ולהם ולכלם יש מלכים ושרים ועמים רבים כחול אשר על שפת הים ומוצא הבושמים והפלפלי' והסמים הפשוטים וכל טוב הנמצאות בידם כאשר נכתוב עוד במקומו . האמנם בין שהי' הכתרות מהיהודים האלה יש ביניהם מן הישמעאלים אומרי' חזקה והקיפה ועם מלכים רבים להם ויזקו לכת מהיהודים האלה ולא יניחום לעבור ולהתקרב זה אצל זה . לפי שכבר ודי' ימים רבים ושנים שהיו מתרהבים ובאים להתקרב זה אל זה ולא עלתה לידם . וכאשר נתגלה שמה בגלילות ההם זה ימים רבים ושנים ביאת הפיגואריו נוצריות החזקות והתקיפו' והרגישו ושמעו וראו את כלי הקרב אשר בידי הנוצרים מהמתכנת התלולות לזרוק אבנים בכח האש ולהשחית כל ישוב ומצודה בחרו היהודים אשר במדבר חבור לפי דבריו לשלוח היהודי הזה למלך כל הנוצרים הגדול עם סימנים כ"ה להאמין בדבריו אשר נתאמתו ונתקיימו ממלך פורטוגאל הרוכב על הגליות חהמ"ה ההודיים היינו אינדיאני דרך אוני"ו בלב ים . ויודע מציאות מלכות יהודים שמה . וכתב אל האפיפיור יר"ה שהיהודי הזה הנזכר נאמן הוא ודבריו נאמנים . ומכל מקום ויהי מה שיהיו דבריו נאמנים או לא . די לנו היום בגלותנו זה ובגלילותינו אשר נתאמר למלכים ושרים ורבים בחוזות רומיא אשר עדין יש מציאות לשבטי ישראל הרבים מאד ומלכים רבים להם והיהודי אשר בא יהי' מה שיהיה . ובהיות אמת מציאות היהודים ומלכיהם יתכן לומר שבנא היהודי הזה בדרך הזה ובאופן הזה ממדבר חבור דרך מעבר הקאראבאני כי כן המנהג וכן נכתב ונשמע עליו מפיו ועבר בקוטב אדאביא"ה פיליצי לעבור באיטאליאה ויבא עד רומיא וישב שם ברומא כשמונה חדשים

עד בוא התשובה מלך פורטוגאל על אמתת דבריו וענינו . ואמרו המגידים וגם יהודים חשובים אשר דברו אתו כי באמת שהיהודי הזה שאל עור מהאפיפיור מלך הגוים שיתנו לו כלי קרב ממתכנת לזרוק אבנים ואוסטנים טובים להביאם אתו בארצאביא"ה פיליצי להשחית שונאיהם הנזכרים ושיתן הוא ביד האפיפיור ומעלתו התועלו' אחרות לתועלת האפיפיור יר"ה ודרך למשול בקצת מקומות וזה למען יתקבצו ויתאחדו היהודים ההמה יחדיו לבא לעבור לנחול ולכבוש את ארץ הצבי כי ירושת עולם היא לישראל וגו' והיום הזה במרחשון רפ"ה שמענו אומרים איך האפיפיור קלימינטי הזה מלך הגוים דבר והסכים לפטרו ולשלחו בכבוד ובספינה רבה מלאה כלי קרב ואומנים יהודים ונוצרים דרך פורטוגאל ולסדר עליו אל המלך למלאה עוד כרצונו ולצוות לכל אומה נוצרית כאשר יעבור לכבדו ולעזרו ולמלאות חפצו וגו' That is to say: This Jew was from the company of the two tribes, as was gathered from his words, for he said that he was among those who dwell and reside in those wildernesses, like the children of the Rechabites, in tents; and that his dwelling was in the wilderness of Chabor, which lies in greater Asia; and that from those regions downward and further beyond, the full ten tribes are to be found, who are situated near the wildernesses, in the direction of Lameck and Guda, which are by the Red Sea. They also all have their kings and princes, and their peoples are as numerous as the sand on the shore of the sea; and one finds among them spices and pepper and *pharmaca simplicia*, that is, simple medicines, as well as all manner of good things, as we shall write further in its proper place. Between the two companies of those Jews, however, there dwell Ishmaelites, who are a mighty and powerful people and have many kings, who inflict harm upon those Jews and do not permit them to cross over to one another and come together; for they have already been separated from one another for a long time and many years, and have wished to go to one another, but it has not come to pass for them. Now, after the arrival of the strong and mighty Christian ships had become known there, in those regions, many times and years ago, and they had learned of and heard about and seen the hollow metallic instruments of war which the Christians possess (namely the cannon and fire-mortars), with which one can, by the force of fire, hurl stones and utterly destroy an entire inhabited land and a fortress, the Jews who dwell in the wilderness of Chabor resolved, according to his account, to send this Jew to the greatest king of the Christians with certain tokens, in order to lend credibility to his words, which were also confirmed and corroborated by the king of Portugal, who causes ships to sail through the sea into those Indian lands, and who made known that a kingdom of Jews is to be found there; and he wrote to the Pope (may his glory be exalted) that this aforementioned Jew is trustworthy and his words are trustworthy. Yet, however his account may stand, whether true or untrue, it is sufficient for us today in this our exile and in our regions that it has been confirmed by kings and princes, and publicly in the streets of Rome, that the tribes of Israel still exist and are a very great multitude of people who have many kings; and however matters may stand with the Jew (that is, Rabbi David, whether he was sent as an emissary from them or not), since it is true that Jews with their kings are to be found there, one must say that this Jew came from the wilderness of Chabor with a company of traveling people and took that route, for such is the custom; and thus it has also been written about him and heard from his own mouth. Thereafter he passed through Arabia Felix and came to the Red Sea, and made his way to Egypt, from where he traveled to the Holy

Land, where he waited for Venetian ships to sail to Italy. When he arrived in Rome, he stayed there for about eight months, until the reply from the king of Portugal arrived, confirming the truth of his account and his affairs. Those who gave information about him, as well as many distinguished Jews who spoke with him, also testified that this Jew had indeed requested assistance from the Pope, the king of the *Gojim* or heathens, that he might be given metallic instruments of war (that is, cannon and fire-mortars) for hurling stones, as well as skilled craftsmen, to take with him to Arabia Felix in order to destroy their aforementioned enemies; and that in return he would procure for the Pope (may his glory be exalted) other benefits and a means of exercising dominion in certain places there, and this to the end that those Jews might gather and unite together, to cross over and take possession of and subdue the Holy Land, since it is the ancient inheritance of Israel, etc. We have also heard people say, on this very day, in the month of October of the year 285 (that is, in the year 1525 A.D.), in what manner Pope Clement, the king of the *Gojim* or heathens, consented to let him go and to send him with great honor in a large ship laden with weapons of war as well as Jewish and Christian craftsmen toward Portugal, and furthermore to make arrangements with the king to fill it further according to his wishes, and to command all Christian peoples to honor him as he passed through, to render him assistance, and to fulfill his desire, etc. Thus far are the words of Abraham Perizol, of blessed memory.

Who could believe that the aforementioned *Rabbi David*, as an envoy, was sent to Rome and to the King of Portugal? An envoy is not accustomed to arriving at a place entirely alone and without servants; why then should the Jewish tribes, which are alleged to be so powerful, have sent *Rabbi David* entirely alone, and indeed in such a poor and undistinguished condition? Even if he had been a genuine envoy, he would have applied himself to the matter more seriously and earnestly in order to achieve his purpose, and would not have meddled in other affairs, on account of which the Emperor *Carolus Quintus* became greatly enraged at him, so that he had him sent as a prisoner to Spain, where he soon died. It is therefore to be concluded from this that he must have been a frivolous deceiver, and that everything he reported concerning the dominion of the Jews was untrue.

The aforementioned *Abraham Perizol* also writes further in his cited book, in the 24th chapter, fol. 27, col. 1, concerning the great multitude of Jews in the East Indies and their kings, in the following manner: אענם לבאר פרטות המקומות הראשיוה, אשר על שפת ים הודו ואוקיינוס הוה ואשר למעלה מהם ביבשה היא האינדיאה העליונה, נצטרך לחזור בראשונה בסדר הזה. ונאמר כי אחר מעבר הגולפו ברבאריקו הנזכר וולכו ויגיע ליבשת מחוז גלילי לאמיקא אשר קרוב לים הודו, ואם ירצו לעלות בגליל הזה העליון, אשר ביבשה הזאת שם ימצאו מדברות גדולות וגם יישובים מיהודים היושבים על נהרי גאנגיס כאשר כבר כתבתי על זה, וכנון שנתבאר לנוצרים וכן כתוב בספרים החדשים כי בגלילות האלה אשר למעלה מגבולות לאמיק וכן למעלה ממדברות קאליקוט נמצאו שם יהודים רבים לאין מספר ומלכות מלכים רבים להם ונבדלים ורחוקים אלו מאלו היינו בין היהודים אשר למעלה על קאליקוט כי יש מהלך רב ביניהם. אולם בין האיים אשר בתוך ים הודו אין קצה למספרם ולהם בים וביבשה עושר זהב ובשמים וגו' That is: But in order to give a clear and particular account of the principal places situated on the shore

of the Indian Sea and of the *Oceanus*, or the great Sea, and of those which lie still beyond them on dry land, namely in upper India, we must first observe the following order and say that after one has crossed the aforementioned Barbaric Gulf or bay, one proceeds onward and arrives at the dry land of the borders of *Lameck*, which lies near the Indian Sea. If one then wishes to proceed further into this upper region, which lies in this dry land, one finds there great wildernesses, as well as lands inhabited by Jews who dwell along the rivers of the *Ganges*, as I have already written concerning this, and as is known to the Christians. It is likewise written in new books that in those lands which lie beyond the borders of *Lameck*, as well as beyond the deserts of *Calicut*, there are found very many innumerable Jews, who have many kings, who are distinct from and distant from one another, which is to be understood of the Jews who are above *Calicut*, for there is a great distance between them. Those likewise on the islands situated in the Indian Sea are without number, and are rich on sea and on land in gold and spices, *etc.*

It was reported above on pp. 519 and 520, from Rabbi Benjamin's travel account, fol. 20, col. 1, 2, that four Israelite tribes, namely the tribe of Dan, Zebulun, Asher, and Naphtali, are said to dwell in the mountains of Nisbon. In the little book, however, which is called *Sépher Eldad Haddáni* and consists of only half a sheet, or four octavo leaves, the tribe of Zebulun is omitted and the tribe of Gad is placed in its stead, and it is stated that the tribe of Dan, because it was not satisfied with King Jeroboam, migrated to the land of Cush, that is, the land of the Moors, and there multiplied greatly. Thereafter the tribe of Naphtali, Gad, and Asher also made their way thither, killing many Moors and taking possession of a land four days' journey in length and breadth. Upon this, the following continues there: והללו ד' שבטים דן נפתלי גד ואשר הם חונים בחוילה הקדומה אשר שם הזהב וגו' ושמו שבטים אלו ידיהם בעורף אויביהם. ובכל שנה ושנה עושין מלחמה עם שבע מלכויות ושבע לשונות וגו' והם מעבר לנהרי כוש לקיים נבואת חוזיו מעבר לנהרי כוש. והללו השבטים יש להם זהב וכסף ואבנים וצאן ובקר וגמלים וחמורים הרבה מאד וזורעים וקוצרים ויושבים באהלים וחונים ונוסעים מגבול לגבול מהלך ד' ימים על ד' ימים ואין חונים אותם כי אם במקום שיש שם פירות שדות וכרמים. ושם מלכם עוזיאל בן מלכיאל ושם הנשיא הגדול ניקולי מבני אהליאב. ושם השופט שלהם עבדן בן מישאל משבט אשר. וארבע מיתות בית דין עומדות על אפניהם ובעת אשר יבקשו לצאת למלחמה יצעק הצועק בקול השופר ויצא עם שר הצבא החיילות מאה ועשרים אלף פרשים ומאה אלף רגלים. והנה ארבעה שבטים אלו כל חדש וחדש יוצא שבט אחר מהם למלחמה והשבט עומד לשם ג' חדשים ולסוף שלשה חדשים כל מה שיביאו משלל אויביהם יחלקו עם שבט שלהם. ושבט בנידן מבני שמשון כחול הים מהלך ד' ימים והנה הם גבורי חיל וגו' : וכן בשלשה חדשים אחרים יוצא שבט נפתלי ועושה מלחמה. ובשלשה חדשים אחרים יוצא שבט גד. ובשלשה חדשים יוצא שבט אשר עד משלם שנים עשר חדש וחוזרין חלילה : That is: Those same four tribes, Dan, Naphtali, Gad, and Asher, dwell in the ancient Chavila, where the gold is, *etc.*, and those same tribes have laid their hands upon the necks of their enemies. They also wage war every year against seven kingdoms and peoples of seven languages, *etc.*, and dwell on the far side of the rivers of the land of the Moors, in order to fulfill the prophecy of the prophet (Joel 3:10): "From beyond the rivers of the land of the Moors." These tribes have gold and silver, precious stones and gems, sheep and cattle, camels and donkeys in great abundance.

They sow and reap, and dwell in tents, and travel and encamp from one place to another, four days' journey in length and breadth. They encamp nowhere except in a place where there are fruits, fields, and vineyards. Their king is called *Ufiel*, the son of *Malkiel*, and their great prince, who is of the children of *Ahaliab*, is called *Nikoli*. Their judge, however, who is of the tribe of *Asher*, is called *Abdan*, the son of *Michael*. The four kinds of death (and corporal and capital punishments, namely burning, stoning, strangling, and beheading) are also administered by the court in their proper manner. And when they wish to go to war, one blows a trumpet, whereupon one hundred and twenty thousand horsemen and one hundred thousand foot soldiers march out with their general. Behold, of these four tribes, one goes out to war every month and remains in it for three months. After three months have elapsed, they divide all the plunder they bring from their enemies with their tribe. The tribe of the children of *Dan*, from the descendants of *Simson*, is as numerous as the sand of the sea, four days' journey in extent, and they are mighty heroes, *&c.* Thus in three other months the tribe of *Naphtali* marches out and wages war; and in three other months the tribe of *Gad* goes out; and in the three remaining months the tribe of *Asher* takes the field, until the twelve months of the year have come to an end, after which they do the same again, rotating among themselves and taking turns with one another. These are the words from the little book of *Eldad* the *Danite*.

When one compares these same words with the above-mentioned words of *Rabbi Benjamin*, one finds that they do not agree with one another. For:

1. First, *Rabbi Benjamin* places, as has already been noted, the tribe of *Zebulun* among these four tribes; *Eldad*, however, puts the tribe of *Gad* in its place.

2. Second, *Rabbi Benjamin* reports that they dwell in the mountains of *Nisbon*; *Eldad*, however, states that they reside in the ancient *Chavila*.

3. Third, *Rabbi Benjamin* teaches that these are the tribes which the Assyrian king *Shalmaneser* first carried away into captivity; *Eldad*, however, claims at the beginning of his little book that they went there of their own accord. For he reports that *Jeroboam* had desired that the ten tribes, and in particular the tribe of Dan, should wage war against Rehoboam; but they preferred to fight against Jeroboam instead, though God restrained them from doing so, and they thereupon moved into the land of the Moors, whither the remaining three tribes also subsequently betook themselves. Concerning this, the book *Shalshelet hakkabbála* fol. 28, col. 1. also contains the following written passage: בני דן לא היו יודעים מחורבן הבית הראשון אבל נפתלי גד ואשר שהיו יושבים עם ישכר ומהקוטים וקוראים אותם בני השפחות ויראו שלא יפול קטטה ביניהם הלכו לשבט דן ונתיישבו יחד That is: the children of Dan knew nothing of the destruction of the First Temple; but the tribes of Naphtali, Gad, and Asher, who had dwelt with the tribe of Issachar, feared, because those of the tribe of Issachar had quarreled with them and called them children of the handmaids, that further quarreling might arise among them, and therefore they went to the

tribe of Dan (into the land of the Moors), where they dwelt together. Shortly thereafter it continues: אמרו חכמים י' גליות גלו ישראל ולא נזכר שבט דן לפי שמעצמו הלך למוש קודם החרבן קל"ה שנים That is: the sages say that the Israelites were carried away into captivity ten times, and the tribe of Dan is not mentioned among these, because it went of its own accord into the land of the Moors one hundred and thirty-five years before the destruction (of the First Temple).

Fourthly, Rabbi Benjamin indicates that they are governed by a prince who, in his time, was called Rabbi Joseph Immárkela; but Eldad reports that they are governed by a king who, in his time, was called Usiel the son of Malkiel.

Fifthly, Rabbi Benjamin reports that they dwell in cities and castles; but Eldad claims that they live only in tents and wander here and there. Finally, sixthly, Rabbi Benjamin reports that they move into the land of Cuth when they wish to wage war, and mentions no further land; but Eldad claims that they are constantly at war, fighting in turn against seven kingdoms and peoples of seven different languages, to say nothing of various other matters. From this disagreement it may reasonably be judged that all such Jewish pretensions consist of nothing but untruth and deception. If such a land existed in Asia whose inhabitants waged war every year against seven kingdoms with a hundred and twenty thousand men on horseback and a hundred thousand on foot, it would surely have to be known throughout the entire world; but since no one knows or hears anything of it, it is a false and wanton fabrication, and rightly to be dismissed. How could a land that is supposed to be twenty days' journey in length, as Rabbi Benjamin claims, be so unknown that no one should know anything of it? Nothing of it is to be found in the maps, in which, however, all the lands lying in Media, Persia, Mughal, and China, where the Jews are supposed to dwell and rule in such great numbers, are precisely recorded.

Regarding the remaining tribes and the location of their dwelling in Asia, the following is written in the aforementioned little book of Eldad the Danite: שבט יששכר הם שרויים בהררי התהום והם חתת ארץ מדי ופרס והם מקיימים: לא ימוש ספר התורה מפיך ולא עליהם עול מלכות כי אם עול שמים ואינם נלחמים עם אדם בעולם כי אם במלחמתה של תורה: והם בשלוה והשקט ואין שטן ואין פגע רע והם חונים מהלך עשרה ימים על עשרה ימים מרובע. ויש להם מקנה הרבה וגמלים וחמורים ועבדים ושפחות ואין בידם כלי זיין כי אם מאכלת לשחיטה. והם בעלי אמונה ואין בידם עושק וגזלה ואפילו עברים שלהם נאמנים שאם ימצאו בדרך ממון הרבה לא יושיטו ידיהם לקחתו. ויש ביניהם שעובדים לאש וישאו אמותם ואחיותיהם לנשים. ואין להם עבודת אדם לא קוצרים ולא עמל חטים בלתי הכל יקנו בכספים ויש להם שופט ונשיא ושמו נחשון וארבע מיתות בית דין בידם ומדברים בלשון הקדש ובלשון פרס ובלשון קדר. ובני זבולון חונים בהררי פארן ומגיעין בשכונתם ונוטעים אהלים של שער ממדינה אגייאמיאה עד נהר פרת. ושבט ראובן נגדם מאחורי הררי פארן ויש ביניהם שלום ואהבה וביחד הולכים למלחמה ובגיהם הדרכים וכל שללם יחלקו והולכים בדרך פרס ובבל. ומשא גמל אצלם ממאכל בשני כספים ומדברים בלשון קדר ועמהם מקרא ומשנה ותלמוד ואגדה. וכל שבת ושבת פותחין דרשות בלשון קדש. ואפרים וחצי שבט מנשה שם בהררי נגב מדינת משווגע ועומי נפש בעלי סוסים וכרתו הדרכים לא יחוסו על אדם ואין להם מחיה כי אם השלל והם גבורי מלחמה אחד מהם ינצח מאה. ושבט שמעון וחצי שבט יהודה בארץ כוזרים זהם עד אין חקר ועד אין מספר והם יקחו מס מעשרים וחמשה מלכיות ומצר מהישמעאלים פורעין להם מס: that is, the tribe of Issachar dwells in the mountains of the abyss, and they reside in the land of Media

and Persia. They also observe (the words of Josh 1:8): “Let not the book of this law depart from your mouth.” They are also subject to no yoke of a (foreign) kingdom, but only to the yoke of God (and His law); and they wage war against no man in the world, but contend only with the law (in that they dispute with one another concerning it), and they live quietly and peacefully, without adversary or evil mishap. They inhabit a land that is ten days’ journey long and wide and is square in shape. They also have much livestock, camels and donkeys, as well as male and female servants; and they have no weapons of war, but only knives for slaughtering or butchering. They are faithful people, and no deceit or robbery is to be found among them; indeed, even their servants are faithful, for even if they find great wealth along the road, they will not stretch out their hands to take it. There are also some among them who venerate fire, and who take their mothers and sisters as wives, and they perform no service of men. They do not harvest, and they do not cultivate vineyards, but buy everything with money. They have a judge and a prince, who is called Nachshon, and they punish evildoers with the four capital punishments of the court, and they speak Hebrew, Persian, and Arabic. The children of Zebulun dwell in the mountains of Paran, and they border upon that neighborhood, and they pitch tents made of hair that comes from the land of Ageiamia, as far as the river Euphrates. The tribe of Reuben is situated opposite them, behind the mountains of Paran, and there is peace and love among them. They also go to war together, and they build roads, and they divide all their plunder; and they travel the road through Persia and Babylon. One can also obtain from them as much food as a camel can carry for two silver coins. They speak Arabic, and they have the Bible, the Mishnah and Gemara (that is, the Talmud), and the Aggadah. They also preach every Sabbath in the Hebrew tongue. The tribe of Ephraim and the half-tribe of Manasseh are there in the mountains to the south of the land of the madman (namely, of Mohammed). They are hot-tempered and keep horses. They cut down roads and spare no man, and they have no other means of sustenance than plunder. They are brave warriors, and one of them overcomes a hundred others. The tribe of Simeon and the half-tribe of Judah dwell in the land of the Khazars, and they are innumerable. They also receive tribute from twenty-five kingdoms, and on the side of the Ishmaelites, they pay tribute to them. These are once again the words of Eldad the Danite, which consist of nothing but falsehood, since otherwise no one would have heard or written anything of this. But how could it be possible that one should learn absolutely nothing of them, particularly with regard to the tribe of Simeon and the half-tribe of Judah, to whom so many kingdoms are supposed to pay tribute? Such a matter could not be kept secret, but would have to resound throughout the world. And if they are such great heroes that one of them can defeat a hundred other men, why then do they not drive the Turks out of the Promised Land and retake possession of it? The aforementioned tribes would surely not have needed to send the above-mentioned Rabbi David to Pope Clement and the King of Portugal to seek help against their enemies, if among the tribes there were such mighty heroes.

Regarding the tribe of Judah, half of which, according to *Eldad*'s account, is said to dwell in the land of the Cosareans: Rabbi *Menasse ben Israel* writes about this in several places in his little book *Mikvéh Jisraël*, concerning where that tribe is supposed to reside. For at fol. 40, col. 2, in the 10th chapter, *numero* 41, he expresses himself as follows: הום שהכופר יא"ן ד"ע בייא"ראס וגם שאר כופרים מעידים שבאיי הודו יושבין עם רב מיהודים אכת דבר אבל הם מהשני שבטים יהודה ובנימין הנודעים לכל: that is, Although the writer *Jan de Beiaras* and other writers testify that a great multitude of Jews dwells in India, the matter is indeed true, but they are from the two tribes of Judah and Benjamin, which are known to all. And at fol. 45, col. 1, in the 13th chapter, *numero* 48, he writes: אין אחד מהשבטים יושב בחלק ערא"פא זולת השני שבטים יהודה ובנימין המה נפוצים בארבע רוחות העולם ועליהם נאמר יקבץ מארבע כנפות הארץ כמו שאנו רואים היום שיש מהם קהלות באמרי"קא: that is, There is none among the tribes that dwells in the part of Europe, excepting the two tribes of Judah and Benjamin. These are scattered into the four parts of the world, and of them it is said (Isa 11:12): He will gather them from the four ends of the earth, just as we see today that there are congregations of them in America. And at fol. 37, col. 2, in the 10th chapter, *numero* 34, he states: שבט יהודה ובנימין מפוזרים בכל הארצות: that is, The tribes of Judah and Benjamin are scattered into all lands. It is also read in the Talmudic tractate *Sanhédrin* fol. 110, col. 2, in the commentary of *Rabbi Solomon*: וישליכם משמע שיהו כלם גולין במקום אחד אלא ארץ אחרת והיינו עשרת השבטים שהגלם סנחריב והושיבם במקום אחד כדאמרין שהוליכם למדינת אפריקי אבל שמי השבטים לא גלו במקום אחד אלא נתפזרו בכל הארצות ועליהם הוא אומר אשרקה להם ואקבצם: that is, the words (Deut 29:28), "And cast them into another land," teach that they were all to be carried away to one place, yet into another land, which is to be understood of the ten tribes whom *Sennacherib* carried away and settled in one place, as it is said that he led them into the land of *Africa*; but the two tribes (namely, Judah and Benjamin) were not brought to one place, but were scattered into all lands, and of them it is said (Zech 10:8): I will whistle for them and gather them. It is to be noted here that *Rabbi Solomon* erroneously states that the ten tribes were led into *Africa*, whereas they were in fact carried further from the land of *Canaan* into Asia. As for the tribe of Judah in particular, the following is read concerning it in the little book *Séder ólam sóta* fol. 35, col. 2: שנת ג' אלפים וה' מאות וחמשים ושמונה שנים לבריאת עולם בא אספסייאנו והחריב הבית והגלה את ישראל ובתים הרבה מבית דוד ויהודה לאספמיא היא ספרד: that is, In the year 3558 after the creation of the world, *Vespasian* came and destroyed the Temple, and led *Israel*, together with many families from the house of *David* and *Judah*, into Spain.

Concerning the aforementioned lands which are said to be inhabited by Jews in *Asia*, there is said to be yet another land there in which an innumerable multitude of Jews is found, which, according to the Jews' account, is surrounded on all sides by a certain river called *Sabbatjon*, or *Sambatjon*, or also *Sanbatjon*. The reason, however, why the river is so named is indicated by Rabbi *Elias* in his little book *Tischbi*, fol. 62, col. 2, in the entry on *Sambatjon*, where he states: חכמים קראו לו סבטיון מפני שביתתו בשבת כי יום השבת בלשון ההוא סבט וכן נקרא בלשון ערבי שיחליפו התיו לטית וכן מוסיפין מלת יון בסוף שמות התוארים בלשונים: that is, the sages named it *Sabbatjon*

on account of its rest on the *Sabbath*; for the Sabbath day is called in that language (namely, that of the Ten Tribes) סבט *Sabbat* (in place of the Hebrew word שבת *Shabbat*), and it is likewise named in the language of the Arabs, who change the *Tau* into a *Teth*. They also append the syllable *jon* to the end of common words in their language. The same is also to be found in the little book *Mikvéh Jisraél*, fol. 38, col. 2, in the 10th chapter, numero 38, from Rabbi *Mordechai Japheh*'s book *Jephéh toär*, and in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 225, col. 1-2, in the *Parascha Haasinu*, as well as in Rabbi *Mosche* bar *Nachman*'s commentary on the said Five Books of Moses, fol. 152, col. 3-4, in the aforementioned *Parascha*. It is therefore called *Sabbatjon*, or the Sabbatical river, because during the six days of the week it is said to be exceedingly turbulent, so that no person can cross it, but on the *Sabbath* it is said to be entirely still and at rest. Hence one reads in *Bereschith rabba*, fol. 10, col. 3, in the eleventh *Parascha*, that *Turnus Rufus* asked Rabbi *Akkiva* how he could prove that God had commanded rest on the *Sabbath* and the honoring of the same; to which he replied: הרי נהר סמבטיון יוכיח שמושך אבנים כל ימות השבת ובשבת הוא נח: that is, Behold, the river *Sambatjon* proves this, for it draws stones along with it on all the days of the week, but rests on the *Sabbath*. The very same is also to be found in the Talmudic tractate *Sanhédrin*, fol. 65, col. 2, as well as in the little book *Mikvéh Jisraél*, fol. 37, col. 1, in the 10th chapter, numero 34. The aforementioned Rabbi *Elias* also writes of this in his said *Tischbi*, in the passage cited, as follows: אומרים שכל ימי השבוע חוץ בשבת הוא רץ ומניע אבנים גדולות: that is, it is said that it runs all days, except on the *Sabbath*, and moves great stones. And in that letter which is said to have been written by King Prester *John* to a Pope in Rome, and which was printed in Hebrew at Constantinople, the following is stated concerning it: הַנָּהָר הוֹלֵךְ כָּל יְמֵי הַשָּׁבוּעַ וּבְשַׁבָּת אֵינוֹ זָ מְקוֹמוֹ עַד יוֹם רִאשׁוֹן שֶׁשָּׁב לְאֵיתָנוֹ (that is, this river flows the entire week, but on the Sabbath it does not move from its place until the first day of the week, namely Sunday, when it returns to its strength).

Where this river is located, however, the rabbis do not agree among themselves. Rabbi *Abraham Perizol* teaches in his little book *Iggereth Orchoth Olam*, in the 24th chapter, fol. 27, col. 1-2, that it is in *Asia*, in upper East India, with these words: וְכֵן נָבָאר מוֹצָא נָהַר סַבָּטְיוֹן בְּגְלוּיוֹת בֵּין נַהֲרֵי גַּאנְיֵיס אֲשֶׁר בִּלְשׁוֹנֵנוּ גוֹזָן כְּאָמְרוֹ וַיַּגְלֵהּ קִירָה וגו׳ בְּתַחַלַּת הָאִינְדִיאָה הַזֹּאת הָעֶלְיוֹנָה בֵּין נַהֲרֵי גַּאנְיֵיס הָאֵלֶּה הֵם לְמַעְלָה בַּיַּבָּשָׁה עַל לַאמִיק וְעַל קַאלִיקוּט . וְנָהָר חַבּוֹר נָהַר גּוֹזָן וְעָרֵי מָדַי וְהַמְּקוֹמוֹת הַמּוֹצָאוֹ וּמַפְסִיק בֵּין הָאִינְדִיאָנִי הָהֵם לְקָצַת מַלְכוּת הַיְּהוּדִים וְשָׁם תִּמְצָאֵהוּ בְּוַדַּאי. וְמִי שֶׁיִּכְפֹּר בָּזֶה וְיִסְכֹּל עִנְיָנִי וְיַחְדֵּל בִּדְבָרֵי אֲשֶׁר נֶאֱמַר עָלָיו כְּמִי שֶׁיִּכְפֹּר בְּדִבְרֵי הַשַּׁ״ס סְדָרִים לר״זל (That is: Thus we wish to explain the origin of the river Sabbátjon, and to say that it is within the borders of upper India, between the rivers of the *Ganges*, which in our language is called Gozan, as it is said (2 Kgs 16:9): "And he carried them away to Kir," etc. And (2 Kgs 17:6) it is read: "And he placed them in Chalach and Chabor, by the river Gozan, and in the cities of the Medes." These places, however, are above the dry land of Lameck and Calicut, and the source of the river Sabbátjon is above Calicut, and it separates those Indians from a part of the kingdom of the Jews, and there you can certainly find it. Whoever mocks

my words, which I say concerning this matter, does just as much as if he were to deny the words of our rabbis, of blessed memory, which stand in the Talmud.) For, as was mentioned just shortly before, mention of this river is made in the Talmudic tractate *Sanhédrin*. This same thing also stands in the book *Júchafin* fol. 151, col. 2. in identical words.

Further, the aforementioned Rabbi *Abraham Perizol* writes shortly after the preceding passage that in the city of Calicut there are many Jewish merchants who trade in spices, and he reports thereupon: וְהֵם מִן הַשְּׁבָטִים אֲשֶׁר לְמַעְלָה מִקַּאלִיקוּט בֵּין הָרֵי גוֹזָן וּנְהָרָיו וְשָׁם לְמַעְלָה מֵהֶם נָהַר סַבַּטְיוֹן הַמַּבְדִּיל בֵּין הָאִינְדִיאָנִי וְעַל יַבָּשָׁה גְּלִיל הָרֵי גוֹזָן וְנְהָרָיו וְשָׁם לְמַעְלָה מֵהֶם לַאמִיק שֶׁמְּדַבֵּר חַבּוֹר מִן הַצַּד הָאַחֵר הַיּוֹתֵר קָרוֹב לָנוּ (That is: these are from those tribes who dwell above Calicut, between the mountains of Gozan and its rivers; and above them is the aforementioned river Sabbatjon, which makes a distinction between the Indians. Over the dry land, however, of the region (of the place) Lameck, the wilderness of Chabor lies on the other side, which is nearest to us. On this matter one may also consult the booklet *Mikvéh Jifraél*, fol. 40, col. 1, in the 10th chapter, number 41, where the opinion of the aforementioned Rabbi Abraham Perizol is likewise mentioned, and it is noted therein: המהר סאבאטייכא מקורו במדינת קאליקוט, That is: the source of the river Sabbatjon is in the land of Calicut. Now the city of Calicut lies in the land of Malabar, toward the southern end of the great Kingdom of Mogul, and therefore, according to this opinion, the river Sabbatjon must be located in the said Kingdom of Mogul. Indeed, there are some Jews who hold the opinion that the river Ganges, which flows through the Kingdom of Mogul, is the said river Sabbatjon, as will be shown in greater detail below.

Rabbi Gedaliah teaches in his book *Shalshelet hakkabbála*, fol. 28, col. 1, that it is located in the land of Havilah, whose words on this matter are to be cited below, where it is reported how the Jews were enclosed by the river Sabbatyon. Rabbi Manasseh ben Israel states in his little book *Mikvéh Jifraél*, fol. 40, col. 2, in the 10th chapter, number 41, that it lies at the Caspian Sea, when he writes: הנהר סמבטיון הוא אצל הים קאשפייא וגם רבים מסופרים הקדמונים מעידים זה, That is: the river Sabbatyon is near the Caspian Sea, and there are many of the ancient writers who attest to this. He also indicates the same further in the cited little book, fol. 43, col. 3, in the 13th chapter, number 47, with these words: פתרוס אינה מדינת פלוסיא ולא מדינת פטריא כמו שכתבו קצת מהסופרים אבל היא מדינת פרטייא היושבת אצל הים קאספייא ואני ום רבים מהסופרים כתבו ששם הוא סמבטיון הנהר ואע"פ שיש פתרוס במלכות מצרים, That is: Pathros is not the land of Pelusium, nor the land of Petra, as some writers have written, but rather it is the land of Parthia, which lies at the Caspian Sea; and I, together with many writers, have written that the river Sabbatyon is located there, although there is also a Pathros in the kingdom of Egypt. Now if it is supposed to lie at the Caspian Sea, then it is more than 400 German miles from the place where the aforementioned Rabbi Abraham Perizol would have it.

The Jews also do not agree with one another in their descriptions of this river, since some report that it is a river of water, while others maintain that there is no water in it, but that it consists only of stone and sand. Regarding the first opinion, some rabbis teach that the river

Sambatyon is to be understood as the river Gozan, for Rabbi Menasseh ben Israel writes in his oft-cited booklet *Mikvéh Jisraél*, fol. 40, col. 2, in the 10th chapter, numero 40, as follows: הרמ"בן כתב בפרשת האזינו שנהר סמבטיון הוא נהר גוזן הנזכר במלכים ב' י"ז פסוק ו' That is: Rabbi Moshe bar Nachman has written (in his commentary on the Five Books of Moses, fol. 152, col. 3) that it is a river of water, in the Parashah *Haasinu*, that the river *Sambátjon* is the river *Gosan*, which is mentioned in 2 Kgs 17:6. The same is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, fol. 225, col. 1, in the aforementioned Parashah, as well as in Rabbi Elijah Tishbi, fol. 62, col. 2, under the word *Sambátjon*. And in the book *Shalshelet hakkabbála*, fol. 80, col. 2, Rabbi Gedaliah writes: וראיתי כתוב כי המלך הנקרא פריטיאן העיר על האפיפיור ברומה בשנת כמו ר"כ כי נהר פרת מעמיד היהודים שאינם יכולים לבוא עליו ואני אומר שבאולי ר"ל נהר גוזן שהוא סבטיון That is: I have seen it written that the king called Prester John testified to the Pope in Rome, around the year 220 (that is, in the year 1460 A.D.), that the river Euphrates held the Jews enclosed, so that they could not come against him; but I say that he perhaps meant to refer to the river *Gosan*, which is the *Sabbátjon*. By the river *Gosan*, however, the great, water-rich river Ganges, situated in the kingdom of Mogul, is understood by Rabbi Abraham Perizol, as is evident from the words cited from him shortly before, on page 534, from the 24th chapter of his booklet *Iggéreth orchóth ólam*, over which the booklet *Mikveh Jisraél*, in the 10th chapter, fol. 40, col. 1, numero 41, may also be consulted. Rabbi Gershon likewise expresses himself in his booklet called *Sepher gelilóth érez Jisraél*, fol. 16, col. 2, as follows: פון דורטן בין איך געזוגן צו דער שטאט דבר: בען בייתה דייח בחק גניחט דז : נהר גוזן : ערבייא חי : נהר גוזן: That is: From there (namely from Kibar) I traveled to the city of Debarseban, by the river Ganges, which is the river Gosan. Now if the river *Sabbátjon* is the river *Gosan*, and the *Gosan* is the *Ganges*, then the *Sabbátjon* must necessarily be a great river of water. It is also recorded in the aforementioned booklet *Geliloth érez Jisraél*, fol. 17, col. 2, as well as in the booklet called *Maasióth veseppúrim min málke Jisraél*, that is, "Stories and Accounts of the Israelite Kings," that those Goyim or heathens who dwell along it drink no water from it, nor give any of it to their livestock to drink, because they hold it to be sacred, and that whoever is scabby or has a rash is healed when he bathes in it, as will be seen in greater detail below, where the words themselves are to be cited. Therefore, according to all of this, there must be water in it.

Regarding the other opinion, that no water at all is found therein, but that it is merely a river of sand and stone, this is read in the aforementioned little book of *Eldad* the *Danite*, in these words: ורוחב הנהר סבטיון ק"ק אמה כמטחוי קשת והנהר מלא חול ואבנים בלי מים והאבנים קולם ורעשם קול גרול או כגלי הים וכפי רוח סערה ובלילה ישמע קולו עד מהלך חצי יום וגו' והנהר והנהר ההוא מאבנים ומחול ירעיש כל שישת ימי המעשה ובשבת ישבות וינוח ומיד תעלה אש סביבות הנחל מערב שבת עד למוצאי שבת ואש הלהט להטה ולא יוכל אדם לנגוע אל הנחל ומשני עברי הנחל כמו חצי מיל והאש מלהט כל מה שישריש סביבות הנחל, That is: The width of the river consists of 200 cubits, the distance of a bowshot, and the river is full of sand and stone, without water. The sound of the stones also rushes like the noise of a great roar, or like the waves of the sea, and like a storm wind; and one can hear its sound at night for half a day's

journey, *etc.* This same river of stone and sand rushes on all six working days of the week, but on the Sabbath it rests and is still, and immediately from the eve of the Sabbath (namely, Friday evening) a fire rises up all around the river until the end of the Sabbath, and that same fire burns so that no person can approach the river, and it extends on both sides of the river for approximately half a mile. This fire also consumes everything that grows around the river. These are the words of *Eldad*. The same is also taught in the book *Shalshelet hakkabbála* fol. 28, col. 1: זערין גולל אבנים וחול בלי מים ברעש וקולות, That is: It rolls stones and sand, without water, with a rushing and a roar, even to this day. For this reason it is also called by Rabbi *Salomon Jarchi* in his *Commentary* on the *Talmudic* tractate *Sanhédrin* fol. 65, col. 2 נהר אבנים, *nehár avaním*, that is, a river of stone, because instead of water it is said to throw up and drive along stones and sand.

Regarding the sand of that same river, it is said that when it is carried elsewhere, it moves about very vigorously on the weekdays and rests on the Sabbath, concerning which Rabbi *Menasse ben Israel* writes in his little book *Mikvéh Jisraél* fol. 38, col. 2. and fol. 39, col. 1. in the 10th chapter, *numerô* 39, as follows: וגם מצוק את דבריו שאדם אחד היה לו כלי זכוכית מלא מחול שבנהר סמבטיון ומכל ששת ימי המעשה היה החול ההוא סוער והולך בהזכוכית ובשבת היה נח. ואני כמו כן מעיד על זה כפי השמועה ששמעתי מאבי ז"ל ובוראי אמת הוא כי הוא מן הדברים הנמנעים שאב יספר דבר שקר לפני בניו. וספר כמה פעמים שבעיר לישבו"נה בארץ פורטוגאל היה כושי אחד שהיה לו כלי זכוכית מלא מהחול הנ"ל והלך בכל ערב שבת לעת הכנסת שבת לרחוב שהיה נקרא רו"א גא"וא שהוא בלשון הקדש רחוב החדש כי שם היו דרים יהודים שהיו אנוסים לאומות נוצרים והכושי ההוא היה מכנה אותם בשם יהודים והיה קורא להם והראה להם ארת הזכוכית שבידו ואמר סגרו את החנויות כי באה העת לקבל השבת. וגם שמעתי מזה הדבר מאיש נאמן והשר ובי מאיר רופא שראה כושי עם כלי זכוכית עם חול הנ"ל עומד לפני בית הפלה של הישמעאלים בעיר הל"פא והנה השופט עבר וישאל על הדבר ההוא ויקח את הכלי ההוא וידבר את הכושי וינער בו ויאמר עשוה שלא כהוגן כי זהו חיזוק ליום השבת של היהודים. ואלמלא לא היה מעיד על הזכוכית וחול הנ"ל גדול ומופת הדור המחבר הנ"ל לא כתבתיו That is: He (namely Rabbi Mordechai Japheh) also corroborates his account with the claim that a man had a glass vessel full of sand from the river *Sabbatjon*, and that on all the weekdays that same sand moved about turbulently within the glass, but rested on the Sabbath. I likewise bear witness to this, according to the account I heard from my father, of blessed memory, which is also certainly true, for it is impossible that a father should tell his children a lie. He told me many times that in the city of Lisbon, in the land of Portugal, there was a Moor who had a glass vessel full of the aforementioned sand, and who went every Sabbath eve (that is, Friday evening), at the time when the Sabbath began, into the street that is called the New Street, since in that street there lived those Jews who had been compelled to convert to the Christian faith, whom that Moor called Jews, and he called out to them and showed them the glass in his hand and said: close your shops, for the time has come to receive the Sabbath. I also heard of this matter from a trustworthy man, the distinguished Rabbi Meir, the doctor of medicine, that he had seen a Moor who stood with a glass vessel containing some of the aforementioned sand before the mosque of the Ishmaelites (or Turks) in the city of Aleppo, and that the judge passed by and questioned the Moor about the matter

and rebuked him and said: you have done wrong (in showing this glass with the sand), for this is a confirmation of the Jews' Sabbath. These are the words of Rabbi Menasse. But just as it is not true that such a Sabbatical river exists, so too it is not true that any such sand has ever been seen. And I am greatly astonished that Rabbi Menasse, who was otherwise a learned man, remained stuck in the erroneous opinion that it is impossible for a father to tell his children untrue things, since this in fact happens very often, arising from the fact that parents have themselves been incorrectly informed by others and have accepted the untruth as truth. Moreover, outright lying is nothing new at all among the Jews, for which the Talmud provides ample instruction, as I have demonstrated at length in the 8th chapter of the first part and elsewhere. The lies and fables that Jews tell their children as truths are beyond counting.

Regarding the width of this river, the Jews also hold differing opinions on this matter. In the words of the Danite *Eldad* cited shortly before, it was stated that, according to his account, it is two hundred cubits wide. Rabbi *Gedálja* writes in his book *Shalshelet hakkabbála* fol. 28, col. 1.: יש מקום באותו הנהר שהוא רחב פ' אמה It is, there are places along that same river where it is sixty cubits wide. But in the little book *Gelilóth érez Jisraél* one reads at fol. 17, col. 2: דער באך איז י"ז פרסאות ברייט: that is, the stream is seventeen *parsáoth*, that is, miles wide, each of which contains 4,000 great paces; and this is also to be found in the little book *Maasióth vesippúrim min málke Jisraél* fol. 6, col. 2. There is therefore an exceedingly great difference between seventeen miles and sixty or two hundred cubits.

Now let us also examine what Jews are said to dwell above this river, and those who write about it likewise do not agree with one another on the matter. In the aforementioned little book of *Eldad* the Danite, after the above-cited account of where the ten tribes dwell, it is reported that the tribe of Moses resides there, and his words read as follows: ועוד שבט משה רבינו הצדיק עבד ה' ונקרא שמו ינוס מעז' ידבק ביראת ה' והנחל סובב עליהם מהלך ג' חדשים על שלשה חדשים והם שוכנים בבתים מפוארים ובנינים הדורים ובמגדלים והם יבנו לעצמם ואין עמהם דבר טמא ואינה חיה טמאה או בהמה לא חיה רעה ולא זבוב ולא שועלים ולא פרעושים ולא כנים ולא נחשים ולא עקרבים ולא כלבים ולא טוב מזיק זולתי צאן ובקר וצאנם יולידו שני פעמים בשנה וזורעים וקוצרים ולהם גנות ופרדסים וכל מיני פירות וכל מיני קטנית ואבטיחים וקישואים ובצלים ושומים וחטים ושעורים ומאחד יצמח ק' והם בעלי אמונה בעלי תורה בעלי משנה בעלי תלמוד ואגדה והלמוד שלהם בלשון הקדש וכן הם שונים כמה לפרסו אבותינו ולמדנו חכמינו מפי יהושע בן נון מפי משה מפי הגבורה ואינם יודעים תנאים ואמוראים שהיו בבית שני מפני שלא השיגום ולא ידעום ואינם יודעים לדבר כי אם בלשון הקדש. ומחמירים ביין נסך. וממה שהחמירו רבנן בהלכות שחיטה וטריפות כדברי סופרים החמיר משה רבינו יותר מדברי סופרים. ואינם נשבעים בשם עד שתצא נשמתם ועל פיהם יחרד. אפם על מי שנשבע בפניהם ויוכיחו אותם ויאמרו להם אי עניים למה אתם נושאים הזכרת השם על פיכם. הכל על פיכם אם פת הוא תאכלהו או מים תשתהו. הלא הרע שבטין שבועה בניכם מתים כשהם קטנים וכשיהיו הכל יעבוד את ה' באימה וביראה ובהוס לבב שבני משה עבדי יי' מאריכין ימים ויחיו מאה שנה. או מאה ועשרים שנה. לא בת ולא בן ימות בחיי אביו וישינו לג' או לארבעה דורות ויראו לנכדים בנים ונכדים וצאצאים. והם חורשים וקוצרים לפי שאין להם עבדים ושפחות והם בעלי חניות ויש בתיהם מסגרת ואינם סוגרים אותם בלילה כי אין ביניהם לא גנב ולא אדם רע ולא שום נזק. וגם כן נער קטון הולך עם המקנה מהלך כמה ימים ואינו מתיירא כלום לא מן הליסטים ולא מן השדים ולא מן חיה רעה ולא מן כלום נזק

בעולם מפני שהם קדושים וטהורים. ואלה הלוים הם עמלים בתורה ובמצוות ועדין הם בקדושתו של משה רבינו לפיכך נתן להם הקב"ה כל זאת ועוד אינם רואים בני אדם ואין בני אדם רואים אותם אלא ארבע שבטים הללו שהם יושבים מעבר לנהרי כוש ורואין אותם.

אותם אלו את אלו ומדברים עמהם ונהר סבטיון ביניהם שכתוב בהם לאסורים צאו. ועוד יש אצלם כסף וזהב הרבה מאד וזורעי פשתן ומגדלים תולעת שני ועושים בגדים נאים ומעילים והם וציאת מצרים כפלים כפלים כפלים ער אין קץ וגו' וארבעה שבטים הללו דן ונפתלי נד ואשר עומדים עם מקניהם אצל שפת הנחל לגזוז את צאנם כי היא ארץ שטוחה ומישור ונקיה שלא יעלה בה לא קוץ ולא ירק וכשיראו שבט משה הם מתקבצים ועומדים על שפת הנחל והם צועקים ואומרים אחינו שבטי ישורון הראונו הגמלים והכלבים והחמורים ויאמרו במה אורך הגמל זה וכמה אורך צוארו וכמה קטן זנבו והם נותנין שלום אלו לאלו:)

That is: there is also still the staff of Moses, our teacher, the righteous one and servant of the Lord, which is called a fugitive from idolatry and an adherent of the fear of God. That same (river *Sabbation*) surrounds those (Jews) as far as one can walk in three months, square in length and breadth; and they dwell in excellent houses, and splendid buildings, and towers which they build for themselves. There is also among them no unclean thing, nor unclean bird, nor any unclean wild beast or tame cattle, nor any harmful creature; also no gnat, nor fox, nor fleas, nor lice, nor snakes, nor scorpions, nor dog, nor anything whatsoever that causes harm; but only sheep, and goats, and cattle, and their sheep and goats bring forth young twice a year. They also sow and harvest, and have gardens and orchards, and all manner of kinds of fruit, and all sorts of legumes, as well as melons, and cucumbers, and onions, and garlic, and wheat, and barley, and from one (grain) a hundred grow. They are faithful people, and are learned in the Law (namely the five books of Moses), in the Mishnah and the Gemara (that is, in the Talmud), and in the Aggadah, that is, in the entertaining narratives, and their Talmud is written in the Hebrew tongue. They also teach in this manner (and say:) thus our fathers taught us, and our sages instructed us from the mouth of Joshua the son of Nun, from the mouth of Moses, from the mouth of God. They also know nothing of the Talmudic teachers of the Mishnah and Gemara who lived at the time of the Second Temple, since they did not reach them, nor did they know them. Likewise they can speak nothing but Hebrew, and make the prohibition *strict* (that is, they enforce it rigorously) that no one shall drink *jen nésech*, that is, libation wine (which has been offered to idols). Whatever our rabbis taught and made strict (and earnestly forbidden) in the ordinances concerning slaughtering or butchering, and the flesh that has a defect (and has therefore been forbidden to eat) according to the words of Scripture, that same thing *Moses* has made yet stricter (and more sharply forbidden) than the scribes. They also do not swear by the name of God until their soul departs, and they let their anger against the one who swears in their presence pass through their mouth. They also punish such people, and say to them: woe to you, wretched ones! why do you take the name of God into your mouth? Everything passes through your mouth; if it were a piece of bread, you could eat it, or if it were water, you could drink it. Do you not know that on account of the sin of swearing your children die while they

are still young? So they also warn everyone to serve the Lord with awe and fear, and with an upright heart. The children of *Moses* also lengthen their days, and live a hundred to a hundred and twenty years. No daughter nor any son dies during the lifetime of their father, and they reach (or live to see) the third or fourth generation, and see their children, and grandchildren, and descendants. They also plow and harvest, since they have no male or female servants; they also keep shops (in which they carry on their trade), and their houses are lockable; they do not, however, lock them at night, since there is neither thief, nor wicked person, nor anything harmful among them. A small boy also goes many days' journeys with the livestock, and fears neither murderers, nor devils, nor any harmful beast, nor any danger in the world, because they are holy and pure. Those same Levites labor in the Law and in the commandments, and remain still in the holiness of our teacher *Moses*; therefore the holy and blessed God has given them all of this. Beyond that, they also see no other people, and no other people see them, except for those same four tribes who dwell beyond the rivers of the land of the Moors. They see one another, and speak with one another, and the river *Sabbatjon* is between them. Of them it is written (Isa 49:9): that you should say to the prisoners, go forth. Furthermore, they have very much silver and gold, and they sow flax, and raise scarlet, and make beautiful garments and cloaks. And they are twice, yes twice as many as those (*Israelites*) who went out of Egypt, so that they have no end (nor number), *&c*. And those four tribes also, namely *Dan*, *Naphtali*, *Gad*, and *Asher*, stand (at times) with their livestock on the bank of the river (*Sabbatjon*) to shear their sheep, whereupon those (who dwell on the other side of the river) cry out and say: you brothers, you tribes of Jeschuron (that is, of Israel), let us see the camels, and dogs, and donkeys; and they say, how long is this camel! and how long is its neck! and how short is its tail! and they greet one another. Up to this point are the words of the Danite *Eldad*, according to whom no other Jews are said to dwell beyond the river *Sabbation* except the tribe of *Moses*, and the remaining tribes are said, according to what has been cited above from the aforementioned *Eldad*, to reside elsewhere and here and there.

How this tribe of *Moses* came to be within the river *Sabbátion* is explained by *Rabbi Gedálja* in his book *Shalshelet hakkabbála* fol. 28, col. 1., where he provides the following account and writes: ספר לנו אלדד הנוכר שכשחרב המקרש בראשונה עלו ישראל לבבל ועמרו הכשרים על בני משה ואמרו להם שירו לנו משיר ציון עמרו בני משה וגעו בבכיה לפני הק"בה וכתתו אצבעותיהם שהיו מנגני בהם במקרש ולא רצו לנגן ובא הענן ונשאם עם אהליהם ובהמתם והוליכם לחווילה בלילה ובאותה הלילה היה רעש גדול ובבוקר ראו חיל גדול והשיב ה' סביבם נהר שגולל אבנים וחול במקום שלא היה שם נהר מעולם ועריין גולל אבנים וחול בלי מים ברעש וקולות שאילו היה שם אפילו הר של נחול היה מנפצו וזה בכל ימי חול ובשבת נח ולזה נקרא נהר סבטיון ויש מקומות באותן הנהר שהוא רחב ששים אמה ולכן אינם יכולים לבוא אלינו ולא אנן אליהם: that is, *The aforementioned Eldad told us that when the Temple was destroyed for the first time, the Israelites were taken to Babylon, whereupon the Chaldeans rose up against the children of Moses and said to them: play us a song of Zion. Thereupon the children of Moses arose and wailed with weeping before the*

holy and blessed God, and smashed their fingers, with which they had made music in the Temple, and refused to play. And a cloud came and carried them away with their tents and their cattle, and brought them by night to Chavila. And in that same night there was a great earthquake, but in the morning they saw a great host, and the Lord caused a river to arise all around them, which rolls stones and sand, in a place where there had never before been a river; and it still rolls stones and sand to this day without water, with shaking and noise, such that even if there were an iron mountain there, it would shatter it. And this happens on all working days, but on the Sabbath it rests; for this reason it is called the Sabbath River. There are also places along that river where it is sixty cubits wide, and therefore they cannot come to us, nor we to them. In the booklet *Divre málke bájith schéni*, it is read at fol. 103, col. 1-2 how *Nebular-Adan*, who is mentioned in 2 Kgs 25, conquered King Zedekiah, burned the Temple, and led the Jews away as captives; and thereafter follows: והגלה בגלות זו לויים מורש של משה ס' רבוא: שנאמר ובני משה גרשם ואליעזר ובני אליעזר רחביה הראש ובני רחביה רבו למעלה למעלה מס' רבוא שכשעשו ישראל את העגל כעס עליהם הק"בה ובקש לאבדם ואמר למשה שני פעמים ואעשך לגוי גדול ונתקיים הדבר. כיון שהגיעו לנהרות בבל אמרו להם שירו לנו משיר ציון שנאמר כי שם שאלונו שובינו וגו' מיד חתכו ראשי אצבעותיהן בשיניהם ואמרו איך נשיר את שיר ה' על אדמת נכר. וראה הק"בה שלא רצו לומר שירה וגנזן ונתנן לאחר סמבטיון; That is: He also led away in this captivity the Levites who were of the seed of Moses, namely sixty times ten thousand (or six hundred thousand), as it is said (1 Chr 23:15, 17): The children of Moses were Gershom and Eliezer. The children of Eliezer, the first was Rehabiah. But the children of Rehabiah multiplied greatly, so that there were more than six hundred thousand of them; for when the Israelites had made the calf, the holy and blessed God was angry with them and wished to destroy them, and spoke to Moses twice (as may be seen in Exod 32:10 and Num 14:12): I will make of you a great people, which declaration was also fulfilled. Now after they had arrived at the rivers of Babylon, the Babylonians said to them: sing us a song of Zion, as it is said (Ps 137:3): For there those who held us captive required of us songs, etc. Thereupon they bit off the tips of their fingers with their teeth and said (as is read in v. 4): How should we sing the Lord's song in a foreign land? And the holy and blessed God saw that they did not wish to sing, and hid them away, and placed them beyond the *Sambátjon*. Let this be sufficient concerning the tribe, or the children and descendants of Moses.

Others, however, teach that the ten tribes dwell in the land surrounded by the river *Sabbátjon*, and it is written about this in *Bereschíth rábba* fol. 66, col. 4., in the seventy-third *Parascha*, as follows: לא למקום שגלו עשרה השבטים גלה שבט יהודה ובנימין עשרת השבטים גלו לפנים מן נהר סמבטיון שבט יהודה ובנימין מפוזרים בכל הארצות: that is, the tribe of Judah and Benjamin were not led to the place to which the ten tribes were led. The ten tribes were brought within the river *Sambátjon*, but the tribe of Judah and Benjamin are scattered throughout the entire world. The very same is also to be found in the little book *Mikvéh Jísraél*, fol. 37, col. 2., in chapter 10, *numero* 34, as well as in Rabbi Bochai's commentary on the five books of Moses, fol. 225,

col. 2., in the Parascha Haafinu, and the following passage comes after it in *Bachai*: ובמדרש שיר השירים אף ערשנו רעננה אלו עשרת השבטים שגלו לפנים מנהר סבטיון that is, in the *Medrasch* of the Song of Songs of Solomon, (over the words Song 1:16,) "Yea, also our bed is green," (it is read:) this signifies the ten tribes, who were led within the river *Sambátjon*. Rabbi Mosche bar Nachman likewise teaches in his commentary on the 5 books of Moses, fol. 152, col. 3., in the aforementioned Parascha Haafinu, on the words of Deut 32:26, "I will scatter them into corners," as follows: הנה רמון לגלות עשרת השבטים שגלו להר גוזן הוא שהחכמים קורין סמבטיון כי נקרא : סמבטיון וגו' מלשון ויגז שליום כי העומדים אחריו מוכחים מבני אדם וקורין אותו סמבטיון מפני שביתתו בשבת that is, behold, this bore a signification for the exile or misery of the ten tribes, who were led across the river Gosan, which our sages call *Sambátjon*; for it is called Gosan (from the word גז *Gus*, which means to take away and to tear away, as is read in Num 11:31:) *Vajágos Sálvim*, that is, "And he brought quails away" (and brought them); for those who remain behind it are taken away, or torn away, from mankind. It is, however, called *Sambátjon* because it rests on the Sabbath. Rabbi Elias also expresses himself on this matter in his *Tischbi*, fol. 62, col. 2., as follows: סמבטיון שם נהר ואומרים שכל ימי השבוע חוץ בשבת הוא רץ ומונע אבנים גדולות ואי אפשר לעבור וזו היא סבה שעשרת השבטים שהם נלכדים שם לא יצאו משם שלא לחלל יום השבת that is, *Sambátjon* is the name of a river, and it is said that on all the days of the week, except on the Sabbath, it runs and moves great stones, so that it is impossible to cross it; and this is the reason why the ten tribes, who are held captive (and enclosed) there, do not go out from there, so as not to desecrate the Sabbath. Beyond this, it is also read in *Bammidbar rábba*, fol. 219, col. 2., in the 16th Parascha: השבטים הם נתונים לפנים מן סמבטיון שלפנים מן הרי חשך that is, the tribes are within the *Sabbátjon*, which is within the dark mountains.

Since the mention of the dark mountains has been made here, behind which the tribes are said to be located, I must also report how a part of the tribe of Judah and the entire tribe of Simeon came to be brought there. This is described in the book *Shalshelet hakkabbála*, fol. 80, col. 2, in the following manner: בשנת י"ב למלכו שב סנחריב והביא כותיים לשבת שומרון ושני יהודים ללמד אליהם תורת ישראל ושמם היו ר' יונאי ורבי סביא כנראה בנתנחומה פרשת וישב. ואחר כך הלך על מלכיות רבות ותפס קרן מדינות והעבירם למקום למקום למרינה [פלימו] למדינה, ואו בלבד כל העולם והלך גם כן על מלכות יהודה ולכר קצת שבט יהודה וכל שבט שמעון ויבקש להוליכם אל ארץ לחלת וחבור כמו שעשה לגלות שומרון ולא יכול כי בא נגרומלך כוש ונלחם עמו והניח היהודים בדרך וגנום הק"בה בהרי חשך: *That is: In the twelfth year of his reign (namely that of King Hezekiah), Sennacherib came again and brought the Cutheans to dwell in Samaria, together with two Jews who were to teach them the law (and the religion) of Israel, one of whom was called Rabbi Dosethai, son of Jannai, and the other Rabbi Sabja, as can be seen in the book Tanchúma, in the Parascha Vajesechef. After this he marched against many kingdoms, and took the foremost people of the lands, and led them from one place to another and from one province to another, and at that time he threw the entire world into confusion (so that all peoples were mingled together). He also marched again against the kingdom of Judah and took a part of the tribe of Judah and the entire tribe of*

Simeon, and intended to lead them into the land of Chalach and Chabor, as he had done to those whom he had carried away from Samaria; but he could not, for the king of the Moors came against him and made war upon him, whereupon he let the Jews go, and the holy and blessed God hid them in the dark mountains. This is enough concerning such dark mountains; we must return to the inhabitants of the land that lies between the river *Sabbátjon.*

In other places it is written that only a portion of the Ten Tribes dwells within the aforementioned river, concerning which the booklet *Mikveh Jisrael* fol. 36, col. 1. 2. at the beginning of the *10th Chapter* states as follows: וראיה אחרונה שהלק מי' השבטים גלו מעבר לנהר סמבטיון ושם הם יושבים ועל זה מעידים סופרים רבים קדמונים ז"ל. הראשון הוא רבי יוחנן בעל מחבר תלמוד ירושלמי אשר הי ק' נ' שנים אחר חרבן בית שני אמר במסכת סנהדרין פרק י' ששערת השבטים גלו לג' מקומות לנהר סמבטיון ולדופני של אנטיוכיא ולמקום אשר כסה שם הק"בה בענן ולעתיד יקבצם ויגאלם משם. וכנביא ראויה לדבריו מישעיה מ"ט פסוק ט' לאמור לאסורים צאו. אלו הן שגלו מעבר לנהר סמבטיון. לאשר בחשך הגלו אלו הן שבכס הענן. על דרכים ירעו אלו הן שברופני אנטי'וכיה ובאיזה אנטיו'כיא שהוא מדבר לא נודע לנו: *That is: the final proof that a portion of the Ten Tribes was carried into exile or misery beyond the river Sambatjon, and dwells there, consists in the fact that many ancient writers, of blessed memory, attest to this. The first is Rabbi Jochanan, who wrote the Jerusalem Talmud and lived 150 years after the destruction of the Second Temple; he states in the 17th chapter of the tractate Sanhedrin that the Ten Tribes were led into exile or misery to three places: beyond the river* Sambatjon*, and to* Daphne *of* Antiochia*, as well as to a place where the Holy and blessed God covered them with a cloud; but in the future He will gather them and redeem them from there. He also adduces a proof for his words from* Isa 49:9 *(and states that the words) "That you may say to the prisoners, Go forth," signify those who are in exile or misery beyond the river* Sambatjon. *(And that through the words) "And to those who are in darkness, Come into the light," those are to be understood whom the cloud has covered. (Through the words, however,) "They shall feed along the roads," those are signified who are in* Daphne *of* Antiochia. *Of which* Antiochia *he speaks, however, is unknown to us. This may also be looked up in the* Jalkut Schimoni *on* Esaiam fol. *52.* col. *2.* numero *331, where the matter is presented in a considerably altered form.*

Rabbi Gerson describes in his German-Hebrew booklet, which is called *Sépher Gelilóth érez Jisraél*, the land that is supposed to lie between the river *Sabbátjon*, and he speaks at length about its inhabitants; he makes no mention whatsoever of the tribe of Moses therein, but speaks in general of the ten tribes, and because many strange things appear in it, I have deemed it necessary to set down his entire account of the matter here. His very poorly arranged and un-German words read as follows:

das ist / Nun will ich gedencken von der Grossen und Kleinen / daß sie von den zehen Stämmen geredet haben / wie men / wo sie wohnen. That is: Now I wish to speak of the great and the small, that they have spoken of the ten tribes, and where they dwell. How there is

supposed to be a place where the tribes reside; how they have kings over them and are mighty, and that nothing further is lacking to them except that they do not have the Temple and the prophecy; and where they dwell, they dwell in complete rest and security. There are many peoples who must pay tribute to the Jews; but with those who rebel against them, they wage war and make them subject again. As for the place where they dwell, some said it is not far from the *Sambatjon*, others said it is across the *Sambatjon*; some reported it is behind the mountains of *Golan*, but others said it is behind the dark mountains; some said how they still have kings over them. All of these accounts were not easy for me to believe, because on account of our many sins we suffer a great *exilium*, or misery; but I swear by the blessed God that I do not wish to report the least untruth. In the year 390 according to the small reckoning (that is, in the year 1630 A.D.), I was in the aforementioned Alexandria in Egypt, where the people spoke of nothing else but the ten tribes; one said this, another said something different, as is the way of the world, so I could not learn anything reliable. Then I went to the holy congregation of the Jews in Egypt, and the people there told me how letters had arrived from the holy congregation of Salneck, with a *Caravan*, that is, a traveling company of merchants who had come from there, in which it was stated that many thousands of Jews had crossed over the *Sambatjon*, had laid waste the entire land of *Preste Jan*, as well as the land of the white Moors, who are called Frankish Moors and are a kind of Turk whose language is Spanish, and the Jews had waged war against them because they had refused to pay their tribute. When I heard this, I gave thanks to the blessed God and praised Him that He had made me worthy to hear good tidings of Israel, that He is fulfilling in us the words of Gen 49:10: “The scepter shall not depart from Judah,” etc. And in the year 391 according to the small reckoning (that is, in the year 1631 A.D.), I came upon a ship from the holy congregation of Alexandria that was sailing to the holy congregation of Salneck, and I too sailed to the holy congregation of Salneck, and there it was said that a *Caravan* had arrived and was buying up much iron, whereupon I asked from where it had come, and one of the men told me that they had come from the land of *Chobach* and were transporting iron across the *Sambatjon*. Then I went to the *Bassa* of the *Caravan*, the chief over the merchants, and asked him everything: how far it was to that place, how expensive things were there, and what costs one would have to bear. He told me the distance is known to the blessed God, for we travel sometimes eight months, sometimes six months, sometimes five months, depending on the season, and he showed me all the roads from one city to the next. Then I thought I would travel there, since I know the languages and know the roads, so that I need not desecrate the Sabbath, and I asked people for advice as to whether I should transport iron with the *Caravan*. Everyone advised me to travel with it. Thereupon I went back to the *Bassa* of the *Caravan* and made his acquaintance, and he swore to me at once that if I would travel with him, no harm would come to me. And I found favor with him, so that he spoke with me every day, urging me to cross over with him. Upon this I went with him to the Turkish judge and had it written in a book that I would travel with him, and that he should deliver me back to Salneck or bring a

letter from me stating where he had left me. I did this so that I might see what more there was near the *Sambatjon*, and many Jews also went with me to the judge, along with the chief merchant, and were present as well. I will not be lengthy; there would be much to write about the road, the lands, the cities, the seas, and the deserts in the fortunate Arabia, until I came to Mecca and Guda, not far from the Red Sea. There lies Mahomet, the false prophet of the Ishmaelites. From there I traveled into the land of *Sikitne Istre* and into the desert of *Chabor*, and there I saw a kind of animal that has five feet and three eyes and is six ells tall; and there are many Jews in that land. It is a land called *Bascha Maora*, and the children of Rechab dwell in the fortunate Arabia, in all the cities and villages, and the Indian Sea is not far from there, and in the sea there are great mountains without number. On the islands the cities are filled with Jews, and they have much spice, and silver, and gold in abundance. I did not travel by sea, but journeyed overland through wildernesses into the region of India, as far as the mountains called the mountains of *Chippalon*, until I came to the holy congregation of *Kibar*; and from there I traveled to the city of *Debarseban*, by the river Ganges, which is the river *Gosan*. From there I traveled as far as the city of the holy congregation of *Gina*, which also lies by the river *Gosan*. These are entirely distinguished cities, with all manner of wares and kinds of food; and there the land of *Calicut* begins, and there they eat no meat from living animals or from birds, but only all manner of fruit, and cheese, and milk, and butter, and kinds of peas, as well as fruit with sugar. They go about in nothing but silken garments and believe in the false prophet *Ali*. From there come the fine pearls and spices; and across the deserts of *Calicut* is the river *Sambátjon*, which divides the great India; and therein are many lands of Jews, and there are Jews, God protect them, like the sand of the sea; and they are widely separated from one another, namely, the Jews who are beyond Mecca and Guda, and those Jews who dwell beyond the deserts of *Calicut*, that is, beyond the *Sambátjon*; they are a mighty distance from one another, and between them dwells a strong people of Ishmaelites, and they wage war with one another. Truly, the islands with cities that are in the Indian Sea are without number; and I did not pass through *Calicut* on account of the danger on the road, but rather sailed on the aforementioned sea, which is nearer; and the ships are built together with great strength and without any iron. And we, who are called Frankish Moors, traveled as far as the city of *Sevilia*, which is the border city of the white Moors, from which there are only two days' journey to the *Sambátjon*; and along the way I saw great fires, and in some places great smoke in the sea; and they told me it was the fire of hell, just as in Italy, where there is a mountain called the Sicilian mountain: from there a great fire comes out of the mountain behind the city, very high, and one can see it from fifteen miles away. And forty miles from there in the sea there is a forest of olive trees, from which a great smoke was rising, and they said this too was from hell; and on the sea one found pieces of sulfur. But before I reached the city, I heard a great noise, as though it were about to thunder, and the nearer I came, the more I heard it, and I asked what it was, and they answered me that it was the noise of the *Sambátjon*. When we had now come into the city, it was said that on account

of the guards who are on the side of the *Sabbátjon*, there was great fear in going as far as the *Sabbátjon*. These guards belonged to King *Preste Jan*, who is an Ishmaelite (and is called by others Prester John). They feared the Jews, and therefore posted guards on the side of the *Sambatjon*; for this reason we could not proceed, and we unloaded the wares there in the city and stayed there for three weeks. In the meantime I inquired about everything, including what purpose the guards served, since no person can cross over the *Sambatjon* in any case. They answered me that these guards spend the entire week plundering and are not together with one another, but on Friday, two hours before the Sabbath, they become afraid, and then they come together and keep watch to see whether the people of the Jews are coming across. And when they come, the guards do not fight with them, but only quickly spread the news throughout all the cities and lands; then people become very afraid of them and lock all the cities; on the Sabbath, however, no watch is kept either, for they know well that no Jew will come across. When there were only two hours left until the Sabbath, the noise of the *Sabbatjon* had ceased, and they answered me that the whole week it throws up stones as high as a house, but on the Sabbath it rests. They had also told me and shown me how the Jews had come into the city and destroyed it, and taken away all their treasures, and also demolished a part of the city walls and devastated a part of the houses; they showed me the ruins, and the people of the city had quickly rebuilt the walls and thrown up great earthworks in front of them. In the meantime I asked how things stood further with those Jews, wherein their power consisted, and what land they had, and inquired about everything; and they told me everything in detail, so that I had to weep for joy, but I dared not let it show. Why? They were in great fear and were very afraid of the Jews. Finally I asked what iron was worth over there, and they told me that for one hundredweight of iron one receives one hundredweight of gold. Why? They have mountains of gold, of pure fine gold; and they have no coinage, but weigh out large and small pieces of gold by weight. When I asked what kind of land it was, they told me it was a wide, great land, with all manner of good food, of meat, and of fish, and of all manner of birds in abundance; and all manner of beautiful garments, woolen and silken, of all manner of beautiful colors, of silver and gold; and those Jews do not dress in black, and in that land grows pepper, and ginger, and cinnamon bark, as well as all manner of spice. They also told me that from the land of *Preste Jan* there are still two kingdoms as far as the river *Sabbátjon*, and that there one punishes whoever kills an animal; the river also is seventeen miles wide and throws up stones the whole week as high as a house. One can also hear that river roaring two days' journey away, and on Friday two hours before the night of the Sabbath it rests and dries up completely, so that not even a small stone remains in it, but only a fine white sand like snow; but when the Sabbath has ended, it begins again as before; and this I heard myself, that after the Sabbath it begins to roar again. The *Gojim*, or heathens, who also dwell near the *Sabbátjon*, drink nothing from it and give their livestock nothing from it to drink either. Why? They say the river is holy, that it is God's messenger and always does His bidding and rests on the Sabbath, and therefore no person may drink from it. But

whoever is scabby, the water heals him when he bathes in it. Whoever has a rash and washes himself with it will be healed; for this reason the peoples hold it to be holy. I also asked about the Jews, and they answered me that beyond the *Sabbátjon* there are nothing but Jews, who have twenty-four kings over them, all of whom are Jews, and each king has his own particular land with mighty cities and villages; the supreme king, however, who is over them all, is a powerful, great hero; and when he rides out, a hundred and fifty thousand men ride with him, well armed with coats of mail and armor, and each one carries a lance in his hand, the wood of which is painted red; and the men are also powerful, great, strong people, and the horses are also very strong, they bite and kick from front and behind when anyone comes near them; and one gives them mutton to eat, cuts it very small, cooks it, and gives it to them to eat, and afterward gives them wine to drink, whereupon they immediately become strong and leap and kick and storm; whoever sees or hears it, his ears ring with fear, and no one dares come near them except those who are accustomed to them. Then those same people go and mount the horses, but they first bind their feet and cover their eyes before mounting them, and tie their mouths shut with iron chains to pillars driven deep into the ground. Then the king's horse is brought to him, and a golden ladder with seven steps, and the king of Israel mounts it and seats himself upon his horse; and that same king is called *Eliezer*, who was king in the year 391 according to the small reckoning (that is, in the year 1631 A.D.). It is also the custom, when he rides to war, that a hundred and eighty thousand men ride with him, and the foot soldiers are beyond counting, and they cross over the *Sambátjon* two hours before the Sabbath, riding very swiftly, after which they rest and observe the Sabbath. On the side near their land is the land of *Preste Jan*. There are many regions and Jewish congregations in the land, and it borders on the great India; and across the *Sambatjon* the Jews guard on the Sabbath so that the enemies cannot cross over, and they let no one cross except Ishmaelite merchants. When a Cuthean (or Christian) crosses over, they kill him. The horses are also so strong that they can stand for three days with the men and everything upon them without being harmed; and the Jews have saddlebags on their horses filled with pepper and other spices, and they eat this and remain always seated on their horses; the feet of the riders, moreover, are locked with a lock to the horse, so that they do not fall off when riding hard. King *Eliezer* is also a strong hero in battle and is six ells tall, each ell there being six spans, and he alone drives off eight hundred men; the hilt of his sword is ten thumbs long, the width of the sword is three thumbs, its thickness is one finger thick, and it is three ells long. When he draws his sword from its sheath, he does not put it back empty; he strikes down everything he encounters, and each person among the people carries his lance in his hand. The wood of it is one and a half spans thick, and some are two spans thick; with these they lift a man out of the saddle and throw him behind them. And when the Jews come across, they kill a thousand times a thousand of the white Moors, as well as of the people of *Preste Jan*; no one can withstand them, and the Jews have bows and arrows and are mightily strong; they are gilded, and the side on which one draws is a sinew of oxen; the arrows, however, are of a common

wood, and at the front of the wood is an iron arrowhead with three edges, four fingers wide, and smeared with deadly poison; whoever merely touches the arrow must die. And when one of the young men of the Jews challenges a strong man of *Preste Jan*'s people to fight with him, that man gives him as much gold as he weighs, so that he will leave him in peace. When the Jews are on this side, they plunder and rob from their enemies everything they can seize, and lay waste land and people until tribute is paid to them, and they wage war with their enemies for several months until they have subdued everything, and then they cross back over the *Sambatjon* in peace; on the road, however, King *Rabbi Eliezer* commands the other twenty-three kings, who also wage strong war with them; and there is yet another king under him, who is called the pious Daniel, who is a great man like a giant and strikes down a thousand men at a stroke, and is very gentle, and dwells in the city of *Dam Efróach* in *Armonia*. Their chambers are built entirely of precious stones and pearls, and no foreign person may enter those chambers. It is also the custom that when that king goes to the synagogue, his queen walks with him at his side. The pious King Daniel also has four sons, who are powerful, strong young men, and two daughters who have no equal in beauty; and the women are very chaste; they look at no foreign man, nor can any man see them, for they wear hoods of pure silk, which they draw over their faces and tie at the bottom of the neck, but over the face they are transparent so that they can see through them. The men and women can also practice all manner of crafts to sustain themselves, and they have all manner of pearls and precious stones, gold and silver beyond reckoning. Nothing is lacking to them in their land except iron for fighting, but it is brought from Turkey. Furthermore, they told me how the pious King Daniel has a precious stone in his castle called a carbuncle, which illuminates the entire house like the sun; and when the Sabbath begins, one takes out that carbuncle and places it in the castle, where it shines day and night, so that one observes the commandment of Exod 35:3 (which reads): "You shall kindle no fire in any of your dwellings"; and also in honor of the Sabbath. During the week one wraps the stone in a silken cloth and locks it away until the Sabbath. In the year 390 according to the small reckoning (that is, in the year 1630 A.D.), the children wanted to go to war with the king, and the king was angry about this because they were still young; but when they saw how their companions were armed with coats of mail and armor, they also put them on without the king's knowledge, and rode very swiftly on their horses across the *Sambatjon*, and found a thousand men of their enemies and slew them, and returned home safely; whereupon the king was greatly pleased that they had shown such strength in their youth. They also told me that in the land where the Jews dwell, beautiful, large, thick wheat grows, and the earth is completely black like coal and very fertile. They also take care not to defile themselves; and if they do defile themselves, and one is rich, he throws the garment away; but if he is poor, he washes it many times. In that same year the king of India also sent a gift to King *Rabbi Eliezer* and sent three great princes from his land with it; they rode across the *Sambatjon* and came to the king and appeased him with good words and with gifts, as is the custom, and made peace between the Jews and the

kingdom of India, which are nonetheless to be distinguished from one another (for the Jews are holy and the Indians are unholy, which is why the word להבדיל *lehavdil* is used here, of which an account was given above in the fifteenth chapter of the first part); and the embassy returned home safely and came back to the city of *Sevilia*, which lies two days' journey from the river *Sambatjon*. While I was in that same city, an embassy came from King *Preste Jan*, which wished to make peace, and it brought him (King *Eliezer*) a great gift; and I saw the gift, which was a man without a head, whose mouth and eyes were on his chest, and he ate nothing but fish; his language, however, was a kind of Greek. Furthermore, the gift consisted of forty perforated, large, pure pearls, some of which were cone-shaped, some long, and as large as a joint; and the box in which the pearls lay was large, and high, and as wide as a span, made of fine crystal. With it was a costly precious stone called a sapphire, which lay in a small box cut from coral; it was three fingers wide and three fingers high. There the ambassador was told that he should not bring the man across the *Sambátjon*, or he would be killed. Why? Because he speaks the Greek language, he must be from idolatrous people! But there is an entire land of such people by the great sea, and they are subject to King *Preste Jan*. They also told me how in the year 388 according to the small reckoning (that is, in the year 1628 A.D.), eight Jews had come out of those lands and crossed the *Sambatjon*, and the king of the Jews had asked them how they had been able to cross through the wildernesses and through the peoples without desecrating the Sabbath. They answered: it did not happen by our own will; we were held captive among the peoples, and we fled to you so that we might be redeemed, for we have heard that you are Jews, and you will fulfill toward us the words of Deut 23:15 (which read): "You shall not deliver a servant to his master." Then the king asked them whether they could learn anything (and whether they had studied), and they said yes. Then a book was brought to them, and they read before the king, whereupon the king believed that they were Jews and gave them great gifts, and they took wives there. They also told me how in the city of *Dam Efróach* in *Armonia* a synagogue is built of precious stones and pearls, which the entire realm of Christendom and the Turks together could not pay for. These are the words of Rabbi Gerson in his booklet *Gelilóth érez Jisrael*.

That these same things consist of crude, palpable untruths and shameless lies is as clear as the sun from what follows. For, first, he writes that for one hundredweight of iron brought across the *Sambátjon*, one hundredweight of gold is given in return; that would indeed have to be very expensive iron. If this were true, the Dutch and other nations sailing to the East Indies would long since have discovered it, brought enough iron there, and sought to draw such great profit to themselves, and would not have left it to the Turks alone; and if they, as Christians, had not been permitted to cross the *Sambátjon*, they would have engaged other people for the purpose who would have done it in their name. Moreover, nothing has ever appeared in the histories or news reports indicating that the Turks carry on such a highly

profitable trade with the inhabitants of the aforementioned river, whereas, if it were true, it could not have remained secret so long, since at all times many Christians travel to Turkey, and would surely have learned of it and made it known.

Secondly, he reports that when King Eliezer rides out, he has one hundred and fifty thousand armed horsemen with him to accompany him. But what purpose would such an exceedingly great multitude of people serve? It has indeed been noted above at p. 541 in this chapter, from the little book of the Danite Eldad, that there is no wicked person, nor any danger whatsoever, in that land; therefore a king has nothing to fear there and has no need of such a multitude of people about him. But if he were to have them with him in order to display his great state and splendor, it would be far too many, for as long as the world has stood, no king has done such a thing, and so this too must be a crude fabrication.

Thirdly, he reports that when the aforementioned King Eliezer goes to war, he takes with him one hundred and eighty thousand horsemen and an innumerable multitude of foot soldiers, and because the river Sambatyon is calm and completely still for two hours before the Sabbath, so that one can cross over it, he therefore crosses quickly in those two hours, so as to be on the other side before the Sabbath and not to desecrate it; and when he is across it, he halts and observes the Sabbath, but only after it does he attack his enemies. However, since the river, according to his account, is seventeen *parsaoth* or miles wide, each of which, as has already been noted above, contains 4,000 large paces, it is simply impossible that one could cross it in so short a time on horseback, much less on foot; and thus this too is a fat lie.

Fourthly, he claims that the horses there are fed with finely chopped and cooked mutton, and given wine to drink, whereupon they become so spirited that they kick and bite; and when people wish to mount them, they bind their feet together and cover their eyes, but fasten their mouths with iron chains. He also claims that the riders' feet are locked onto the horse with a lock, so that they do not fall off when riding at full gallop. But where in the entire world has it ever been heard that horses are fed in such a manner, and that they are supposed to eat meat? And where would all the sheep in that country come from, just to feed the horses with them? Who has ever heard that one must make such a great fuss with horses when one wishes to mount them, and that one must bind their feet together and fasten their mouths shut with iron chains fixed firmly in place? Or that people on horseback must lock their feet in, so as not to fall off during a gallop? These are nothing but sheer foolish fantasies. In our own lands there are also spirited horses, yet one has no need of such strange practices with them. It is likewise an absurd matter that the king should mount his horse by means of a golden ladder of seven rungs, as though one could not get onto a horse without a ladder. Furthermore, it is a foolish claim that the horses can stand for three days together with the men and everything upon them, and that the riders, who carry their provisions with them, remain seated the

entire time and do not dismount. But how can it be possible for a person to remain seated so long? Even if he did not grow weary from sitting, which cannot be the case, he would nonetheless, to put it decorously, necessarily have to dismount in order to relieve himself.

Fifthly, he writes that King *Eliezer* is such a hero that he alone drives off eight hundred men, and that King *Daniel* strikes down a thousand, and that no one can stand against those Jews. But if this were true, why don't they come out and drive the Turks from the Promised Land and resettle themselves there? The tribes, which, as mentioned above, sent the Reubenite Rabbi David to Pope Clement the Seventh and to the King of Portugal, so that he might petition them for help against their enemies in order to reconquer the land of Canaan, would surely not have needed such an embassy, but could instead have sought help from the Jews who dwell beyond the *Sambatjon*, since those are such mighty heroes that no one can stand against them, as has already been noted above in connection with the description of the Jewish heroes found in the book of *Eldad*. But since this did not happen, it is entirely certain that everything which Rabbi *Gerson* puts forward here is pure fabrication.

Sixthly, he writes that when the Jews cross over the *Sambatjon*, they kill a thousand times a thousand of the white Moors. But if they always killed so many whenever they crossed over, where would so many white Moors come from? They don't grow up like turnips or heads of cabbage in a field. Therefore this too is a false claim.

Seventhly, he reports that when a young man among the Jews challenges a strong man from the troops of King *Prester John* to combat, that man is so frightened that he simply leaves him in peace and is glad to preserve his life. If this were true, Jewish young men would constantly be challenging people to combat in order to obtain so much gold. But where would those who were challenged find so much gold that they could give it to those who challenged them? Gold is nowhere so common among subjects that they could give it away in such quantities, and therefore this too is a shameless untruth.

Eighthly, he reports that King Daniel has in his castle a carbuncle stone which, on the *Sabbath*, shines like the sun throughout the entire house day and night, and serves in place of light, because kindling fire on the *Sabbath* is forbidden. Now, even if it were true that such a stone gives off so bright a radiance (which no stone can do), it could still only illuminate the room in which it is placed, just as in the 163rd chapter of the *Maase-buch*, fol. 55, col. 1, one reads of a carbuncle that it illuminated the room in which Rabbi *Channina* slept. But how should it also be able to illuminate the other rooms? This, therefore, is likewise no small fabrication. Finally, ninthly, he claims that he had traveled as far as *Sevilia*, which is a border town of the white Moors and lies only two days' journey from the river *Sabbátjon*, and that he had been unable to reach it on account of the danger posed by King *Preste Jan*'s guards, who keep watch over the Jews. But since he had, by his own account, undertaken so long and arduous a journey, and since he reports that King *Preste Jan* had at that time dispatched an

embassy with very costly gifts, which he himself had seen, to the Jewish king *Eliezer*, he could surely have waited for the conclusion of that embassy, and thereafter, once it was safe again, crossed over the *Sambátjon*, surveyed that entire land with his own eyes, and properly informed himself of its true condition, in order to be able to furnish the Jews scattered in other places with an accurate account of it. But since he did not do this, it is likewise not true that he traveled so far. To say nothing of his many other falsehoods.

From all of this, it is reasonable to conclude that Rabbi *Gerson* was a reckless and godless scoundrel, in that he bound himself to God with a solemn oath that he would not write the least untruth, and yet he reported such palpable and gross lies. Without doubt, his sole purpose was to strengthen and sustain the Jews in their superstition, so that when they hear that they still possess such mighty kingdoms in the world, they might conclude from this that God still receives them in grace and has not entirely cast them off, as the Christians charge them. This was also without doubt the reason why this little book was previously burned in Poland, so that the Jews would not be hardened in their obstinacy by reading it. That it was indeed burned, I find in the book *Mikvéh Jisrael*, fol. 40, col. 1, in the 10th chapter, number 41, where Rabbi *Menasse* writes as follows: והמדינה ההיא אינה נודעת לי רק כהיום ט"ז שנה באו שני יהודים מאנשי פולין אחר נסעם בעולם זמן רב אל עיר לובלין ויהיו להדפיס ספר קטן בלשון אשכנז יהודית וכתוב היו מספרים ענין ועסק המדינה הנזכרת ונשרף הספר הקטן הנזכר בעצת הכשירים בעיר בעיר ווארשיי"א ונקרא גלילות ארץ ישראל : That is: that same land (which lies beyond the Sabbatjon) is unknown to me; however, fifteen years ago two Polish Jews, after having traveled about the world for a long time, came to the city of *Lublin* and had a small book printed in the German language in the Jewish manner, in which they reported on the nature and condition of the said land; but the aforementioned little book, which is called *Gelilóth érez Jisráel*, was burned on the advice of the clergy in the city of *Warsaw*. As for the false fabrications of this little book, they are also to be found in the above-mentioned book called *Maalióth velippúrim min Málke Jisráel*, and this was without doubt taken from the former, as can be clearly seen when one compares them side by side, since many things are word for word identical.

Beyond this, Rabbi Gerson disagrees entirely with the other rabbis cited above on various points. For first, he states that not only the Jews who live beyond the Sabbatyon often come across before the Sabbath, when it rests, when they wish to make war against their enemies, and then return back across after the war is ended, but also that other people go across and back again. Against this, however, as was shown above on p. 536, it is read in the book *Shalshelet hakkabbála* fol. 80, col. 2. that King Prester John wrote to a Pope in Rome that the river Euphrates held the Jews enclosed so that they could not come against him, by which Euphrates Rabbi Gedalja understands the Sabbatyon. And on p. 537, it was reported from the little book of the Danite Eldad that as soon as the Sabbath draws near, a fire arises all around the river, which lasts until the end of the Sabbath and burns on both sides of the river to a breadth of roughly half a mile, so that no person can approach the river. How then should

people be able to travel across or back? And on p. 541, it was further shown from the aforementioned Eldad that the people beyond the river see no person and are likewise seen by no one, except for the four tribes who dwell on this side of the river, to whom they are said to call out across the river from time to time; so they certainly cannot come across. And on p. 542, it was noted from the book *Shalshelet hakkabbála* fol. 28, col. 2. that on account of the breadth of the river, no one comes across it to the people, and they likewise cannot come to anyone. Beyond that, it was also brought forward on p. 544 from Elias Tishbi that the ten tribes are enclosed by the Sambatyon, from which they cannot go out, so that they do not desecrate the Sabbath. And in the little book *Mikvéh Jisráel* of Rabbi Menasseh ben Israel, it is read at fol. 37, col. 2, in the 10th chapter, *numero* 35: ועל שהנהר סמבטיון הולך וסוער כל ששת ימי החול כי אם בשבת הוא נח מזעפו על כן הם סגורים וכלואים שם כי לחלל את השבת אי אפשר ולכך אין אנו שומעין מהם דבר, That is: Because the river Sambatyon moves turbulently on all six working days but rests from its raging on the Sabbath, therefore they (namely the ten tribes, mentioned just before) are enclosed and confined there, for they may not desecrate the Sabbath, and therefore we hear nothing from them. Now if the Jews, according to Rabbi Gerson's account, are able to cross the Sambatyon and do so frequently, why are there so many who contradict him in this matter and teach the opposite?

Secondly, Rabbi Gerson writes that one can hear the river rushing from two days' journey away; Rabbi Eldad, however, teaches that at night one can hear it only half a day's journey away, which is a very great discrepancy. Finally, thirdly, Rabbi Gerson reports that the Jews beyond the river keep very many horses; Rabbi Eldad, however, teaches that no unclean animal is to be found among them, and for this reason they sometimes call out to the four tribes who dwell on this side of the river, and ask them to show them their camels, dogs, and donkeys.

This is what I have found in the Jews' books concerning the river Sambatyon, and the land and the people beyond it; but all of this is a foolish Jewish fantasy, for no such river is to be found anywhere in the entire world, otherwise it would long since have been discovered and described by the Dutch, English, French, Spanish, and Portuguese, who travel throughout the entire world on account of trade. The Danite Eldad writes in his little book, as was mentioned above on *pagina* 540, that the land which it encircles is as long and as wide as one can travel in three months, and so it must be, reckoning at least six miles per day, five hundred and forty miles long and equally as wide. How then could such a river, together with the great land enclosed within it, which is said to lie in upper East India, or according to others near the Caspian Sea, be so unknown that no one but the Jews alone should know anything of it? On the maps, in those countries where the river and its land are supposed to be, there is not a single place even forty miles in size in which well-known cities and localities are not to be found; where then, in such regions, could an unknown land five hundred and forty miles long and wide possibly be found?

Rabbi Menasse ben Israel had indeed taken great pains, in his little book *Mikveh Jisrael*, to prove that such a river exists; for in the tenth chapter, fol. 36 and 37, from number 32 to 36, he seeks to establish this from Jewish books in which it is mentioned. And at fol. 38, col. 1, number 36, he appeals to the testimony of Josephus and Pliny, with these words: ומה מאד היא חזקה הערות יוסף בן גוריון הכהן בספרו הז׳ של מלחמות ישראל אשר חבר לרומיים שכתב פרק כ״ד שכאשר נסע טיטוס בין מדינת ארק׳אש ומדינת רופאנא מקומות המלך אגריפא ראה נהר נפלא שאף שמימיו רבים ושוטף בחוזק הוא נח מזעפו אחר כל ששת ימים עד שביום השביעי רואין בו התום יבש בלי מים כלל. ואחר יום השביעי הולך וסוער בלי שינוי כלל. ועל כן כנו ארת הנהר ההוא בשם שאבא׳תיקא על שם ששובת ביום השבת קדש. וגם פליניוס הסופר כתב בדברי הימים שלו בספר ל״א ממעשים הטבעיים פרק ב׳ שהנהר ההוא בארץ יהודה אבל לא דק בלשוונו שרעחן בוראי שאצל הנהר ההוא ישכנים יהודה או ישראל: That is: How powerful also is the testimony of the priest Josephus, son of Gorion, in his seventh book of the Israelite Wars, which he composed for the Romans, in which he writes in the 24th chapter that, when Titus was traveling between the towns of Arce and Raphanaea, places belonging to King Agrippa, he saw a wondrous river which, although it has much water and flows strongly, yet after every six days rests from its turbulence, so that one can see the bottom of it entirely without water. After the seventh day, however, it runs again with turbulence without any change whatsoever; for this reason it was named the Sabbatical River, because it rests on the holy Sabbath. Pliny also wrote in his history books, in the 31st book of natural histories, in the 2nd chapter, that this same river is in the Jewish land; he did not, however, state the matter clearly, for his meaning was certainly that the Jews and Israelites dwell along that river. These are the words of Rabbi Menasse ben Israel.

All of this, however, serves him as no sound proof. For as regards what the rabbis write about it, that consists of an erroneous and false opinion which they have never yet been able to demonstrate. As for the supposed testimony from *Flavius Josephus*, from the 24th chapter of the 7th book on the Jewish Wars, upon which Rabbi *Abraham Perizol* also relies in his book *Iggéreth orchóth ólam*, chapter 24, fol. 28, col. 1, that citation is entirely incorrect, since Josephus's account is directly contrary to the Jewish opinion, in that he reports that the river is completely dried up during the six working days, but on the seventh day the water returns and flows strongly. The Jews, on the other hand, maintain that it flows with great force during the six working days, but is completely dried up on the seventh day. To demonstrate this, I will cite the words of Josephus, which read as follows: But after the Emperor *Titus* had remained for a time, as mentioned, at *Berytus*, and had then departed from there, he arranged magnificent spectacles in all the cities of the land of *Syria* into which he came, in which he had the captive Jews put to death as a testimony to their downfall. Along the way, however, he saw a river whose nature is well worth knowing: it runs through the middle of both cities of the kingdom of *Agrippa*, namely *Arce* and *Raphanaea*, and has a wondrous property, for notwithstanding that the said water is great and of a fairly swift current, it nevertheless runs off and dries up completely within six days, and begins to flow again on the seventh day, as though no change had ever occurred in it. It is also accustomed to maintaining

this order always (as has been ascertained through reliable experience), and is therefore named the *Sabbath* River, after the Jews' holy seventh day. This stands in Josephus, from which it is clearly to be seen that his account is entirely contrary to the Jews' position; and therefore Rabbi *Menasse* and Rabbi *Abraham Perizol* have done very ill to appeal to his testimony.

Regarding the testimony from *Pliny*, that too is not significant. He does indeed write in the cited passage: *In Judæa rivus Sabbatis omnibus siccatur*, That is: In the Jewish land a river dries up every Sabbath; however, this is of no help to the Jews, for they claim that the river *Sabbátion* is located at the *Caspian* Sea, or in upper *India*; but *Pliny* states that it is in *Judæa*, which are lands very far removed from one another. Rabbi *Menasse* would indeed like to argue that *Pliny* did not state the matter clearly, and that his meaning was that the Jews dwell by that river but not in *Judæa*; but this is quite absurd, for he writes quite plainly that the river is in *Judæa*: and by *Judæa* no other land can be understood than the land which the Jews formerly inhabited; and he doubtless meant precisely that same river of which *Josephus* makes mention, even though they do not agree with one another in their description of it. It may also well be that in former times such a river existed in the Jewish land, but at the present time nothing more is known of it.

What Rabbi Abraham Perizol sets forth in his book *Iggéreth orchôth ólam* concerning such a river and the Jews, together with their government there, is all held to be without force by Rabbi *David Gans* in his book *Zémach David*, in the first part, fol. 14, col. 2. and fol. 15, col. 1., where he writes as follows: גלות עשרת השבטים היה בשנת שש ליחזקיהו היא שנה תשע להושע בן אלה מלך ישראל למרדו והיא שנת ר"ה ונגלכדה שומרון ויגל שלמנאסר מלך אשור את ישראל אשורה וינחם בחלח וחבור נהר גוזן וערי מדי מלכים ב' סימן י"ח והנה למרחק הדרך לא נודע לנו הווית עשרת השבטים ומה להם והערה קטנה תמצא בספר אורחות עולם ומביאו בספר יוחסין דף קנ"ה. גם בעל מאור עינים כתב מזה מעט מזער בספרו בפרק י"ג אך כל זה אינו שוה לי לרוות את נפשנו הצמאה. גם יש גמגום בספר אורחות עולם וביוחסין במה שיחסו מקום גלות עשרת השבטים למדינת פריטי יואן אשר הם ברחוק מזרח ממערב, That is: The ten tribes were led into exile in the sixth year of *Hiskia*, which was the ninth year of *Hosea*, the son of *Ela*, king of Israel, and of his apostasy, and the 205th year (of the fourth thousand in the count of years since the creation of the world), when Samaria was taken; and Shalmaneser, the king of Assyria, carried Israel away into Assyria and placed them in Chalach and Chabor, by the river Gozan, and in the cities of the Medes, as may be read in 2 Kgs 18:11; and behold, on account of the great distance of the way, the condition of these ten tribes, and what has become of them, has not been made known to us. You may, however, find a brief account in the book *Orchôth ólam* (of Rabbi Abraham Perizol), which is cited in the book *Juchasin* fol. 153. Likewise, the one who composed the book *Meór enáim* wrote something brief about this in his book, in the 13th chapter; but all of this avails nothing to satisfy our thirsting soul. There is also a stumbling block (and doubt) in the book *Orchôth ólam* and in the book *Juchasin*, in that they ascribe the place of the exile of the ten tribes to the land of Prester John, such that they are supposed to

be as far away as the east is from the west. From this one can see that Rabbi *David Gans* did not believe Rabbi Abraham Perizol. In the matter of his writing that it is not known where the ten tribes went and what their condition is, Rabbi *David Kimchi* agrees with him, when, in his commentary on the words of Jer 31:15, "Rachel wept for her children, because they were no more," he writes: גלות השבטים לא שבו עוד ולא נודע מקומם אים, That is: The tribes have not returned again, and their place is not known, where they may be. Now if it is not known where they went, how can one say with any foundation of truth that they dwell here and there and have their own kings and rulers? But let this be enough concerning the Jews' supposed kingdoms and dominions in Asia.

Regarding the imaginary kingdom of the Jews in Africa, it is said to be located in Ethiopia or Abyssinia, concerning which Rabbi Menasse ben Israel, in his oft-mentioned little book *Mikvéh Jisráel*, fol. 34, col. 1. 2., in the 8th chapter, numero 29, expresses himself as follows: וגם יושבין קצת מעשרה השבטים במדינת עטיא"פיא ומדינת אבא"סיא והיא מלכות פאפ"יאן ועוד היום יושבין ברומא אומה אחת נקראים אב"יסיניא על שם אותה המדינה אבא"סיא והם מעידים על דבר זה. ואחד מהם היה נקרא שמו בוט"רו וכתב שעל שפת נהר נילוס יושבים ב' אומות גדולות ואחת מהם אומת ישראליה ויש להם מלך אדיר. וגם רבי אברהם פריצול כתב זאת בספרו הנזכר ששמע זאת משני רבנים שהיו שם. וגם העידו הרבנים דבר הזה על אמתתם לפני הער"קוליס דוכס פיר"ארא. וגם הוא בלי ספק שמהם קבלו האב"יסיניא מצות מילה ושבת ושאר הנהגות ישראל שנוהגין עוד היום. גם הסופר נאמן פטולו"מיוס בספרו צורת העולם כתב שבאפ"ריקא חדשה והוא חלק אחד מחלקי אפר"יקא שלא היה נודע לסופרים הקדמונים באשר שלא היו יודעים מקור נהר הנילו"ס. ומקור והתחלת נהר הנילוס הוא מן ההרים הגדולים הנקראים בפי הקדמונים מו"נטס ד"ע ל"א לו"נא, ויושבים שם גם כן עם יהודים שאין מספר ונכנעים למלך פא"פיאן ומעלין לו מס: that is to say, there also dwell some of the ten tribes in the territory of Ethiopia and Abyssinia, which is the kingdom of Pap Jan (who is otherwise also called Prester John, and by the Dutch Paep Jan), and there still dwells to this day a people in Rome who are called Abyssinians after the name of the territory of Abyssinia, and they themselves testify to this matter. One of them, by name Bottus, also wrote that on the bank of the river Nile there dwell two great peoples, one of which is an Israelite people that has a mighty king. Rabbi Abraham Perizol also wrote this in his aforementioned book, that he had heard it from two rabbis who had been there. Those same rabbis also testified to the truth of this before Hercules, Duke of Ferrara. The Abyssinians have also, without doubt, learned the commandment of circumcision and of the Sabbath and of the remaining Israelite customs from the Jews, which they still observe to this day. The faithful writer Ptolemy also wrote in his book, which is called the Description of the World, that the new Africa, which is a part of Africa, had not been known to the ancient writers, because they did not know the source of the river Nile. The river Nile, however, has its source and origin from the great mountains which by the ancients are called *Montes Lunæ*, that is, the Mountains of the Moon, and there dwell Jews without number who are subject to Pap Jan and pay him tribute. But if the Jews there are such a great and mighty people and have their own powerful king, why should they be subject to Pap Jan, or Prester John, and

pay him tribute? They must therefore be no great heroes, unlike the tribes that reside in Asia, who are subject to no other peoples but rather make those peoples subject to themselves and receive tribute from them.

The aforementioned *Rabbi Menasse*, fol. 43, col. 2. in the 13th chapter, numero 47, in the said little book, also wishes to prove from Isa 11:11 that Jews are to be found in *Aethiopia*, since it is stated there that God will in the future recover the remnant of His people from among other lands, including from *Cush* or the land of the Moors, when he writes: כּוּשׁ לְפִי דַעַת הַהֲמוֹנִים הִיא מְדִינַת עֲטִיאוֹפְיָא וְזֶהוּ שֶׁאָמַר יִרְמְיָהוּ י"ג פָּסוּק כ"ג הֲיַהֲפֹךְ כּוּשִׁי עוֹרוֹ וְנָמֵר חַבַּרְבּוּרוֹתָיו גַּם אַתֶּם תּוּכְלוּ לְהֵיטִיב וְגוֹ' וּלְפִי זֶה נָבֹא יְשַׁעְיָהוּ שֶׁהַשָּׁבָטִים הֵם בִּמְדִינַת אַבִּיסִינְיָא הַקְּרוֹבָה לָעֲטִיאוֹפְיָא: that is, *Cush* signifies, according to the common opinion, the land of *Aethiopia* or the land of the Moors, and this is what *Jeremiah* said in Jer 13:23: "Can a Moor also change his skin, and a leopard his spots? So too could you do good, etc." According to this, *Isaiah* (in Isa 11:11) thus prophesied that the tribes would be in the land of *Abyssinia*, which lies close to *Aethiopia*. This, however, is a poor proof, and it is just as little true that the Jews have a kingdom in *Abyssinia* as it is true that twenty-four Jewish kings reign beyond the Sabbatyon.

Since Rabbi *Menasse* also reports that the word *Cusch* is commonly understood to refer to the region of Ethiopia or Abyssinia in Africa, and that a great multitude of Jews is said to dwell in that land who have their own king, I am surprised that the Jews do not write that the river *Sabbatjon* is in Abyssinia. It was reported above at *pagina 527* from the booklet of *Eldad*, and at *pagina 529* from the book *Shalshelet hakkabbala* fol. 28, col. 1, that the four tribes of *Dan, Naphtali, Gad*, and *Asher* migrated into the land of *Cusch*. And at *pagina 541* it was shown from the aforementioned booklet of *Eldad* that these four tribes dwell very close to the *Sabbatjon* and sometimes speak with the people who are on the other side of it. Now if *Cusch* signifies the region of Abyssinia, then the river *Sabbatjon* cannot be in Asia, as is commonly claimed, but must be in Africa. Beyond this, it was also shown above at *pagina 536* from the aforementioned book *Shalshelet hakkabbala* fol. 80, col. 2 that King *Preste Jan*, who in the booklet *Maasioth veseppurim min malke Jisrael* is called Prester John, wrote in the year 1460 A.D. to the then-reigning Pope in Rome and furnished him with information concerning the Jews dwelling beyond the river; and it is reported of this same King Preste Jan in the words cited above at *pagina* 555 from the booklet *Geliloth érez Jisrael* that he is an *Ishmaelite* and an adherent of the Mohammedan or Turkish faith. Since it is not credible, however, that a Mohammedan king would have written to the Pope on this matter, given the Turks' unspeakable hatred toward Christians, whereas the king of Abyssinia, to whom the Jews are said to be subject and to pay tribute, as was reported above from the booklet *Mikvéh Jisrael* fol. 34, col. 2, is a Christian and, as *Hornius* indicates in his *Orbe Imperante*, pages 310 and 311, is commonly called Prester John in place of Prester Chan, which means a king of

serfs, it would bear a somewhat closer resemblance to the truth if the Jews were to teach that the river *Sabbatjon* is in Ethiopia. Yet however they may choose to present the matter, their teaching concerning this river is a vain fabrication.

Regarding the supposed dominion of the same in *America*, the aforementioned Rabbi *Menasse ben Israel* expresses himself on this matter in his cited booklet *Mikvéh Jisrael*, fol. 61, col. 2., in the 20th chapter, *numero* 71, as follows: במדינת הודו מערבא יושבין קצת מעשרת השבטים שנסעו לשם מארץ קדר דרך אניאן או דרך סינא ועוד היום הם נסתרים בחלק אמר"יקא בהשגחת השם יתברך: that is, in the land of the West Indies there dwell some of the ten tribes, who journeyed from the land of Kedar through *Anian* or *Sina*; and they are still to this day, by the providence of the blessed God, hidden in the part of the world called *America*. At the beginning of his aforementioned booklet, however, he writes up to fol. 12. concerning the manner in which a Jew named *Aaron Levi*, who among the Spaniards was called *Montesinus*, came to *Amsterdam* in the year 5404 after the creation of the world, and in the year 1644 A.D., on the 18th of August, and reported that he had been in the West Indies, and had been led by an Indian named *Francisco* over high mountains and cliffs for three days, and had finally been brought to a river, above which the Jews dwell; and that, after a signal of their presence had been given, four men immediately crossed over the river toward him, to whom *Francisco* related that *Montesinus* was a Jew; whereupon the Indian Jews embraced *Montesinus* and kissed him, and, because they could not speak with him, conveyed to him by signs nine different things. After that they crossed back over, and four others came in a small boat, and after these four more again, and so on, such that within three days some 300 and more had crossed over the river in groups of four, one after another, and all had spoken the same words and conveyed the aforementioned nine things; and *Montesinus* had been angry that they had not answered his questions. After this he took his leave of them and traveled back again with *Francisco*.

In support of this testimony of *Montesini*, Rabbi *Menasse* wishes to adduce further evidence that there are lands in *America* inhabited entirely by Jews, and he asserts at fol. 18, col. 1, 2, in the 2nd chapter, *numero* 9, that the *Americans* have many Jewish customs and practices, which they must have learned from the Jews in those lands. And at fol. 19, col. 1, 2, *numero* 10, he reports that white people are found in *America* who grow long beards, whereas the *Americans* are brown-yellow in complexion, from which he concludes that the white people must be Jews. And at fol. 26, col. 2, in the 5th chapter, *numero* 19, he reports that the Spaniards found large buildings in *America*, and asserts that the Jews must have built them, to say nothing of various other things he advances in support of his opinion. Nevertheless, he places the testimony of *Montesini* above all else that he has adduced as proof, at fol. 25, col. 1, in the 4th chapter, *numero* 17, and at fol. 62, col. 1, *numero* 72. How the Jews came to *West India*, according to his view, he sets forth in greater detail at fol. 16, col. 1, 2, in the 2nd chapter, *numero* 6, and at fol. 17, col. 1, *numero* 7, and at fol. 64, col. 2, and fol. 65, col. 2,

numero 72. However, everything he advances as proof of the entire matter is built upon a poor foundation, and is no more true than what was reported above concerning the Jewish kingdoms and dominions in *Asia*.

Who would want to believe even the least of all the Jewish fancies enumerated above? The ten tribes were driven out of their land on account of their terrible idolatry and other grave sins, as can be seen in 2 Kgs 15:28-29, 2 Kgs 17:5-24, 2 Kgs 18:11-12, and also 1 Chr 5:25-26, and God rejected the entire seed of Israel and cast them away from His face, as is written in 2 Kgs 17:20. Indeed, the *Talmud* itself testifies that they have no share in eternal life, for in the tractate *Sanhedrin* fol. 110, col. 2. it is written as follows: תנו רבנן עשרת השבטים אין להם חלק לעולם הבא שנ' ויתשם יי' מעל אדמתם בעולם הזה וישליכם אל ארץ אחרת לעולם הבא : that is, Our rabbis teach that the ten tribes have no share in the life to come (eternal life), as it is said (Deut 29:28): And the Lord cast them out of their land with great wrath, fury, and displeasure. (The words) "And the Lord cast them out of their land" signify this present life; (but the words) "And cast them into another land" signify the life to come (eternal life). How then could it be possible that God would have allowed them to come into such glorious and fertile lands, as is claimed, in which they are supposed to dwell better and more peacefully under their kings and rulers than they had ever lived before in the promised land? Rabbi *David Kimchi* himself did not believe that the Jews of the present day have kings and rulers of their own lineage anywhere in the world; for this reason he writes in his commentary on the words of Hos 3:4, "The children of Israel shall remain for a long time without king or prince," in the following manner: אלה הם ימי הגלות שאנחנו בו היום ואין לנו לא מלך ולא שר מישראל כי ברשות הגוים אנחנו וברשות מלכיהם ושריהם that is, This is to be understood of the days of the *exilii*, or exile, in which we presently find ourselves, and we have neither king nor prince from Israel, for we are under the power of the Gentiles and under the authority of their kings and princes. Furthermore, in the *Jalkut chadasch* fol. 47, col. 3. *numero* 19. under the heading *Galuth* one reads: בחטא מכירת יוסף שהיה י"ב שנים בבית האסורים ומנעו ממנו מאה ברכות בכל יום נקנם על י"ב שבטים להיות בגלות אדום that is, On account of the sin of the selling of Joseph, who spent twelve years in prison (in Egypt), and because a hundred blessings were withheld from him every day, the twelve tribes were punished by being placed in the Edomite *exilio*, or exile. And this is also to be found in the great *Jalkut Rubeni* fol. 68, col. 2. in the *Parascha Vajeschef*, as well as in the small *Jalkut Rubeni, numero* 13. under the heading *Galuth*, drawn from the book *Medrasch néelam*. Now since by Edom Christendom is understood, and all twelve tribes are supposed to be in exile among the Christians, how then can they be in Asia, Africa, and America, and have their kingdoms there? The highly learned rabbis may see for themselves how they can reconcile these things with one another. With this, let enough have been said concerning the Jewish dominions and kingdoms, which consist of nothing other than the vain and fantastical imaginings of the Jews.

Chapter XI. In which four questions are examined: first, whether it is permitted to the Jews, according to the teaching of the Rabbis, to deceive a Christian? Second, whether it is allowed to them to steal from or rob him? Third, whether they may keep something that a Christian loses and they find? And finally, fourth, whether they may practice usury against Christians?

It is well known to everyone what a deceitful people the Jews are; but if it were to be objected against them that deception must be permitted among them, because they are so greatly given to it, they could answer that it is held by their Rabbis to be a great sin, wherefore it stands written in the Talmudic tractate *Báva mezía* fol. 59, col. 1: שלשה אין הפרגוד ננעל בפניהם אונאה וגזל ועבודה זרה that is, there are three things before which the curtain is not closed (that is, before which the curtain is not drawn, so that God does not see and punish them): deception, robbery, and idolatry; which can also be read in the *Jalkút Schimóni* on the prophet Amos, fol. 79, col. 4, number 546.

Further, they can say that deception is also forbidden by their rabbis, as is taught in the *Sépher mizvóth gádol* of *Rabbi Mosche Mikkózi*, fol. 61, col. 1, under the title *Hilchóth onaóth* (or *Hilchos onáos*), as follows: אסור לרמות בני אדם במקח וממכר או לגנוב דעתן אפילו דעתו של גוי ואחד גוים ואחד ישראלים שוים בדבר זה. ואם היה יודע שיש בממכרו מום יודיעו ללוקח ואפילו לגנוב דעת הבריות בדברים אסור : that is, it is forbidden to deceive people in buying and selling, or to steal their sense (or opinion), (that is, to cause them to believe and think something that is entirely false and untrue,) not even the sense of a *Goi* (or Christian); and the *Gójim*, or Christians, and the Israelites are to be regarded as equal to one another in this matter. And if someone knows that what he is selling has a defect, he shall disclose it to the buyer. Indeed, it is also forbidden to steal people's sense with words, (that is, to deceive them with words in such a way that they think a thing is constituted differently than it actually is in fact.) This is also to be read in the book *Jad chasaka*, in the fourth part, fol. 80, col. 2, in the 18th chapter, number 1, under the title *Hilchoth mechira*, as well as in the book *Shulchan aruch*, in the part *Choschen hammischpat*, number 228, § 6. They can also object that *Rabbi Salman Zevi*, in his *Jewish Theriac*, fol. 8, col. 2, in the first chapter, number 14, sufficiently demonstrates how strictly deception is forbidden to them.

Beyond this, they can bring forward the fact that in the aforementioned book *Shulchan aruch*, in the mentioned section *Choschen hammischpat*, number 231, §. 1, the following is read: המודד או שוקל חסר לחבירו או אפילו לעכו"ם עובר בלאו דלא תעשו עול במדה : במשקל ובמשורה : that is, whoever measures or weighs too little for his fellow (namely a Jew) or even for an idolater (by

which a Christian is to be understood), transgresses a prohibitory commandment: (for it is written in Lev 19:35:) You shall not act unjustly with the ell, with the weight, and with the measure. Likewise, *Rabbi Mosche bar Majemon* writes in the fourth part of his aforementioned book *Jad chasaka*, fol. 19, col. 2, in the 7th chapter, number 8, under the title *Hilchoth geneva*, in the following manner: אחד הנושא ונותן עם ישראל או עם עובד עכו"ם אם מדד או שקל בחסר עובר על לא תעשה וחייב להחזיר. וכן אסור להטעות את כותים בחשבון אלא ידקדק עמו שנאמר וחשב עם קונהו אע"פ שהוא כבוש תחת ידיך קל וחומר לכותי שאינו כבוש תחת ידיך. והרי הוא בכלל כי תועבת יי' אלהיך כל עושה אלה . כל עשה עול מכל מקום : that is, whoever conducts trade with an Israelite or with an idolatrous person, and measures or weighs too little for him, transgresses a prohibitory commandment and is obligated to make restitution. Likewise, it is also forbidden to cause a *Cuthean* (or Christian) to err in his accounting; rather, one must observe the matter precisely with him (and shortchange him not in the slightest), as it is said (Lev 25:50): He shall reckon with his buyer; even if he is already subject to your power. How much more is such a thing forbidden toward a *Cuthean* who is not under your power. And behold, this is included among those things (of which it is written in Deut 25:16:) For whoever does such things is an abomination to the Lord your God. And they can further note that this is also found in *Rabbi Mosche Mikkozi Sepher mizvoth gadol*, fol. 58, where, however, instead of the word *Cuthean*, *Goi* is read.

Furthermore, they can say that the aforementioned *Rabbi Mosche Mikkozi*, in the said book *fol.* 132. *col.* 3., under the title הלכות השבת האבדה *Hilchoth hachavath haaveda*, writes further as follows: כבר דרשתי לגלות ירושלים אשר בספרד ולשאר גליות אדום אדום כי עתה שהאריך הגלות יותר מדאי יש לישראל להבדיל מהבלי העולם ולואחז בחותמו של הק"ב"ה שהוא אמת ושלא לשקר לא לישראל ולא לגוים ולא להטעותם בשום ענין ולקדש עצמם אף במותר שלהם שנאמר שארית ישראל לא יעשו עולה ולא ידברו כזב ולא ימצא בפיהם לשון תרמית וכשיבא הק"ב"ה להושיעם יאמרו הגוים בדין עשה כי הם אנשי אמת ותורת אמת בפיהם אבל אם יתנהגו עם הגוים ברמאות יאמרו ראו מה עשה הק"ב"ה שבחר לחלקו גנבים ורמאים: that is, I have already preached to the exiles of Jerusalem (who are in Spain, and to the remaining exiles who are in Edom, that is, in Christendom) that now, since the *exilium*, or captivity, has lasted far too long, the Israelites ought to separate themselves from the vanities of this world and hold fast to the seal of the holy and blessed God, which is truth, and neither lie to an Israelite nor to the *Gojim* (or Christians), nor deceive them in any matter, but also in those things that are permitted to them, they should keep themselves holy, as it is said (Zeph 3:13): The remnant of Israel shall do no more iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. When then the holy and blessed God shall come to deliver them, the *Gojim* will say: He does rightly (in that He redeems them), for they are truthful people, and the true law is in their mouth. But if they deal deceitfully with the *Gojim*, they will say: See what the holy and blessed God does, that He has taken thieves and deceivers as His inheritance?

Beyond this, they can also give as an answer that in the book *Caphtor uphérach* fol. 36, col. 2. it is written: כשם שאתה צריך להיות נוהג באמונה עם ישראל כך אתה צריך להתנהג עם הגוים: that is, just as you ought to deal faithfully with the *Israelites*, so too must you deal faithfully (and

honestly) with the *Gojim* (or Christians). All of this, I say, the Jews could give as an answer, and could add thereto that those Jews who act contrary to this sin against it and act in opposition to the teaching of the Rabbis; in which case the answer to the aforementioned first question, whether the Rabbis permit in their teaching the defrauding of a Christian, would come out thus: that they do not permit it, since their cited teachings demonstrate precisely the opposite.

To this, however, I reply that this teaching of the Rabbis may be entirely good, and it would be desirable that all Jews would follow it, for then not so many Christians would be brought to ruin of their property in a godless and wanton manner through their shameful frauds, as so frequently occurs. But since the Rabbis not only look on at such abominable fraud committed by those under their authority and do not themselves punish it, but also, when they themselves are engaged in dealings, seek to overreach the Christians, it must follow that they must have yet another teaching in their books which runs directly contrary to the one just mentioned; all the more so since it is entirely common among the Rabbis that two contradictory teachings are found among them, both of which are nonetheless supposed to be the word of God, as has been clearly demonstrated above in the eighth chapter of the first part, pages 315 and 316.

Indeed, it is entirely certain that the teaching cited above is nullified in other places by the rabbis, and that they teach the opposite therein; for in the Talmudic tractate *Báva mezía* fol. 61, col. 1., at the end, in the *Tosephoth*, it is written as follows: אונאה ורבית שרי בגוי דכתיב לנכרי תשיך ואונאה נמי דכתיב אל תונו איש את עמיתו, That is: It is permitted to deceive a *Goi* (or Christian) and to take usury from him, as it is written (Deut 23:20): You may charge interest to the foreigner. It is likewise permitted to deceive him, as it is written (Lev 25:14): When you sell something to your neighbor, or buy something from his hand, let no one deceive his brother. Thus it is here permitted to deceive a *Goi* or Christian, because the Law of Moses only forbids deceiving one's neighbor or brother. So too does Rabbi Moses bar Maimon write in the fourth part of his book *Jad chasáka* fol. 74, col. 2., in the 12th chapter, numero 1, under the title *Hilchoth mechira*, in the following manner: אסור למוכר או לקונה להונות את חבירו שנאמר וכי תמכרו ממכר לעמיתך או קנה מיד עמיתך אל תונו, That is: It is forbidden for a seller or buyer to deceive his fellow, as it is said (Lev 25:14): When you sell something to your neighbor, or buy something from his hand, let no one deceive his brother. And in the 14th chapter, numero 12, fol. 77, col. 2, under the aforementioned title *Hilchoth mechira*, he teaches: בשם שהוניה במקח וממכר כך יש הוניה בדברים שנאמר ולא תונו איש את עמיתו, That is: Just as there is deception in buying and selling, so too is there deception in words, as it is said (Lev 25:17): Let no one deceive his neighbor. From which it can be seen that it is only forbidden to Jews to deceive their neighbor. For this reason they also beseech God on their *Jom kippur*, or Day of Atonement, in a prayer which begins: על חטא שחטאנו לפניך *Al chet schechatanu lefanécha*, which is found in the Frankfurt *Machsor*

fol. 44., in which they call upon God for the forgiveness of their sins, in the following manner: ועל חטא שחטאנו לפניך בהונאת רע, That is: And (forgive us) our sin, which we have committed before You, by deceiving the neighbor; and here the *Gojim* or Christians are not mentioned at all.

By "their neighbor," however, they understand only the one who belongs to their religion, for in the book *Chóschen hammíschpat*, fol. 132, col. 2, in the *notis* or annotations on *numero* 95, §. 1, of the Amsterdam printing, the following is read: בכל מקום שנאמר רעהו אין העכום בכלל that is, In all places where (in the Law of Moses) it says "his neighbor," an idolater is not included therein (and is not comprehended under it). And in the cited fourth part of the book *Jad chasáka*, there stands at fol. 31, col. 1, in the 11th chapter, *numero* 3, under the title *Hilchoth geséla*, the following written: הנשבע לכותי וכיחש את הקרן ואינו חייב בחומש שנאמר וכחש בעמיתו that is, He who swears to a *Cuthean* (or Christian) shall return the principal sum to him; however, he is not obligated to pay the fifth part (concerning which Lev 6:5 is to be read), because (there at v. 2) it says: And he denied it to his neighbor. Likewise, in the book *Pesíkta sotárta*, fol. 81, col. 1, at the end, in the *Paráscha Ki téze*, on the words of Deut 23:25, "When you pass through your neighbor's grain" etc., it is taught: רעך פרט לקמת אחרים that is, By the words "your neighbor," the grain of others (namely the *Gojim*) is excepted. Accordingly, in the book *Beér haggóla*, fol. 44, col. 2, the following is also read: מה שאמרו במסכת בבא מציעא שאונאת הגוי מותרת דכתיב ולא תונו איש את עמיתו דבר זה מדבר כאשר אדם מוכר דבר לחבירו ונמצא שנתאנה בשתות צריך להחזיר לו that is, What is said in the (*Talmudic*) tractate *Bava mezia*, that it is permitted to defraud a *Goi*, as it is written (Lev 25:17): "Let no one defraud his neighbor"; this speaks of the case where one sells something to his companion (or fellow man) and it is found that the latter has been defrauded by a sixth part, in which case he must return it to him; but to a *Goi* he need not return it.

Yes, the Talmud teaches in the tractate *Megilla*, fol. 13, col. 2, that it is also permitted for the righteous to deceive someone, for it is read there as follows: ומי שרי לצדיקי לסגויי ברמיותא אמר לה אין עם נבר תתבר ועם עקש תתפל That is: What? Is it then permitted for the righteous to walk in deceit (that is, to deal in it)? And he said to her: Yes, (for it is written in 2 Sam 22:27:) With the pure you are pure, and with the perverse you are perverse. Concerning this, the following is also found in the great *Jalkut Rubéni*, fol. 20, col. 2, in the *Paráscha Bereschíth*, taken from the book *Emek-hammélech*: שרו להו לצדיקי' לסגויי ברמאות כיעקב מדה כנגד מדה כאשר עשתה נחש כן שילם לה אלהים שנ' עם נבר תתברר עם עקש תתפתל. וכל זה מפני ששמעו אדם וחוה לנחש ברמאות ונתפתו וברמאות נתרפאו שעל ידי יעקב נתבלע' ברכות נגד ל"ט קללות שנתקלל' בימי אדם וחוה That is: It is permitted for the righteous to act deceitfully, as Jacob did, and like was repaid with like: just as the serpent had acted, so God repaid it in kind, as it is said (Ps 18:27): With the pure you are pure, and with the perverse you are perverse. And all of this came to pass because Adam and Eve obeyed the serpent; thus they were led astray through deceit, and through deceit they were healed again: for through Jacob the world was blessed with thirty-nine blessings, in answer to the thirty-nine curses with which it had been cursed in the time of Adam and Eve.

It has indeed also been reported from Rabbi *Mosche Mikkozi*'s book *Sepher mizvoth gadol* that it is forbidden to deceive a *Goi* even with words alone; however, the thieving Talmudic teacher *Raf Cahana*, who is mentioned in what follows, teaches the Jews the opposite by his own example, in that when he came to a *Goi* he said: שלמא למר *Schelama lemor*, that is, "may the lord be greeted," yet he meant not the *Goi* but his own Rabbi, who was above him, and thus deceived the *Goi*, who thought the greeting was directed at him, with ambiguous words, as was indicated above in the 15th chapter of the first part. Rabbi *Eliezer* did likewise, of whom it is written in the Talmudic tractate *Avoda sara* fol. 16, col. 2. as follows: ת"ר כשנתפס ר' אלעזר למינות העלוהו לגרדום לידון אמר לו אותו הגמון זקן שכמותך יעסוק בדברים בטילים הללו אמר לו נאמן עלי הדיין שסבור אותו הגמון עליו הוא אומר והוא לא אמר אלא כנגד אביו שבשמים אמר לו הואיל והאמנתי עליך דימוס פטור אתה: That is: Our Rabbis teach that when Rabbi *Eliezer* was seized by the heretics (namely the Romans, who wanted to compel him to idolatry, as Rabbi *Salomon* indicates in his commentary on this passage) and was brought before the criminal tribunal to be condemned, the magistrate said to him: should an old man such as you are occupy himself with such vain things (as are in your religion)? To this he replied: the judge is faithful toward me (and deals rightly with me). The magistrate, however, supposed that he had said this of him, whereas he had in fact said it of his Father in Heaven (God the Lord), intending thereby to indicate that He was rightly visiting him thus on account of his sins. And the magistrate said to him: since I believe you (that you judge me so sincerely), I swear to you by *Dimus* (who was an idol) that you shall be free and released.

Regarding what was mentioned from the book *Jad chasaka*, that it is forbidden to cause a *Goi* or Christian to make an error in an account, the opposite of this is taught in the book *Choschen hammischpat* fol. 423, col. 1, Amsterdam printing, *numero* 348, in the *annotation*, with these words: טעות ע"כוס כגון להטעותו בחשבון או להפקיע הלואתו מותר ובלבד שלא יודע לו דליכא חילול השם: That is: The error of an idolater, namely to cause him to make a mistake in an account, or to cancel what he had lent to a (Jew) (that is, to say that he had paid it to his deceased father, even if it is not true, as Rabbi *Salomon Jarchi* explains in his commentary on *Bava mezia*, fol. 113, col. 2.), is permitted, provided only that he does not find out about it and the name of God is not profaned. Some, however, say it is forbidden to cause him to err; but if he errs of his own accord (and shortchanges himself in the account), then it is permitted (to keep that by which he has wronged himself). On this matter it is also written in Rabbi *Mosche Mikkozi*'s book *Sepher mizvoth gadol* fol. 132, col. 3., under the title *Hilchoth haschavath aveda*, as follows: טעות גוי עובד ע"ז מותר והוא שטעיה מעצמו כיצד כגון שעשה עמו חשבון וטעה וצריך שיאמר לו ישראל ראה שעל חשבונך אני סומך ואיני יודע אלא מה שאתה אומר אני נותן לך אבל להטעותו אסור שמא נתכוון הגוי לבדקו ונמצא שם שמים מתחלל That is: The error of an idolatrous *Goi* is permitted (that is, one may keep that amount by which he has erred) when he errs of his own accord. How is this to be understood? When the *Goi* makes an account and makes a mistake in it (such that he wrongs himself), the Israelite must say to him: See, I rely

upon your account, and I do not know (whether it is correct or not), yet I give you what you state. But to cause him to err is forbidden, for perhaps the *Goi* does it deliberately (and pretends not to know the error) in order to test him, whereby the name of God would be profaned. This same ruling is also to be found in the book *Jad chasaka*, in the fourth part, fol. 31, col. 1, in Chapter II, *numero* 4. 5., under the title *Hilchoth gesela vaaveda*.

This passage is taken from the aforementioned Talmudic tractate *Bava kamma* fol. 113, col. 2., where several examples of such deception are recorded, which were committed by Talmudic teachers, and the words there read as follows: אמר שמואל טעותו מותרת כי הא דשמואל זבן מניי לקנא דדהבא במר דמאה דפרזלא בכ' זוזי ואבלע ליה חד זוזא. רב כהנא זבן מניי מאה ועשרים חביתא בכמר דמאה ואבלע ליה חד זוזא. אמר ליה חזי דעלך קא סמיכנא. רבינא זבן איהו להההוא גוי דיקלא ואכלע ליה חד זוזא. לצלחא אמר ליה לשמעיה קדים ואייתי מעיקרא דמי מנינא ידע That is: *Samuel* said that the error (of a *Goi* and the deception which proceeds from it) is permissible. Thus this *Samuel* bought a golden flask from a *Goi* for four shillings, which the *Goi* believed to be made of iron (or brass), and withheld one shilling from him (and confused him in the counting, so that he took three shillings instead of four, as Rabbi *Solomon* explains in his commentary on this passage). *Rab Raf Cáhana* bought one hundred and twenty barrels (of wine) from a *Goi* instead of one hundred, and withheld one shilling from him, and said to him: see, I rely upon you (and upon your reckoning that it is correct). *Rabbéna* had sold palm trees to a *Goi* for splitting, and (before the *Goi* had fetched them) said to his servant: go and take something away from the trunks (or cut something off from them), for the *Goi* knows well the number (of the trees, but he does not know how thick or thin they were). We see here, therefore, in what manner *Samuel* defrauded a *Goi* doubly, in that he first bought a golden flask from him as though it were one of iron or brass, and then also shortchanged him by one shilling in the payment. Likewise, that *Raf Cáhana* cheated a *Goi* out of twenty barrels and one shilling; and in what a thievish manner *Rabbéna* dealt with another *Goi* and stole from him the wood that had been sold. These frivolous and godless tricks the Jews have always known how to follow masterfully and to put into *practice*, which is why every Christian who has dealings with them must take good care not to be deceived by these unconscionable people. The question thus arises whether the Rabbinical teachers permit Jews to defraud a Christian; and the answer that emerges is that, although some forbid it, others on the contrary allow it. It is the latter that they also follow, as daily experience attests, and as I myself have personally experienced in practice.

Regarding this, the converted Ferdinand Heß addresses them in his *Judenspiegel*, in the second chapter, *pagina* 10, as follows: “Before our lending, you may take all our goods from us; you ought not to refrain from it, for you consider it no עבירה *averó* to be a גוי מרמה *Goi merámmeh*, that is, to deceive is reckoned among you Jews as no sin, whoever can deceive a Christian.” And in the second part of his *Judengeissel*, in the 6th chapter, he reports how the Jews blow a ram’s horn on their New Year’s Day, and writes the following concerning it: “When the ram’s horn is blown and gives a clear, bright sound, they are joyful and in good

spirits, saying expressly that it will go well for them this year, and that they will have good fortune and blessing in bodily sustenance, and *victori* against the Christians, whom God will take away this year. But if it happens that the horn did not sound clearly, they are very sorrowful and despondent, saying and fearing that they have an unlucky year to expect; amid these proceedings, one Jew asks another whether he has not been *merámme* to some *Goi*, whether he has had any *mezios*, that is to say, whether he has deceived any Christian, or whether he has not stolen from him, or indeed moved someone to steal, and sold the stolen goods to the Jew for half price, or whether he has cheated or defrauded a Christian in a transaction or exchange. In short, there one person discloses to another by what means and method he has defrauded someone. Then the other says: 'Well then, you have brought a *korban*, that is, you have brought an offering to God, or done a pleasure to our Lord God, in that he had indeed deceived a Christian.'" These are the words of Ferdinand Heß.

The convert Samuel Friedrich Brentz also shows this in his *Jüdischer abgestreiffter Schlangenbalg*, page 21, in the 4th chapter, following up on this matter, and says: When the Jews have run around for a whole week and here and there deceived a Christian, they commonly come together on their Sabbath day and boast of their roguish deeds; whereupon the other Jews respond, *mann soll den Gójim das lefauß der néphesch lokéach seyn*, that is, one should take the heart out of the body of the Christians, and they say further טוב שבגוים הרוג *tof schebegójim haróg*, that is, the best among the Christians should be struck dead. If a Christian has been very severely deceived by a Jew, the other Jews who hear of it say that he has brought a *korban*, that is, a sacrifice, in that he deceived this person in such a manner.

Of such deceptions by the Jews, the converted *Dieterich Schwab* gives an account in his *Jüdischer Deckmantel*, in the third part, in the second chapter, pages 157 and 158, as well as in the third chapter, and in the aforementioned third chapter he relates an incident in these words: I knew an old, aged Jew not far from here, whom I could well name if it were necessary, but since he was my father-in-law, I will spare him. To this man, a distinguished citizen once sent his wife with several pledges and also a written list of them, because he urgently needed money (as often happens in merchant dealings); when the Jew saw this and immediately noticed that the Christian had miscalculated or miswritten, and had set the gold some 10 thalers too low, putting down too little, he kept silent about it, broke open the sealed pledges, and without scruple took away as much as had been miscalculated on the gold. And since he did not have the money himself, he carried those pledges to another Jew and obtained the money on them. What happened? Some time later, the Christian wished to redeem his pledges; not only did he have to pay 30 per 100 in annual interest, but the Jew also secretly stole six reichsthalers in gold from him during the return delivery and the counting of the interest. The Christian goes home again with his pledges, thinking he has received them honestly, whereupon he finds that a silver scabbard of 30 *Loth* is missing; he sends to the Jew's house and has it demanded back, but the Jew denied it to him with great

oaths and would not confess, notwithstanding that he had shown it to me immediately after the citizen's departure, rejoicing and boasting, and had stated without scruple that the *Goi* should not get to see it again, as he indeed kept it, broke it into pieces, and sold it to another Jew named *David Hirsch*. This I afterward reported to that same citizen, when by the grace of God I had come to the Christian faith, but he, being rich, distinguished, and held in great esteem, did not wish to trouble himself much about it, lest it might redound to his diminishment that he had had to borrow money from a Jew; and so the good Christian lost the aforementioned property of his. Beyond this, the same Jew also drew the said Christian's wife to himself through flattering words and cunning tricks, without her husband's knowledge (though it is now known to him), so that she conducted trade and exchange with him, but so honestly on his part that he gave her, among other things, as one unacquainted with gold, no more than one reichsthaler and seven shillings for a double ducat, and for a double gold guilder or angel only one thaler and eight groschen, and this not in money but in loose, worthless rags that were of no great value, thereby deceiving the good woman by more than half. What do you think now, my Christian: is this not an upright Jewish priest, who knows so well how to deal with other people's goods and to bring them to himself, and who knows how to lead other Jews by such an example? Thus far are the words of Dieterich Schwab, from which it is plainly evident how the Jews follow the thievish examples of the aforementioned Talmudic teachers, namely Rabbi Samuel, Raf Cáhana, and Rabbena. Now if the rabbis do such things, as this Jew of whom Dieterich Schwab speaks was also one, it is easy to imagine what the common Jews are accustomed to doing, whose scheming and striving is directed at nothing other than deception, by which also very many Christians are plunged into utter ruin.

The converted Dieterich Schwab shows, in the 4th chapter of the third part of his *Jüdischer Deckmantel*, how deceitfully the Jews deal with the promissory notes they receive from Christians as security for money lent to them, and he reports that they either, when the Christian repays the money and demands his note back, claim that it has been misplaced and that they cannot find it, assuring him they will deliver it to him as soon as it comes to hand, and then keep the Christian running back and forth until he grows weary of it, after which they demand the money a second time from him or from his heirs; or they employ this fraud: when the amount of the borrowed sum is written in numerals, they alter it, and instead of 20 *fl*. they write 200. For this reason he also warns those who give promissory notes to Jews that they should not write the sum in numerals but should write it out in full in letters. He likewise reports in the 6th chapter of the aforementioned third part how easily a Christian can be deceived and cheated by a Jew through a Hebrew promissory note concerning what the Jew owes the Christian, and he admonishes that one should take German promissory notes from them if one does not wish to be defrauded, as has already happened to many a Christian, of which he provides two examples. The first occurred here in Frankfurt once during the fair, where a Jew from Prague bought fox pelts from a merchant for 400 *fl*. and gave him a Hebrew

promissory note for payment at the next following fair, which the merchant accepted in good faith. But when the Jew failed to appear at the appointed time and the merchant had the note read aloud, there was nothing in it but these words: *Ix perfix*, enemy of hares, no foxes, I acknowledge nothing to you for as long as I live. The second occurred in Paderborn, where a Jew by the name of Meyer Wallig owed an old simple-minded woman one hundred and thirty thalers, yet gave her only a promissory note for thirty thalers and did not even put his name in it. But when he, Dieterich, subsequently read the note by order of the authorities and the fraud was discovered, and the woman also proved her claim with witnesses, the godless, thieving Jew was compelled to pay the full sum. Therefore one may well say of the Jews what is written in Jer 5:26-27: "They lay ruinous snares to catch men. As a cage is full of birds, so their houses are full of deceit; thereby they have become great and grown rich."

Regarding the second question, whether Rabbinic teaching permits Jews to steal from or rob a Christian: the Jews can answer this with a no. As far as stealing is concerned, they can say that it is forbidden by their Rabbis, for in the book *Jad chasaka* of *Rabbi Mosche bar Majemon*, in the fourth part, fol. 14, col. 1, in the 1st chapter, *numero* 1, under the title *Hilchoth geneva*, the following is written: כל הגונב ממון משוה פרוטה ולמעלה עבר על לא תעשה וג' ואחד הגונב ממון ישראל או הגונב ממון עכו"ם כותי עובד עכום ואחד הגונב את הגדול או את הקטון: that is, whoever steals money or property worth a penny or more transgresses a prohibitory commandment, etc. Whether he steals the money or property of an *Israelite*, or of a *Cuthean* who practices idolatry, or of a great or small person (it is all the same). So too is it taught in the book *Shulchan áruch*, in the section *Chóschen hammíschpat*, numero 348, §. 2: כל הגונב אפילו שוה פרוטה עובר על לאו דלא תגנובו וחייב לשלם אחד הגונב ממון ישראל או הגונב ממון של גוים ואחד הגונב מגדול או מקטן: that is, whoever steals even the worth of a penny transgresses a prohibitory commandment (for it is written in Lev 19:11:) You shall not steal, and is obligated to return (what was stolen), whether he steals the money or property of an *Israelite*, or of the *Gójim* (that is, of the Christians), or of a great or small person. The very same is also to be found in the *Sepher mizvóth gádol,* fol. 58, col. 3, under the title *Hilchóth genéva ugeléla*.

Regarding robbery, by which one takes another's property openly and by force (whereas by theft one takes another's property secretly and without his knowledge), as may be read in the aforementioned *Séphermizvóth gádol* at the said fol. 58, col. 3, as well as in the said book *Shulchan áruch* in the section *Chóschen hammíschpat*, numero 348, §. 3, they can likewise say that it is forbidden by their rabbis; for in the Talmudic tractate *Báva kámma,* fol. 113, col. 2, it is written: גזל הגוי אסור: that is, It is forbidden to rob a *Goi*. And in the aforementioned book *Shulchan áruch* in the section *Chóschen hammíschpat*, numero 359, §. 1, it is written thus: אסור לגזול או לעשוק אפילו כל שהוא בין מישראל בין מגוי: that is, It is forbidden to rob, or to obtain by injustice (or by cunning or force), even the least thing from either an *Israelite* or a *Goi*. And this is also to be found in the aforementioned *Sepher mizvóth gádol,* fol. 58, col. 4, under the title *Hilchóth genéva ugefélla*, as well as in the book *Jad chasáka*, in the fourth part,

fol. 22, col. 1, in the first chapter, numero 2, under the title *Hilchóth gesélavaavéda*. In Rabbi *Bechai*'s commentary on the Five Books of Moses, it is likewise taught at fol. 150, col. 1, in the *Parascha Behár Sinái*: גזל הגוי אסור מפני חילול השם: that is, It is forbidden to rob a *Goi*, because the name of God is thereby profaned. And shortly thereafter it follows: מצינו בתוספתא דבבא קמא הגוזל את הגוי חייב להחזיר חמור גזל הגוי מגזל ישראל מפני חילול השם: that is, We find in the *Tosáphta* on (the Talmudic tractate) *Báva kámma*: Whoever robs a *Goi* is obligated to return the stolen goods to him; and the robbery of a *Goi* is a graver sin than the robbery of an *Israelite*, because the name of God is thereby profaned. On this matter, the book *Cad hakkémach*, fol. 15, col. 3, may also be consulted.

Beyond this, they can also say that their rabbis forbid buying anything from a thief or robber, for in the book *Jad chasáka*, in the fourth part, fol. 17, col. 2, in the 5th chapter, numero 1, under the title *Hilchóth genéva*, the following is written: אסור לקנות מן הגנב החפץ שגנב ועון גדול הוא שהרי מחזיק ידי עוברי עבירה וגורם לו לגנוב גניבות אחרות שאם לא ימצא לוקח אינו גונב ועל זה נאמר חולק עם גנב שונא נפשו : that is, it is forbidden to buy from a thief anything that he has stolen, and it is a great sin, for he strengthens the hands of transgressors and gives the thief cause to steal yet other things; since if he finds no buyer, he does not steal; and of such a one (buyer) it is said (Prov 29:24): Whoever shares with a thief is his own enemy. And in the following fol. 18, col. 2, in the 6th chapter, numero 1, under the aforementioned title, one reads: כל דבר שחזקתו שהוא גנוב אסור ליקח אותו that is, it is forbidden to buy anything that is presumed to be stolen. Exactly the same is also to be found in the frequently mentioned book *Shulchan áruch*, in the part *Chóschen hammíschpat*, numero 356, §. 1. Furthermore, in the said book *Jad chasáka*, in the fourth part, fol. 26, col. 1, in the 5th chapter, numero 1, under the title *Hilchóth geséla vaavéda*, one reads: אסור לקנות דבר הגזול מן הגזלן that is, it is forbidden to buy stolen goods from a robber. This is also to be seen in the aforecited book *Shulchan áruch*, in the part *Chóschen hammíschpat*, numero 369, §. 1. This is what the Jews can put forward in their defense in answer to the second question.

In response to this, I give the following answer: although stealing and robbery are forbidden in many places by the rabbis, as shown by their cited statements, which is also to be commended, there are nevertheless also to be found, on the other hand, such teachings and examples in their books that contradict the cited good teaching and can bring the Jews into the erroneous opinion that it is permitted to steal from a Christian and to take what is his. For in the Talmudic tractate *Báva kámma*, fol. 37, col. 2, it is written thus: שור של ישראל שנגח לשור של נכרי פטור ושל נכרי שנגח לשור של ישראל בין תם בין מועד משלם נזק שלם : that is, when an Israelite's ox gores a stranger's (namely, a *Goi*'s) ox (and causes damage to it), the Israelite is free (and pays the *Goi* nothing for the damage). But when a stranger's ox gores an Israelite's ox (and thereby causes damage), whether that ox had not previously been known to gore or had been known to gore, he must pay him the full damages. Concerning this, the following reason is given in the subsequent fol. 38, col. 1: אמר רבי אבהו אמרו קרא עמד וימודד חמידי ארץ ראה ויתר גוים ראה ז' מצוות

שקבלו עליהם בני נח כיון שלא קיימו עמד והתיר ממונם לישראל : that is, Rabbi *Abhu* said: the Scripture says (Hab 3:6), He stood and measured the earth, and looked, and permitted (as it is here incorrectly understood, whereas it actually means: scattered) the heathen. He looked upon the seven commandments which the children of Noah had taken upon themselves (to observe); but because they did not keep them, He arose and permitted their goods to the Israelites. Shortly thereafter, the following continues in the same place: תנו רבנן וכבר שלחה מלכות הרשעה שני פדיוטות אצל חכמי ישראל למדונו תורתכם קראו ושנו ושלשו בשעת פטירתן אמרו להם דקדקנו בכל תורתכם ואמרת הוא חוץ מדבר זה שאתם אומרים שור של ישראל שנגח שור של נכרי פטור ושל נכרי שנגח שור של ישראל בין תם בין מועד משלם נזק שלם וגו' : that is, our rabbis teach that the godless (understand: the Roman) empire once sent two executioners to the sages of Israel, (who said to them:) teach us your law; (and the sages of Israel complied with them and taught them,) and they read through it three times in its entirety. When they then lay on their deathbeds, they said to the sages of Israel: we have gone through your entire law carefully (and examined it) and found it to be true (and right), except in this matter, which you state: when an Israelite's ox gores a stranger's ox, the Israelite is free; but when a stranger's ox gores an Israelite's ox, whether that ox had not previously been known to gore or had been known to gore, he must pay him the full damages, *etc*. Concerning this, Rabbi Solomon *Jarchi* writes in his commentary as follows: לא גלו להם טעמו של דבר שיהא ממונו של גוי בחזקת הפקר מפני הסכנה : that is, they (the sages of Israel) did not reveal to them the reason for the matter on account of the danger, namely, that a *Goi*'s goods are to be regarded as *hefker*, that is, free (which everyone is permitted to take).

It is thus to be seen from this that, according to this Talmudic teaching, all the goods of the *Gojim* are free for the Jews to take, and they may seize them, because God has permitted them to do so. Although in the book *Beér haggóla* fol. 24, col. 2. this is meant to be understood only with respect to the ox; yet, as will be seen in what follows, it is understood to apply to all goods. For Rabbi *Mosche bar Majemon* expounds the word *hefker* in the fourth part of his book *Jad chafáka*, fol. 96, col. 1., in the 1st chapter, numero 1, under the title *Hilchoth sechía umattána*, as follows: הפקר כל המחזיק בו זכה וכן המדברות והנהרות והנחלים כל שבהן הפקר וכל הקודם בהן זכה : that is, whoever seizes that which is *hefker*, that is, free and permitted, possesses it (and has a right to it.) Thus it is also with the wildernesses, and the rivers, and the streams, and all that is in them, that they are *hefker* or free, and whoever comes first possesses them by right. So too it was shown above in the 5th chapter of this second part, *paginâ* 200, from Rabbi *Bechai*'s commentary on the five books of Moses, fol. 132, col. 1, and from *Vajikra rabba* fol. 146, col. 1. 2, as well as from the *Sépher ikkarím* of Rabbi *Joseph Albo*, that power and authority over the property and blood of all peoples has been given to the Jews by God; which can also be read twice in the *Jalkut Schimóni* on the Prophet *Habacuc* fol. 83, col. 3. *numeró* 536. Now if they believe this, they may boldly steal from the Christians what belongs to them, provided only that they can arrange matters so as not to endanger their own lives.

For this reason, too, the aforementioned thieves, the Talmudic teachers *Samuel*, *Raf Cahana*, and *Rabbena*, as has been shown from *Tractate Báva kámma* fol. 113, col. 2., undoubtedly committed the said theft; where the following is also read immediately thereafter concerning *Raf Aschi*: רב אשי הווה קאזיל באורחא חזא שיבשא דגופנא בפרדיסא ותלו בה קוטופי דענבי אמר ליה לשמעיה זיל חזי אי דגוי נינהו אייתי אי דישראל נינהו לא אייתי לי שמע ההוא גוי דהוה יתיב בפרדיסא א"ל דגוי שרי א"ל גוי שקיל דמי ישראל לא שקיל דמי : That is: *Raf Aschi* was traveling on a road and saw a vine of a grapevine in a garden, on which clusters of grapes were hanging; he said to his servant: go and see, if they belong to a *Goi*, bring them to me, but if they belong to an *Israelite*, do not bring them to me. A *Goi* who was sitting in the garden heard this and said to him: is it then permitted to take that which belongs to a *Goi*? To which *Raf Aschi* answered him: a *Goi* takes money for it (and lets them pay him), but an *Israelite* takes no money for it. Thus this *Raf Aschi* must also have been of the opinion that it is freely permitted for a Jew to take and steal that which belongs to a *Goi*, just as the aforementioned rabbi, the father-in-law of the convert *Dieterich Schwaben*, was likewise steeped in such godless delusion, in that he stole a silver scabbard of 30 *Loth* from a Christian, and even boasted of it, and also cheated that same Christian's wife in exchanging gold in such a wanton and thieving manner.

Furthermore, in the *Sépher chasidím*, número 198, it is written that a rabbi permitted a certain person who had converted from the Jewish faith to the Christian religion, and who offered to return to the Jewish religion, to steal from certain Christians, and the words read as follows: אחד שהמיר לי ורצונ לימים שאל ליהודים לשוב ולהיות יהודי אך אין לי אלא מעט כסף והנכרים מאמינים ליקח מהם הרבה ואחר כך לכרוח עם הכל ולהיות יהודי : השיב לו כיון שרצונך לשוב ולהיות יהודי יהודי אל תגנוב ואל תקח משום אדם אפילו מן הנכרים. ואמר חכם אחר כיון שלא המיר אלא בשביל שלא היה לו האות נפשו מוטב שיקח מן הנכרי ואחר כך יברח ולא יאכל חזיר ולא יחלל שבתות ואם יתפשוהו וימיתוהו הרי מיתתו כפרה לכל עוונותיו. אמר החכם שלישי דע לכם כי טוב לו שלא הורו לו ולא הגדו לו מה לעשות כי אם נגרום להרע הוא מיד יגיד לנכרים שהיהודים נתנו לו עצה על זה ויבאו לידי סכנה לכך אל תדברו לו. וכן היה הגיד לנכרים וכמעט שהנכרים הרגום ונהגו ממון הרבה על זה : that is to say: (One who had recently apostatized asked the Jews how he should go about returning to them and becoming a Jew again, and said to them: I have only a little money, but the *Nochrim*, or foreigners, that is, the Christians, trust me; therefore I intend to take a great deal from them, and then to abscond with all of it and become a Jew again. Thereupon one of the wise rabbis answered him: since you are minded to convert back and become a Jew, do not steal, and do not take anything from any person, not even from the foreigners. At this, another wise man, that is, a rabbi, spoke up: since he apostatized only because he did not have what he desired, it is better that he take something from a *nochri*, or foreigner, and then flee, than that he eat pork and desecrate the Sabbath; and if they catch him and put him to death, then his death is an atonement for his sins. Then the third wise man said: know that it is better for him that you do not instruct him and do not show him what to do, for if we are the cause of his doing evil, he will immediately make it known to the foreigners, namely the Christians, that the Jews gave him counsel to do so, and they will be brought into danger; therefore say nothing to

him. And so it came to pass, for he did inform the foreigners, and the foreigners very nearly killed them, and the Jews were compelled to pay a great deal of money on account of it.) From this we can see that the second rabbi permitted the taking of money from Christians and defrauding them of it; and he will without doubt also have been of the opinion that it is permitted for Jews to deceive and steal from Christians. That the third rabbi did not agree with this is without doubt due more to fear than to any good intention.

Regarding robbery: although it is, as has been reported, forbidden, it is nevertheless also permitted according to the statements of some Talmudic teachers, for in the Talmudic tractate *Bava mezia* fol. 111, col. 2. one reads: גזל הגוי מותר, that is, the robbery of a *Goi* is permitted, and this is proven there from the fact that Lev 19:13 says: "You shall not wrong your neighbor, nor rob him," and it is noted that this means רעך ולא גוי, "your neighbor, and not the *Goi*," you shall not rob; as this can also be found in the aforementioned tractate *Báva mezía* fol. 61, col. 1. in the *Tosephóth*, nearly at the end. And in the tractate *Bákámma*, at fol. 113, col. 2 at the beginning in the *Tosephóth*, concerning the words of Lev 25:50, "He shall reckon with his buyer," from which others wish to prove that it is forbidden to rob a *Goi*, it is written as follows: הני תנאי דפרק המקבל דסברי דגזל הגוי מותר מוקמי להאי קרא לדרשא אחריתי, That is: those *Doctores* of the *Mishnah* who are mentioned in the chapter *Hammekábbél* (that is, in the 9th chapter of the tractate *Báva mezía* fol. 111, col. 2.) and who are of the opinion that the robbery of a *Goi* is permitted, interpret this passage differently. Rabbi *Bechai*, however, teaches in his commentary on the five books of Moses, fol. 198, col. 1 in the Parasha *Ekef*, on the words of Deut 7:16, "You shall devour all the peoples which the Lord your God shall give you," that robbery is indeed forbidden to them at the present time, when he writes as follows: דרשו רז"ל בזמן שמסורין בידך מכאן למדנו שגזל הגוי אסור בזמן הזה, That is: Our Rabbis, of blessed memory, have interpreted this (that the devouring, that is, the robbery of all peoples, is only permitted) at the time when they are delivered into your power. From this we learn that the robbery of a *Goi* is forbidden in this present time. And he has taken this from the Talmudic tractate *Bákámma* fol. 113, col. 2., where it is also found. If, therefore, the Jews at the present time had power over us, as they imagine they will have it in the time of the Messiah, they would certainly rob us of everything; and there is nothing that holds them back from doing so except their powerlessness and the great danger that would arise for them from it.

Although it was mentioned in the preceding section, from the book *Shulchan aruch*, part *Chóschen hammíschpat*, *numero* 359, §. 1., as well as from the book *Jad chazáka*, fol. 22, col. 1., in the fourth part, that it is forbidden to wrong a *Goi* through deceit or force, or to deprive him of what is his, nevertheless in the Talmudic tractate *Báva mezía*, fol. 111, col. 2., at the beginning, concerning the words of Deut 24:14, "You shall not oppress the day laborer who is in need and poor, from among your brothers" (or: wrong him through deceit or force), the following is taught: פרט לאחרים, that is, "The others are excluded." Who, however, is to be understood by "the others" is indicated by Rabbi Solomon *Jarchi* in his commentary thereon,

when he states that by this are meant the אומות העולם, *ummóth* (or *úmmos*) *haólam*, that is, the peoples of the world, namely all those who are not Jews. The like is also to be found in the *Tosephóth* thereon, where it is taught that the words "from among your brothers," as they stand in Scripture, are there למעוטי נכרי, that is, to exclude the foreigner (namely, the one who is outside of Judaism). In the book *Jad chasaka*, likewise, in the fourth part, fol. 22, col. 1., in the commentary *Késef mischneh*, on the above-cited words of Rabbi *Mosche bar Majemon* in chapter 1, *numero* 2, that it is forbidden to wrong a *Cuthean* or *Goi* through deceit or force, the following is written: ויש לתמוה על זה שכתב שאסור לעשקן דהא קרא לא תעשוק את רעך כתיב ומשמע כותי וגו' ולא כתב, that is, "It is a matter of wonder that he (namely, Rabbi *Mosche bar Majemon*) writes that it is forbidden to wrong him (the *Goi*) through deceit or force, since it is indeed written (Lev 19:13): 'You shall not wrong your neighbor,' which teaches that the *Cuthean* (or *Goi*) is excluded, etc." He did not, however, write that one thereby transgresses a prohibitory commandment (when one wrongs a *Goi* through deceit or force), in order to indicate thereby that this is not forbidden in the Law of Moses. Thus also in the Talmudic tractate *Sanhédrin*, fol. 57, col. 1., in the *Tosephóth*, one reads: בני נח מותר דלא תעשוק את רעך כתיב ולא גוי, that is, "An Israelite is permitted to wrong a *Goi*, since it is written: 'You shall not wrong your neighbor,' and the *Goi* is not mentioned." We see, therefore, from all of this that, although it is forbidden by some rabbis for Jews to steal from and rob a Christian, it is nevertheless permitted again by others on the contrary; and since both teachings are, as noted above, supposed to be the word of God, anyone who, for the sake of his shameful profit, prefers the evil teaching that stealing and robbing is permitted over the other, good teaching, may content himself in his theft with the assurance that he does nothing other than what the word of God allows him.

That such vices must also be rampant among the Jews is evident from a prayer found in all their *Machsoren*, under the title *Schácharith schel jom kippur*, specifically in the first part of the Prague *Machsor*, fol. 104, col. 1, which is prayed by them on the Day of Atonement and begins as follows: אשמנו בגדנו גזלנו דברנו דופי העוינו וגו' That is: We have incurred guilt, we have acted treacherously, we have robbed, we have spoken slander, we have done wrong, *etc.* Here they themselves confess every year on their long day, or Day of Atonement, on which they are, according to their own belief, absolved of all sins, as has been demonstrated above in the 4th chapter of this second part, that they have robbed; and one cannot have a better witness against them than their own confession.

Since theft is being discussed here, I also want to show in what manner a Jew who steals something from a Jew, and a Gentile or Christian who steals something from a Jew, ought to be punished according to Jewish teaching. Regarding the punishment for theft and robbery that a Jew commits against another Jew, the book *Emek hammelech* fol. 20, col. 4., in the 12th chapter, under the title *Schaár tikkúne hatterchúva*, teaches the following: הגנב או הגזול ממון מישראל וגו' תקוני להתענות ע' צומות וגו' ולכל הפחות יתענה מ' יום וילקה על לאו שעבר ויש לו לפרוע לו או ליורשיו כל מה שגנב או גזל ויותר ממנו יתן לו כי הפסידו מן הריוח ויבקש ממנו מחילה ויתודה בכל יום ויזהר מלקבל פקדונות ולא

ירגיל ללכת על ממון חבירו ויתרחק מממון שאינו שלו ויתן צדקות יותר משאר בני אדם ויעשה גמילות חסדים בגופו ובממונו וגו' : that is, whoever steals money or goods from an Israelite, etc., must, in order to be restored to righteousness, fast seventy times, etc.; at the very least, however, he shall fast forty days and be beaten on account of the prohibitory commandment that he has transgressed; and he shall pay back to that person (from whom he stole) or to his heirs everything he stole or robbed, and shall give him more than that same amount, because he caused him loss of profit; and he shall beg his forgiveness and confess (his sin) every day, and take care not to accept any goods that someone wishes to entrust to his keeping; likewise not to make a habit of dealing with his neighbor's property, but rather to abstain from goods that are not his own, and to give more alms than other people, and also to show mercy with his body and his goods, etc. Concerning the theft, however, that a Jew commits against a Christian, nothing whatsoever is mentioned here, and perhaps for the reason that it was not considered a sin by the author of the book, Rabbi Naphtali. As for what punishment is to be inflicted upon a Gentile who steals something from a Jew, the Talmudic tractate *Jevammóth* fol. 47, col. 2. teaches the following: בן נח נהרג על פחות משוה פרוטה : that is, a child of Noah (that is, one who is not a Jew) is put to death for less than a penny's worth (that he has stolen). And this is also to be read in the tractate *Avóda sára* fol. 71, col. 2., where the following is read in the *Tosephóth* on that passage: בן נח מצווה על הגזל ואזהרתן זו מיתתן : that is, a child of Noah is forbidden to rob, and they are warned against it in no other way than by being put to death.

Regarding the commandment in Exod 20:15, "You shall not steal," the Jews interpret it as referring to the stealing of persons, meaning that one shall not steal any human being, as is indicated in the Talmudic tractate *Sanhedrin* fol. 86, col. 1, with these words: תנו רבנן לא תגנוב בגונב נפשות הכתוב מדבר וגו' לא תגנובו בגונב ממון הכתוב מדבר : that is, our Rabbis teach that Scripture, through the words "You shall not steal," speaks of a kidnapper, etc. (But through the words of Lev 19:11,) "You shall not steal," it makes mention of one who steals money and property. Rabbi *Mosche bar Majemon* also writes in his *Sepher mizvóth* fol. 105, col. 2, under the title *Mizvóth lo táafeh*: מצוה רמ"ג הזהיר שלא לגנוב איש מישראל והוא אמרו בעשרת הדברות לא תגנוב : that is, in the 243rd commandment we are warned that we shall not steal any person from among the Israelites, and this is what is said in the Ten Commandments: "You shall not steal." This commandment is thus likewise understood by the Jews only in such a way as if it were permitted to steal someone who is not a Jew. One may also consult the book *Jad chasáka*, in the fourth part, in the 9th chapter, number 1, under the title *Hilchóth genéva*, as well as Rabbi *Salomon Jarchi*'s commentary on Lev 19:11.

Regarding the third question, namely whether it is permitted for Jews to keep that which a Christian loses and they find: the Jews can answer that this is forbidden to them, since in *Sepher chasidim numero* 358 it is written as follows: נכרי הוריז בישבע מצות שנצטוו לבני נח הזהר בטעותו שטעותו אסור ותשיב לו אבידה ואל תזלזלהו אלא תכבדהו יותר מישראל שאינו עוסק בתורה : that is, guard yourself against the error of a foreigner who is diligent in observing the seven commandments

that were enjoined upon the children of Noah (so that you do not deceive him in that wherein he makes a mistake in his reckoning), for such an error is forbidden. You shall also return to him what he has lost, and not despise him, but honor him more than an Israelite who does not study the Law. To this, however, I give the answer that this cannot be understood as referring to Christians, because the Jews hold them all together to be idolatrous people, as has been demonstrated in the 16th chapter of the first part, and idolatry is forbidden under the seven commandments of the children of Noah; accordingly, no Jew is obligated to return to a Christian what he has lost.

But the rabbis do indeed teach that it is permitted to keep whatever a *Goi* loses, concerning which one reads in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 150, col. 1., in the *Parascha Behár Sinái*, as follows: אבירתו מותרת שנאמר לכל אבידת אחיך ולא גוי : that is, his (namely the *Goi*'s) lost property is permitted (to keep), because it is said (Deut 22:3): with everything lost that your brother loses (but not what a *Goi* loses). And at fol. 212, col. 1., in the *Parascha Kitéze*, the aforementioned Rabbi *Bechai* writes further on this subject concerning the words of Deut 22:3, as follows: אין מצוה זו של השבת אבידה אלא בישראל אבל לא בגוי וזהו שאמרו ר"זל לכל אברת אחיך ולא ולא גוי לפי שהגוי אינו חלק ה' אבל הוא חלק אלהי נכר הארץ ואבדתו היא אבדה שאינה נמצאת בארץ החיים. ולא תחזור לבעליה לעולם שאין המעלה הזאת בשאר העמים כי אם בישראל לבד שהם בהבטחת יחיו מתיך וגומר that is, this commandment concerning the return of lost property is to be observed only toward an *Israelite*, but not toward a *Goi*; and this is what our rabbis, of blessed memory, have said: with everything lost that your brother loses, but not what a *Goi* loses; for a *Goi* is not God's portion, but rather he is the portion of the foreign gods of the earth, and that which he loses is a lost thing that is not found upon the earth of the living and shall never return to its owner, inasmuch as this excellence belongs not to the other peoples but only to the *Israelites*, according to the promise (of the words of Isa 26:19): your dead shall live, etc. This teaching, however, is taken from the Talmudic *Tractate Bava kamma* fol. 113, col. 2., where the following is read: מנין לאבידת הגוי שהיא מותרת שנאמר לכל אבדת אחיך לאחיך אתה מחזיר ואי אתה מחזיר לגוי that is, from where is it proven that it is permitted to keep what a *Goi* loses? Because it is said (Deut 22:3): with everything lost that your brother loses. To your brother you shall return it, but to a *Goi* you shall not return it.

But this is still not enough: the rabbis not only permit keeping a *Goi* or Christian's lost property, but they also teach that it is forbidden to return it; indeed, they consider it a sin to restore lost property to a *Goi* or Christian. That it is forbidden among them is evident from the book of Rabbi *Mosche Mikközi*, *Sepher mizvóth gadól*, in which he writes at fol. 132, col. 3 under the title *Hilchóth haschávath avedá* as follows: מצות עשה להשיב אבידה לישראל שנאמר השב תשיבם לאחיך. ודרשינן במסכת עבודה זרה פרק שני לכל אבידת אחיך לרבות המשומד הילכך אפילו היה הבעל אבירה רשע ואוכל נבילות לתיאבון וכיוצא בו מצוה להשיב לו אבידתו. אבל אוכל נבילות להכעיס הרי הוא מין והמינין והאפיקורוסין ועובדי עבודה זרה ומחללי שבתות בפרהסיא אסור להחזיר להם אבידה, That is: It is a positive commandment to return lost property to an *Israelite*, for it is said (Deut 22:1): You shall return it to your

brother. We also interpret the words (Deut 22:3), with every lost thing of your brother's that he loses, in the Tractate *Avoda sara* in the second chapter (fol. 26, col. 2) to mean that even a *Meschúmmad* (that is, one who has apostatized from the Jewish faith) is included in this commandment. Therefore, even if the person who has lost something is a wicked man who eats carrion out of appetite, or does the like, it is nonetheless commanded to return the lost property to him. But one who eats carrion in order to provoke someone is a heretic; and to heretics, and to *Epicureans*, and to idolaters, as well as to those who publicly desecrate the Sabbath, it is forbidden to return lost property. This is also to be found in the book *Col bo,* fol. 93, col. 2, *numero* 83, under the title *Din haschávath avéda*, and in the book *Shulchan áruch* in the section *Chóschen hammischpat numero* 266. Likewise it is taught in the Talmud at fol. 88, col. 4 of the Tractate *Jóma*, in the *Piske Tósephoth, numero* 62: אסור להחזיר אבידה לגוי, That is: It is forbidden to return lost property to a *Goi*.

That it is considered a sin to return lost property to a Christian is taught by Rabbi Mosche bar Majemon in his book *Jad chasáka*, in the fourth part, fol. 31, col. 1, in the 11th chapter, *numero* 3, under the title *Hilchoth geséla vaavéda*, in these words: אבידת כותי עכ"ום מותרת שנאמר אבידת אחיך והמחזירה הרי זה עובר עבירה מפני שהוא מחזק ידי רשעי עולם. ואם החזירה לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה משובח. ובמקום שיש חילול השם אבירתו אסורה וחייב להחזירה : that is, the lost property of an idolatrous Gentile is permitted (to be kept), because it is said (Deut 22:3): "With all that is lost of your brother's"; and he who returns it to him commits a sin, inasmuch as he strengthens the hands of the wicked of the world. But if he returns it to him for the purpose that the name of GOD be sanctified and Israel be praised, so that the Gentiles may know that the Israelites are honest people, then he is worthy of praise. In that place also where the name of God is profaned (by keeping the lost property), it is forbidden to keep the lost property of a Gentile, and one is obligated to return it. On this matter, the book *Shulchan áruch* in the section *Chóschen hammischpat*, *numero* 266, may also be consulted. In the Talmudic tractate *Sanhedrin*, fol. 76, col. 2, the following is also written concerning this matter: המשיא את בתו לזקן והמשיא אשה לבנו קטן והמחזיר אבידה לגוי עליו הכתוב אומר: למען ספות הרוה את הצמאה לא יאבה ה' סלוח לו : that is, he who gives his daughter in marriage to an old man, and gives a wife to his underage son, and returns lost property to a Gentile, of such a one Scripture says (Deut 29:19-20): "So that I add the drunken to the thirsty (and join her with it). The Lord will not forgive him." Rabbi Salomon Jarchi expounds this in his commentary thereon as follows, saying: המחזיר אבידה לגוי הישוה וחבי גוי לישראל ומראה בעצמו שהשבת אבידה אינה מצוה לוראו שאַף לגוים הוא עושה כן שלא נצטווה עליהם. רוה אומות שבעין שאינן צמאין ליוצרם. צמאה זו כנסת ישראל שצמאה למצוה והאיבה ליראת יוצרה ולקיים מצוותיו : that is, he who returns lost property to a Gentile treats him as equal to an Israelite and associates him with him, and thereby shows by his own conduct that he does not regard the returning of lost property as a commandment of his Creator, since he does it even for Gentiles, though he was not commanded to do so on their account. By "the drunken" are

understood the seventy nations, who do not thirst after their Creator. But “the thirsty” signifies the Israelite community, which thirsts and longs for the fear of its Creator and the keeping of His commandments.

The chicken-carrier to whom Rabbi Channina, the son of Dosa, gave goats in exchange for the lost chickens was therefore perhaps a Jew, of whom the following is read in the Talmudic tractate *Taanith* fol. 25, col. 1: רבי חנינא בן דוסא הוו להו הנך עיזי אמרו ליה קא מפסדן אמר אי קא מפסרן ניכלינהו דובי ואי לא כ"ל הדא ותדא תיתי לאורתא דובא בקרנייהו ואייתו כל חדא וחדא דובא בקרנייהו ונו' : ורבי חנינא בן דוסא מהיכן הוו ליה עזים והא עני הוי ועוד אמרו חכמים אין מגדלין בהמה דקה בארץ ישראל . אמר רב פנחס מעשה ועבר אדם אחד על פתח ביתו והניח שם תרנגולין ומצאן אשתו של רבי חנינא בן דוסא ואמר לה אל תאכלי מביציהן והרבו ביצים והרנגולים והיו מצערין אותם ומכרן וקנר. בדמיהן עזים פעם אחרת עבר אותו אדם שאכלו ממנו התרנגולין ואמר לחבירו בכאן הנחתי התרנגולין שלי שמע רבי חנינא אמר לו יש לך בהן סימן אמר לו הן נתן לו סימן ונטל את העזין והן הן עיזי דאייתו דובי בקרנייהו: that is, Rabbi Channina, the son of Dosa, had goats; then the people said to him that they were causing damage, and he said: if they are causing damage, then let the bears devour them; but if not, then let each one bring a bear on its horns by evening. And in the evening, each one brought a bear on its horns, etc. But where had Rabbi Channina, the son of Dosa, gotten the goats? For he was a poor man; and moreover the Sages had said that one should not raise small livestock in the land of Israel. Rabbi Pinchas said that it came to pass that a man walked past the door of Rabbi Channina’s house and left his chickens standing there, and he told his wife that she should not eat from their eggs. After they had then obtained many eggs and chickens, and the chickens had plagued them, he sold them and bought goats with the money obtained from the sale. But when the man who had lost the chickens once passed by and said to his companion that he had left his chickens here, Rabbi Channina heard this and said to him: can you give a sign that they were yours? And he answered yes, and gave him the sign, and took the goats away; and these goats were the very ones that had brought the bears on their horns. This Rabbi must have been very conscientious, in that he returned the lost chickens to the chicken-carrier with such good profit and kept nothing for himself.

That in a place where the name of God is profaned through the retention of lost property, a *Goi*’s lost item ought to be returned to him: this is also found in the *Sepher mizvóth gádol* of *Rabbi Mosche Mikkózi*, fol. 132, col. 4., under the title *Hilchóth haschâyath avéda*, in these words: בפרק הגוזל בתרא תניא רבי פנחס בן יאיר אומר במקום שיש חילול השם חייב להחזיר אבידת גוי עובד עבודה זרה כאבידת ישראל That is: In the latter chapter, which begins *Haggósel* (that is, in the 10th chapter of the Talmudic tractate *Báva Kámma* fol. 113, col. 2.), it is taught: *Rabbi Pinchas ben Jair* says, in a place where the name of God is profaned, one is obligated to return a *Goi*’s lost item to him, just as one returns it to an Israelite. On this matter, the book *Shulchan áruch* in the section *Chóschen hammischpat, numero 266.*, as likewise the book *Col bo, numero 83.*, may also be consulted. But in the *Sepher meschárim* of *Rabbi Jerúcham*, it is written to the contrary at fol. 51, col. 4, under the title *Nathibh éscrim, chélek schéni*, as follows: משכונו של ישראל ביד גוי שהלוה לו עליו הגוי המעות ונאבד מן הגוי ומצאו ישראל יחזירו לראשון ואינו יכול להחזירו לגוי כי כיון שנפל

מן הגוי פקע שיעבודו מאחר שמצאו ישראל ואם יבא לומר המוצא אני רוצה להחזירו משום קדושת השם יאמר לו האחר אם תרצה לקדש השם תעשה בשלך That is: When a *Goi* has an Israelite's pledge in his possession, upon which the *Goi* has lent him money, and the *Goi* loses it, and an Israelite finds it, then he shall return it to the first party, and he may not restore it to the *Goi*; for once it has fallen from the *Goi*'s possession, the obligation or security is at an end, since an Israelite has found it. But if the one who found it should come forward and say he wishes to return it to the *Goi* for the sake of the sanctification of the name of God, then the other shall say to him: if you wish to sanctify the name of God, do so with what belongs to you.

What finally concerns the fourth question, whether Rabbinical teachings and law permit the Jews to take usury from Christians: it is to be known that usury in the Hebrew language is called נשך *néschech*, which word derives from נשך *Naschách*, meaning to bite, and Rabbi David Kimchi writes about this in his *Sepher Scharaschím*, under the root word *Naschách*, as follows: לפי שהריבית הוא כאלו נושך האדם נקרא נשך, that is, because usury bites a person, as it were, it is called *néschech*. In Rabbi Bechai's commentary on the Five Books of Moses, fol. 213, col. 4, in the *Parascha Ki téze*, the following is also read on this subject: נקרא הרבית נשך מלשון אם ישוך הנחש להורות כי כשם שהנחש נושך נכנס סן הנושך אל הנושך באבריו וגידיו כן עונש האסור נכנס בממונו של מלוה ברבית, that is, usury is called *néschech* (from *naschách*, that is, to bite), as it is said in Eccl 10:11: *Im jischóch hannáchasch*, that is, when a serpent bites, in order to teach that just as the venom of a biting serpent enters the limbs and nerves of the one bitten, so too does the punishment of the prohibition enter into the property of the one who lends at usury. But Rabbi Salomon reports the following on this subject in his commentary on Exod 22:19: נשך הוא כנשיכת נחש שנושך חבורה קטנה ברגלו ואינו מרגיש ופתאם הוא מבעט ונופח עד קדקדו כך רבית אינו מרגיש ואינו ניכר עד שהרבית עולה ומחסרו ממון הרבה, that is, usury is like the bite of a serpent, which bites a small wound into the foot of a person so that he does not feel it, yet it quickly causes a burning swelling that rises all the way to the crown of his head; in the same way, a person does not feel usury either, and it goes unnoticed until it rises and multiplies and diminishes his great wealth. And Rabbi Salomon took this from *Schemóth rábba*, fol. 121, col. 2, from the 31st *Parascha*. Beyond this, usury is also called רבית *ribbith*, or *ríbbis*, and תרבית *tarbith*, or *tárbis*, both of which words derive from רבה *rabha*, meaning to be multiplied and to increase, because the means and goods of the usurer are multiplied and increased through usury.

Since usury deprives one's neighbor of his means through shameful practice and thereby brings him to ruin, it is regarded in certain books as a very great sin. For in the little book *Máase Thóra* of Rabbi *Hakkadósch*, which is printed in Amsterdam after the little book *Ben Sira*, in the 7th chapter, fol. 40, col. 1. 2., it is written as follows: שבעה אין להם חלק לעולם הבא. המזכיר את השם בכל עת ובכל מקום. והמקטיר לע"ז והקורע בגדיו בחמתו. והלוחש על המכה. ומזכיר עליו את השם. והמלוה בריבית: והמשלח מדנים בין האחים: That is: There are seven who have no share in the life to come (eternal life): he who mentions the name of God at all times and in all places; and he who burns incense to an idol; and he who tears his garments in his anger; and he who speaks a

blessing over a wound and thereby invokes the name of God over it; and he who lends his money at usury; and likewise he who stirs up strife among brothers. And in the book *Shulchan aruch*, in the part *Jóre déa*, numerô 160, §. 2, one reads: כל הנותן ברבית נכסיו מתמוטטים וכאלו כפר ביציאת מצרים ובאלהי ישראל That is: Everyone who lends (his money) at usury, his goods crumble away (and diminish), and he does as much as if he denied the exodus from Egypt and the God of Israel. And this is taken from the Talmudic tractate *Báva mezia*, fol. 71, col. 1. In the book *Schémóth rábba*, fol. 121, col. 1, in the 31st *Parascha*, it is likewise taught: לעתיד לבא כשיפתח הקב"ה לצדיקים אוצרות גן עדן הרשעים שאכלו נשך ותרבית עתידין להיות נושכין בשיניהם את בשרם שנ' הכסיל חובק את ידיו ואוכל את בשרו והם אומרים ולואי היינו פועלים והיינו טוענין בכתפינו ולואי שהיינו עבדים וגו' That is: When the holy blessed God shall in the future open the treasures of paradise to the righteous, the wicked who have consumed usury and interest shall bite their own flesh with their teeth, as it is said (Eccl 4:5): The fool folds his hands together and eats his own flesh; and they shall say: Would to God we had labored and borne burdens upon our shoulders; would to God we had been servants, etc. So it is taught in *Schémóth rábba*, fol. 121, col. 3, in the 31st *Parascha*: המרבה הון בנשך וגו' עכ"ם הרשעים שהם מלוים בנשך ותרבית That is: Whoever increases his wealth through usury is an idolater; and the wicked lend at usury and gain. Upon this there follows in the same place, in the fourth column, the following: כל מי שנוטל רבית מעלה עליו הכתוב כאלו עשה את כל הרעות והעברות שבעולם שנאמר בנשך נתן ותרבית לקח והקב"ה אומר עד עכשיו הוא חי וחי לא יחיה את כל התועבות האלה עשה מות ימות דמיו בו יהיה. אבל מי שהוא מלוה בלא רבית מעלה עליו הקב"ה כאלו עשה כל המצות שנ' כספו לא נתן בנשך That is: Everyone who takes usury is regarded by Scripture as though he had committed all the evils and all the sins that exist in the world, as it is said (Ezek 18:13): He gives at usury and takes interest. And the holy blessed God says: Does such a one still live until now? Should such a one live? He shall not live, because he has committed all these abominations; he shall surely be put to death: his blood shall be upon him.

Concerning this, it is also found that it is not only forbidden for them to take usury from one another, but also that they do right and well when they take no usury from Christians and other peoples. That no Jew should take usury from another is to be seen from the aforementioned 31st *Parascha*, in *Schemóth rábba* fol. 122, col. 1., where, concerning the words of Exod 22:25, "If you lend money to my people, to the poor among you, you shall not deal with him as a creditor," the following is written: בא וראה כל מי שהוא מלוה ברבית כל העבירות שבתורה ואינו מוצא מי שילמד עליו זכות כיצד אדם שחטא אחת מכל העבירות ועומד לפני הק"בה בדין המלאכים עומדין אלו מלמדים זכות ואלו מלמדים חובה שנאמר ראיתי את י"י יושב על כסאו וכל צבא השמים עומדים עליו מימינו ומשמאלו. אבל מי שמלוה לישראל ברבית אין אחד מהם מלמד לו זכות שנאמר בנשך נתן ותרבית לקח וחי לא יחיה. וכל אדם מישראל שמלוה לחבירו ואינו נוטל רבית כאלו קיים כל המצוות שכן דוד אומר י"י מי יגור באהלך וגו' וכתוב כספו לא נתן בנשך וגומר That is: Come and see, every one who lends at usury commits all the sins that are contained in the Law, and finds no one who speaks anything in his justification. How so? When a man has committed one of all the sins and stands before the judgment of the holy blessed God, the angels stand there, and some point to something that serves his justification, while others

point to something that serves his condemnation, as it is said (1 Kgs 22:19): “I saw the Lord sitting upon His throne, and all the heavenly host standing beside Him, to His right and to His left.” But when one lends to an Israelite at usury, there is not a single one among them who speaks anything in his justification, as it is said (Ezek 18:13): “He gives at usury and takes interest. Shall such a one live? He shall not live.” But every man among the Israelites who lends to his companion (or fellow man, namely a Jew) and takes no usury does just as much as if he kept all the commandments, for thus speaks David (Ps 15:1): “Lord, who shall dwell in Your tent?” And (v. 5) it is written: “Who does not give his money at usury,” etc. Likewise, at fol. 121, col. 4. in the last-mentioned *Parascha*, the following is read: מי שנוטל רבית מישראל אינו ירא מן המקום That is: Whoever takes usury from an Israelite does not fear God.

In Rabbi Bechai’s commentary on the Five Books of Moses, the following is also read at fol. 113, col. 4, in the *Parascha Ki téze*: המלוה לישראל ברבית עובר על מצוה עשה, That is: whoever lends to an Israelite at usury transgresses a positive commandment. Beyond this, the book *Emek hammélech*, fol. 20, col. 4, in the 12th chapter, under the title *Schάar tikkúne hatteschúva*, teaches the following: הלוקח ריבית מישראל מחמירין יותר דהא עבר על כמה וכמה לאוין לכך ילקה ויהודה ויתענה לכל הפחות שנה תמימה ואחר כך יתודה כל ימיו בבכו ובשברון לב ולא יקח רבית אפילו מן הגוי לכל הפחות שנה תמימה בין ריבית קצוצה בין אבק ריבית ואם אפשר לו להתפרנס שלא יקח ריבית כל ימיו אפילו מגוי מה טוב וחלקו, That is: whoever takes usury from an Israelite, it is reckoned against him as a grave sin (as though he had stolen or robbed from him), for he transgresses many prohibitory commandments; therefore he shall be flogged and shall confess (his sin) and fast for at least one full year. Thereafter he shall confess his sin every day of his life with weeping and a broken heart, and shall take no usury, not even from a *Goi* or Christian, for at least one full year, whether it be fixed and determined usury or incidental usury; and if it is possible for him to sustain himself such that he takes no usury for the days of his life, not even once from a *Goi* or Christian, then it is well with him.

That the Jews act rightly and well when they take no usury from Christians and other peoples is evident from the Talmudic tractate *Maccóth* (or *Máccos*) fol. 24, col. 1., where, concerning the words of Ps 15:1-2 etc., “Lord, who shall dwell in Thy tabernacle? Who shall abide upon Thy holy mountain? He that walketh uprightly and doeth right, etc., he that putteth not out his money to usury,” and “He that doeth these things shall never be moved,” it is written as follows: כספו לא נתן בנשך אפילו ברבית גוי, that is, “He that putteth not out his money to usury, nor taketh usury even from a *Goi*.” From which it is evident that he who dwells in the tabernacle of God and shall never be moved, that is, shall never be lost but shall partake of eternal blessedness, is he who putteth not out his money to usury either to a *Goi* or to a Jew; and likewise that all usury is here forbidden, especially since it is said to be driven by the instigation of the Devil, for Rabbi *Abraham Seba* in his book *Zerór hammór,* fol. 145, col. 3., in the *Parascha Ki téze*, writes as follows: אמר לא תשיך לאחיך נשך כסף נשך אוכל וגו’ : להזהיר על הרבית לפי שיצר הרע משיאו עצה זו בשביל מעותיו שלא יהיו בטלים אצלו לפי שזאת היא עצת נחש הקדמוני הנושך עקב סוס ויפול

רוכבו אחור אמר נשך כסף נשך אוכל וגו', That is: (Scripture) says (Deut 23:19), "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, etc.," in order to warn against usury, for the *jezer harâ*, that is, the evil inclination (by which the Devil is to be understood, as was indicated in the 18th chapter of the first part, leads man astray) through such counsel, on account of his money, lest it lie idle with him. Since, then, this is a counsel of the old Serpent, which biteth the horse's heels so that his rider falleth backward, (Scripture) therefore says, "usury of money, or usury of victuals, etc."

When one reads all of this, and did not know from daily experience that the Jews drive unspeakable extortions through abominable usury, one might well fall into the thought that usury must be strictly forbidden among them, and that those who act against it are not observing the teaching of their rabbis. But this is far from the case, for not only is usury permitted among themselves, but also toward Christians and all other peoples; indeed, as far as Christians and the remaining peoples are concerned, it is outright commanded. As regards what concerns the Jews among themselves, it is written in the Talmudic tractate *Báva mezía* fol. 75, col. 1. as follows: אמר רבי יהודה אמר שמואל תלמידי חכמים מותרים ללוות זה מזה בריבית מאי טעמא מידע ידעי דריבית אסורה ומתנה הוא דיהבי אהדדי. א"ל שמואל לאבות בר איהי הלויני מאה פלפלין במאה ועשרין פלפלין ואריך. That is: Rabbi *Jehuda* אמר רב יהודה אמר רב מותר לו לאדם להלוות בניו ובני ביתו בריבית כדי להטעימן טעם ריבית reported that *Samuel* said that it is permitted for the wise (and highly learned rabbis) to lend to one another at usury. What is the reason? Because they know well that usury is forbidden, and that what one gives to another (on account of the loan) is a gift. *Samuel* said to *Aboth bar Ihi*: lend me a hundred (pounds) of pepper for a hundred and twenty (pounds), for this is right and proper (inasmuch as those twenty pounds given above the hundred pounds received are not usury, but a gift for the kindness shown through the lending, as an expression of gratitude). *Raf Jehuda* says that *Raf* said it is permitted for a man to lend to his children and members of his household at usury, so that they may taste the flavor of usury.

That it is permitted to them to lend at usury to one who is not a Jew is to be seen from the fourth part of the book *Jad chasáka* fol. 172, col. 1. in the 5th chapter, numero 1, where it is taught as follows: הכותי וגר תושב לווין מהן ומלווין אותן ברבית שנאמר לא תשיך לאחיך אסור ולשאר עולם מותר that is, one borrows from a Cuthean and from a resident alien (that is, a *Goi* who dwells among us in the land of Israel and has taken upon himself to observe the seven commandments of *Noah*) and lends to them at usury, as it is said (Deut 23:20): You shall not charge usury to your brother. To your brother it is forbidden, but to the remaining people of the world it is permitted. And in the *Piské Tosephóth* of the Talmudic tractate *Avóda sára*, fol. 77, col. 1. numero 1, the following is read concerning the *Gójim*: אסור להלוותן דוקא בלא ריבית ובריבית שרי that is, it is forbidden to lend to them simply, without usury, but at usury it is permitted. So too writes Rabbi *David Kimchi* in his commentary on Ps 15:5, on the words "who does not put out his money at usury," as follows: התורה לא אסרה אלא לישראל אבל אבל לנכרי תותר כמו שנאמר לנכרי תשיך that is, the Law has only forbidden lending money at usury to an

Israelite, but toward a foreigner it is permitted (to practice usury), as it is said (Deut 23:20): From the foreigner you may (or shall) take usury. More examples of this kind could be adduced. And Rabbi *Bechai*, in his aforementioned commentary on the five books of Moses, fol. 113, col. 4, interprets the words cited above from the tractate *Maccóth* fol. 24, col. 1, to the effect that one should not take usury even from a *Goi*, in the following manner, and says: מהו שאמרו במסכת מכות כספו לא נתן בנשך אפילו רבית דגוי אין להבין מזה אסור אלא דרך גדר וחומרא היא במי שנוהג באותן המדות והוא גודר עצמו בנדרים וסייגים שיזכה לאותן המעלות הנזכרות באותו מזמור that is, what our rabbis say in the tractate *Maccoth*: "he who does not put out his money at usury, nor takes usury even from a *Goi*" is not to be understood from this as a prohibition (as though it were forbidden to take usury from him), but it is done only by way of a fence and a stringency on the part of one who exercises himself in those virtues (which stand in Ps 15), so that he (when he abstains from such usury) encircles himself with vows and fences, in order that he may become a partaker of those excellences which are mentioned in that Psalm. This gross error, however, is to be found thoroughly refuted in Hulsius's *Theologia Judaica*, pages 422, 423, and 424.

Regarding the words cited shortly before, Deut 23:20, לנכרי תשיך *Lenóchri taschich*, the rabbis do not agree with one another in their interpretation of them; for some explain them thus: "You may charge interest to the foreigner," that is, it is permitted to you to do so when you wish, and you are free to do it or to leave it undone. According to others, however, they mean: "You shall charge interest to the foreigner," and they teach that it is a commanding precept, and that they are obligated to take usury from the *Gójim*, and that they sin when they do not do so, because they act against God's command. This latter opinion is found in the book *Pesikta rabbetha*, fol. 80, col. 4, in the *Parascha Téze*, where it is written: לנכרי תשיך מצות עשה, that is, the words *Lenóchri taschich* are a commanding precept, meaning: "You shall charge interest to the foreigner." And this is also found in the book *Jad chasáka*, in the fourth part, fol. 172, col. 1, in the 5th chapter, numero 1, under the title *Hilchoth malvéh velovéh*. It is likewise maintained by *Rabbi Levi ben Gerson* in his commentary on the five books of Moses, fol. 234, col. 1, in the *Parascha Téze*, with these words: לנכרי תשיך היא מצות עשה מפני שהוא עובד עבודת זרה חייבה אותנו התורה להלוות לו ברבית בשיצרה ללוות ממנו לגרום לו מהזוק כדי שאפשר שלא תהיה בו נטיה כהיושר ולא יצור גם כן במה שקדם לנחש הנכרי וראוי שיחבאר שאין הכונה בזה לנכרי הנוכל להשיך שאם היה הענין כן היה המאמר מותר וגו׳ הידי׳, That is: the words *Lenóchri taschich* are a commanding precept, meaning: "You shall charge interest to the foreigner." Because he practices idolatry, the Law has imposed upon us the obligation to lend to him at interest when he wishes to borrow from us, so that we may cause him every possible harm, whereby we do no wrong. For this reason Scripture has also commanded us in what precedes (namely Deut 15:3) to exact payment from the foreigner (and to torment and afflict him with the enforcement of the debt). And this must be interpreted in such a way that the purpose therein is not: "You may charge interest to the foreigner"; for if that were the meaning, these words would indicate only that it is permitted, etc.

Rabbi Moses bar Maimon likewise agrees with this, in his *Sepher mizvóth* fol. 73, col. 4. under the title *Mizváth aséh*, when he writes: מצות קצ"ח היא שצונו לבקש רבית מן הגוי ואז נלוה לו עד שלא נועילהו ולא נעזור לו אבל נזיקהו ואפילו בענין שנהנה עמו כמו שהוזהרנו מעשות כך לישראל והוא אמרו יתעלה לנכרי תשיך ושנא בפירוש המקובל שזוהי מצות עשה. ולשון ספרי לנכרי תשיך מצות עשה ולאחיך לא תשיך מצות לא תעשה: that is, the one hundred and ninety-eighth (affirmative) commandment is that (God) has commanded us to demand usury from a *Goi*, and that we are then to lend to him (only when he gives us usury, and otherwise not), such that we are to bring him no benefit and render him no assistance, but rather are to cause him harm; even in a matter from which we ourselves derive benefit together with him; just as we are, conversely, warned not to do such a thing to an *Israelite*: and this is what the praised God says: *Lenóchri táschich*, that is, "From the foreigner you shall exact usury"; for the orally received (and learned) interpretation shows that this is an affirmative commandment. It is likewise stated in the book *Siphre* that (the words) "From the foreigner you shall exact usury" are an affirmative commandment, and (the words) "But from your brother you shall not exact usury" are a prohibitive commandment.

Regarding the first opinion, *Abarbanel* writes about it in his book *Markéveth hammíschneh* fol. 77, col. 3. as follows: בספרי דרשו לנכרי תשיך זו מצות עשה ונמשכו אחרי זה הרמ"בם בספר המשפטים בפרק ה' מהלכות מלוה ולוה והרלב"ג בפירוש התורה שלו אבל התלמוד שלנו אינו סובר כן שבארו בפרק איזהו נשך שלנכרי תשיך רשות: that is, in the book *Siphre* it is taught that the words *Lenóchri táschich* constitute an affirmative commandment, meaning: you shall charge interest to the foreigner. This opinion is followed by Rabbi Moses bar Maimon (in his book *Jad chasáka*) in the book of judgments, in the 5th chapter, under the title *Hilchóth málveh velóveh*, as well as by Rabbi Levi ben Gerson in his commentary on the Law. But our Talmud does not hold this view, for in the chapter (which begins with) *Eléhu néschech* (namely in the 5th chapter of the tractate *Báva meziá* fol. 70, col. 2.) the words *Lenóchri táschich* are interpreted to mean: you may charge interest to the foreigner, so that it is a matter which one is free to do or to leave undone. The same is also to be found in the aforementioned Abarbanel's commentary on the five books of Moses, fol. 360, col. 4 in the Parascha *Reéh*, and fol. 382, col. 1 in the Parascha *Téze*. In Rabbi Bechai's commentary on the five books of Moses, the following is also read on this subject at fol. 213, col. 4: יש שפירשו לנכרי תשיך שאינה מצוה אלא רשות כמו ששת ימים תעבוד וכוונתם שהתורה לא לקבעה מצוה בזה על כל פנים להלוות לגוי ברבית אלא שהרשות בידו אם ירצה אם לא כי לא אסרה אותו: that is, there are some who interpret the words *Lenóchri táschich* as meaning: you may charge interest to the foreigner, so that it is not a commandment but a voluntary matter, just as (the words of Exod 20:9) "six days you shall labor" (in which it is left to a person's free choice whether to work or not to work); and their intent in this is that the Law has ordained no commandment whatsoever in these words requiring that one lend to a *Goi* at interest, but rather that it is left to one's free choice whether to do so or not, since the Law has not forbidden it.

The Jews, however, much prefer to hold to the aforementioned opinion of *Rabbi Mosche bar Majemon*, as well as that of *Rabbi Levi ben Gersom*, who teach that it is God's command to lend to the *Gójim* at usury and to harm them in every possible way; and they know how to practice such wicked doctrine in such a manner that they frequently compound the usury against poor Christians into the principal, and thus take usury not only on the originally borrowed principal, but also on the usury added to it, of which more shall be said in what follows. They therefore take no heed of what is read in *Rabbi Bechai*'s commentary on the five books of Moses, fol. 213, col. 4, in these words: כבר הזהירו ר"זל בפירוש רבית הגוי בכדי חייו והוא שאמרו בבבא מציעא אסור להלוות ברבית לגוי ביותר מכדי חייו אלא אם כן הוא תלמיד חכם גזרה שמא ילמוד ממעשיו That is: Our rabbis, of blessed memory, have expressly permitted taking from a *Goi* only as much usury as is necessary for the maintenance of life; and this is what they said in (the Talmudic tractate) *Báva meziá*: It is forbidden to lend to a *Goi* at usury beyond what suffices for the maintenance of life, unless one is a learned rabbi; and this was ordained so that one might not learn anything from his deeds. For according to this teaching of the Talmud, they ought not to take more usury than they need for their livelihood, but with this they are not satisfied; rather, they seek to grow rich through such accursed fleecing and to scrape together much money and goods. And one may say of them, from Ezek 22:29: "The people of the land practice wicked violence; they rob wantonly; they oppress the poor and the needy; they wrong the stranger against all right." And from Amos 3:10: "They store up treasures of wickedness and robbery."

Since it is now clear from the foregoing that, according to the teaching of their rabbis, it is permitted to the Jews to take usury from all peoples, and that Christians are included among them, one could reproach them and say that in this matter they act contrary to the Law of Moses, since it is written in Deut 23:20: "You shall not charge usury to your brother." For they teach that Christians are descended from Esau and are Edomites. The Edomites, however, are the brothers of the Jews, as can be seen in Deut 23:7, where it is written: "You shall not abhor an Edomite, for he is your brother." It is also found in the Talmudic tractate *Táanith*, fol. 18, col. 1, and *Rosch haschána*, fol. 19, col. 1, that when once a severe decree had been issued in Rome against the Jews, forbidding them henceforth to study the Law, to circumcise their children, or to observe their Sabbath days, they came, on the advice of a distinguished lady, by night to her house, in which the most eminent lords of Rome were at that time gathered, and cried out with a lamenting voice: "Are we not your brothers, and do we not descend from one father and one mother, namely Isaac and Rebecca, who were the parents of Jacob and Esau? Why have you proceeded in such a manner as to issue such harsh decrees against us?" And it follows from this that the lords of Rome were moved by such a plaintive speech to annul the decree they had issued. From this it can be seen that the Jews, in times of need, themselves acknowledged such a brotherhood (which, for the sake of argument in this matter, we will accept as though it were true, even though it is false that we Christians are descended from

Esau and his lineage). Concerning this brotherhood, the commentary of Rabbi Bechai on the Five Books of Moses, fol. 229, col. 2, in the *Parascha Vesóth habberachá*, may also be consulted. It therefore necessarily follows that they sin against the Law of Moses when they take usury from Christians.

What the Jews answer to such an objection can be seen in the old *Nizzáchon*, *paginâ* 138 and 139, where it is written as follows:

אם תאמר גם בני עשו נקראים אחים שנ' לא תתעב אדומי כי אחיך הוא ויש לומר אמת הוא שהיו אחים מקדם ונאסרו הרבית מהם עד זמן שפסל את עצמו ועתה נחשבו לגוים בראותם שהם שחרב בית מקדש ולא באו לעזרה שנ' ביום עמדך מנגד וגו' עד כאחד מהם וכ"ש אשר הם בעצמם עורו להחריבו. שנ' זכור יי' לבני אדום את יום ירושלים וגו' וגם שמשחשין עצמן לבני נכר שאינם נימולים וכתיב כל בן נכר אשר לא ימול בשר ערלתו וגו' : ועוד יש לומר על הרבית שמעון כשר הוא שהרי אומר שלמה מרבה הונו בנשך ובתרבית לחונן דלים יקבצנו כלומר בצדקה יכופר העון שיש לו ואלו היה גזל מה היה מועיל הצדקה הלא כתוב זבח רשעים תועבה. וגם כתיב לאחיך לא תשיך אבל לנכרי ר"ל שאינו נימול תשיך : That is: If you wish to say that the children of *Esau* are also called brothers, as it is said (Deut 23:7): You shall not abhor an *Edomite*, for he is your brother, the answer is: it is true that they were brothers in former times, and it was forbidden to take usury from them, until they made themselves unworthy of having this commandment observed toward them, and are now regarded as foreigners; for when they saw that the Temple had been destroyed, they did not come to its aid, as it is said (Obad 1:11): In the time when you stood against him, etc., down to the words: you were like one of them. How much more, then, are they to be regarded as foreigners, since they themselves helped to destroy the Temple, as it is said (Ps 137:7): Lord, remember the children of *Edom* on the day of *Jerusalem*, etc. Moreover, they regard themselves as foreigners, since they are not circumcised, and it is written: Every foreigner who does not circumcise the flesh of his foreskin, etc. Beyond this, it is to be said concerning usury that it is a lawful good, for behold, *Solomon* says (Prov 28:8): Whoever increases his wealth through usury and interest, gathers it for one who will give it generously to the poor; as if he wished to say: through almsgiving his sin is atoned for. But if usury were robbery, what good would almsgiving do? Is it not written (Prov 15:8): The sacrifice of the wicked is an abomination. So it is also written (Deut 23:20): You shall not charge usury to your brother, but to the foreigner, that is, from the uncircumcised you shall take usury.

In Rabbi Bechai's commentary on the Five Books of Moses, fol. 213, col. 4, and fol. 214, col. 1, in the *Parascha Ki téze*, the following is also read on this subject: דרשו ר"זל ולאחיך לא תשיך שעושה מעשה אחיך וזה לרבות את הגרים : שאסור לך להלוותן ברבית ולהוציא זרעו של עשו שאף על פי שכתוב בו כה אמר אחיך ישראל אחרי כן הותר שכן הזכיר הנביא ביום עמדך מנגד ביום שבות זרים חילו ונכרים באו שעריו ועל ירושלים ידו גורל גם אתה כאחד מהם למדך שכבר נתבטלה האחוה ויצא מכללה והרי הוא כשאר האומות הורים שהרי הרבית לא נאסר לישראל אלא מטעם שנצטוינו להחיותו ולעשות עפו גמילות חסדים ממה שכתוב וחי אחיך עמך והאי לא לחי' ולא ליקי' : וכן המשונר לע"ז לע"ז מותר להלוותו ברבית גופו מותר ממונו לא כל שכן That is: Our Rabbis, of blessed memory, have expounded the words (Deut 23:20), "You shall not charge usury to your brother," explaining that by "brother" one is to understand him who does your brother's work, so as to

include the *Judengenossen* (that is, those who adopt the Jewish religion), for it is forbidden to you to lend to them at usury; and so as to exclude the seed of *Esau* (that is, the Christians). For although it is written of him (Num 20:14), "Thus your brother Israel says to you," this was nonetheless subsequently permitted, for the prophet thus declares (Obad 11): "In the day that you stood against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots over Jerusalem, you were even as one of them." This teaches you that the brotherhood has already been annulled, and he has been excluded from that company, and he is counted equal to the other foreign peoples; for, behold, it is forbidden to take usury from an Israelite for no other reason than that we are commanded to sustain him in life and to show him mercy, as it is written (Lev 25:36): "That your brother may live beside you"; but this one (namely, the seed of Esau) shall not live and shall not remain. Likewise, it is also permitted to lend at usury to a Jew who has fallen away into idolatry. His body is permitted (meaning that one may kill him); how much more, then, his money?

Rabbi *Lipmann* presents in his *Sépher Nizzáchon*, number 272, yet another reason why it is permitted for them to take usury from Christians, as the supposed Edomites, and his words read as follows: אם יאמרו שמאדום באו שנקרא אחינו כמו לא תתעב אדומי כי אחיך הוא הלא שתי תשובות בדבר חדא כי סנחריב מלך אשור בלבל כל האומות כמו שג' בישעיה שאמר פי בכל אלהי הארצות שהציל ארצו מידי וגו' : ואלו היינו מכירים שוודאי אדומי הוא לא נקח ממנו רבית : ועוד אפילו היינו יודעים ומכירים שהוא אדומי מותר ליקח ממנו רבית : כי מה שכתוב בתורה לנכרי תשיך ולאחיך לא תשיך ר"ל שהוא אחיך כאמונתך ותדע כי אם אדם הוא יהודי ומל כל שכן גוי וגו' : ולאחיך לא תשיך ד"ל שהוא אחיך כאמונתך ותדע כי אם יהודי אסור ליקח רבית מן בני אדום מפני שנקראו אחינו לכתוב לאחיך לא תשיך ולא יותר ממילא שמעינן הא לנכרי מותר , ולמה כתבה התורה לנכרי תשיך אלא לומר עוד היתר אפילו באחיך כשנעשה נכרי כאמונתנו תשיך . ומאחר שהנצרים באו מעשו שהוא אדום יתקיים בהם הנאמר ליתר פורעניות שנאמרו על אדום: that is to say, if they (namely the Christians) say that they descend from *Edom* (that is, from *Esau*) and are called our brothers, since it is said (Deut 23:7): "You shall not abhor an Edomite, for he is your brother," then one can give them a twofold answer in this single matter (and say) that *Sennacherib*, the king of Assyria, mingled all peoples together with one another (so that one can no longer distinguish them from each other and know which of them are Edomites), as is reported (Isa 36:20), where he is said to have declared: "Who among all the gods of the lands has delivered his land from my hand?" And if we knew with certainty that someone was an Edomite, we would take no usury from him. Moreover, even if we already knew and recognized that someone is an Edomite, it is nonetheless permitted for us to take usury from him, for as regards that which is written in the Law (Deut 23:20): "From a foreigner you may exact usury, but from your brother you shall not exact usury," by "foreigner" is to be understood one whose deeds are entirely estranged from our faith, even if he were already a Jew, and how much more so if he is a Gentile? *etc.* Likewise, the words "from your brother you shall not exact usury" refer to one who is your brother according to your faith; and know that if it were forbidden to take usury from the children of Edom on the grounds that they are called our brothers, then it would need to be written (only): "From your

brother you shall not exact usury," and nothing further (whereas in fact one also reads alongside it: "From a foreigner you may exact usury"). We learn from this, however, that it is permitted to exact usury from a foreigner. Why then did the Law also write, "From a foreigner you may exact usury"? For the purpose of saying further that it is permitted to exact usury from your brother as well, when he becomes a foreigner in respect of our faith. Since the Christians descend from Esau, who is Edom, that which is said in Obadiah, together with all the punishments that are mentioned concerning Edom, will be fulfilled upon them. On this matter one may also consult the book *Maggen Abraham*, in chapter 72, where this is treated at length, and in which, after all the reasons that have been adduced as to why usury may be taken from a Christian, it is written as follows: חכמינו הקדושים ראו אמתת הדבר הזה להתיר הרבית לישראל ולקחתו מן הגוי הנוצרי, That is: Our holy Sages have seen the truth of this matter, in that they have permitted an Israelite to take usury from a Christian Gentile.

We can see from this, then, on what the Jews base their erroneous opinion. However, as far as I am aware, the sole Rabbi *Isaac Abarbanel* contradicts this and teaches that it is forbidden to take usury from Christians; for in his commentary on the five books of *Moses*, fol. 382, col. 1. 2., he writes as follows: אפילו שנודה שהרבית מצד עצמו מגונה הנה לא התירהו השם יתברך כי אם בנכרי שהוא מז' אומות ואין הנכרי נקרא כל איש אשר לא מזרע היהודים הוא. ואמנם לזרע אדום לא יאמר נכרי כי הוא נקרא אח שנ' לא תתעב אדומי כי אחיך הוא ונכלל בלא תשיך לאחיך. וכן ישמעאל ושאר האומות לא נקראו בשם נכרי. ולנכרי שהוא מז' אומות אינו מגונה לקחת רבית ממנו ולעשות לו שלא כהוגן כיון שהוא עשה שלא כהוגן ולא יבא בצדקת השם יתברך ולא יזכה בחסד התורה אחרי אשר כפר בה : *That is: Even if we were to concede that usury is in itself a shameful thing, the blessed God has nonetheless permitted it nowhere other than with respect to the stranger who is of the seven peoples (of the land of Canaan, which are mentioned in Deut 7:1), and not every person who is not of the seed of the Jews is called a stranger. And certainly the seed of Edom is not called a stranger, for he is called a brother, as it is said (Deut 23:7): You shall not abhor an Edomite, for he is your brother; and he is included under the commandment (Deut 23:20): You shall not charge usury to your brother. Likewise, the Ishmaelites (that is, the Turks) and the remaining peoples are not called by the name of stranger. But to take usury from a stranger who is of the seven peoples, and to deal with him in a manner that is not fitting, is not shameful, since he too has done what was not proper, and such a one does not come within the justice of the blessed God; nor is he worthy of the mercy of the Law (that is, of the compassion that is commanded in the Law), since he has denied it*. Exactly the same is also to be read in the aforementioned *Abarbanel*'s book *Markeveth hammischnneh*, fol. 77, col. 4., in the *Parascha Téze*, the words found therein having been cited above in the 16th chapter of the first part, *pagina* 661 and 662.

Herein *Abarbanel* writes quite correctly that in the Law of *Moses*, through the words "of the stranger thou shalt take usury," it was only permitted to take usury from the peoples of the land of *Canaan*, and thereby to plunge them into ruin; for since God had given the Israelites power over those peoples' body and life, goods and blood, and had commanded that

they be utterly exterminated, as can be seen in Deut 20:16-17, He had also given them permission to strip those peoples of their goods and means through usury. The greedy Jews, however, do not follow *Abarbanel*, but prefer to follow the others, who permit the fleecing and draining of all peoples, and in particular the Christians, through usury, and even teach that God commanded them in His holy word to do so; for this reason they take usury not only on the loaned principal, but also, as already mentioned, add the usury back onto the principal, so that they may draw usury upon usury as well.

Concerning this godless Jewish fleecing, the convert *Dieterich Schwab* writes in the 7th chapter of the third part of his *Jüdischer Deckmantel*, *paginâ* 171 &c., as follows: When a Christian is in need of money and comes to the roguish Jew to borrow some, the Jew knows how to masterfully and in manifold ways ensnare the poor Christian and deceive him. He pays close attention to the Christian's *qualitäten* and means, and if he perceives that the man is wealthy in goods and desires only a small sum, which he would soon wish to repay, the Jew deals with him in a most agreeable manner, presenting himself as willing to advance him twice as much if he should desire and want it, and not demanding it back until the Christian can conveniently pay and deliver it at a good opportunity. With such cunning and false words he lures out the promissory note, which is set at a fixed rate of *interesse*, gives the Christian the money, and lets him go home. The malicious Jew, however, keeps his own counsel, leaves the Christian undisturbed for a good while, but the villainous Jew compounds the usury upon the usury until he has driven the sum so high that the pious and trusting Christian cannot pay it by any means without alienating his property and goods, or until the sum has grown to several hundred or thousand, depending on the circumstances of the persons and the *capitals*; at that point the Jew comes forward with the promissory note, demands to settle accounts and to be paid, and presses and harasses the Christian until he pays him, or petitions the authorities to be placed in possession of the Christian's goods. That is one trick on the Jewish lute. If, however, the Jew perceives that the Christian is of modest means and in need of money and knows of no other way to be helped, the Christian must dance to his tune, and the Jew presents himself as having no money to lend; the Christian persists, requests that he be helped, and offers to give good security along with collateral and a good rate of *interesse*. Then the Jew deals with him entirely according to his own will and desire, does indeed produce the money, but the Christian must bind and obligate himself by a promissory note to heavy rates of *interesse*, and sometimes also by the actual delivery of more than fourfold collateral. The Jew also sometimes deducts a considerable sum immediately for the *interesse* before he delivers the money, and lets the Christian go with the remainder and enjoy a brief period of peace; thereafter he summons him, settles accounts, and demands to be paid, or to have the *interesse* added to the principal sum and to receive a new bond. This he practices not only once but repeatedly: for as soon as the *interesse* has grown a little, he immediately adds

it to the principal sum, and it must bear him a young usury, which in time hatches and breeds yet another young usury, until he has at last utterly ruined the Christian. This can be sufficiently demonstrated with truthful examples.

Thereupon the aforementioned *Dieterich Schwab* continues and reports: I knew a Jew, of whom I made mention before, to whom a craftsman had come and had received only eight thalers on his and his wife's clothing and bedding, which had been worth more than forty thalers; the Jew had manipulated him so thoroughly and set him up so precisely on the line that within a short time he had not only deprived him of the aforementioned pledges, but also demanded and required a considerable sum of money from him besides, at which the Christian was utterly horrified and distressed. But the Jew gave him no peace until the Christian had to hand over another forty thalers in addition to the previous pledges, as well as other necessities such as beer, coal, etc., which he himself urgently needed for his own household; and when I saw this, it moved me to heartfelt pity.

Further, he writes on this matter: It is now publicly known in these parts how a Christian stood surety for a Jew on behalf of another Christian for 25 thalers, which the godless Jew increased through usury in such a manner, through interest upon interest, that it became impossible for the surety to pay the sum, and he would have lost house, home, and all that was his, had the high authorities not intervened for lawful reasons and rendered assistance to the innocent Christian. This is indeed a terrible and almost unheard-of act of financial extortion. But no one should be surprised at how they accomplish and bring this about: for when a Jew lends money, he customarily takes no less than two small pennies per thaler per week, unless he knows of other ways to play to his advantage with the borrower; and this amounts annually, in simple terms, without compounding or calculating interest upon interest, to 30 thalers, 34 groschen, and 2 pfennigs in Paderborn currency per hundred. But they are not content to take such modest interest; rather, they calculate the interest sometimes weekly, sometimes monthly, upon which they then charge the same interest for the following week or month, and in this way increase the sum in a short time through interest upon interest to a nearly infinite amount, and thus drain the Christian people dry.

After this, the aforementioned Dieterich Schwab demonstrates in the said chapter, *pagina* 174, in a table, that a Jew, reckoning a guilder at 15 batzen or shillings, and the shilling at 9 pfennigs, but the interest calculated weekly at 2 pfennigs per guilder, can, through usury upon usury over 21 years, bring it to 3,841 fl. 13 shillings and 3 1/2 hellers. And after he has brought forward much more concerning such devilish Jewish usury, he finally breaks out on *pagina* 179 into the following words and says: From all of this, every person will easily be able to gather and understand what a godless and harmful people the Jews are, and what benefit the Christian people can expect from them. Let everyone take heed and guard himself against these harmful birds, so that he is not devoured. For when such people come among the community, it is just as if a pike were let into a pond, or a fish-rich pool among the fish, or a

wolf into the sheepfold among the flock, or a fox among the hens. These are the words of the said Dieterich Schwab, and he has certainly indicated nothing other than the plain truth thereby; wherefore, concerning such bloodsuckers, whose mind and thoughts are directed solely toward how they may flay the Christians of their hard-earned sweat and blood, it can with the highest justification be said from Isa 56:11: They are shameless dogs who cannot be satisfied. Those Christians also sin greatly who lend money to Jews at usury, since by doing so they put into their hands the means by which they lend money to Christians and can practice their accursed fleecing upon them all the more, without which money many a Jew would not accomplish much. But woe to those who do such things!

Chapter XII. This chapter reports: first, what the Jews think of Christians' food and drink, and whether they are permitted to eat with a Christian; second, whether it is right that one buys meat from Jewish butchers; third, whether Jews may invite a Christian as a guest.

In the 16th chapter of the first part, from *pagina* 700 to 704, it was demonstrated that Christians are regarded by the Jews as unclean people, who derive from the unclean spirit; from this it is easy to infer what they think of Christians' food and drink. As regards the bread of Christians, it is written in the book *Col bo* fol. 112, col. 2. *numero* 100, under the title *Din hilchóth issűre maachalóth*, as follows: אסור לאכול פת של גוים גם משום חתנות. ויש מקילין לקנות של נחתום במקום שאין נחתום ישראל מפני שהיא שעת הדחק. אבל פת של בעלי בתים אין מי שמורה בה להקל שמא יבא לסעוד אצלם. והר' אהרן הלוי כתב דכל מקום שאין פלטר מצוי כלל מותר אפילו פת של בעלי בתים ואפילו במקום שיש פלטר ישראל מותר ליטול מן העיר פת בעלי בתים ולילך לאכלו בשדה אלא שהוא דבר מכוער לתלמיד חכם. ופת בעל הבית ביד פלטר מותר ופת פלטר ניד בעל הבית אסור. והרשב"א ז"ל כתב דבתר מעיקרא אזלינן ופת בעל הבית ביד פלטר אסור ופת פלטר ביד בעל הבית מותר. ואם הפלטר חומיין ישראל הרי פתו כפת בעל הבית. ואם הגיע שם פלטר ישראל הרי פתו של פלטר גוי אסורה עד שימכור הפלטר ישראל פתו ולאחר שמכרה פתו של ישראל חוזר פתו של פלטר גוי להכשירה עכ"ל ה"ר אהרן הלוי ז"ל. ויש מחמירים עוד בפת בעל הבית ואומרים שצריך לעמוד שלשה ימים בלתי אכילה קודם שיאכל פת בעלי בתים אבל לאחר שלשה ימים מותר משום חיי נפש ונוטר. ופת של גוים אפילו בביתו של ישראל אסור משום בישול גוים. That is: it is forbidden to eat the bread of the *Gojim* (or Christians), also on account of intermingling (as is read in Deut 7:3: "You shall not make alliances with them"). Some, however, make it easy (and permit) that one may buy from a (Christian) baker in a place where there is no Israelite baker, since it is a time of necessity (and necessity requires it, so that one may sustain one's life). As regards the bread of householders, however (which is not baked by bakers but by other people in their homes), there is no one who makes it easy (and permits buying it), lest one thereby be induced to eat with them. Rabbi Aharon Levi, however, has written that everywhere where no baker at all is to be found, the bread of householders is also permitted; indeed, that even in a place where there is an Israelite baker, it is permitted to take householders' bread from a town and go away and eat it in the field, though this is a shameful thing for a learned Rabbi. And that a householder's bread, when it is in the hands of a baker, is permitted, and (on the other hand) a baker's bread, when it is in the hands of a householder, is forbidden. Rabbi Shimshon bar Abraham, of blessed memory, however, has written that we follow the original source (and judge accordingly), and that a householder's bread that is in a baker's hands is forbidden, and a baker's bread that a householder has in his hands is permitted. And when a baker invites an Israelite (to eat), his bread is to be regarded as householders' bread (and forbidden to eat). When an Israelite baker also arrives there, the

bread of the Christian baker is forbidden until the Israelite baker has sold his bread; but thereafter, when the Israelite baker's bread is exhausted, the Christian baker's bread becomes *cóscher* again (that is, proper and permitted to eat). Thus far are the words of Rabbi Aharon Levi, of blessed memory. There are some, however, who make the matter even stricter regarding householders' bread, and say that one must remain three days without eating before one eats the bread of householders; but after three days it is permitted, for the sake of the life of the person (so that he does not die of hunger), etc. And that the bread of the *Gojim* or Christians is also forbidden in an Israelite's house, on account of the fact that the *Gojim* do the cooking (all of which is forbidden). Likewise, the remaining cooked things of the *Gojim* are also forbidden, even when they are already in an Israelite's house. These are the words of the book *Col bo*. On this subject one may also consult the book *Toledóth Adam vechávva*, in the seventh part, fol. 161, col. 2, in the 17th *Náthif*, as well as the book *Schylchán áruch* in the part *Jore déa*, numero 112, from § 1 to § 9.

In the German-Hebrew book *Brandspiegel*, in the 18th chapter, fol. 67, col. 2, it is also written as follows: דאש מיר דאט ברוט עטין פון גוים עט חיז טורלייך נון גמרא דאט דיא חכמים חאבן עט מהיר גיוועזן דרווייל איר זיין חין גלות חוני' קיין זיך ניט גיוויגן בקין חוני' איר וומנדן נויטין דען פויקר עט זיין וואו לויט ניט עטין קיין בראט פון גוים וואז לו זיין וואז לו ניט וואז לו מירר נשתה: that is, that you eat the bread of the *Gojim* (or Christians), it has come about with difficulty that the Sages permitted it, since we are in *exilio* or misery, and cannot bake enough for ourselves, and we wander among the peoples. There are indeed people who eat no bread from the *Gojim* (or Christians): well is it for them, well is it for their souls. That it is, however, to be seen in the prayer book printed here in Frankfurt by the Jews before now, which the Jews call the thick *Tefillah*, fol. 34, col. 2, where the one who confesses his sins speaks, among other things, as follows: אכלתי פת של בעל הבית גוי, that is, I have eaten a householder's bread from a *Goi* (or Christian).

Regarding the flesh of livestock slaughtered and killed by Christians: it is held by Jews collectively to be carrion, which is also supposed to defile even the one who merely carries it, and for this reason they are forbidden to eat it. That it is held to be carrion is to be seen from the book *Schylchán áruch*, in the part *Jore déa*, numero 2, §. 1, where it is written as follows: שחיטת נכרי נבילה אפילו הוא קטן ואפילו אינו עובד אלילים ואפילו אחרים רואים אותו: that is, that which a *nóchri*, that is, a foreigner (namely, one who is not a Jew), slaughters, is carrion, even if that same person is still a minor, and commits no idolatry, and others are watching him. So too is it read in the second part of the book *Jad chasáka*, fol. 201, col. 1, in the 4th chapter, numero 11, under the title *Hilchóth schechíta*, as follows: נכרי ששחט אף על פי ששחט כפני ישראל בסכין יפה ואפילו היה קטן שחיטתו נבילה ולוקה על אכילתו מן התורה שנאמר וקרא לך ואכלת מזבחו: that is, what a foreigner slaughters is carrion, even if it has already been slaughtered before an Israelite's face with a clean knife, and that same foreigner is still a minor; and the one who eats of it shall be beaten according to the Law, as it is said (Exod 34:15): and you eat of his sacrifice.

That which is slaughtered or killed by Christians defiles the one who carries it; this is stated in the Talmudic tractate *Chóllin* fol. 13, col. 1. in these words: שחיטת נכרי נבלה ומטמאה במשא, That is: what a stranger slaughters is carrion, and it defiles the one who carries it (for it is read in Lev 11:28 that whoever carries carrion defiles himself). And in the commentary of Rabbi *Menáchem of Recanati* on the Five Books of Moses, one reads at fol. 114, col. 2. in the *Parascha Tezavvéh*: ארז"ל שחיטת נכרי נבילה ומטמאה במשא כי דינו כדין כתו וסיכתן וכתיב ולא תלכו בחקות הגוים, That is: our Rabbis, of blessed memory, have said that what a stranger slaughters is carrion and defiles through carrying, for it is judged in the same manner as his (namely the stranger's) power and cause (that is, the devil, who is said to rule over him, who is also unclean, of which matter was treated in the 18th chapter of the first part); and it is written (Lev 20:23): You shall not walk in the statutes of the heathen. Rabbi *Bechai* likewise agrees with this in his commentary on the Five Books of Moses, fol. 63, col. 4. in the *Parascha Schemoth*, where he states: שחיטת נכרי נבלה ומטמאה במשא כי הטומאה מצד כחו, That is: what a stranger slaughters is carrion and defiles through carrying, for the uncleanness comes from his power (namely the devil who governs him). In the book *Jad chasaka*, in the second part, fol. 160, col. 2., in the 4th chapter, numero 1., under the title *Hilchoth maachaloth asuroth*, the following is also found: האוכל כזית מבשר בהמה שמיתה או חיה שמיתה או עוף שמת לוקה שנאמר לא תאכלו כל נבלה. וכל שלא נשחט כראוי הרי זו נבלה, That is: whoever eats as much as an olive's worth from an animal that has died (of itself), or from a wild beast that has died, or from a bird that has died, shall be beaten, because it is said (Deut 14:21): You shall not eat any carrion. But everything that has not been slaughtered as is proper is considered dead, that is, it is treated as though it had died of itself.

What punishment, however, a Jew who eats of carrion has to expect is shown by the book *Emek hammelech,* fol. 20, col. 3. 4. in the 12th chapter, under the title *Schaar tikkune hatteschuva*, in these words: האוכל נבילה בין באונס בין ברצון וגו' דינו במגופה ומתגלגל בכלב שהוא אוכל נבילה או בבהמה טהורה ולא זוכה לשחיטה הגונה רק ימסר ביד השוחט ויצא נבילה מתחת ידו מדה כנגד מדה שנאמר שופך דם האדם באדם דמו ישפך תיקונו עור"ה הנב"ל יצום פ"ז צומות כמספר אלהים עם המלה That is: Whoever eats of carrion, whether under compulsion or willingly, etc., shall be judged by a plague, and his soul shall pass into a dog that eats carrion, or into a clean animal. He shall not be deemed worthy of being properly slaughtered as is fitting, but shall be handed over to a *Schechter* (or butcher), and under that person's hand shall become carrion, and thus like shall be repaid with like, as it is said (Gen 9:6): Whoever sheds man's blood, by man shall his blood be shed. He shall, however, be restored to righteousness (through that which is expressed in Ps 57:9 in the words) עורה הנבל *Urah hannevel*, That is: Awake, O Psalter! (namely, through the numerical value of the word הנבל *hannevel*, which yields 87,) and he shall fast eighty-seven times, according to the numerical value of the word אלהים *Elohim* together with the word (which

likewise amounts to 87, for *Elohim* equals 86, and the word *Elohim* counted as one unit also yields the number 87.) Is this not a subtly devised means by which the soul of one who eats carrion is set free, so that it need not pass into a dog or some other animal?

Regarding those foods which are forbidden in Lev 11 and Deut 14, Rabbi Lipmann writes in his *Sepher Nizzáchon, numero* 83, concerning the words of Lev 11:4 *&c.*, as follows: נמצא מבואר שכל האכילות האסורות מבהמה וחיה ועוף ושרץ ודג מאטימות כלי השכל מהשיג האמת וגו׳ that is, it is clearly found that all forbidden foods from cattle, and wild animals, and birds, and vermin, as well as fish, stop up the instruments of the understanding so that one cannot grasp the truth *&c.* And in the book *Zérór hammór* it stands at fol. 95, col. 4, in the *Parascha Scheminí*, written thus concerning this: אלו המאכלות האסורות והבהמות הטמאות מטמטמים את הלב ומחשיכים הנפשות הזכות ומבלבלים השכל that is, these forbidden foods and unclean animals stop up the heart, and darken the pure souls, and confuse the understanding. In the commentary of Rabbi Menáchem of Recanati on the five books of Moses, the following is also read at fol. 136, col. 4, in the aforementioned *Parascha Scheminí*: הטעם לאסור הבהמות הטמאות לפי הפשט כי הם מולידים עפוש רע וחולי בנפשות ומעכבין שלמות האדם מלהדבק בשם יתברך וגו׳ that is, the reason for the prohibition of unclean animals is, according to the plain meaning, that they produce an evil putrefaction and sickness in the souls, and hinder the perfection of man so that he cannot cleave to the blessed God *&c.* And at fol. 137, col. 1, the following is read in the same work concerning the forbidden animals: רוחותם מרוחות הטומאה השטין באויר that is, their spirits are of the unclean spirits (the devils) who roam about in the air. There also stands at fol. 138, col. 2, in the last-mentioned book: כבר ידעת כי הטמאות נשפעות מן הצפון הנקרא רוח מסאבא that is, you already know that the unclean (animals) receive their influence, or their influx, from the North, which is called the unclean Spirit. Furthermore, it is stated in the same work at fol. 137, col. 2-3, that certain souls pass into such unclean animals, and the following then ensues: לפיכך אסרה התורה כי האוכל מהם כאלו אוכל בשר חברו הנטמא בעבירה that is, therefore the Law has forbidden (the eating of them), for whoever eats of them does as much as if he were eating the flesh of his neighbor who has been defiled through sins. As for the prohibition against eating pork, this matter, together with a description of swine, has already been treated above in the 16th chapter of the first part, from *pagina* 704 to 708.

Why, however, eating the unclean animals forbidden in the Law is permitted to Christians, this is shown in the book *Chissuk emúna paginâ* 142, where it is stated that abstaining from a food occurs for one of two reasons: either because it is too noble and excellent, and the person who should eat it is a lowly person, or because it is base and contemptible, and the person who should eat it is too distinguished and eminent for it. And the following is then concluded: והנה הנוצרים לא יוכלו לומר שאותם הבעלי חיים האסורים מפני יקרותם נאסרו לנו בעבור פחיתותנו כי הכתוב הכריחם לומר ההפוך ר״ל שמפני טומאתם נאסרו לנו בעבור קדושתנו אם כן מה שהוחזו להם הטמאים הוא בעבור פחיתותם כאשר הכתוב מעיד באמרו ויקרא י״א טמא הוא לכם ר״ל לכם הם טמאים לפי שאתם קדושים ואינם טמאים לאומות העולם אחר שאין להם קדושה וגו׳ : that is, now the Christians cannot say that those same forbidden animals were

forbidden to us on account of their excellence, because of our lowliness, for Scripture compels them to say the opposite, namely that they were forbidden to us on account of their uncleanness and our holiness. If that is the case, then the unclean animals are permitted to them to eat on account of their lowliness (in that they are base and lowly people), just as Scripture testifies when it says in Lev 11:4: "That shall be unclean to you," that is, to you they (namely the forbidden animals) shall be unclean, because you are holy; but to the nations of the world they are not unclean, because there is no holiness in them, etc. Beyond this, the Rabbis teach that all foods are permitted to Christians to eat, because they are ordained by God for hell, as was shown above in the fourth chapter of this second part, *paginâ* 254 and 255.

On the eating of blood, Rabbi *Lipmann* writes in his *Sepher Nizzáchon*, on the words of Lev 17:10-11, "Against any such person who eats blood, I will set my face, and will cut him off from the midst of his people; for the soul of the flesh is in the blood," in the following manner: נמצא טעמא מבואר שאין לאכלו משום שנפש הבהמות תלויה בו. כי האוכלו תקבל נפשו השכלית טבע הבהמות : that is, the reason why one ought not to eat it is clearly found, since the soul of the animals is bound up in it; for whoever eats of it, his rational soul takes on the nature of the animals. In Rabbi *Bechai*'s commentary on the five books of Moses, fol. 140, col. 1, in the Parascha *Acharé moth*, among other reasons why one ought not to eat blood, the following is also written: מפני שהדם הוא הנפש הבהמית אין ראוי לנו שנערב טבענו ואנו מקבלי התורה צריכים שתהיה זכי הגופות ראויין לקבל המושכלות ונצטוינו שנגדל טבענו להיותו רך ורחמני לא אכזרי ואלו היינו אוכלין הדם היה מוליד בנפשנו אכזריות וגסות טבע וקרוב שתהיה כנפש הבהמית כי הדבר הנאכל ישוב בשר ודם בגוף האוכל ויוליד לו טבע כיוצא בו וגומר : that is, since blood is the soul of the animals, it is not fitting for us to mingle its nature with our nature; and we, who have received the Law, must be pure in our bodies in order to grasp intelligible things. We have also been commanded to accustom our nature such that it be gentle and merciful, and not cruel. But if we were to eat blood, it would produce in our souls a cruelty and a coarse nature, so that they would be nearly equal to the brutish souls; for that which is eaten becomes flesh in the body of the one who eats it, and brings about in him a like nature, etc.

So too shall the Devil be the father of those who eat blood, concerning which the following is read in the aforementioned *Rabbi Bechai*'s commentary on the Five Books of Moses, fol. 35, col. 1, in the *Parascha Toledoth*: כבר ידעת: כי ממנו קבל הנחש כח להחטיא. ולשפוך דם והיה הוא אב ושרש לכל בוחרי הדם והאוכלים אותו : והוא העוזר לזרע עשו האדמוני לשפוך דם והוא המקטרג של ישראל הנימולים ומהרחקים מלאכל דם וגו: that is, It is already known to you that the serpent had received from him (namely from the prince of Esau, the supreme Devil *Sammaël*, who is mentioned in the preceding passage) the power to cause sin and to shed blood, and that this same one (*Sammaël*) is the father and origin of all those who choose blood and eat it, and that he helps the seed of the red Esau to shed blood. He is also the accuser of the Israelites who are circumcised and who keep themselves distant and abstain from eating blood, *etc.*

Regarding wine, the Jews are forbidden to drink the wine of Christians and of all peoples, for in the book *Toledoth Adam ve-Chavva* fol. 150, col. 1. in the first part, under the title *Náthif schischa ásar chélek rishon*, it is written as follows: כתב הרמ"בם כי הנוצרים עובדי עבודה זרה הם ויינם אסור בשתיה ומותר בהנאה: that is, *Rabbi Mosche bar Majemon* has written that Christians are idolatrous people, and that drinking their wine is forbidden, though otherwise it is permitted to seek benefit from it. In the book *Col bo*, at *numero* 96. fol. 104 col. 2. under the title *Hilchoth jen nésech*, it is likewise taught: יין של גוי בזמן הזה אסור בשתיה ומותר בהנאה: ויכול ישראל ליקחנו מן הגוי בחובו: that is, the wine of a *Goi* or Christian is at this time forbidden (to drink), but it is permitted to make use of it for one's benefit, and an *Israëlit* may accept it from a *Goi* in payment of a debt. The same is also to be found in the book *Shulchan arúch*, in the part *Jore déa numero* 123. §. 1. in the annotation. And at *numero* 124. §. 6. in the aforementioned book *Jore déa* it is taught: כל גוי שאינו עובד אלילים יינם אסור בשתיה בשחיטה ומותר בהנאה: that is, the wine of every *Goi*, even one who does not practice idolatry, is forbidden to drink, but it is permitted to seek benefit from it. Elias reports the following on this matter in his book Tischbi, under the root word *Násach*: כל יין שנתנסך לעבודה זרה הוא נקרא יין נסך והשותה ממנו לוקה מן התורה משום שנאמר אשר חלב זבחימו יאכלו ישתו יין נסיכם ונזון ההוא אמרו חכמים אפילו סתם יינם של גוים משום ספק פן נתנסך לעבודה זרה ואף על פי שאמרו that is, all wine that is offered to an idol is called *jen nésech*, that is, sacrificial wine, and whoever drinks of it shall be flogged according to the Law, because it is said (Deut 32:38): those who ate the fat of their sacrifices and drank the *jen nesicham*, that is, the wine of their offering. The Sages, however, have at this time forbidden the wine of the *Gojim* entirely (for drinking), because it is doubtful whether it may have been offered to an idol. And although they say that the *Gojim* at this time are not altogether given to idolatry, it is nonetheless forbidden, *etc.* The Jews, however, call all wine belonging to Christians *jen nésech*, that is, libation wine, or simply *nésech*, even though it has not been offered to any idol, although in the book *Col bo*, *numero* 96, fol. 104, col. 2, one reads: כתוב בתשובה הגאונים דגוי בזמן הזה אינו עובד עבודה זרה וכן פירש רש"י ז"ל פרק שני דיבמות דגוים שבחוצה לארץ לאו עובדי עבודה זרה הן על זה סומכין ליקח יינם נסך בחובות: that is, it is written in the responsa of the *Geónim* (that is, of the highly learned rabbis) that a *Goi* (or Christian) in the present age does not produce *jen nésech*. And thus Rabbi Solomon Jarchi, of blessed memory, explained in the 2nd chapter of the Talmudic tractate *Jevammóth* that the *Gójim* who are outside the land of *Canaan* are not idolatrous people, and upon this basis one relies in accepting their *jen nésech* in payment of debts. These words, however, contradict one another, for it is stated that a *Goi* or Christian in the present age does not produce *jen nésech*, and yet the wine that a Christian gives to a Jew on account of a debt is nonetheless called *jen nésech*. In the Chapters of Rabbi Eliezer, concerning the prohibition against drinking wine from the *Gójim*, one likewise reads: רבי אלעזר המודעי אומר עמד פנחס והחרים על ישראל בסוד שם המפורש ובכתב שנכתב על הלוחות בחרם בית דין עליון ובחרם בית דין התחתון שלא ישתה אדם מישראל מיינם של גוים כי אם מרפס רגלם שנאמר וצאני מרמס רגליכם תרעינה ומרפס רגליכם תשתיינה שכל יינם של גוים לעכו"ם שהן לוקחין ראשית תירושם ולזנות שנאמר זנות ויין ותירוש יקח לב וגו': that is, Rabbi Eliezer Hammodái says that Phinehas arose (after he had stabbed Zimri the son of Salu and Cozbi the

daughter of Zur on account of the fornication they had committed together, of which one may read in Num 25:6 &c.) and by means of a ban imposed upon the Israelites, by the mystery of the *Schem hammphorásch* (that is, of the name *Jehova*) and by the writing that had been inscribed upon the tablets, under the ban of the supreme court as well as under the ban of the lower court, forbade that any person among the Israelites should drink the wine of the *Gójim*, but only that which is trodden by their own (namely, the Israelites') feet, as it is said (Ezek 34:19): "My sheep shall graze on what your feet have trodden, and drink what your feet have trodden." For all the wine of the *Gójim* incites to idolatry, since they take the firstfruits of their must for idolatry and fornication, as it is said (Hos 4:11): "Fornication, and wine, and new wine take away the heart."

That it is considered a sin by the Jews when they drink wine belonging to Christians is also to be seen in their prayer book, the thick *Tefillah*, fol. 36, col. 1., under the title *Shacharit*, where a confession of sins is found, in which the sinner speaks, among other things, as follows: שהיתי יין נסך, that is, I have drunk *jen nésech*. Likewise, the converted Dieterich Schwab, while he was still mired in his Jewish superstition and drank wine here in Frankfurt with Christians, was punished by the rabbis, as was indicated above in the 9th chapter of this second part, *paginâ* 487. Beyond this, anyone who has drunk *jen nésech* must also fast on account of such a sin committed, for in the book *Emek hammélech*, fol. 20, col. 4., under the title *Schâar tikkúne hattechúva*, in the 12th chapter, it reads as follows: אם שתה יין נסך יצום ע"ג כמנין יין וג' אותיותיו, that is, if someone has drunk *jen nésech*, he shall fast seventy-three times, according to the numerical value of the word יין *jajin* (which means wine) and its three letters, which together make 73; for the word יין *jajin* yields 70, and three is added on account of the letters, giving 73 in total.

Concerning the prohibition that Jews are not permitted to drink wine belonging to Christians and other peoples, the following story is written in the book *Caphtor uphérach*, fol. 121, col. 2, and fol. 122, col. 1: מעשה שהיה במלך גדול ורע מעללים שמו פירגא"נדיקו מושל בכל האקלים, טעץ לקרוא לכל חכמיו וזקניו, גם קרא י"א חכמים רשומים מבני עמנו שיבאו לפניו וכאשר באו אליו קם על רגליו והקבילם בכבוד הרחק כמטחוי קשת ממקומו, הוא והזקנים אשר עמו, ובני ישראל תמהו על הכבוד אשר עשה, כי לא נסה, ויאמר אליהם אהבתי אתכם כבבת עיני, ורצוני שתהיו מאוכלי שלחני, בחרו לכם הטוב בעיניכם, אחת שאלתי מכם, או לאכול בשר חזיר מבושל ומבושם, אשם אשם, או לבעול ארמית, במעל ונתרמית, או לשהות יין נסך ודם רסימי, כבודי ומרים ראשי, או ארע כי מצאתי חן בעיניכם ואטיבה אתכם: קם על רגליו חכם אחד רשום מבני עמנו, מבחר שלומים, עיניו הדרנ"ה מים, והשתחוה אפים, אפים, זאמר אדונינו מלך האדיר הנה לנו זמן ג' ימים, נעיין בספרי דברי החכמים, ונראה איזה מהם יכשר, אם אבר מן החי או היין או הבשר, ויען המלך נשאתי פניכם, עשרה, תעשו הטוב בעיניכם, והחכמים נועדו ויתבודדו בלב המרמר, וקרא זה אל זה ואמר, הבו לכם עצור, אם נבחר החזיר היין או האשה, כי השעה נחוצה, ולהרחיקו מהם החזיר והאשה, כי הוא עון פלילי וישאר ולצמצם, אך שתיית היין המלך בחרו לכם, כי אינם יודעים בטיב עע"א ומעשה אבותיהם בידיהם, ויבואו למלך ויאמרו אליו אדוננו המלך מצאנו חן בעיניך, להשיבנו ולהושיבנו עם אוכלי שלחניך, כל היום וכל הלילה נרווה דורים נשתה מיינך, כי טובים דודיך, והמלך הרשע והזקנים שמו מגמתם, להכשילם יחד בשלשתם: ויאמר המלך אך זה היום שקויתי לאכול מהכשולי מעדניכם אותי, יין מלכות רב, לחיך יערב, מתוק מזקוק מיין מליין וקונייטון והחכמים עשו לכבוד מלכות

מאכלים ותבשילים ומעדנים, מינים ממינים שונים, וישבו לפניו, גם המלך והקני, והמלך עשה בערמה, שלחן עגול מתנועע בחכמה, כפי חפצו יסובבנו, ולכל אשר יחפוץ יטנו: ויהי הם אוכלים ושותים באשר טוב לבם, כי המלך אוהבם, וגלה להם סודות המלכות וטעמו, וישכרו עמו, וכאשר ראם המלך שדעתם מטרפת סבב את השלחן והביא מאכל החכמים לפני הזקנים ומטעמיהם, ומאכל שולחנו בשר החזיר סבב אליהם, ומלאו כרסם מבשר החזיר והטרפות, ויהיו לחרפות, ולמשמרת למהרתו, שם תבשיל היהודים להראותו, ולערב ערב הציע להם מטות זהב כלי מילה ושלטונו לל אחד ואחד במטתו, ואשה זונה שוכבת לצדתי, וחוזק היין בהם, שנו ושלשו בחשבם שנשותיהן הן, וישכב המלך בבקר ויאמר אהובי קומו מהנוטותיכם, התפללו בערכם, מה זה אשר עשיתם, הלא חטאה גדולה חטאתם, אכלתם החזיר בגאווה ובתגבורת, והנה התבשיל שהבאתם למשכרה ובעלתם הנשים הנכריות, עמוניות צידוניות החיות והגריות, וכאשר ראו חרפתם, בחרו מיתתם, ובתוך השנה מתו כלם מיתה משונה, ליצלן רחמנא. וכל זה אירע להם בבחרם שתיית היין שהוא מדבריהם אסור בזמן הזה משום חיתון ואף על גב דהמלך ובזמן הזה לאו עוברי עבודה זרה וזה הם מכל מקום החומרא דהוא ועונש הבנינו ז"ל עדיין היא במקומה עומדת: That is:

There once occurred a story that a great king, but evil in his deeds, by name *Pirgandicus*, who ruled over the entire *climate* (that is, a certain division of the heavens), took counsel and had all his wise men and elders come to him; and he also summoned eleven distinguished wise men from our people, that they should come before him. When they had come to him, he rose to his feet, together with his elders who were with him, and received them with reverence while they were still a bowshot's distance from his place; but the Israelites (namely the aforementioned eleven wise men) marveled at the honor he showed them, for they were not accustomed to it. And he spoke to them: I love you as the apple of my eye, and I desire that you shall eat at my table; choose for yourselves (one of three things which I propose to you) that which seems best to you. One thing I require of you: either that you eat boiled and seasoned pork, which is (among you) a sin; or that you touch heathen women through transgression and deceit; or that you drink wine of *nefech* and of my red wine, which is my honor and lifts up my head (that is, makes me merry); then I shall know whether I have found favor with you, and I will do you good. Then a distinguished wise man from our people rose to his feet, one who was a chosen man among our worthy folk, and he wept and fell down and spoke: O our lord and mighty king, grant us three days' time, and we will search in the books of the words of the wise men and see which of these three things will suit us best (and can most fittingly be done): whether a limb from a living creature (that is, the heathen women), or the wine, or the (pork) flesh (shall please us). Thereupon the king said: I grant you this; do what you find good. Then the wise men assembled and lamented their distress to one another with sorrowful hearts, and called out to one another: give counsel as to whether we should choose the pork, or the wine, or the women, for the time is swift (passed, so that we must declare ourselves); and they rejected the pork and the women, for it is a sin that belongs before the judge (to be punished by him, when one eats pork or lies with heathen women), and that remains and presses hard; but the drinking of wine they chose, because the Gentiles or heathens are not so idolatrous, and the work of their fathers is in their hands. Thereupon they came to the king and spoke to him: Lord king, we have found grace with him, that we are so highly regarded that he wishes to seat us among those who dine at his table; we will devote ourselves to love the whole day and the whole night, and drink of his wine, for his love is

pleasant. But the wicked king's and his elders' aim was directed toward making them stumble and sin in all three matters. Then the king said: truly, this is the day for which I have waited, and I have longed to eat of your well-cooked and savory dishes, and I have much wine which will be pleasant to the palate (and taste excellently), sweeter than spiced wine. Upon this, the wise men prepared, in honor of the king, dishes and savory things of various kinds, and seated themselves before him (at his table) after the king and his elders had seated themselves. But the king had craftily had a round table made which could be cleverly moved and turned around at his pleasure, and directed wherever one wished. Now as they ate and drank and were of good cheer, the king revealed to them the secrets of the kingdom and the reason for it, because he loved them, and they ate and became drunk with him. But after the king had seen that their understanding was disordered (through the drunkenness), he turned the table around and caused the dishes and the delicate courses of the wise rabbis to come before the elders, while his own dish, namely the pork, was turned toward them; and they filled their bellies with the pork and the *teréfos* (that is, the flesh forbidden to eat), and they were put to shame; but the Jews' dishes he kept until the following day in order to show them. In the evening, however, he had golden beds and garments of the finest wool prepared for them, and gave each one a separate bed, and laid a harlot at his side; and because the wine had overpowered them, they touched them two or three times, supposing them to be their wives. And the king rose early and spoke to them: you, my dear people, rise from your sleep and pray for yourselves; what have you done? Have you not committed a great sin? You have eaten pork with arrogance and boldness. Behold, the dish which you brought is kept (by which you can see that you ate very little of it, and therefore must have eaten pork). Likewise you have lain with foreign Ammonite, Sidonian, Hittite, and Hagarite women. When they saw their shame, they chose death for themselves, and all died within a year by a sudden death, from which may the merciful God preserve us. All of this befell them because they had chosen to drink the wine, which at this time, according to their (namely the rabbis') words, is forbidden on account of intermarriage (so that no Jew should lie with a heathen woman and thus come into kinship with the heathens), even if it were the king's wine, and even if they (understand: the *Gójim*, that is, Christians or other peoples) were not idolatrous people; yet the strictness (that is, the sharp prohibition) of our wise men, of blessed memory, and the punishment (which they have imposed upon it) remain standing in their place to this day. These are the words of the book *Cáphtor uphérach* (כפתור ופרח), by which the Jews wish to make it understood that they should abstain from the wine of Christians and other peoples, because they might thereby fall into sin.

A Christian can also ruin a Jew's kosher wine, which is permitted for drinking, by touching it, so that the Jew is no longer allowed to drink from it; and this occurs in various ways, concerning which the following is written in the book *Agúdda* fol. 64, col. 2. numero 49.: כותי שהניח אצבעו על פי הברוא אסור בישיה כל החבית וכל שכן אם הכניס אצבעו בתוך החלל וכן אם תחב הברוא בחבית או נענע

בתוך הנקב או הוציאו דלא אפשר בלא נענוע That is: When a *Cus*thite (or Christian) places his finger on the bung-hole (of a cask full of wine), the entire cask (full) is forbidden for drinking. How much more so (is it forbidden) when he inserts his finger into the hollow of the cask? Likewise also when he inserts the bung into the cask, or moves it in the hole, or draws it out, which cannot happen without movement. In the book *Shulchan aruch, in the part Jore déa*, the following is also read concerning this at *numero 124. §. 14.*: חבית שנוטלה ממנו הכרוא והכניס בה עכ"ום אצבעו ער שנגע ביין כולו אסור וכן אם הוציא הכרוא התחובה בנקב והיתה נוגעת ער היין That is: When an idolater inserts his finger into a cask from which the bung has been removed, such that he touches the wine, all the wine is forbidden. Likewise it is the same when he draws out the bung that is stuck in the bung-hole and which reaches down to the wine. Exactly the same can also be found in the *Piské Tosephóth* of the Talmudic tractate *Avóda sára* fol. 78, col. 1. numero 117.

Beyond this, a Christian can also render a Jew's kosher wine, which he has in a jug, unfit for drinking by merely touching the jug; and the convert *Dieterich Schwab*, in the fourth part of his *Jüdischer Deckmantel*, pages 207 and 208, in the 6th chapter, writes about this in the following manner: A Jew drinks no wine whatsoever with a Christian, whether it be a distilled wine or any other wine, according to the *Talmud*, unless it is wine of their own that they themselves have pressed, or have otherwise had fetched from another Jew: that wine they do indeed drink with Christians, yet with discretion, such that the Jew must at all times hold the jug with the wine in his hand, and take great care that the Christian does not touch it in the slightest; and if it were touched by the Christian, they may not drink the wine, but rather that same wine is called among them *jain nésech*, unworthy wine, and the wine is given to a Christian or poured out; and when the Jew drinks the aforementioned wine with the Christian, a tub of water must stand nearby, for as often as the Christian has drunk out the glass or cup, it is immediately rinsed out afterward; and if the Christian were to touch the rinsed drinking vessel in the slightest, it must be rinsed out anew. That a Jew may not drink wine which is in a jug that a Christian has touched is evident from the book *Jóre déa*, which is a part of the book *Shulchan áruch*, numero 125, §. 1, where the following is taught: נטל עכ"ום כלי של יין והגביהו ויצא היין אף על פי שלא שכשך נאסר בשתיה שהרי היין בא מכחו ומה שנשאר בכלי אסור גם כן: that is, when an idolater takes a vessel with wine and lifts it up so that the wine runs out, even if he has not swirled it (in the vessel), the wine is nonetheless forbidden for drinking, for behold, the wine has come forth by his force (in that he has poured it in), and what remains in the vessel is likewise forbidden.

Where it comes from that the wine touched by a Christian becomes defiled, this can be seen from Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 221, col. 4, at the end of the *Parascha Haasínu*, where he writes as follows: טעם ישתהו יין נסיכם פירשהי בפרשת נח ומכאן סמכו רז"ל לאיסור יין נסך כי השפע הבא לכתות הטומאה נקרא יין נסך ומשם נאצלים נפשותיהן של אומות העולם ועל כן מגעו ועל כן מגעו יין נסך: that is, I have explained the meaning of the words (Deut 32:38) *Die den jen nesichám*, that is, the wine of their drink-offering, in the *Parascha Noach*.

And upon this our Rabbis of blessed memory have founded the prohibition of *jen nésech*; for the influence, or the influx, that comes to the powers of impurity (that is, to the unclean spirits or devils) is called *jen nésech*; and from thence (namely from the powers of impurity, or the devils) the souls of the peoples of the world receive their influx; therefore the touch of a *Goi* renders the wine a *jen nésech*. We thus see clearly from this that the wine touched by a Christian is forbidden to Jews to drink because it is defiled by the Christian, whose soul is said to receive its influx from the unclean spirit, the devil. Indeed, the Rabbis teach outright that the souls of Christians and of other peoples outside of Judaism derive from the devils, as has been sufficiently demonstrated above in the first chapter of this second part; therefore it is no wonder that they forbid Christians' food and drink among themselves. Otherwise much more could be shown here regarding in what manner wine is forbidden or not forbidden to Jews when this or that circumstance arises, but I must leave this aside because the matter is far too extensive.

Since mention is made here of wine, I must also indicate who is supposed to have invented it, concerning which the book *Nischmáth chájim*, fol. 139, col. 2, in the 27th chapter of the third *Máamar*, contains the following written passage: במדרש אככיר ויחל נח איש האדמה ויטע כרם בא לקראתו השטן ויאמר לו רצונך שנטענר יחד אני ואתה. אמר לו הן. מיד הביא רחלה אחת ושחטה על הגפן. ואחר כך הביא ארי ושחטו על אותה הגפן. ואחר כך חזיר אחד ושחטו על אותה הגפן. מפני מה עשה כן השטן כשאדם שותה כוס אחד הוא כרחלה ענו ושפל רוח. וכשהוא שותה שתי כוסות מיד נעשה גבור כארי ומתחיל לדבר גבורות ואומר מי כמוני. וכשהוא שותה שלשה או ד׳ מיד הוא נעשה כחזיר שמתלכלך בטיט ורפש אף הוא מתלכלך בקיא ואף במימי רגלים. עד כאן. ואל תחשוב בלבך שנת איש צדיק תמים עשה שותפות עם השטן. אבל כוונתם להורות שבהיות השטן גרמא בכל נזקי האדם אף הוא היה סיבת המצאת היין אשר עליו ינוא זנות ויין ותירוש יקח לב : that is, in the *Medrasch Afkir*, the following is read concerning the words (Gen 9:20) "And Noah began and became a husbandman, and planted a vineyard": Satan came toward him and said to him, "If it pleases you, let you and I plant it together." Noah answered Satan, "Yes, I am content." Thereupon Satan immediately brought a sheep and slaughtered it over the vine. After that he brought a lion and slaughtered it over that same vine. After this he also brought a pig and likewise slaughtered it over that same vine. Why did Satan do this? When a man drinks one cup, he is like a sheep, humble and of a lowly spirit. When he drinks two cups, he immediately becomes strong like a lion and speaks of mighty things and says, "Who is my equal?" But when he drinks three or four cups, he straightway becomes like a pig, which wallows in filth and mire; so too does he wallow in what he has vomited, as well as in his own water. Thus far (are the words of the aforementioned *Medrasch*.) But do not think in your heart that Noah, who was a righteous and pious man, entered into a partnership with Satan; rather, the purpose of these words is aimed at teaching that, since Satan is the cause of all the harms that befall a person, he was likewise the cause of the invention of wine, concerning which it is said (Hos 4:11): "Whoredom, wine, and new wine take away the heart." At this point, page 61 may be consulted. But let this be enough concerning wine.

We can see from all of the above what the Jews think of Christians' bread, meat, and wine, and how all of these things are forbidden to them. They are likewise forbidden to eat anything cooked by a Christian, as is written in the book *Shulchan áruch*, in the section *Jore déa*, number 113, §. 1, as follows: דבר שאינו נאכל כמו שהוא חי שבישלו עכום אפילו בכלי ישראל ובבית ישראל אסור משום בישולי עכום: that is, That which is not eaten raw, and which an idolater (or *Goi*) has cooked, even if it were cooked in an Israelite's vessel and in an Israelite's house, is forbidden (to eat), because it was cooked by an idolater. That it is moreover considered a sin when a Jew eats such food can be seen in the thick *Tefillah*, fol. 34, col. 3, under the title *Shacharit*, where among other sins that are confessed, this one also appears: אכלתי בישולי גוים, that is, I have eaten what the *Gojim* (or Christians) have cooked. This is also to be found in the little book called *Sepher joreh chattaim*, under the letter *Aleph*, with these words: אכלתי מבישולי עכו"ם. אכלתי גבינת עכו"ם. אכלתי פת של בעל הבית עכו"ם, that is, I have eaten of the cooked food of an idolater; I have eaten the householder's bread of an idolater; I have eaten cheese from an idolater.

It is not even permitted for them to attend a meal given by a Christian, even if they were to bring their own food and drink. On this matter, the book *Agudda*, fol. 60, col. 1, numero 4, teaches as follows: גוי שעשה משתה לבנו וזימן כל היהודים שבעירו אף על פי שאוכלין ושותין משלהם מעלה עליהם הכתוב כאילו אכלו מזבחי מתים, That is: When a *Cuthean* (or Christian) prepares a meal for his son and invites all the Jews in his city, even if they eat and drink from their own provisions, Scripture nevertheless regards them as though they had eaten from the sacrifices of the dead. This passage, however, is taken from the Talmudic tractate *Avoda sara*, fol. 8, col. 1, where the following is read: גוי שעשה משתה לבנו וזימן כל היהודים שבעירו אף על פי שאוכלין ושותין משלהן ושמש שלהן עומד לפניהם מעלה עליהם הכתוב כאלו אכלו מזבחי מתים שנ' וקרא לך ואכלת מזבחו, That is: When a *Goi* (or Christian) prepares a meal for his son and invites all the Jews in his city, even if they eat from their own provisions and drink from their own provisions, and their own servant waits upon them, Scripture nevertheless regards them as though they had eaten from the sacrifices of the dead, as it is said (Exod 34:15): "And someone invites you, and you eat of his sacrifice." On this matter, the book *Shulchan aruch*, in the section *Jore dea*, numero 152, § 1, may also be consulted. The reason for this prohibition is indicated in the book *Col bo*, fol. 108, col. 4, numero 97, under the title *Avoda sara*, in these words: גוי שעשה משתה לבנו או לבתו אסור ליהוטת מפעודתו ואפילו לאכול הישראל משלו שם אסור הואיל ובמסבת גוים אכל, That is: When a *Goi* arranges a meal for his son or his daughter, it is forbidden to partake of anything from his feast; and even if an Israelite wished to eat and drink there from his own provisions, it is still forbidden, because he would be sitting among the *Gojim* (or Christians) and eating in their company.

A Christian is thus not deemed worthy enough that a Jew should sit beside him or eat with him; and they believed that they might be defiled if they were to eat with a Christian, for in the chapters of *Rabbi Eliezer*, in the 29th chapter, it is written thus: כל עבדים שנימולו עם אברהם אבינו לא נתקיימו לא הם ולא זרעם בישראל : ומנין שמלן שנאמר וכל אנשי ביתו יליד בית נימולו ולמה מלן בשביל הטהרה שלא יטמאו את ארוניהם במאכליהם ובמשתיהם שכל מי שאוכל עם הערל כאלו אוכל עם הכלב מה הכלב שלא נימול כך הערל

שלא נימול וכל הנוגע בערל כנוגע במת. וכל הרוחץ עמו כרוחץ עם המצורע שהם בחייהם כמתים ובמותם כנבלת השדה ואין תפלתם נכנסת לפני הקדוש ברוך הוא ועליהם הוא אומר לא המתים יהללו יה : that is, all servants who were circumcised by our father Abraham did not remain steadfast among Israel, neither they nor their seed. From where is it proven that he circumcised them? Because it is said (Gen 17:27): "And everything male in his house, both those born at home, was circumcised." But why did he circumcise them? For the sake of purity it was done, so that they would not defile their masters with their food and drink; for anyone who eats with an uncircumcised person does just as much as if he were eating with a dog, for just as a dog is not circumcised, so likewise one who still has his foreskin is also not circumcised; and whoever touches an uncircumcised person does just as much as if he were touching a dead man; and anyone who bathes with him does just as much as if he were bathing with a leper, since the uncircumcised are, during their lifetimes, as though dead, and after their death like carrion in the field, and their prayer does not come before the holy and blessed God, and of such it is said (Ps 115:17): "The dead do not praise the Lord." From this one can see how mockingly the Christians are regarded by the Jews because they do not have themselves circumcised, and why the Jews are not permitted to eat with them.

Regarding the question of whether a Christian acts rightly when he buys meat from a Jew: a Jew could say in his own defense that a Christian does no wrong in this matter, since according to the teaching of the Rabbis he can be assured that nothing unclean or bad will be sold to him, inasmuch as it is written in the book *Shulchan áruch*, in the section *Chóschen hammischpat*, numero 228, §. 6: אסור לרמות בני אדם במקח וממכר וגו' ואף אם הוא עכו"ם לא ימכור לו בשר נבילה בחזקת שחוטה, That is: it is forbidden to deceive people in buying and selling, etc.; and even if he were an idolater (or *Goi*), one shall not sell him flesh from a *neféla* or carrion under the pretense that it is to be regarded as properly slaughtered. The same is likewise to be found in the book *Lebúsch ir Schülchan*, numero 228, col. 3. So also in the book *Jad chasáka*, in the fourth part, fol. 80, col. 2, in the 18th chapter, numero 3, under the title *Hilchóth mechira*, one reads: אין מוכרין בשר נבילה לכותי בכלל שחוטה שחוטה אף על פי שהנבילה אצלו כשחוטה, That is: one does not sell a *Cuthean* (or *Goi*) any *neféla* or carrion under the guise of slaughtered meat, even though the carrion is regarded by him as equivalent to slaughtered meat. And in the Talmudic tractate *Chóllin*, it is taught at fol. 94, col. 1 as follows: מפני ב' דברים אמרו אין מוכרין נבילות וטריפות לנכרי אחד מפני שמטעהו ואחד שמא יחזור וימכרנה לישראל, That is: for two reasons it is said that one shall not sell a *nóchri* (or foreigner) any *neféla*, that is carrion, or *teréfa*: first, because one thereby leads him into error (so that he believes there is no defect in it, whereas in fact the matter stands otherwise); and second, so that he does not go and sell it to an Israelite.

As for the word *teréfa*, which derives from טרף *taráf*, meaning "to tear apart," its significance is explained by *Elias* in his *Tischbi* fol. 39, col. 1. in these words: סהם טריפה שאסרה לנו התורה הוא בשר בהמה או חיה שנטרפה על ידי זאב או דוב ויוצא בהם רק ר"ל שמשו בה דרך השאלה לשאר איסורי מאכלות : that is, the *teréfa* which the Law (Lev 17:15) has forbidden us properly signifies the

flesh of a domestic animal or wild beast that has been torn apart by a wolf, or bear, or similar (predatory animal); but our Rabbis, of blessed memory, have also used this word *metaphoricè* and improperly for the remaining forbidden foods. Thus by this word one understands not only that which has been torn, but also everything forbidden for consumption on account of illness or some other defect. How many kinds of *teréfa* there are, however, is taught by Rabbi Menáchem of Recanati in his commentary on the Five Books of Moses, fol. 105, col. 1. in the *Parascha Mischpatím*, in these words, when he states: כבר ידעת כי ע' מיני טרפיות הן שמנו ר"זל במסכת חולין, that is, it is already known to you that there are seventy kinds of *teréfa*, which our Rabbis, of blessed memory, have enumerated in the Talmudic tractate *Chóllin*.

The word *neféla*, which derives from נפל *nafál*, meaning "to fall," signifies an animal that has fallen and died of itself, as can be seen in Rabbi Levi ben Gershom's commentary on the Five Books of Moses, fol. 220, col. 1, in the *Parascha Reéh*, where one reads: נבילה היא הבהטה שמתה, that is, *Neféla* signifies an animal that has died. And in the Talmudic tractate *Avóda Zára*, fol. 26, col. 2, it is written in the *Tosephóth*: נבילה היא שמתה מחמת חולי, that is, that which (an animal) has died through an illness is called *neféla*. Likewise, in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 203, col. 2, in the aforementioned *Parascha Reéh*, it is taught that the unclean spirit dwells upon a *neféla*, or carrion: שמיתתה היתה ברוח הטומאה, that is, because its death was caused by the unclean spirit (namely, the devil).

I respond, however, to what the Jews can bring forward in their defense: that although the cited words of the Rabbis, in which it is forbidden to sell a Christian a *neféla* or *teréfa*, are perfectly sound, there are nevertheless many other statements of the Rabbis in which precisely the opposite is taught, and in which it is permitted to sell a Christian carrion and the flesh of an animal that has died on its own from illness, or a *teréfa*. For in the little book *Othioth* (or *Otios*) of Rabbi *Akiva*, Cracow edition, it is written at fol. 20, col. 1 as follows: מן שבהמה מתה בעלה מוכר אותה לגוים וגוים אוכלים את בשרה ועורה נותנים אותה לעבדה That is: When an animal dies, the one to whom it belongs sells it to the *Gojim* (or Christians), and the *Gojim* eat its flesh, but the hide they give (to the tanner) to be tanned. And in the *Sepher Toledóth Adam ve-Chávva*, it is taught at fol. 141, col. 4 under the title *Náthif chámischa áfar, chélek chamischi*: בכל מקום מותר למכור נבילה וטריפה לגוי סתם ואף על גב דסבור גוי דכשירה דהוא מטעה עצמו וישראל הרואהו אסור לחזור ולקנותה. ואם מפרש לו שהוא כשירה אסור מפני שהוא מטעהו ועוד שמא ישראל הרואהו יחזור ויקננה מהגוי. ואין הפרש בזה בין מכר למתנה בין בביתו בין במקולין. ואם כל טבחי העיר הם ישראלים ורגילים להכריז כשיש שם טרפה. קודם הכרזה אסור למכור לגוי נבילה וטריפה ולא ירך חתוכה ולאחר הכרזה מותר ששום ישראל לא יקנה מגוי That is: It is permitted in all places to sell a *neféla* and *teréfa*, that is, carrion (or an animal that has died on its own) and a torn one (or one that otherwise has a defect), to a *Goi* (or Christian) without qualification, even if the *Goi* supposes that it is *colcher* (or fit and proper to eat), for (one does not cause the *Goi* to err and to buy something bad as something good, but rather) he causes himself to err; and it is forbidden to an Israelite who sees this to buy it back again. But if he (namely the Jewish butcher) were to tell him (the *Goi*) in plain words that it is

colcher flesh, then it is forbidden to do so (because he would thereby cause him to err and lead him astray), as well as for the reason that an Israelite who sees it might buy it back from the *Goi*. There is also no distinction in this matter whether (the *Goi* is) sold or given a gift by the Jew, whether in his house or at the market stall. But if all the butchers in a city are Israelites and are accustomed to making a public announcement when there is a *teréfa*, then before the announcement it is forbidden to sell a *Goi* a *neféla*, or *teréfa*, or even a severed hip; but after the announcement it is permitted, because then no Israelite will buy it from a *Goi*. So too in the book *Shulchan áruch*, in the section *Jore déa numero 117.*, one reads: אם נזדמן לצייד חיה ועוף ודגים טמאים (וכן מי שנתמנה לו נבילה וטריפה בביתו) מותר למכרם וגו' That is: When a hunter comes across game, or birds, or fish that are unclean, and likewise when someone in his house obtains a *nefela* and *terefa*, it is permitted for him to sell them, etc. From this one can see as clear as the sun that the good teaching cited previously is entirely nullified by this one, as will likewise become apparent in what follows.

Concerning the proof which the Jews employ to maintain this frivolous teaching, that they may sell a carcass to a Christian, it is taken from Deut 14:21, where it is written: You shall not eat any carcass; to the *Ger*, that is, the sojourner, within your gates you may give it, that he may eat it; or sell it to a *nochri*, that is, a foreigner. Concerning these words, Rabbi Levi ben Gershom writes in his commentary thereon, fol. 220, col. 1: הנה גר שער הוא הגר שקבל עליו שלא לעבוד עבודה זרה כי העובד עבודה זרה לא ישב בארצנו כאמרו בפרשה ואלה המשפטים לא ישבו בארצך פן יחטיאו אותך לי. והתורה צוה במקומות רבים לאהוב את הגר ולזה הקדים היותה לגר בנתינהל למכירתה לנוכרי והנה לא רצה השם יתעלה שתתן אותה לנכרי לפי שהוא עובד עבודה זרה ולזה לא רצה שתהיה לו ממנו מתנה חנם: that is, Behold, the *Ger* or sojourner at the gate is that stranger who has taken upon himself not to serve any idol (and has bound himself to observe the seven commandments of the children of Noah), for one who practices idolatry shall not dwell in our land, as is said in the Parashah *Veélleh hammischpatim* (Exod 23:33): They shall not dwell in your land, lest they cause you to sin against me. The Law has also commanded in many places to love the *Ger*, and therefore it places first that one should give it (namely the carcass) to the *Ger*, and only thereafter that one may sell it to the *nochri* or foreigner (who is given over to idolatry). And behold, the praised God did not wish that you should give (or present) it to a foreigner, since he practices idolatry; therefore the Law did not wish that we should procure benefit for him through a gift given freely (but rather he shall pay for it). And in the Talmudic tractate *Avoda sára*, fol. 20, col. 1, the following is read concerning the aforementioned words of Deut 14:21: אין לי אלא לגר בנתינה ולגוי במכירה. לגר במכירה מנין ת"ל תתננה או מכור לגוי. בנתינה מנין ת"ל תתננה ואכלה או מכור לנכרי נמצא אתה אומר אחד גר ואחד גוי בין בנתינה בין במכירה דברי רבי מאיר. רבי יהודה אומר דברים ככתבן לגר בנתינה ולגוי במכירה: that is, I see from this nothing other than that one should give (or present) the carcass to a *Ger* and sell it to a *Goi*. From where is it proven that one should sell it to a *Ger*? Because it is said: You shall give it (to the *Ger*), or sell it to a *Goi*. But from where is it proven that one should give it to a *Ger*? Because it is stated: (To the *Ger*) you shall give it, that he may eat it;

or sell it to a *nóchri* or foreigner. It is therefore found that you say that it may be either given or sold to a *Ger* as well as to a *Goi*. These are the words of Rabbi Meir. Rabbi Jehuda says that such words (of the Law) are to be understood as they are written, and that it should be given (or presented) to a *Ger*, but sold to a *Goi*. The very same is also to be found in the Talmudic tractate *Pesachím*, fol. 21, col. 2. From this one sees clearly that the aforementioned passage is used to prove that one should sell a carcass to a *Goi* or Christian.

In the old *Nizzáchon*, which is an entire book written against the Christians, the following is also read on *paginâ 243* and *244*: מה שמנבחים ואומרים שאין נכון לערל וטמא לשמש ליהודים : אמור להם אדרבא אם לא ישרתו ליהודים הם הן חייבים כליה ומיתה דכתיב בישעיה הנביא קומי אוריבי בא אורך וגו' כי הגוי והממלכה אשר לא יעבדוך יאבדו והגוים חרוב יחרובו : אבל כל זמן שמשמשים את ישראל יש להם קצת תקוה שנאמר ועמדו זרים ורעו צאנכם ובני נכר איכריכם וכורמיכם אם כן יש להם לעבור אותנו בל שערו לקיים מה שנאמר ורב יעבוד צעיר : ומתוך כך אמרה תורה לא תאכלו כל נבילה לגר אשר בשעריך תתננה ואכלה או מכור לנכרי : על כן אמרה תורה למכור נבילה לנכרי כי הם יעבדונו ואין הקב"ה מקפח שכר כל ברייה : וכן אנו עושים שכן פסולות שלנו נמכור להם : וגם הירכיים מן הבהמות That is: As for their barking and saying that it is not right for an uncircumcised and unclean person (such as they are) to serve the Jews, give them this answer: that on the contrary, if they do not serve the Jews, they are deserving of extermination and death, as it is written in the Prophet Isaiah (chap. 60, v. 1): Arise, shine, for your light has come, etc. (and it follows there at v. 12): For the nation or kingdom that will not serve you shall perish, and those *Gojím* or heathens shall be utterly destroyed. But as long as they serve the Israelites, they have some hope, for it is said (Isa 61:5): Strangers shall stand and feed your flocks, and foreigners shall be your farmhands and vinedressers. Since this is so, they must serve us, in order to fulfill what is said (Gen 25:23): The elder (namely Esau) shall serve the younger (that is, Jacob). (That is, the Christians, who descend from Esau, must render service to the Jews, who descend from Jacob.) And for this very reason the Law says (Deut 14:21): You shall not eat any carrion; to the *Ger* or stranger who is within your gates you shall give it, that he may eat it, or sell it to the *nóchri* or foreigner. For this reason the Law has commanded that we shall sell carrion to the *nóchri* or foreigner (namely the Christians), since they serve us; for the holy and blessed God withholds the wages of no creature (that serves Him). And thus we do it, for we sell them that which is unclean (or forbidden) to us (to eat). For this same reason we also sell them the hindquarters of the cattle. From this it is plain to see what reward, according to this teaching, is given to the Christians who serve the Jews for their trouble and labor, namely that they sell them carrion and other foods forbidden to Jews for consumption. Does anyone call this giving a man his wages for his labor, when one sells him unclean and worthless meat for good money?

Indeed, the *Gójim*, namely the Christians and other peoples, are regarded by the malicious Jews as less than dogs, in that they teach that according to the Law of *Moses*, one may sell carrion or livestock that has died on its own from some disease to a *Goi*, but that which has been torn by a wild animal, and is far better than carrion, should be given to a dog to eat; and

this is proven from the words of Exod 22:31, where it is written: “You shall be holy people to me; therefore you shall not eat any flesh that is torn by beasts in the field; you shall cast it to the dogs.” Concerning these last words, “you shall cast it to the dogs,” *Rabbi Solomon Jarchi* writes in his *Commentary* as follows: אף הוא ככלב או אינו אלא כלב כמשמעו הלמוד לומר בנבילה או מכור לנכרי קל וחומר לטרפה שמותרת בכל הנאות אם כן מה תלמוד לומר לכלב לכלב למדך שהכלב נכבד ממנו ולמדך הכתוב שאין הקדוש ברוך הוא מקפח שכר כל ברייה שנאמר ולכל בני ישראל לא יחרץ כלב לשונו אמר הקדוש ברוך הוא תנו לו שכרו: that is, he (namely the *Goi*) is also like a dog; or is there by this (understand: by the word “dog”) nothing else to be understood than literally a dog? Scripture teaches, concerning a *nefela* or carrion (Deut 14:21), that one should sell it to a *nóchri* or foreigner: how much more, then, is it permitted to sell him a *teréfa*, or that which has been torn, from which one may seek profit in every manner? If that is so, what then do the words mean: “You shall cast it to the dog”? They teach you that a dog is more worthy of honor than he (namely the *Goi* or Christian). So Scripture also teaches you that the holy blessed God withholds the (deserved) reward from no creature, as it is said (Exod 11:7): “But against none of the children of Israel shall a dog move his tongue”; and the holy blessed God said: give him (namely the dog) his reward, that is, give the dogs the torn flesh as their reward, because they only barked at the Egyptians when they buried their dead by night, and did not bark at any Israelite, as Rabbi *Bechai* indicates in his commentary on the Five Books of Moses, *pagina* 97, col. 1, in the *Parascha Mischpatim*.

That the little word “he” is to be understood as referring to a *Goi* or Christian is to be seen in the book *Zeda laderech*, which Rabbi *Bär* composed as a commentary on the aforementioned Rabbi *Salomo Jarchi*’s commentary on the five books of Moses, fol. 72, col. 3, in the *Parascha Mischpatim*, where the said Rabbi *Bär* writes as follows concerning the cited words of Rabbi *Salomon*: קשה בעיני מאי אף הוא דקאמר ר”שי הלא לא זכר ולא פקד כלל מקודם גוי אם כן איך יפול עליו לומר אף הוא ואנחנו לא נדע מי הוא זה ואיזהו לכן נראה לי שר”שי ז”ל כתב אף הגוי הוא ככלב אלא שמפני הרעומות דגוים דלגו המדפיסים מלת גוי כשם שעשו בשאר דברים הרבה כיוצא בזה: that is, it seems difficult to me what the words “he is also like a dog” mean, which Rabbi *Salomon Jarchi* mentions. He had not mentioned a *Goi* at all in what preceded. If that is the case, how could it be said of him that he is also like a dog? And we do not know who is meant by the little word “he.” For this reason it seems to me that Rabbi *Salomon Jarchi*, of blessed memory, wrote that the *Goi* (or Christian) is also like a dog; but the printers skipped over (and omitted) the word *Goi* on account of the murmuring of the *Gojim* (or Christians, who might become angry if they were to read it), just as they have done in many other such matters (which are directed against Christians). These are the words of Rabbi *Bär*, in which he has rightly brought to light the opinion of Rabbi *Salomon*; for that this is indeed the case is clearly to be seen from the said Rabbi *Salomon*’s commentary on the Talmudic *Tractate Pesachim*, fol. 22, col. 1, where he writes as follows concerning the aforementioned words of Exod 22:31, “You shall cast it to the dog”: אין הק’בה מקפח שכר כל בריה ונאמר במצרים לא יחרץ כלב לשונו לפיכך אמר הקפירה תורה ליתן שכרו וכבדה הכלב מן הגוי שהנבלה

ימכור לגוי וטרפה לכלב: that is, the holy blessed God withholds the reward from no creature, and it is said (Exod 11:7) concerning Egypt that no dog moved his tongue; therefore the Law was careful to give them their reward, and it honored the dog more than a *Goi*, for it commands therein that one shall sell the carcass to a *Goi*, but cast the torn flesh before a dog. Rabbi *Salomon* has without doubt taken this from the book *Mechilta*, fol. 35, col. 2, where one reads: מה תלמוד לומר לכלב תשליכון ללמדך שאין הק'בה מקפח שכר כל בריה שהכלב מכובד מן העבד שהטרפה לכלב ונבלה לעבד ללמדך שאין הקב"ה חן לן שכר כל בריה שנאמר ולכל בני ישראל לא יחרץ כלב לשונו אמר הק'בה תן לו שכרו: that is, what do the words mean: "You shall cast it to the dog"? They teach you that a dog is more honored than a servant, for the torn flesh is to be cast before a dog, but the carcass is to be given to the servant. They also instruct you that the holy blessed God cuts off the reward from no creature, as it is said: "But against any of the children of Israel shall not a dog move his tongue"; and God commanded that the dog's reward be given to him. Now, that a servant is mentioned here in place of a *Goi* is a change made deliberately by the Jews, so that a Christian who reads it should not notice that he is regarded by the Jews as less than a dog; which is irrefutably evident from a comparison of the cited words of Rabbi Salomon, and may also be reasonably concluded from the fact that nowhere in Scripture is it commanded that a carcass be given to a servant. That by the dog, in the words "You shall cast it to the dog," Rabbi Salomon understands a *Goi* or Christian is no wonder, for the Jews commonly call Christians dogs, as was reported above in Chapter 16 of the first part, *pagina* 713, 714, and 715.

Regarding that which is called *teréfa*, which has either been torn by wild animals or otherwise, as mentioned above, has some defect: it is undeniable and sufficiently well known that the Jews sell it to Christians, concerning which the book *Shulchan áruch* in the section *Jóre déa*, *numero* 119, §. 13, and in the section *Chóschen hammíschpat*, *numero* 234, §. 3, may be consulted. Hence it also comes about that when they slaughter a goose or a chicken or the like and find a defect in it, they have it carried into the houses of Christians and see how they may sell it. And there is also an example in the Talmudic tractate *Chóllin,* fol. 94, col. 1, that Rabbi *Schmuel* had a chicken, which was *teréfa* and had a defect, given through his servant to a *Goi* who was a boatman or ferryman, passing it off as properly slaughtered and sound, in payment for his fare. Now if a Talmudic teacher employed such deception, today's Jews will do no better, but will endeavor to follow his example. One ought not to buy anything whatsoever from these malicious people, for they teach that a *neféla* and a *teréfa* receives an influence from the Devil, as may be seen from the book *Emek hammélech* fol. 84, col. 1, where in the 12th chapter under the title *Scháar Kirjiáth árba* it is written as follows: כל הבהמות והחיות והעופות יש להם נפש היורדת מלמעלה ונשפעת עליהם מהחיות הנושאות את המרכבה אם טהורה נשפעת מסטרא דקדושה אם טמאה נשפעת מסטרא אחרא וזהו סוד הבריקות דרבנן שנתנו סימנים של נבילה וטריפה הנשפעת מסטרא דמסאבא: that is, all cattle and wild animals and birds have a soul which comes down from above and is imparted to them by the animals that bear the chariot (of which mention is made in Ezek 1); if

it is a clean animal, it is granted to it from the side of holiness; but if it is an unclean one, it is given from the other side (namely, from the side of uncleanness, that is, from the evil spirits). And this is the mystery of the examination, in which signs have been given (and taught) by which one may recognize a *neféla* and a *teréfa*, which receives an influence from the unclean side. And in the 14th chapter that follows upon this, in the 3rd column of the aforementioned 84th folio, one reads: והבהמה אשר ימצא בה טרפות אין בה ניצוץ טהרה וקדושה והמאכילו לישראל שלא לדעת מדבק בו סטרא אחרא ולכן נענש המאכיל מדה כנגד מדה וגומר: that is, the animal in which something is found that renders it *teréfa* has no spark of purity and holiness; and whoever gives it to an *Israelite* to eat without his knowledge causes the other side (that is, the unclean and evil spirit) to cleave to him. Therefore, the one who gives it to eat is punished, and like is repaid with like, *etc.* If, then, the Jews sell Christians meat that is *teréfa*, and those same Christians eat it, it follows according to this teaching that the consequence thereof is that the unclean spirit, the wretched Devil, cleaves to those who eat it.

I must also here state the reason why it is said to be commanded to the Jews to give to the Christians, and to other peoples who are outside of Judaism, that which is *teréfa* and *neféla*, concerning which the following is written in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 74, col. 2, in the *Parascha Bo el Paroh*: הכח המשחית לא ישבע לעולם לאמור הב הב ובעבור כי הנבילה והטריפה לקו מצד כח המשחית לכך צותה התורה להשליך הטריפה והנבילה לנכרי שנאמר או מכור לנכרי לפי שהאומות מאותו צד הם: that is, the destructive power (namely, the Devil) will never be satisfied, but says, give here; and since a *neféla* and *teréfa* has been struck from the side of the power of destruction (and thus an animal that dies of itself, or is torn apart, or otherwise acquires a defect such that it is forbidden for Jews to eat, has been touched and struck by the Devil), therefore the Law has commanded that such *teréfa* and *neféla* shall be thrown to the *nochri*, or stranger (namely, to him who is not a Jew), as it is said (Deut 14:21): Or sell it to a stranger; since the peoples (of the world, meaning the Christians and all remaining peoples) come from that same side (namely, from the side of the Devil, as has also been shown at greater length above at the beginning of the first chapter of this second part). The godless scoundrel, Rabbi *Bechai*, thus wishes to give it to be understood that, since an animal that has died of illness, or has been torn apart, or otherwise has a defect, has been touched by the Devil, and since Christians together with other peoples also originate from the Devil, it therefore follows for this reason that carrion, or that which is torn, or that which is defective in some other manner, is fitting and proper for Christians; since both the reprehensibility of such flesh and the Christians are said to originate from the Devil.

Further, the aforementioned *Rabbi Mechai* teaches in his said commentary, fol. 213, col. 4., concerning this matter as follows: הנבלה שלקתה מאותו צד היא לנכרי במכירה ולא בנתינה שנאמר או מכור לנכרי שהרי הנבלה לנכרי במכירה והטרפה לכלב בנתינה שנאמר לכלב תשליכון אותו וכן דעת הרמב"ם ז"ל שזו מצות עשה וחשבה מכלל רס"ח מצות עשה: that is, the *neféla*, or carrion, which is struck from that same side (namely, from the side of impurity, the Devil), shall be sold to the stranger and not given to

him as a gift, for it is said (Deut 14:21): “Or sell it to the stranger.” For behold, carrion shall be sold to a stranger, and that which is torn shall be given to a dog, as it is said (Exod 22:31): “You shall cast it to the dogs.” And thus it is the opinion of *Rabbi Moshe bar Maimon*, of blessed memory, that this is a positive commandment, which he has counted among the 248 positive commandments. In this passage, however, something has been omitted after the words “Or sell it to the stranger,” as can be seen in the Hebrew, where a blank space stands; yet it can be gathered from a comparison with what was cited shortly before this, from fol. 74, col. 2. of the said *Bechai*’s commentary on the Five Books of Moses, that the omitted words must be these: לפי שהאומות מאותו צד הם, that is, because the peoples (of the world) are from that same side (namely, the side of the devils). *Rabbi Bechai* has thus intended once again to teach that an animal which has been struck by the Devil so that it must die shall be sold to a Christian, because the Christian also originates from the Devil.

The same can also be read in Rabbi Menachem of Recanati’s commentary on the Five Books of Moses, fol. 105, col. 1, in the *Parashah Mishpatim*, where he writes concerning the aforementioned words of Exod 22:31, “You shall be holy people unto me; therefore you shall not eat any flesh that is torn by beasts in the field; you shall cast it to the dogs,” as follows: כי דבקות ישראל הוא במקום הקודש בר”א כי חלק י”י עמו. ובשר בשרה טריפה. השדה הנוטי הוא שדה של הפוחם ואחרי שנטרפה על ידי חיות היער בשדה הנזכר אין ראוי לישראל לאכלה רק ליתן אותה לכלב הידוע שהלקהו ויתגרה בו ויכשכש לו בזנבו ושלתה קפצה פיה ולא יהרץ כלב לשונו וזהו טעם או מכור לנכרי כי משם כחו: that is, (you shall not eat anything torn,) because the Israelites cleave to the place of holiness (namely, to God), as it is said (Deut 32:9): “For the Lord’s portion is His people.” (So it is also written in Exod 22:31: Therefore you shall not eat any flesh that is torn by beasts in the field. The field that is mentioned here is the field of the apple trees; and when an animal has been torn by wild beasts in the said field, it is not fitting that an Israelite should eat it; rather, he shall give it to the well-known dog (that is, to the chief devil Sammaël, who is the angel of death and is called a dog, as was shown above in the eighteenth chapter of the first part), who had struck it down, and shall contend with him, whereupon he will wag his tail (as dogs do when they fawn), and wickedness will shut its mouth, and the dog will not move his tongue; and this is the reason for the words: “Or sell it to a foreigner,” because his power comes from there, that is, because the devil is the prince and ruler of the foreigner, for those seventy evil angels, or devils, of whom mention was made in the said eighteenth chapter of the first part, are called by the rabbis *Cochóth*, or the powers, of the seventy nations.

That flesh which is *teréfa* has been struck by the devil: this is likewise taught by the aforementioned *Rabbi Bechai* in his mentioned commentary on the 5 books of Moses, fol. 97, col. 1, in the *Parascha Mischpatim*, with these words: ישראל מקודשים וכיון שכח מעלתם גדול כך אין להם לאכול בשר טרפה שלקיה מצד הכח המשחית והזכיר בשדה לתוספת ביאור כי שם כחו של עשו הרשע שהיה איש שדה והוא כחו של קין ראש המרצחים שהזכיר בו הכתוב ויהי בהיותם בשדה גם הכלבים מן הצד ההוא והטרפה ראויה להם ולכך אמר לכלב תשליכון אותו: That is: The Israelites are sanctified, and because the power of their holiness

is so very great, they shall eat no flesh that is *teréfa*, since it has been struck from the side of the power of the Destroyer (namely, the devil). The field, however, is mentioned (in the words of Exod 22:31) so that the matter may be explained all the more clearly, for it is there that the power of the wicked Esau dwells, who was a man of the field (namely, the chief devil *Sammaël*), and that same power is also the power of Cain, the first murderer, of whom Scripture makes mention (when it says in Gen 4:8): And when they were in the field. The dogs, too, are from that same side (namely, from the side of the devils), and the torn flesh is fitting for them; therefore Scripture says: You shall cast it to the dogs.

From all of this, it can be reasonably judged that, even though some rabbinical books forbid Jews from selling to a *Goi* or Christian the flesh of an animal that has died of disease, or been torn apart by wild beasts, or that otherwise has some defect, nevertheless many others not only permit this but even hold it to be a commandment of God that they ought to do so. Those Christians who receive meat from them can therefore see plainly how shamefully and recklessly they may be deceived by them; and anyone who receives meat from them must always be anxious that it may come from an animal that has dropped dead or was diseased. Why, moreover, should a Christian honor a Jew so highly as to give him money in such a manner, given that the Jews, as mentioned above, regard us as dogs to whom carrion belongs, and indeed as people who are descended from the Devil, and believe that they ought therefore to sell us carrion and other flesh from defective animals, because such flesh has likewise been touched by the Devil?

There is, however, yet another important reason why Christians ought not to buy meat from Jews, namely because, according to the unanimous testimony of converted Jews, they greatly defile the meat they sell to Christians. On this subject, the converted *Ferdinand Heß* writes in his *Judengeissel*, in the 11th chapter of the second part, as follows: Whoever among the Jews does not know this art (namely, the removal of the veins from the hindquarters of a slaughtered animal, without which the Jews are forbidden to eat them), and yet wishes to stock his kitchen with good meat, slaughters the animal and sells the hindquarters to the Christians, for they may not eat them unless the veins have been carefully removed. But see, you Christians who are so fond of eating with Jews, how they handle the meat: their children must first thoroughly soil it, yes, even spit and urinate upon it, and say therewith that the Goyim shall devour it with מיתה משונה *mifa meschúnna*, that is, unwholesome diseases and certain death. Take note of this, you Christians who are so fond of eating with Jews and buying meat from them that they have slaughtered. The converted *Samuel Friedrich Brenz* also reports the following on this matter in his *Jüdischer abgestreiffter Schlangenbalg*, chapter 3, pag. 15, and says: Furthermore, it is also to be known that the Jews eat no hindquarters whatsoever from cattle unless they are veined in a particular manner, which scarcely one in a hundred, indeed in a thousand Jews, is able to do; and they derive this practice from Gen 32. Therefore they have the custom of slaughtering the cattle and taking

the two front quarters; upon the two hind quarters they spit and say, כפרה *Cappóro*, it is a pity that the Goyim should devour that, and they wish upon the Christians that they should devour the סם המות *Sam hammóves*, that is, bitter death. If the meat of the hindquarter is not quite at its best, they blow it up with their poisonous breath so that it may appear all the more presentable and saleable. Likewise, if an animal falls dead on a Jew, he says to the Christians: I have slaughtered the animal and it has become *teresa* for me, that is, I am not permitted to eat it, and thus sells such carrion meat to the Christians.

Therefore, the highly learned and renowned *Buxtorf* writes in his *Judenschul* published in German and printed in the year 1643 at Basel, on pages 591 and 592, at the end of the 27th chapter concerning the Jews, in the following manner: They do not eat the hindquarters, on account of the angel having dislocated the joint of Jacob's hip, as is to be read in the first book of Moses (Gen); in *Italy*, however, they have discovered through the art of *Anatomy* (as I myself have seen printed among them on a patent) that through skillful and subtle removal of the sinews, the hindquarters can also be made clean and permissible to eat. Had they known this art in the time of Moses, he would have had to step aside with his forbidden foods. It would be good if one were to let these skillful masters and *Anatomicos* also perform an *Anatomy* on swine; perhaps that flesh might likewise be made permissible to them. The hindquarters they generally sell to Christians; but those who gladly buy this meat from them ought to consider that all who have converted from Jewish unbelief to the Christian faith write unanimously that they first defile such meat, let their children urinate upon it, and also speak a blessing over it, that the *goi* must מיתה משונה (*mîta meschünnah*) devour it thereby, that is, the Christian shall choke on a sudden death from it. Exactly the same is also to be found in the *Judenschul* published by *Buxtorf* in the Latin language, printed and enlarged at Basel in the year 1661, at the end of the 36th chapter, on pages 617 and 618.

Beyond this, I recall quite well that when I traveled up the Rhine from Holland in the year 1681, I was told at that time, in the region of Cleves, as a certainty, that shortly before, in that same area, a Jew had been executed who, among other wicked deeds he had committed, had also confessed that he had sold carrion and all manner of unclean and defiled meat to Christians. Now, although one might say that not all Jews will be so inclined, anyone who buys meat from them must always live in fear that it might have been contaminated in such a manner, and cannot be assured that nothing improper has taken place with it. This suspicion, moreover, can be increased all the more by the fact that the Jews hate us Christians in the most extreme degree and are our worst enemies, as is sufficiently evident from what has been thoroughly reported in the 15th chapter of the first part and in many other places of this book: from an enemy, however, one has nothing other than evil to expect. For this reason, every Christian does very well when he keeps entirely clear of this godless people, leaves them their unclean meat, with which they wish a sudden death upon whoever eats it, and buys none of it from them at all; and even if he must pay a butcher among the Christians perhaps one or two

pennies more per pound, he is nonetheless assured that he receives clean meat, whereas with that which the Jews sell he can eat his way into an illness. And even if a Jew were to maintain by an oath that the meat he wishes to sell is clean, he is still not to be believed, even according to the teaching of the rabbis themselves, for in the book *Shulchan arúch*, in the section *Jore déa numero* 119, §. 8, it is written: החשור על הדבר אינו נאמן עליו אפילו בשבועה: That is: **Whoever is suspect in a matter is not believed, even if he swears an oath.**

Johannes Schmid also presents, in his book written against the Jews and printed at Coburg in the year 1682, which he titles *Feuriger Drachen gifft/ und wütiger Ottern gall* [Fiery Dragon's Poison and Raging Adder's Gall], etc., in the sixth book, *paginâ* 189, the following question: Whether it is true, as people say, that when they (the Jews) sell to Christians the hindquarters of cattle, which they themselves do not eat, or other meat that they slaughter and sell to Christians, they not only curse it, so that the Christians shall eat all manner of sickness and death from it, but also besmear it with their spittle and other filth? And he answers this as follows: As to the curse, there is no room for doubt, since, according to their teaching and belief, they cannot give Christians any blessing, but must curse them. As for the other matter, it was likewise still common among them in the first part of this period, and because it had been exposed in Swabia and become known in other lands, they suffered much trouble on account of it, so that a magistrate compelled them to spit upon a quarter of beef, *salvô honore*, and the following day it was examined and found that in those very spots where the spittle had fallen, it had turned blue, yellow, and green all mixed together, and was more foul than if it had been fouled by poisonous flies; and for this reason he had it hung on the gallows, to see whether ravens or other carrion birds would feed upon it, but none touched it. From that time on, no further account has been received. Even supposing they were to leave off such practices, I could not eat anything from them, even if it were candied and prepared with the finest spices, which I have also never done, for all the time I have spent among them; and I have more than once been utterly astonished that great and distinguished persons eat of their slaughtering, seeing that Jews are by nature foul-smelling, and conduct themselves in a filthy and unclean manner in their slaughtering, cooking, and the like, and in their housekeeping, though they could manage it more cleanly and safely. These are the words of the aforementioned Johannes Schmid.

According to Jewish teaching, there is also another way by which a food or drink can become defiled, namely when such things are placed under a bed. On this subject, the book *Shulchan aruch*, in the section *Jóre déa, numero* 116, §. 5, states as follows: לֹא יִתֵּן תַּבְשִׁיל וְלֹא מַשְׁקִים תַּחַת הַמִּטָּה מִפְּנֵי רוּחַ רָעָה שֶׁשּׁוֹרָה עֲלֵיהֶם That is: one shall place no cooked food or drink under the bed, because the evil spirit dwells upon it. And in the *Sepher chasidim*, at *numero* 458, one reads: תַּחַת הַמִּטָּה לֹא יְהֵא אָדָם מַאֲכָל כִּי רוּחַ הַטּוּמְאָה שָׁם That is: a person shall place no food under a bed, because the unclean spirit is there. This, however, is taken from the Talmudic tractate *Pesachím*, in which fol. 112, col. 1, the following is taught: אוכלין ומשקין תחת המטה אפילו מחופין בכלי

ברזל רוח רעה שורה עליהן That is: upon foodstuffs and drinks that are under a bed, the evil spirit dwells, even if they are already covered with an iron vessel. The Jews, however, will not observe this teaching with respect to what they sell to Christians; for when, in a nearby town, the Jews were once forbidden, at the insistence of the butchers' guild, to sell meat, and the guild masters learned that they had nonetheless not ceased doing so, they went by night into a Jewish house that was suspected on this account, and found several quarters of meat lying under a filthy and stinking bed, which they then took away. The aforementioned guild masters themselves recounted this to me in detail the following day. The Jew to whom the meat belonged had presumably placed it there so that it might, in his estimation, be defiled by the unclean spirit, and so that Christians might afterward eat such filth. But let this be enough on this subject.

Regarding the question of whether it is permitted for Jews to invite a Christian into their home as a guest: one might well come to think that it must be permitted for them, since experience attests that this sometimes occurs among one or another of them. But it must be known that such Jews act contrary to the express prohibition of their rabbis, for in Rabbi *Lipmann's Sepher Nizzáchon, numero* 346, it is written thus: כָּל הַמַּזְמִין גּוֹי וּמַאֲכִילוֹ וּמַשְׁקֵהוּ גּוֹרֵם גָּלוּת גלות לבניו that is, everyone who invites a Goi as a guest and gives him food and drink causes his children to come into exile or misery (and to be driven out). Likewise, in the Talmudic tractate *Sanhédrin* fol. 104, col. 1. it is read: כל המזמין גוי לתוך ביתו ומשמיש עליו גורם גלות לבניו שנאמר ומבניך אשר יצאו ממך יקחו והיו סריטים בהיכל מלך בבל that is, everyone who invites a Goi into his house and waits upon him causes his children to come into misery, as it is said (*Isa 39:7*): And they shall take your children who shall come forth from you, and they shall be chamberlains in the palace of the king of Babylon. Now in both of these passages this is said with reference to King Hezekiah, of whom it is read in *Isa 39* that he had sinned because he received the envoys of Merodach-Baladan, king of Babylon, so cordially, showed them everything in his house, and fed them, with the result that his sons were therefore taken captive to Babylon; accordingly, in the cited passage in the Talmud it is read: בשביל שניים אכלו על שולחנו גרם גלות לבניו that is, because heathens ate at his table, he caused his sons to be led away as captives.

Jews are also not permitted to invite any Christian to a wedding, concerning which the book *Brandspiegel*, in the 34th chapter, fol. 123, col. 2, contains the following written passage: החרחן אוט אן: ער גיוואהרנט זיין דש אן קיין ערלים זול ביטן חויך חיין התנה שלמה המלך : חגט אין משלי ובשמחתך אל יתערב זר דחט חי: טייטש מין דיינר ורייד ניט עס וול זיין אישין מיין פרעמדר: דיא חכמי הקבלה שרייבן וועז דיא מזיקים זעהן דאט מואט פרעמדם חויך איוט אין חיין פריידר: דיא חכנה חוי: חונ' זיא וון ורייליך דא טון זיא שחן: that is, one must be very careful not to invite any uncircumcised person to a wedding. King Solomon says in his Proverbs (Prov 14:10): "In your joy no stranger shall mingle." Those who understand the *Cabbalam* write that when the devils see that someone foreign is at the wedding and the people are merry, they cause harm. Indeed, it is considered a sin among the Jews when they invite a Christian as a guest, and therefore in the large *Tefillah* fol. 35, col. 1.,

under the title *Schácharith*, among other sins that a Jew confesses, this too is read: וזימני גוי ביום טוב, that is, "I have invited a Gentile as a guest on the feast day." And the very same thing is also to be found in the little book printed at Fürth, which is called *Sepher mepháresch chataim*, under the letter *Sain*.

Who would willingly eat with a Jew, and give him occasion to call upon God for forgiveness of such an imagined sin? There is surely no filthier, more disgusting, more unclean, and more stinking people under the sun than the Jews: how then could one have any appetite or desire to put into one's mouth something that such loathsome people have had in their unclean hands, at the enjoyment of which they, out of their innate bitter hatred, which they know how to cunningly conceal and keep secret through their hypocrisy, might well wish one poison in the body and sudden death? How should a Christian show such great regard for a Jew, who is his most sworn enemy, and who hopes every day that when the Messiah comes he will strangle and kill him in a pitiful and cruel manner, and who regards him as nothing more than a dog and curses him so many times over, as has been shown above in the second chapter of the second part, that he might eat with him? One is always accustomed to guard oneself against one's enemies; how much more reason, then, does a Christian have to guard himself against a Jew, who is, next to the Devil, his worst enemy, so that no harm may befall him from him, which can very easily happen through food and drink? Indeed, how should one eat and drink with such a godless and poisonous mouth, which every day blasphemes and reviles our most precious Savior three times in a most terrible manner in a prayer that begins עלינו לשבח וגו׳ *Oléṇu lėschabbéach* etc. (mention of which has been made above in the 2nd chapter of the first part, at page 81, etc.)?

Therefore, it was entirely well done in the *Concilium Agathense* that it was forbidden therein to eat with the Jews, concerning which the following is written in the *Jus Canonicum*, in the second part of the *Decretals*, in the 28th *Causa*, in the 1st *Quaestio*, *cap*. 14: *Omnes deinceps Clerici sive Laici, Judæorum convivia evitent, nec eos ad convivium quisquam accipiat; quia cùm apud Christianos communibus cibis non utantur, indignum atque sacrilegum est eorum cibos à Christianis sumi: cùm ea quæ, Apostolo permittente, nos sumimus, ab illis judicentur immunda, ac sic inferiores incipiant esse Christiani, quam Judæi, si nos, quæ ab illis apponuntur, utamur, illi verò à nobis oblata contemnant:* that is, henceforth all clergy and laity shall avoid the Jews' meals, and no one shall receive them at table; for since they do not eat of the same food among Christians, it is improper and injurious to sacred ordinance that their foods should be consumed by Christians, inasmuch as those foods which we eat by the Apostle's permission are held by them to be unclean, and in such a manner Christians begin to become lesser than the Jews, when we partake of what is set before us by them, while they despise what is offered by us. But let this suffice on this subject.

Chapter XIII. In which it is shown: 1. That the time in which the Messiah, according to the prophecies of the Old Testament, must have come, has long since passed. 2. When he, according to the teaching of certain rabbis, was born. 3. Where he has resided since he was born. 4. Why he has not yet come until now. 5. When, how, and from where he will come. 6. What signs of his coming there will be. And finally 7. how many Messiahs, in the opinion of the Jews, there are supposed to be.

That the Messiah must already have been born and come long ago is easily demonstrated not only from the Holy Scripture of the Old Testament, but also from the Jews' own books. As regards the Holy Scripture of the Old Testament, Gen 49:10 reads as follows: The *Schevet*, that is, the scepter, shall not depart from Judah, nor the *Mechokék*, that is, the lawgiver, from between his feet, until *Schiloh* (that is, the Messiah) comes; and by these words it is indicated that the royal government and the *Synedrium*, or the great council at Jerusalem, which consisted of seventy persons and was the highest court, should not cease and come to an end before the Messiah would come. For that by the scepter the royal government is to be understood is to be found from the threefold Chaldean translation of these words, which was cited above in the fourth chapter of the first part, *pagina* 208. That by the *Mechokék* the *Synedrium* is meant becomes clear from the book *Zerór hammór,* fol. 60, col. 3. in the *Parascha Vajechi*, where concerning the aforementioned words, "nor the *Mechokék* from between his feet," the following is taught: זה רמז על הסופרים והחכמים והסנהדרין, that is, this has a reference to the scribes and the wise men and the *Synedrium*, or the high council. And in the *Jalkut Schimóni* on the five books of Moses, there stands at fol. 49, col. 3. *numero* 160. the following written concerning it: ומחוקק מבין רגליו אלו יושבי יעבץ שמורין הלכות בארץ ישראל בסנהדרי גדולה שהיא יושבת בחלקו של יהודה שנאמר משפחות סופרים יושבי יעבץ, that is, by the *Mechokék*, or lawgiver, between his feet, are understood those who dwelt in Jabez, who taught ordinances in the land of Israel in the great *Synedrium* or council, which *Synedrium* dwelt in the portion of the land of the tribe of Judah, as it is said (1 Chr 2:55): and the families of the scribes (or learned men) who dwelt at Jabez. That by *Schiloh* the Messiah is meant, however, is to be seen from the aforementioned book *Zerór hammór* fol. 37, col. 2. in the *Parascha Vajéze*, where it is read: שילה. רמז על מלך המשיח, that is, the word *Schilóh* signifies the King Messiah, which is also confirmed in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 59, col. 2. in the *Parascha Vajechi*, as likewise in the aforementioned three Chaldean translations of the words of Gen 49:10. Now the scepter, or the royal government, had already been taken from the tribe of Judah at the time of Christ, and the *Synedrium* also ceased not long thereafter. It

therefore follows that, according to the aforementioned prophecy of Jacob, the Messiah must have come at that very time. In the Talmudic tractate *Sanhédrin*, at fol. 98, col. 1., the following is also read: אמר רבי מלאי משום רבי אלעזר בר שמעון אין בן דוד בא עד שיכלו כל שופטים ושוטרים מישראל, that is, Rabbi Milai said in the name of Rabbi Eliezer the son of Simon: the Son of David (that is, the Messiah) does not come until all judges and officers cease from Israel. These, however, have long since come to an end, in that they have been made subject to the judges of other peoples.

In the prophet *Malachi*, in the *3rd chapter, v. 1*, it is written: Behold, I will send my angel (or messenger), who shall prepare the way before my face (or before me): and the Lord whom you seek shall suddenly come to His temple, and the angel of the covenant whom you desire; and it is thereby indicated that the Messiah was to come quickly and within a short time to the second Temple, which was standing at the time of that prophecy. That the Messiah is to be understood by the Lord and the angel of the covenant is evident from Rabbi *David Kimchi*'s commentary, or exposition, on these words, in which he teaches: הארון הוא מלך המשיח והוא מלאך הברית that is, This Lord is the King Messiah, and He is the angel of the covenant; which is also to be found in Rabbi *Saadia*'s book, which is called *Sepher haëmunóth vehadeôth*, fol. 38, col. 3, under the title *Máamar geülla acharóna*, where it is written: ואם לא יבא בן דוד פתאום כמו שאמר ופתאום יבא אל היכלו האדון אשר אתם מבקשים that is, And if he (namely the son of Joseph) does not come, then the son of David will come quickly, as it is said: And the Lord whom you seek shall suddenly come to His temple. Now this angel of the covenant is also called the Face of God, which is why in Rabbi *Mosche bar Nachman*'s commentary on the five books of Moses, fol. 76, col. 3, in the *Parascha Tissa*, on the words of Exod 33:14, My face shall go (before you), it is written as follows: פני ילכו מלאך הברית אשר אתם חפצים שבו יראו פני שעליו נאמר בעת רצון עניתיך כי שמי בקרבו that is, My face shall go (before you), (namely) the angel of the covenant whom you desire, in whom my face is seen, of whom it is said (Isa 49:8): I have heard you in a time of favor. (And of him it is written in Exod 23:21:) For my name is in him. So also in the *Zijóni,* fol. 58, col. 4, in the aforementioned *Parascha Tissa*, it is written: פני ילכו מלאך הברית כמבואר By the words, My face shall go (before you), the angel of the covenant is to be understood, as is clear. Thus the word "face," which appears in the cited passage of the prophet Malachi, Mal 3:1, also signifies the Messiah, the angel of the covenant, who in His divine nature appeared to the patriarchs in the time of the Old Testament, and who led the Israelites when they went out of Egypt and went before them; and He is called the Face of God because He is the image of the same, as is evident from Col 1:15 and 2 Cor 4:4. Now the second Temple was laid waste at the time of the destruction of the city of Jerusalem, shortly after the suffering of Christ. It therefore follows that the Messiah, who is called by the prophet Malachi the Face of God and the angel of the covenant, must have been born and must have come before the destruction of the Temple, especially since in the aforementioned passage of Malachi it is written that He was to come quickly, by which it was indicated that He would not tarry long.

Beyond this, it is read in the Prophet Daniel, cap. 9, v. 24: “Seventy weeks are determined upon thy people and upon thy holy city, to restrain transgression, and to seal up sin, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy.” By “the most holy,” however, the Messiah is understood, which Isaac Abarbanel also acknowledges in his commentary on this passage, in his book *Májene jeschúa*, fol. 64, col. 1. 2., where he first expounds it as referring to the place of the Temple, which has been called the Most Holy, and then writes as follows: או פירוש למשוח קדש קדשים על משיח צדקנו לפי ולפי שישראל בכלל נקראו קדושים קדושים תהיו קדש ישראל לה’ לכן נקרא המשיח קיה”ק, That is: “Or the words ‘and the most holy shall be anointed’ signify the Messiah, who is our righteousness; and because the Israelites are generally called holy (for it is written in Lev 19:2: ‘Ye shall be holy,’ and it is read in Jer 2:3: ‘Israel is holy unto the Lord’), therefore the Messiah is called the Most Holy, because He will be holier than all of Israel.” Likewise, Rabbi Azariah, in his book *Meór enáim*, fol. 139, Mantua edition, in the third part, in the 43rd chapter, has expressed himself on this passage as follows: לחתום חזון ונביא ולהביא משיח צרקנו, That is: “To seal up vision and prophet, and to bring the Messiah, who is our righteousness.” From which it is evident that he understood by “everlasting righteousness” the Messiah, since in place of the words of the text, “and to bring in everlasting righteousness,” he wrote “and to bring the Messiah, who is our righteousness.” Now, since the said 70 weeks are year-weeks and amount to 490 years, as Rabbi Saadias and Aben Ezra indicate in their respective commentaries on this passage, and since these came to an end at the time of the death of Christ or shortly thereafter, it follows also that the Messiah must have been born at the said time. To say nothing of other proofs that could otherwise still be adduced from the Old Testament.

Regarding the proofs from the Rabbinical writings that the Messiah must have come a very long time ago: in the Talmudic tractate *Sanhedrin* fol. 97, col. 2. (where the time is discussed in which the Messiah was supposed to come), the following is read: אמר רב כלו כל הקיצין that is, the Rav has said, all the appointed times (in which the Messiah was supposed to come) have come to an end (and have passed). And in the aforementioned tractate *Sanhedrin*, there is found at fol. 98, col. 2.: אמר רב אין בן דוד בא עד שתתפשט מלכות הרשעה על ישראל תשעה חדשים שנ’ לכן יתנם עד עת יולדה ילדה ויתר אחיו ישובון על בני ישראל: that is, the Rav has said, the Son of David does not come until the godless kingdom (that is, the Roman Empire) has spread itself over Israel for nine months, as it is said (Mic 5:3): Therefore He will give them up until the time when she who is to give birth has given birth; but the remainder of their brothers will return to the children of Israel: for a woman gives birth to a child only at the end of the ninth month. Likewise, in the book *Nézach Jifrael,* fol. 31, col. 1., in the 21st chapter, it is written that the aforementioned Rav said: אין בן דוד בא עד שתתפשט מלכות אדום בכל עולם ט’ חדשים וגו’ that is, the Son of David does not come until the Edomite (understand: the Roman) kingdom has spread itself over the entire world for nine months, etc. Concerning which, more is also to be found in the

second column of that same place. And in Rabbi *Isaac Abarbanel's* book *Májene jeschúa*, there is read at fol. 76, col. 3.: אמר בפרק חלק אמר רב יהודה אמר רב אין בן דוד בא עד שתתפשט מלכות הרשעה בעולם ט' חדשים שנ' עד עת יולדה ילדה. זה יורה שהיה מקובל אצלם שסמוך לגאולה יהיה התפשטות האומה הרשעה היא אדום; that is, in the chapter *Chélek* (of the Talmudic tractate *Sanhedrin* fol. 98, col. 2.) it is reported that Rabbi *Jehuda* related that the *Rav* said: the Son of David does not come until the godless kingdom is spread throughout the world for nine months, as it is said (Mic 5:3): Until the time when she who is to give birth has given birth. This teaches us that they had learned through a tradition, or oral teaching, that near (the time of) the redemption, the godless people, which is *Edom*, would spread itself abroad. Now, however, in the Talmudic tractate *Avóda Sára* fol. 8, col. 2. it is written: מאה ושמונים שנה קודם שנחרב הבית פשטה מלכות הרשעה על ישראל; that is, the godless kingdom spread itself over Israel one hundred and eighty years before the Temple was destroyed. And this is also to be found in the Talmudic tractate *Shabbat* fol. 15, col. 1.; and Rabbi *Solomon* notes in his commentary in both places that by the godless kingdom the Roman Empire is to be understood. In the latter place, however, he teaches that the Romans began to subjugate the Jews and bring them under their yoke 180 years before the destruction of the Temple. Likewise, in the little book *Schevet Jehuda* fol. 2, col. 1., the following is read concerning the time of Emperor *Augustus*: הרומיים בעת ההיא מושלים היו עד סוף העולם that is, the Romans ruled at that time unto the end of the world. It therefore follows from all of this that the Messiah must have been born at that very time, as indeed He was born in the time of Emperor *Augustus*, as may be seen in Luke 2.

Furthermore, Rabbi *Mosche bar Majemön* writes in his letter, which is called *Iggéreth hattéman*, fol. 126, col. 3 of the Amsterdam printing, appended to his book called *Sepher mizvóth*, in the following manner: ביאתו תהיה כשתתקף יד אדום וערב. וכשתתפשט מלכותם בעולם כמו היום הזה דבר שאין בו ספק ומזה לא יעבור. ודניאל סוף מר' שספר מלכות ישמעאל ועמידת מחמד ואחריו ביאת הגואל כמ"ש בפסוק; That is: He (namely the Messiah) will come when the Edomites (or Christians) and the Arabs (or Mohammedans) have the upper hand (and are powerful), and when their dominion over the world will have spread, just as it is today. In this matter there is no room for doubt, and beyond this he will not go (and will not come later). The last thing that *Daniel* also said concerns the *Ishmaelite* (that is, *Turkish*) kingdom and the establishment of *Mahomet* (to be understood thereby), and that shortly after this the Redeemer will come. Thus, according to this view as well, the Messiah must long since have already come.

In the aforementioned Talmudic tractate *Sanhedrin*, it is read at fol. 97, col. 1: תנא דבי אליהו ששת אלפים שנה הוי עלמא שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח ובעונותינו שרבו יצאו מהם מה שיצאו: that is, the school of the house of *Elijah* teaches that the world will stand for six thousand years: two thousand shall be desolate (or empty and without the Law, as Rabbi Solomon expounds it), two thousand shall be the time of the Law, and two thousand shall be the days of the Messiah; but on account of our many sins, those years have elapsed which have elapsed. Concerning this, Rabbi Solomon writes in his *Commentary* as follows: עב שנה ק"

קודם השלמה ד' אלפים נחרב הבית וסוף אותן ק"עב נשלמו שני אלפיס תורה וגו' ושני אלפים שנות המשיח שלאחר שני אלפים תורה דזה דינו שיבא משיח ותכלה מלכות הרשעה ויבטל השיעובד מישראל. אבל בעוונותינו שרבו לא בא משיח לסוף ד' אלפים ויצאו מה שיצאו ועדיין הוא מעוכב לבא: that is, one hundred and seventy-two years before the first four thousand years had come to an end, the Temple was destroyed, and at the close of those 172 years the 2,000 years of the Law were completed, etc. As for the 2,000 years of the days of the Messiah, it would have been fitting, after the 2,000 years of the Law, that the Messiah should have come, and the godless kingdom should have ceased, and the servitude of Israel should have come to an end; but on account of our manifold sins, he did not come at the end of the four thousand years, and those years have elapsed which have passed, and he is still being delayed in coming. On this point, the book *Caphtor uphérach*, fol. 143, col. 1, may also be consulted. The aforementioned words of the house of *Elijah* are likewise to be found in the Talmudic tractate *Avoda Zara*, fol. 9, col. 1, and Rabbi Solomon writes there in his *Commentary* upon it in the following manner: ששת אלפים שנה נגזר על העולם להתקיים כמנין ימי השבוע וכיום השביעי שבת ובשבעת אלפים נוח לעולם. שני אלפים ראשונים נגזר עליו להיות תוהו בלא תורה. ושני אלפים תורה בלא ימות המשיח: ושני אלפים ימות המשיח וגו': that is, it is decreed that the world shall stand for 6,000 years, according to the number of the days of the week; but on the seventh day is the Sabbath, and in the seven thousandth year the world rests. For the first 2,000 years it was decreed that they should be desolate and without the Law; and 2,000 years should be the days of the Law, without the days of the Messiah; and 2,000 years the days of the Messiah, etc. We see therefore from this that the Messiah ought to have come when the world had stood for 4,000 years. But the true Messiah, our Savior Christ Jesus, was born around that very time, and came into the world in the year 3,950, or according to others, 3,963.

All of the above has long since convinced the Jews in their consciences to such a degree that they have had to confess that the Messiah was born long ago. Hence *Aben Esra* writes in his commentary on the prophet Isaiah, on the words of Isa 52:13, "Behold, my servant shall deal wisely," in the following manner: רבים פירשוהו על משיח שאמרו, That is: Many have interpreted these words concerning the Messiah, because our Ancients, of blessed memory, have said that the Messiah was born on that very day on which the Temple was destroyed, and that he is bound in chains. And in his commentary on the words of Song 7:5, "The king is bound (as it were) to the galleries," he teaches: הוא המשיח שהוא אסור כאשר העתיקו קדמונינו כי ביום שחרב ירושלים נולד, That is: This (king) is the Messiah, who is bound, as our Ancients have transmitted, for he was born at the time when Jerusalem was destroyed.

This is also consistent with what is found in the book *Nézach Jisrael*, fol. 57, col. 3, in the 50th chapter, where the words read as follows: ביום שחרב הבית נולד המשיח כמו שהתבאר למעלה, That is: At the time when the Temple was destroyed, the Messiah was born, as has been explained above. And at fol. 38, col. 1, in the 25th chapter of the same work, the following is read: עובדא הוה בחד ברנש דהוי רדי געת תורתא עבר עליו חד ערבי אמר ליה מרה את אמר ליה יהודאי אנא אמר ליה. שרי תורך ושרי פרנך אמר ליה למה אמר ליה דבית מקדשון דיהודאי חרב אמר ליה מנא ידעת אמר ליה. מגעיית דתורך עד דעסק עמיה געת

זמנא אחריתי אמר ליה אסור תורך אסור פרנך דאזילד פריקחון דיהודאי אמר ליה ומה שמיה אמר ליה מנחם שמיה ואבו מה שמיה אמר ליה חזקיה אמר ליה והיכן שרייה אמר ליה בבית ערבא בבית לחם יהודה, That is: A certain event befell a man while he was plowing (his field), in that his cow cried out; an Arab passed by him and said to him, who are you? And he answered him, I am a Jew. Then the Arab said to him, unyoke your cow and remove your yoke. The Jew asked, for what reason should I do that? The Arab answered him, because the Temple of the Jews has been destroyed. The Jew asked, how do you know that? The Arab answered: from the cry of your cow. While he was thus conversing with him, the cow cried out a second time, and the Arab said to the Jew, bind your cow again and fasten your yoke again, for the Redeemer of the Jews (the *Messias*) has been born. Then the Jew asked him what he (namely the Redeemer) was called, and he answered him that he was called *Menáchem* (that is, Comforter). He also asked him what the father of this one was called, and he said his name was *Hiskias*. The Jew further asked him where he was then residing, and he answered him: in *Bethlehem Juda*, in the house of an Arab. This same account is also to be found in *Echa Rabbathi*, fol. 300, col. 1, as well as in the *Jerusalem Talmud*, in the *Tractate Berachóth*, fol. 5, col. 1, where shortly thereafter the following appears: אמר רבי אבון למה לי ללמוד מן ערבי ולאו מקרא מלא הוא דכתיב והלבנון באדיר יפול וכתיב בתריה ויצא חוטר מגזע ישי ונצר משרשיו יפרה, That is: Rabbi *Abbun* said, why should I need to learn this from an Arab? Is it not a complete verse of the *Bible*, as it is written (Isa 10:34): And Lebanon shall fall by the mighty one. (And likewise Isa 11:1 reads:) And there shall come forth a rod out of the stem of *Isai*, and a branch out of his roots shall bear fruit. These words are explained in the *Commentary Mattenóth Kehúnna* as follows: למה לי ללמוד מאותו ערבי שביום שנוחרב הבית בו ביום נולד משיח, That is: Why should I need to learn from that Arab that on the day on which the Temple was destroyed, the *Messias* was born? As if he wished to say: this I know well enough without that. Now, although the incident said to have occurred with the aforementioned Arab is a Jewish fable, it is nonetheless clearly evident from what the Jews themselves write concerning it that they acknowledge that the *Messias* was born at the time of the destruction of the Temple.

Since the Jews knew, after the destruction of the Temple, that the time had passed in which the *Messiah* was supposed to have been born, and believed that He had been born, they accepted, 52 years after the city of Jerusalem had been laid waste, a man who called himself בר כוכב *Bar Cóchaf*, that is, a Son of the Star, and had presented himself in the city of *Bither* as the *Messiah*, as the true *Messiah*; by whom, however, they were greatly deceived, which is why they afterward called him בר כוזיבא *Bar Cosíba*, or *Ben Cosíba*, that is, a Son of Lies, because he had led them astray with lies and brought them into the greatest misery. Of this it is written in the book *Zémach David*, in the first part, fol. 27, col. 1, Frankfurt printing, as follows: בן כוזיבא הנקרא בר כוכבא מרד ברומיים ועשה את עצמו משיח ועל כן נקרא בר כוכבא מפני שדרש ואמר שעליו נאמר דרך כוכב מיעקב וגו' ורבי עקיבא עצמו באשר ראהו אמר עליו היינו מלכא משיחא בדאיתא באיכה רבתה בפסוק בלע ארני. והיהודים אשר בביתר משחוהו ונתררו: כתרהוהו עליהם למלך ופרקו את עול הרומיים מעל צוארם ועשו והרג רב

ברומיים וביוונים אשר באפריקא עם גדול ורב כחול אשר על שפת הים אשר לא יסופר. וכן עשו במצרים גם הושבי אלכסנדריאה של מצרים הרגו גם הם ברומיים ודברי בעל מאור עינים פרק י"ב יותר ממאתים אלף איש. והיהודים אשר בנפרי היא ציפרן הרגו גם הם כל הגוים עד בלתי השאיר להם שריד עד שקיסר טריאנוס שלח עליהם את שר צבאו בן אחותו אדריאנוס ועשה בהם הרג רב אשר לא נשמעה ולא נראתה לא בימי נבוזרדן ולא בימי טיטוס: That is: *Ben Cosifa*, who had called himself *Bar Cóchaf*, had (in the year 3880 after the creation of the world) risen up in rebellion against the Romans and presented himself as the Messiah. He was called *Bar Cóchaf*, that is, a Son of the Star, because he said that the words (Num 24:17) "A Star shall come out of Jacob, etc." were spoken of him. Rabbi *Akkiva* himself also, when he had seen him, said of him that this was the King, the Messiah, as can be seen in *Echa rábbetha* (fol. 302, col. 1) on the words (Lam 2:2) "The Lord has destroyed without mercy all the glory of Jacob." And the Jews who were in *Bither* anointed him and crowned him king over them, and threw off the yoke of the Romans from their necks, and killed very many Romans and Greeks who were in Africa, and slew a great multitude of people, like the sand on the shore of the sea, which cannot be counted. Likewise did those Jews who dwelt in Alexandria in Egypt, and, according to the testimony of Rabbi *Asariæ* in his book *Meór enáim*, in the 12th chapter, killed more than two hundred thousand people. So too the Jews who dwelt on (the island of) Cyprus killed all the *Gójim*, or nations, until not one of them remained; until the Emperor *Trajanus* sent against them his general or field commander, *Adrianus*, who was the son of his sister, and who killed so many that the like had never been heard of or seen, neither in the days of *Nebusar Adan* nor of *Titus*.

That this occurred 52 years after the destruction of the city of Jerusalem can be seen at fol. 28, col. 1. in the aforementioned book *Zémach David*, shortly after the preceding entry at the said number 880. Regarding this *Bar Cosifa*, one may also consult the booklet *Kabbaláth haráabhad* fol. 59, col. 2. and the book *Shalshelet hakkabbála* fol. 21, col. 2., as well as the book *Echa rábbathi* fol. 302, col. 1. 2. 3., in which last place much can be read about him and the power he possessed. It is also read in the Talmudic tractate *Sanhedrin* fol. 97, col. 2. that he reigned for two and a half years. How many Jews, however, perished and were killed in the city of *Bither* is reported in the Talmudic tractate *Gittin* fol. 57, col. 2., where, upon the words of Gen 27:22, "The voice is Jacob's voice, but the hands are the hands of Esau," the following is read: קול יעקב זה אספסיינוס קיסר שהרג בכרך ביתר ארבע מאות רבוא ואמרי לה ארבעת אלפים רבוא והדיג ידי עשו זו מלכות הרשעה שהחריבה את ביתנו ושרפה את היכלנו והגלתנו מארצנו : That is: the words "The voice is Jacob's voice" signify the Emperor *Vespasianus*, who killed forty times one hundred thousand people in the city of Bither, or, as others say, forty thousand times one thousand people. And the words "But the hands are the hands of Esau" signify the godless (understand: the Roman) empire, which destroyed our houses, burned our Temple, and drove us out of our land. In the Talmud, however, the name *Vespasianus* is erroneously placed in the position of *Adrianus*, for the city of Bither was not taken by *Vespasianus*, who had destroyed Jerusalem 52 years earlier, but by *Adrianus*. How populous the city of Bither was can be seen from fol. 58, col. 1.

of the said tractate *Gittin*, where it is written: ארבע מאות בתי כנסיות היו בכרך ביתר ובכל אחת ואחת היו בה ארבע מאות מלמדי תינוקות וכל אחד ואחד היו לפניו ארבע מאות תינוקות של בית רבן : That is: In the city of Bither there were four hundred houses of assembly (or synagogues), and in each synagogue or school there were four hundred (schoolmasters) who taught the children, and each (schoolmaster) had four hundred schoolchildren before him. Thus, according to this teaching of the Talmud, there were one hundred and sixty thousand schoolmasters and sixty-four thousand times one thousand children there who attended the schools. Whether one of the great Talmudic lies does not lurk herein, I leave for everyone to judge. In *Echa rabbathi*, fol. 302, col. 3., this matter is read differently, and the words there run as follows: חמש מאות בתי סופרים היו בביתר וקטן שבהם לא היה פחות משלש מאות תינוקות והיו אומרים אם יבאו השונאים עלינו במכתבין הללו אנו יוצאין ודוקרין אותם : That is: There were five hundred schoolhouses in the city of Bither, and in the smallest of them there were no fewer than three hundred children, who said: when the enemies come against us, we will go out with our penknives and stab them with these. By this reckoning, with three hundred children counted in one school, no more than one hundred and fifty thousand children in all would have attended school there, which could well be true. And from this one can see what a great multitude of people perished on account of the false Messiah, which rightly befell them, because they would not recognize the true Messiah, Christ Jesus, nor accept Him as their Redeemer. They were also frequently led astray after that time by deceivers of the same kind who gave themselves out as the Messiah, and were brought into great misfortune by some of them; of these I will here give a brief account. in the year 1137 A.D., a dissolute Jew in France presented himself as the Messiah, concerning whom the following is written in the letter of *Rabbi Mosche bar Majemon*, which is called *Iggéreth hattéman*, near the end, fol. 127, col. 4 of the Amsterdam printing *in quarto*, where several such deceivers are treated: קודם זה כמו ל׳ שנה עמד אחד בצרפת ואמר שהוא משיח: ועשה אותות לפי סברתם והרגוהו הצרפתים והרגו עמו כלל מקהילות הקדש : That is: Thirty years before this (namely before the deceiver who had presented himself as the Messiah in Corduba in Spain), one arose in France who said that he was the Messiah, and he performed miracles according to their (that is, the Jews') opinion. The French, however, killed him, and together with him put entire holy assemblies and congregations to death. Concerning this villain, *Rabbi Salomon ben Virga* in his little book *Schévet Jehúda* fol. 35, col. 2., where he also makes mention of some who presented themselves as the Messiah, likewise gives the following account: וכן בצרפת עמד איש ונהרגו עליו כמה קהילות : that is, In France a man likewise rose up in such a manner, and many congregations lost their lives on his account. The very same thing is also to be found in the book *Shalshelet hakkabbála* fol. 34, col. 1. in the year 1138 A.D., a Jew in Persia set himself up as the Messiah, concerning whom the aforementioned little book *Schévet Jehúda* fol. 35, col. 2. and fol. 36, col. 1. 2. contains the following account: במלכות פרס בזמן אחר קם איש יהודי ועשה עצמו משיח והצליח מאד וקבץ אליו עם רב מישראל וכי שמע המלך כל חפצו וניטונו להלחם עמו שלח וקבץ ליהודים שבארצו ואמר להם שאם לא יעשו עם האיש ההוא שיסתלק מעליו שירע נאמנה שיעביר את כלם בחרב רעה וישמיד טף ונשים ביום אחד אז נקבצו יחדיו כל עם ישראל והלכו אל האיש ההוא ונפלו לפניו ארצה והתחננו מאד וצעקו ובכו שישוב מדרכו ולמה

ישים עצמו בסכנה וכל עמי עמל כי כבר נשבע המלך להעבירם בחרב ואיככה יוכל יראה ברעה כל קהלות פרס. השיב אני באתי להושיע אתכם ולא אביהם ולמי יראתם ומי יעמוד לפני ומה יעשה המלך פרס ולא ירא ממני ומחרבי. שאלו לו מה המופת שהוא משיח והשיב כי הוא מצליח ואין למשיח צורך אות אחר השיבו הרבה עשו כן ולא הצליחו אז שלהם מעל פניו בחמה עזה. ביום השני שבו לפניו בתענית וקטניהם לפניהם לשיכמרו רחמיו אז אמר למען רחמי הקטנים האלה כן אעשה אם יתן לי מלך פרס ההוצאות שהוצאתי להכנס מלחמה זו אשוב אל מקומי ולא איקנו. אמרו לו היהודים ואיך מלך אדיר כמו מלך פרס יכנע לתת הוצאות לאיש הזה? השיב הארור משיח השקר ואמר אם תשובו פעם שנית אפילו יתן לי כל ההוצאות וחצי מלכתו לא אקשיב. וכי ראו היהודים רוע לבבו ואין טענת אמת מועיל הלכו מרים ובוכים לפני המלך ואמרו אדוננו המלך בבקשת השררה וכתר המלוכה אין דת ולא טעם יספיק להעביר השטות לפי שנשתטה בן האיש ההוא ראינו בו כי הוא בענין זה שטות מוחלט איננו שומע בקולנו ובכל וכל מה שאמרנו לו כי שם נפשנו בסכנה ואנחנו נקיים ועל זה נפלינו אנחנו כי איך ישית אדוננו את לבו לדברי השוטה כי יפלו כאשר אין לו רגלים וכטו האילן הנופל באשר אין לו שרש. דברים דברנו אל האיש ההוא מספיקים לשבר לב האבן והוא בסכלותו עומד ואמר לנו שאם יתן לו אדוננו כל מה שהוציא לעשות מלחמה זו ישוב לארצו ויספיק כל זה להעיד איך הוא שוטה מפורסם. השיב המלך למה קראתם אותו שוטה על זה ואם העני אין לו אוצרות והוציא הוצאות בערבון ובטחון נצוח המלחמה והוא שב לדרכו מה יעשה אם לא כדרך זו לכן מהרו ושובו אל האיש ההוא ואמרו לו כי כתרצה אני במה שהוא שואל ושישלח בבטחון ואמונה איש אחד עם פנקסו ומיד אשלח לו במשרת יפים וכן נעשה. אחר ששב האיש ההוא ונתבטלה המלחמה צוה המלך וקבץ כל היהודים אשר במלכותו ואמר להם אחד מכם בא אלי להלחם בי וספר לו שהיה בהסכמת כולכם ולא חשבתם כי הרעה ישוב נגד פניכם. השיבו היהודים טענות מספיקות ולא הועיל וסוף כל הדברים אמר להם תנו לי ההוצאות מיד ואחרי כן אדעה מה לעשות לכם וכאשר שבו לפייס ולדבר צוה ויתפשו כל ראשיהם במאסר חזק ומתוך הצרה הוצרכו לתת הסך ורבים מהם היו מוכרים את בניהם למלאות הסך ואחר שנתנו לו מה ששאל אמר שכבר עלבונו יקבלו הם עלבון זה שילכו היהודים עחפים ושלא יוליכו מכנסים אלא עד הירך: That is: In another time, a Jew in *Persia* set himself up and gave himself out as the *Messiah*, and had success, and gathered a great multitude of *Israelites*. When the king had heard of his power and learned that his intention was directed toward war against him, he had the Jews in his land summoned together, and said to them that if they did not bring it about that this man be restrained from him, they should know for certain that he would have them all put to death by the sword, and would have their wives and children killed in a single day. Then the entire people of *Israel* assembled, and they went to that same man, and fell before him upon the ground, and besought him greatly, with crying and weeping, that he should desist from his course, (and they put before him) why he would place himself, as well as the poor people, in danger, seeing that the king had already sworn that he would have them killed by the sword; and how he could bear to look upon the misfortune of all the communities in *Persia*. To this he answered them: I have come to redeem you, and you are unwilling. Whom do you fear? And who will be able to stand before me? And what will the king of *Persia* do? Does he not fear me and my sword? Then they asked him what sign (or miracle) he could perform (in order to prove that he was the *Messiah*), and he answered that (his sign was this:) since he was prosperous, the *Messiah* had no need of any other sign. But when they replied to him that many had done likewise and yet had been unsuccessful, he sent them away from him in fierce anger. The next day they came before him again with fasting, and had their small children before them, so that he might take pity; then he said: out of compassion for these small children I will do it thus (as you desire): if the king of Persia reimburses me for the expenses

which I have laid out in undertaking this war, I will go back to my place and do him no harm. But when the Jews said to him, how should so mighty a king as the king of Persia humble himself in such a manner as to give a Jewish man his expenses back, the accursed false Messiah answered and said: if you come back again, and he were willing to give me all the expenses and half his kingdom, I still will not be satisfied. After the Jews had seen his evil disposition, and that no truthful representation would avail, they went before the king, sorrowful and weeping, and said to him: O our lord king! Since this man desires dominion and the royal crown, no law nor reason is sufficient to rid this man of the folly with which he is possessed. We see in him that in this matter he is utterly mad; he does not listen to us, nor to anything we say to him, that he is placing us in great danger of our lives. We are, however, innocent, and we marvel that our lord (the king) takes the words of this fool to heart, for if he lets him go, he will fall of his own accord, just as we find with all false words that they come to nothing, since a lie cannot stand, just as a tree falls that has no roots. We have used against this man such words as could break a heart of stone, yet he remains steadfast in his folly, and has said to us that if our lord (the king) were willing to give him back all the expenses he has laid out for the war, he would go back to his land; and all of this is sufficient to testify that he is a manifest fool. Then the king answered: why do you call him a fool on that account? The poor man has (no money and) no treasure left, since he has spent everything he had on the war in hope of victory; but what is he to do now, if he is to go his way (and desist from the war), if he does not do it in this manner? Therefore make haste, and go back to this man, and tell him that I grant him what he requests, and that he should send in safety and confidence one man with his account (of the expenses), and I will send them to him at once in fine coin: which also came to pass. After that same man had gone back (upon receipt of the money) and the war had been called off again, the king issued a command to have all the Jews in his realm assembled, and said to them: one of you has come against me to deceive me, and it has been reported to me that this occurred with the consent of you all, and you did not consider that the misfortune would come upon you. Then the Jews brought forward sufficient reasons (to excuse themselves), but these would not avail. Finally the king said to them: give me back the money that was laid out immediately, and thereafter I will know what to do with you. But when they sought to appease him and speak further, he commanded that the foremost among them be put in strong bonds in prison, and through this misery they were compelled to pay the sum; many of them, however, sold their children in order to raise the sum. But after they had given him everything he had demanded, he declared that for the insult they had done him, they must take upon themselves this disgrace: that the Jews should go barefoot and wear their trousers only up to the hip. in the year 1157 A.D., a Jew in Spain, in the city of Cordova, presented himself as the Messiah, concerning whom *Rabbi Mosche bar Majemon*, in his aforementioned letter *Iggéreth hattéman* fol. 127, col. 3-4, writes as follows: וקודם זה כמו עשר שנים עמד בארצות ספרד במדינת קורטובה איש אחד ואמר שהוא משיח: that is, About ten years before this (namely, before one who had put himself forward as the Messiah in Fez) a man arose in Spain

in the region of Cordova who said that he was the Messiah. Concerning this, the booklet *Schévet Jehúda* fol. 35, col. 2 also contains the following written account: וקודם זה עשר שנים עמד משיח במדינה קוררובה וכמעט היתה כליה בשארית ישראל: that is, Ten years before this, a Messiah arose in the land of Cordova, and the remaining people of Israel were nearly destroyed by him. The same is to be found in the book *Schallschéleth hakkabála* fol. 34, col. 1. in the year 1167 A.D., such a deceiver also appeared in the Kingdom of Fez, concerning whom the aforementioned *Rabbi Mosche bar Majémon*, in his mentioned letter fol. 127, col. 3, expresses himself as follows: כמו כן עמד איש אחד במערב במדינת פאס היום מ"ה שנה ואמר שהוא מבשר ושלוחו של משיח ואמר שבאותה שנה יגלה ולא יצא דברו לאור והתחדשו לישראל בגללו צרות: that is, Likewise, a man arose in the west, in the land of Fez, 45 years ago, who said that he was a joyful herald and messenger of the Messiah; and he announced that the Messiah would reveal himself in that very year; but his declaration did not come to light, and great misery befell the Israelites on his account. The booklet *Schevet Jehuda* fol. 35, col. 2 may also be consulted on this matter.

In the aforementioned year 1167, a Jew in Arabia also went about with such deception, concerning whom the said Rabbi *Mosche bar Majemon* writes as follows in his letter, which he wrote to the Jews of *Marseilles*, as can be seen in *Buxtorf's Institutione epistolari Hebraica, pagina 453* and *454*: ועל עסקי המשיח אשר זכרתם שהגיעו לכם דברים משמי לא היה כך המעשה כמו ששמעתם ולא במזרח היה אלא בארץ תימן עמד איש אחריש לדבר זה כ"ב שנה ואמר שהוא שלוח עול משיח מישר דרך לפני ביאתו ואמר להם כי המלך המשיח הוא יתגלה בארץ תימן ונתקבצו אנשים רבים יהודים וערביים. עמו והיה מסבב בהרים והיה מטעה אותם ואומר להם תמיד בואו עמי ונצא לקראת המשיח כי הוא שלחני אליכם לישר דרך לפניו וכתבו אלי אחינו שבארץ תימן כתב גדול והודיעו לי משפטו וחדושיו שחדש להם בתפילות ומה היה אומר להם ואמרו לי שכבר ראו מנפלאותיו כך וכך ושאלו לי על זה והבנתי כל הדברים והכרתי מתוך דברי כתבם שאותו האיש העני חסר דעת אבל היה יהא שמים ואין בו חכמה כלל וכל מה שאומרים שעשה או נראה על ידו הכל שקר וכזב ופחדתי על היהודים בישם והבדרתי להם כמו שלשה קונטרסן בענין המלך המשיח וסימניו וסימני הזמן שיתראה בו והזהרתי אותם שיזהירו זה האיש שמא יאבד הוא ויאבד הקהלות. בללו של דבר לאחר שנה נתפש וברחו ממנו כל הנלוים אליו ויאמר לו מלך אחד ממלכי הערביים אחר שתפשו מה זאת עשית אמר לו אדוני המלך אמת אני אומר כי בדבר יי עשיתי אמר לו המלך מה מופת שלך ענה ואמר לו אדוני המלך חתוך ראשי ואחר כך אחיה ואקום ואהיה כבראשונה אמר לו המלך אין לך מופת גדול מזה ואם הוא כך אני וכל העולם נאמין בודאי שדבריך כולם אמתיים וטובים ונכוחים ושקר נחלו אבותינו הבל ואין בם מועיל. מיד גזר המלך וצורה ואמר קחו לי חרב ויביאו החרב לפני המלך וצורה והתכו את ראשו ונהרג אותו העני ההא מיתתו כפורה עליו ועל כל ישראל ונענשו היהודים ברוב המקומות ממון גדול. ועד עתה יש שם חסרי הדעתי אומרים עתה יחיה ויעמוד מקברו. כך היו הדברים: That is to say: Concerning the Messiah, about whom you have reported that certain things regarding him have reached you in my name, the affair did not transpire as you have heard, and it did not take place in the East; rather, in the land of the South a man arose 22 years ago who said that he was the Messiah's messenger, sent to prepare the way before his coming, and he let it be known that the Messiah would reveal himself in the land of the South, and many people, Jews and Arabs, gathered to him, and he went about in the mountains and led the people astray, saying to them continually: Come with me, and let us go forth to meet the Messiah, for he has sent me to you to prepare the way before him. Our brothers who dwell in the land of the South also

wrote me a long letter, informing me therein of his conduct and manner, as well as the new things he had introduced into the prayers, and what he had said to them, and they reported that they had already seen this and that of his miracles, and they asked me about it. But when I had considered all their words, I perceived from the words of their letter that this poor man was lacking in understanding, yet was God-fearing, but had no wisdom in him at all, and that everything they said he had done, or that had been seen to occur through him, was untrue and false. And I was filled with fear on account of the Jews there, and I wrote to them about three quires concerning the nature of the King Messiah and his signs, as well as the signs of the time in which he will appear, and I warned them that they should admonish this man, lest he perish and plunge the communities of the Jews into ruin. To put it briefly, he was captured after a year, and all those who had attached themselves to him took to flight. One of the Arabian kings then said to him, after he had taken him captive: Why have you done this? And he answered him: My lord King, I speak the truth, for I did it by God's command. Then the king said to him: What sign do you have? And he answered him and said: My lord King, cut off my head, and I will thereafter come back to life, and rise up, and be as I was before. Thereupon the king said to him: Have you no greater sign than this? And if it be so, then I and the whole world will certainly believe that all your words are true, good, and right, and that our fathers have inherited lies and vanity, which profited nothing. Upon this the king immediately resolved, and commanded, and said: Bring me a sword; and a sword was brought before the king, and he commanded that his head be cut off; and so that poor man was killed, whose death may be an atonement for him and for all Israel, and the Jews were punished in many places with a large sum of money. But to this day there are foolish people there who say he will now come back to life and rise from his grave. This is the course of the affair. On this matter the book *Shalshelet hakkabbála* fol. 34, col. 1 may also be consulted.

Not long after that time, a Jew beyond the river *Euphrates* presented himself as the Messiah, concerning whom the following is written in the aforementioned little book *Schevet Jehuda*, fol. 35, col. 2: בתחלת מלכות ישמעאל עמד איש בעבר הנהר ואמר שהוא משיח והיו ישראל בסכנה עצומה ויצאו מכלל הדת עשרת אלפים מישראל והיתה אות שלו שלן מצורע והשכים בריא ובסוף נפל ונשארו ישראל בעצם הגלות והשנאה: that is, at the beginning of the Ishmaelite kingdom, a man arose beyond the river (*Euphrates*) who said that he was the Messiah, and the Israelites were (on his account) in great danger, and ten thousand of them fell away from their religion. His sign, however (to prove that he was the Messiah), was this: that he went to sleep in the evening as a leper and arose again in the morning in good health. In the end he fell, and the Israelites remained in their *exilio*, or misery, and in the hatred (of other peoples). This is also to be found in the aforementioned letter of *Mosche bar Majemon*, which is called *Iggéreth hattéman*, fol. 127, col. 3. in the year 1174 A.D., a Jew in *Persia* once again put himself forward as the Messiah, concerning whom *Rabbi Gedalja* expresses himself as follows in his book *Shalshelet hakkabbála*, fol. 34, col. 1: ראיתי בספר שבט יהודה האומר שהיה במדינת פרס איש שעשה עצמו משיח וגלגל צרות

רבות לישראל: that is, I have seen in the little book *Schévet Jehúda* that it is reported therein that there was a man in the land of *Persia* who presented himself as the Messiah and brought many tribulations upon Israel.

After this time, there appeared a man named *David Al-músser*, who was from the city of *Amaria* in *Media*, and who presented himself as the Messiah. The following is read concerning him in the aforementioned book *Shalshelet hakkabbála* fol. 34, col. 1. 2.: וכן נראה בחדש "בא שאלת" שקם איש אחד עם זרה השבוש ובשנה דתה " קכר בעיר נקרא אמריה והוא קרוב לנהר פישון בקרב מלכות מדי והיה שם כמו אלף בעלי בתים ובתוכם בחור נקרא דוד אלמוסר ונתחכם בקבלה מעשית ומיני כישופים עד שנכנס בו רוח שטות ועשה עצמו משיח והסית והדיח יהודים רבים ומרד במלכות וישלח לו המלך בטחון שיבוא אליו ובבואו השימו בצוהר והוא ברח משם וילך המלך אחריו והוא היה רואה ואינו נראה. זיגל עיני המלך והראה לו שהיה בורח וצוח המלך ליהודים שיביאוהו אליו בקנסים גדולים ולבסוף נהרג וחמת המלך שככה אף השים מס גדול על היהודים. That is: one reads in the book of *Rabbi Schimon bar Abraham*, in the tenth question of his book, which is called *Scheelóth und Teschuvóth*, that is, Questions and Answers, that in the year 4924 a man arose with such confusion in a city called *Amária*, situated on the river *Pischon* in the kingdom of *Media*, in which there were about a thousand heads of household, among whom there was a young man, or *student*, named *David Almuffer*, who was very well versed in the *Cabbala practica*, or practical *Cabbala*, and in the various kinds of sorcery, until the spirit of folly took hold of him and he presented himself as the Messiah, led many Jews astray and drew them away, and showed himself to be rebellious against the king. When the king had sent him an assurance that he should come to him, and he had presented himself before him, the king had him placed in prison; but he escaped from it in flight, and the king pursued him, yet he could see the people while himself remaining unseen, since he had made himself invisible through his sorcery. After he had, however, opened the king's eyes and caused him to see that he was in flight, the king commanded the Jews under severe penalty to bring him to him. In the end, however, he was killed and the king's wrath was appeased, though the king imposed a great *tribute* upon the Jews.

In the booklet *Schévet Jehúda* [שבט יהודה], it is read at fol. 34, col. 1-2 and fol. 35, col. 1. 2. numero 31. that in the aforementioned city of *Amaria* a certain man by the name of *David Eldavid* [דוד אלדויד] presented himself as the Messiah, who was a very wise man and well versed in the *Talmud* and all manner of foreign sciences, as well as in all manner of books of sorcery. In the booklet *Matteóth Benjamin* [מטות בנימין], the same person is called *David Elroi*, as can be seen in the Judeo-German exemplar at folio 66. 67. and in the entirely Hebrew one at fol. 19, col. 1. &c., where an extensive account of him is given. Since, however, his description agrees with the aforementioned *David Almuffer* both with respect to the city and with respect to his deeds, these three names, *David Eldavid*, *Elroi*, and *David Almuffer*, doubtless refer to one and the same person; for otherwise Rabbi Gedalja, who in his book *Shalshelet hakkabbála* [שלשלת הקבלה] at fol. 34, col. 1-2 briefly describes all those who have presented themselves as the Messiah, and who, as mentioned above, makes mention of *David*

Almuffer, would not have omitted *David Eldavid*. in the year 1222 A.D., the Jews at Worms were led astray in a laughable manner by a hoped-for Messiah, concerning which the following account is found in the late Mr. *Johann á Lent*'s little book on the false messiahs, entitled *Schediasma historico-philologicum de Judæorum Pseudo-Messiis*, printed at Herborn in *quarto* in the year 1683, drawn from the second book of examples of *Georgius Stengelius*, *cap. 3. pag. 51.* In the time of Honorius the Third, in the year 1222 A.D., there lived at Worms a Jew who had a beautiful daughter, who had fallen in love with a neighboring young clergyman, and he in turn had fallen in love with the beautiful Jewish girl. This disorderly love drove them both to the fulfillment of their carnal desires, from which the Jewish girl became pregnant, and she therefore deliberated carefully about how she might conceal or excuse her deed. She confided in her lover and feared that she would be secretly put to death by her parents with cruel torment. The young man advised her that when her father and mother asked her why her belly was swelling and it appeared she was pregnant, she should answer: "Whether I am pregnant I do not know, but this I do know, that I am still a virgin and have known no man." In all other respects she should leave the matter to him; he would see to it that she would be believed and would still retain her honor despite the loss of her virginity. Now the young man knew that the old Jew had his bedchamber on the ground floor of the house facing the street, and he therefore took a long, thin reed, came to the house at midnight, and, having previously noticed a small hole in a shutter, he stuck the reed through the hole into the Jew's chamber and addressed the Jew and his wife through it in a whispering voice: "O you righteous and God-fearing married couple" (calling them by name), "rejoice, for your daughter, who is a virgin, has conceived a son in her womb, who will be the redeemer of your people Israel." He then noticed that the Jew had awakened, roused his wife as well, and said to her: "O my dearest, did you hear the heavenly voice? An angel has been here; arise, let us pray, that you too may be made worthy to hear the heavenly voice." The young man heard all of this, and as they prayed together, he spoke again through the reed and said: "You shall hold your daughter in high honor and take great care that she and her son are well provided for; from her virginal womb the Messiah will be born, for whom you have been waiting." This aroused great joy in the foolish parents, especially because they, as righteous and God-fearing people, had been addressed by the supposed heavenly messenger. They revealed their joy over the heavenly voice they had heard to their neighbors and friends, who wrote of it to other Jews, who rejoiced over the imminent coming of the Messiah, honored the beautiful virgin, brought her many gifts, awaited her hour of delivery with great longing, and called and cried out daily: "Messiah, O Messiah, you our longing, come." At last this virgin gave birth to a daughter, whereby all the hope, honor, and joy of the Jews fell into the pit, and they were laughed at and mocked by everyone. One of the Jews seized this new Messiah and, in his impatience, dashed her against the wall, for which act of infanticide he also received his just reward, and the daughter was compelled to reveal the father of the child. in the year 1500 A.D., a Jew in Austria by the name of *Rabbi Lemle* presented himself as a forerunner of the

Messiah and assured the Jews that the Messiah would come in that very year, as is reported in the aforementioned book *Shalshelet hakkabbála* fol. 34, col. 2., whose words are cited below on *pagina* 671 in this chapter. But the foolish Jews were also deceived in their hope at that time, and the book *Zémach David* may be consulted on this matter at fol. 43, col. 1 of the first part, at the number 260 of the sixth millennium. in the year 1666 A.D., a learned Jew by the name of *Sabbethai Zevi*, who was a native of the city of *Smyrna* in Asia Minor, and who had been described at length by the aforementioned late Mr. *Johann de Lent* in his mentioned booklet from page 60 to 79, also put himself forward as the Messiah, over which the Jews in all countries greatly rejoiced, and many of them sold everything they possessed and followed after him. But after he had been thrown into prison by the Turks and had sat therein for a time, he was brought to *Adrianople* before the Turkish Emperor, as well as the *Mufti* and other distinguished Turkish men; and when the Emperor had asked him whether he was the King of the Jews and the new Messiah, he answered with a frightened heart that he was a *Doctor* of Jewish Law, and that he was innocent of the accusation that he had put himself forward as a Jewish King. But since the Emperor was unwilling to be satisfied with this, he commanded that men should strike him with a sword and shoot at him with arrows, in order to see whether he could free himself from death by a miracle. When *Sabbethai Zevi* heard this and feared death, he, in order to preserve his life, adopted the Turkish faith, in which his wife also followed him at his request. In this manner the Jews were at that time led astray by their supposed Messiah, to their utmost shame and mockery. in the year 1682 A.D., a German Jew by the name of *Mardochai*, who was a native of Eisenstadt and very learned, and who was also very renowned for his austere way of life and had rebuked vices severely, presented himself as the Messiah, and was recognized as such by all the Jews in Italy and by most of those in Germany, as is reported in the aforementioned little book of the late Mr. *Johannes à Lent*, cited above, at *pagina* 79. But just as the Jews had been shamefully deceived by all the aforementioned impostors, so too did this one lead them astray.

In this manner, they will likewise be put to shame once again by their present hope, since they firmly persuade themselves that the Messiah will come very soon, because in Jerusalem, according to their claim, a living spring of water is said to have burst forth at the very spot where the Temple and the Holy of Holies once stood, whose water is as sweet as honey; and this sweet spring is also said to have been there when the Temple was still standing, but to have dried up since then. That this spring signifies the coming of the Messiah, they wish to prove not only from the prophet *Joel*, in whose third chapter, v. 18, it is written thus: “At that time the mountains shall drip with new wine, etc., and a fountain shall flow out of the house of the Lord”; but they also draw upon the words of *Zechariah* 14:8, which read: “At that time living waters shall flow out from Jerusalem.” There are also thirty-one Polish Jewish households, consisting of 120 persons, who some months ago journeyed to Jerusalem in order to hasten the coming of the Messiah there through prayer and fasting; and in the past month

of March of the current year 1700, four of the most prominent among them were here in Frankfurt, who exhorted the Jews to repentance and to abstaining from all the pomp of the Christians, and assured them at the same time that their redemption had drawn near and that the Messiah was stirring, which could be gathered from all the events befalling the Christians and the Turks; and a great deal of money has been collected here and there among the Jews, which is to be used for the maintenance of the aforementioned Polish Jews in Jerusalem. In this undoubted conviction that the Messiah will soon appear, a certain Jew here in Frankfurt said to several Christians: within a year I will no longer be here, and you will not be here either. That he will no longer be here, he will have understood in the sense that he will go forth to meet the Messiah; but that he said the aforementioned Christians will also no longer be here, he will without doubt have aimed thereby at what the rabbis teach, namely that all Christians are to be killed at the time of the Messiah, and that therefore they, since they too are to be put to death, will no longer be here.

Since, as mentioned before, the *Messias* is supposed, according to Jewish teaching, to have been born already a very long time ago, namely at the time when the Temple was destroyed, I must also indicate where he has, in their opinion, resided since then. On this point two opinions are found: some report that he resides in Paradise, while others maintain that he sits in Rome. That he is in Paradise is read in the book *Avodáh hakkódesch*, fol. 55, col. 2, in the 43rd chapter, under the title *Chélek haavóda*, in these words: קבלת רז"ל במשיח בן דוד שהוא חי בגן עדן עד היום, That is: Our rabbis, of blessed memory, have learned through a tradition that the *Messias*, the son of *David*, is living in Paradise to this very day. It has likewise been indicated above, in the 19th chapter of the first part, pages 865 and 866, that the *Messias* is one of those who are said to have entered Paradise alive.

That he, however, according to another opinion, resides in Rome, this is read in the Talmudic tractate *Sanhedrin* fol. 98, col. 1., where it is written as follows: רבי יהושע בן לוי אשכחיה לאליהו דהוי קיים אפיתחא דמערתא דרבי שמעון בן יוחי אמר ליה אתינא לעלמא דאתי אמר ליה אם ירצה אדון הזה אמר רבי יהושע בן לוי שנים ראיתי וקול ג' שמעתי אמר ליה אימת אתי משיח אמר ליה זיל שייליה לדידיה והיכא יתיב אפיתחא דרומי ומאי סימניה יתיב ביני עניי סובלי חלאים וכולן שרו ואסירי בחד זימנא איהו שרי חד ואסיר חד That is: Rabbi *Jehoshua ben Levi* found *Elijah* standing at the gate of the cave of Rabbi *Shimon ben Yochai*, and said to him: shall I also come into the future (eternal) life? To which he answered him: if this Lord (namely God, who stood with them, as Rabbi *Solomon Yarchi* explains it) wills it. Rabbi *Jehoshua* speaks. He also asked *Elijah* when the *Messiah* would come, and he answered him: go and ask him yourself. (He further asked him:) where does he reside? (And he gave him the answer:) at the gate of Rome. (He further asked him:) what sign does he have (by which one can recognize him? And he answered:) he sits among the poor who are laden with sicknesses (and have many wounds), and they all loosen (the bandages of their wounds) all at once (and cleanse them) and then bind them again; but he loosens the bandage of one wound and binds it again (and thus he does with the remaining wounds, binding them one

after another). Now Rabbi *Solomon* writes in his commentary on this passage as follows: נראה לטורי לא פתח רומי ממש אלא גן עדן הוא כנגד כלי העולם וקאמר ליה דבאותו צד של גן עדן שכנגד שכנגד פתח רומי משיח שרי That is: It seems to my teachers that the gate of Rome here must not be understood literally, but rather that Paradise is situated over against the whole world, and that (*Elijah*) told him (Rabbi *Jehoshua ben Levi*) that the Messiah resides on that side of Paradise which faces the gate of the city of Rome. Against this, however, stands what is found in *Shemoth Rabbah*, fol. 96, col. 2., in the first *Parashah*, where it is written as follows: ואף מלך המשיח שעתיד ליפרע מעכום יושב עמהם במדינה שנאמר שם ירעה עגל ושם ירבץ וגו': בת פרעה מגדלה מי שעתיד ליפרע מאביה That is: Pharaoh's daughter raised the one who was to take vengeance upon her father; so likewise the Messiah dwells among the idolaters in the land (or in the city) upon whom he will take vengeance, as it is said (Isa 27:10): the calf shall feed there and lie down there, etc. By which words it is signified that the Messiah will take vengeance upon those in whose land or city he resides, just as Moses took vengeance upon King Pharaoh, at whose court he was raised by his daughter; and by the aforementioned city the city of Rome is understood, as is evident from the disputation of Rabbi *Moses bar Nachman*, which he held with Brother *Paul*, where on *pagina 37* it is read that when the king, in whose presence the disputation was held, had put it to the said Rabbi *Moses bar Nachman* that he had previously acknowledged that the Messiah was in Rome, he himself made the following reply: עניתי ואמרתי לא שהוא תמיד ברומי אלא שנראה שם באותו יום כי אליהו אמר לו לרבי יהושע בן לוי שימצא אותו שם באותו יום ונראה שם משום טעם האמור באגדות. ואני רוצה לגלותו מפני המון העם הזה: וגם זה הענין לא רציתי לגלות להם שאומרת ההגדה שמשיח עומד ברומי עד שיחריבנה כמו שמצינו במשה רבינו שנתגדל בביתו של פרעה עד שנפרע ממנו והטביע את כל עמו בים: וכמו שנאמר בחירום מלך צור ואוציא אש היא אכלתך: That is: I answered him (the king) and said: I did not acknowledge that he (namely the Messiah) is in Rome at all times, but rather that he was there on that particular day (when Rabbi *Jehoshua ben Levi* asked *Elijah* where the Messiah was) and had shown himself there on account of the reason mentioned in the *Haggadoth*, which I do not wish to disclose on account of the multitude of this people. (This was the answer he gave the king; but he had something else in mind, and therefore he writes further:) I also did not wish to disclose to them this matter, that the *Haggadah* states that the Messiah resides in (the city of) Rome until he will destroy it, just as we find concerning our teacher *Moses*, that he was raised in Pharaoh's house until he took vengeance upon him and drowned his people in the sea; and just as it is said of *Hiram*, the king of *Tyre* (Ezek 28:18): therefore I will bring forth a fire from within you, which shall devour you. Beyond this, the said disputation states concerning the Messiah: הוא שוכן בעיר רומי עד שיהריכנה That is: He dwells in the city of *Rome* until he will lay it waste. Concerning this dwelling of the Messiah in *Rome*, one may also consult the book *Nézach Yisrael* in the 27th chapter, as well as the book *Ahavath Olam* fol. 95, col. 3. and the *Jerusalem Targum* on Exod 12:42; and the aforementioned passage in the book *Nézach Yisrael* treats the matter at length.

Concerning the reasons why, according to the erroneous opinions of the Jews, the Messiah has not yet come, there are two of them. The first is said to be their impenitence; therefore Rabbi *David Kimchi* writes in his *Commentary* on Isa 56:2 as follows: התשובה מעכבת ביאת המשיח, That is: Repentance delays the coming of the Messiah. By this he wishes to convey that the Messiah does not come because the Jews do not perform genuine repentance. And in *Schir haschírim rábba*, fol. 269, col. 1, the following is read: רבי לוי אמר אלו היו ישראל עשין תשובה אפילו יום אחד מיד הם נגאלין מיד בן דוד בא, That is: Rabbi *Levi* said, if the Israelites were to repent for even a single day, they would immediately be redeemed, and the son of *David* would come at once. Rabbi *Bechai* also teaches in his commentary on the five books of Moses, fol. 64, col. 2, in the *Parascha Schemóth*, these words: אפשר לומר כי הפרשה הזאת היא רמז לגאולתנו זאת העתידה שהיא תלויה בתשובה ובתפלה כי כן נגאלת מצרים חזרו בתשובה והתפללו אל ה' העונה בעת צרה ותקבלה תפלתם ובא להם הגואל מיד ועל כן סמך לו ומשה לרמוז כי ביאת הגואל תלויה בתשובה ובתפלה, That is: One may say that this *Parascha* is an allusion to our future redemption, which depends upon repentance and prayer; for thus did (our forefathers) repent at the time of the redemption from *Egypt*, and prayed to God, who hears in the time of distress; and their prayer was accepted (and heard), and the redeemer (*Moses*) came immediately; and therefore (Exod 3:1) the words "But *Moses*" are added, to indicate that the coming of the Messiah depends upon repentance and prayer. Concerning such repentance, something may also be read in the book *Chissuk emunáh*, pages 100 and 101. Likewise, in the Talmudic tractate *Sanhedrin*, fol. 97, col. 2, it is written: כלו כל הקיצין ואין הדבר תלוי אלא בתשובה ובמעשים טובים, That is: All the *termini* (in which the Messiah should have come) have passed, and the matter depends on nothing other than repentance and good works. And immediately following this: רבי אליעזר אומר אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין. אמר לו רבי יהושע אם אין עושין תשובה אין נגאלין אלא הקדוש ברוך הוא מעמיד להן מלך שגירותיו קשות קשה כהמן וישראל עושין תשובה ומחזירן למוטב, That is: Rabbi *Eliezer* says, if the Israelites repent, they will be redeemed; but if not, they will not be redeemed. Rabbi *Jehóschua* then said to him: if they do not repent, they will not be redeemed; but the holy, blessed God will set over them a king whose decrees are harsh, like those of *Haman* (his *decree*), whereupon the Israelites will repent, and he will bring them back to the good, so that they become pious. On this matter, the book *Pirke Rabbi Eliezer* at the end of chapter 43 may also be consulted, together with the book *Afkáth róchel*, in the first book, in the second part.

But if the Messiah is supposed to come when the Jews repent, then he would certainly have had to come when the aforementioned Rabbi *Lémle* was alive and had proclaimed that he would come soon, and the Jews in all places and regions had repented, of which the book *Shalshelet hakabbála,* fol. 34, col. 2. writes as follows: בזמן זה שנת חמשת אלפים ר"ס לבריאה קם יהודי בגליל אוסטריאה ושמו ר' אשר לימלה אשכנזי שעשה עצמו נביא והיה אומר שיצומו וישובו בתשובה כי קרובה הישועה. וכן כל גלות איטליאה האמינו לדבריו וישוב איש מדרכו הרעה בכל כחם דבר בלי כמעט כתשובת נינוה. וימות האיש ולא בא משיח וגלגל המרה גדולות כי בראות הפתאים שמשיח לא בא אז המירו ועדיין השנה ההיא נקראת שנת התשובה : that is, at this time, in the year 5260 after the creation of the world (in the year 1500 A.D.), a Jew arose in

the borderlands of Austria, by the name of Rabbi *Ascher Lemle*, a German by birth, who presented himself as a prophet and told the Jews that they should fast and turn to repentance, since salvation was near. All the exiled Jews who were in Italy also believed his words, and each one turned from his wicked ways with all his might, so that it was a wonder, and it was nearly a repentance like that of Nineveh (which is mentioned in Jonah 3). But that same man (*Lemle*) died, and the Messiah did not come, and this caused a great apostasy among the Jews, for when the simple-minded saw that the Messiah had not come, they fell away from the Jewish faith and adopted another religion, and to this day that same year is still called the year of repentance. From this the Jews can see that it is not true that the Messiah will come when they repent, for otherwise he would have had to come at that time, since they performed every possible act of repentance. And they ought rightly to consider that their rabbis, through such erroneous teaching, are giving them nothing but a vain hope and leading them around by the nose, for the Messiah has long since already come to atone for sins, as may be read in Dan 9:24, and is thus awaited by them in vain.

But this too is the teaching, that the Messiah will not come until the Jews repent, which contradicts what is read in Rabbi Bechai's commentary on the Five Books of Moses, fol. 149, col. 4, in the *Parascha Behár Sinai*, where the words read as follows: הגאולה תלויה בתשובה ואף אם לא יעשו תשובה אי אפשר: להתאחר מזמן הקץ הקצוב: that is, the redemption depends on repentance; but even if the Israelites do not repent, he (the Messiah) will nonetheless not delay beyond the appointed time. Something similar is also to be found in *Schemóth rábba* fol. 116, col. 3, in the 25th *Parascha*. So too it is written in the Talmudic tractate *Sanhédrin,* fol. 97, col. 1, as follows: רבי יהודא: אומר דור שבן דוד בא בו בית הוועד יהיה לזנות וגז' וחכמת הסופרים תסרח ויראי חטא ימאסו ופני הדור כפני כלב והאמת. נעדרת שנאמר ותהי האמת נעדרת וסר מרע משתולל וגומר. רבי נהוראי אומר דור שבן דוד בא בו נערים ילבינו פני זקנים וזקנים יעמדו לפני נערים ובת קמה באמה וכלה בחמותה ופני הדור כפני כלב ואין הבן מתבייש מאביו. רבי נחמיה אומר דור שבן דוד בא: בו העזות תרבה והיוקר יעות והגפן יתן פריו והיין ביוקר ונהפכה כל המלכות למינות ואין תוכחה. פשיט ליה לרבי יצחק דאמר רבי יצחק אין בן דוד בא עד שתתהפך כל המלכות למינות: that is, Rabbi Jehuda says: in the time in which the Son of David will come, the houses of assembly (that is, the schools of the wise, which they attend in order to study the Law therein) will become brothels, etc., and the wisdom of the scribes will stink, and those who fear sin will be despised, and the faces of the people will be like the faces of dogs (that is, shameless), and truth will be lacking, as it is said (Isa 59:15): "And truth is lacking, and whoever departs from evil is considered a fool," etc. Rabbi Nehörai says: at the time when the Son of David comes, young boys will put the old to shame, and the old will stand before the young, and the daughter will rise up against her mother, and the daughter-in-law against her mother-in-law, and the faces of the people will be like the faces of dogs, and the son will not be ashamed before his father. Rabbi Nechémja says: at the time when the Son of David comes, shamelessness will be great, and the one who is most esteemed and honored will be an unrighteous man; and the vine will bear its fruit, and yet wine will be expensive (because there will be no blessing in it, and many will

be given over to drinking, whereby it becomes costly). So too will the entire kingdom be transformed into heresy, and no one will rebuke it. This confirms what Rabbi Yitzhak says, for Rabbi Yitzhak has said that the Son of David will not come until the entire kingdom is turned into heresy. All of this can also be read in the Talmud in *Massecheth dérech érez Sóta* fol. 21, col. 1, and in the tractate *Sóta* fol. 49, col. 2, and in the book *Pesíkta rábbetha* fol. 28, col. 3, 4, as well as in *Schir haschírim rábba* fol. 260, col. 2. And from this it can be seen that, according to the testimony of the aforementioned rabbis and Talmudic teachers, people will be very godless at the coming of the Messiah. But if they are to be so godless, where then is repentance to be found? At the time of our Savior Jesus Christ, however, there were many godless people and terrible heresies among the Jewish sects, and especially among the Sadducees. In the book *Schemóth rábba* it is also read at fol. 116, col. 3, in the 25th *Parascha*: אם משמרים ישראל את השבת כראוי אפילו יום אחד בן דוד בא למה שהיא שקולה כנגד כל המצות: that is, if the Israelites kept the Sabbath even one single day as is proper, the Son of David would come. Why? Because the observance of the Sabbath is held to be equal to all the commandments. Since, then, the Messiah has not yet come up to this point, it follows that the Jews have not yet kept a single Sabbath properly, even though they make a great clamor and wailing in their synagogues on that day and wish to be considered very holy people. But let this suffice regarding the first reason why the Messiah, according to the opinion of the Jews, is supposed not yet to have come.

Regarding the second reason, it is found in the *Médrasch Kohéleth*, fol. 3 12, col. 1. in these words: לעולם אין מלך המשיח בא עד שיעמרו כל הנשמות שעלו במחשבה להבראות ואלו הן הנשמות האמורות בספרו של אדם הראשון שנאמר זה ספר תולדות אדם : that is, the King *Messias* will never come until all the souls are present which came into (God's) thoughts to be created; and these are those souls which are mentioned in the book of the first man *Adam*, as it is said (of this book, Gen 5:1): This is the book of the generations of *Adam*. In *Vajíkra rábba* this is also found at fol. 147, col. 4. in the 15. Parascha, though somewhat altered, in these words: אין מלך המשיח בא עד שיכלו כל הנפשות שעלו במחשבה להבראות ואלו הן האמורות בספרו של אדם הראשון ה"הד זה ספר תולדות אדם : that is, the King *Messias* will not come until all the souls have come to an end which came into (God's) thoughts to be created; and these are those souls which are mentioned in the book of the first man. This is what is written (Gen 5:1): This is the book of the generations of *Adam*. On this subject, the following is also read in the Talmudic tractate *Avóda sara*, fol. 5, col. 1.: אמר רבי יוסי אין בן דוד בא עד שיכלו נשמות שבגוף : שנאמר כי רוח מלפני יעטף ונשמות אני עשיתי : that is, *Rabbi Jose* has said that the Son of David will not come until all the souls which are in the *Guf* have come to an end, as it is said (Isa 57:16): For my spirit (that is, the Messiah, as it is interpreted in the *Tosephoth*) shall linger before me on account of the souls which I have made. As for what the word *Guf*, which otherwise means a body, signifies here, *Rabbi Salomon* indicates this in his *Commentary* on the passage, when he states: אוצר יש ושמו גוף ומבראשית נוצרו כל הנפשות העתידות להולד ונתנם לשם : that is, there is a treasury which is called *Guf*, and (by God) from the

time of the creation of the world all the souls that are to be born have been created, and He has placed them in that same treasury. The very same thing is also to be found in the Talmudic tractate *Jevan-moth* fol. 62, col. 1. All of this taken together thus teaches that the Messiah will not come until all the souls which God has created and placed in a certain place called *Guf* have entered into human bodies and been born.

In the book *Avodath hakkodesch*, at fol. 51, col. 2, in the 37th chapter under the title *Chelek haavoda*, the passage drawn from the *Talmud* is expounded as follows: חכמי האמת קבלו בסודו כי כל הנשמות יזדקקו קודם בא המשיח בסוד העבור והוא אמרו עד שיכלו כל הנשמות שבגוף ואז יזכו החדשות לצאת ושבגוף אמרו בו שבגוף האדם וביאור הכתובים כן כי לא לעולם אריב עם ישראל ולא לנצח אקצוף שלא לגאול אותם ומה המעכב שאיני גואל אותם הרוחות שהם יוצאות מלפני שעדיין לא כלו כלומר לא נזדקקו ובהכרה הן צריכות להזדקק והוא אמרו יעטוף הרוח הוא מאחר ומעכב הגאולה מלשון העטופים ללבן וכשיזדקקו או הנשמות שאיני עשיתי יצאו ואז יצא המשיח בכללן ודו׳: that is, the Sages of truth have learned the secret thereof through tradition or oral teaching, that all souls are to be purified before the coming of the Messiah through the *Ibbur* (of which the first chapter of this second part, pages 87 and 88, has treated above), and this is what is said (in the *Talmud*): until all the souls that are in the *Guf*, that is, the body, have come to an end (and no longer pass through the *Ibbur* into another body), then the new souls (which have not yet entered any body) will be worthy to come forth. And the words of the *Talmud*, "which are in the *Guf*," mean as much as those which are in the bodies of men; and the Scripture (Isa 57:15) must be expounded in this manner: (that God intended to indicate this with such a verse,) "for I will not contend forever with Israel, nor will I be angry evermore, so as not to redeem them." But what hinders it that I do not redeem them? It is the spirits (that is, the souls) that go forth from me, which have not yet come to an end, that is, which have not yet been purified (through the *Ibbur*) and must necessarily be purified; and this is what the words *jaatóf harúach* mean, that is, the spirit lingers (or comes late, that is, the souls pass late into other bodies through the *Ibbur*, just as the word עטופים *atufim* in Gen 30:42 is taken from the sheep of Laban that came late, so likewise the word יעטוף *jaatóf* here means to come late): that same spirit delays and hinders the redemption. But when they shall have been purified, then the new souls that I have made will go forth, and then the Messiah will also come forth among them. This is the opinion of the Sages of truth. Thus far are the words of the book *Avodáth hakkódesch*, according to which the Messiah is not to come until all souls have been purified through the *Ibbur*. Rabbi *Menasse ben Israel*, however, expounds it in his book *Nischmáth chájim*, fol. 159, col. 2, at the end of the eleventh chapter, in the fourth *Máamar* on the transmigration of souls, which is called *Gilgul*, and says: רזל אמרו אין בן דוד בא עד שתכלו כל הנשמות שבגוף רוצה לומר להתגלגל, that is, our Rabbis, of blessed memory, have said: the Son of David will not come until all the souls that are in the body have come to an end, namely by passing through the *Gilgul* from one body into another. According to this exposition of Rabbi *Menasse*, the Messiah is therefore not to come until the souls are no longer being transferred from one body into another.

Regarding the aforementioned book of Adam, the following is written about it in the Talmudic tractate *Avóda sára* fol. 5, col. 1.: מאי דכתיב זה ספר תולדות אדם וגו' וכי ספר היה לו לאדם הראשון מלמד שהראה לו הק"בה לאדם הראשון דור ודורשיו דור דור וחכמיו דור דור ופרנסיו כיון שהגיע לדורו של רבי עקיבא שמח בתורתו ונתעצב במיתתו, That is: What is the meaning of what is written (Gen 5:1): "This is the book of the generations of Adam," etc.? Did the first man then have a book? It teaches us that the Holy One, blessed be He, showed the first man each and every generation and its preachers, each and every generation and its wise men, each and every generation and its leaders; and when He came to the generation of Rabbi *Akkíva*, he rejoiced over his knowledge of the Law (that is, his great learning in the Law) and was grieved over his death. The very same thing is also to be found in the Talmudic tractate *Sanhédrin* fol. 38, col. 2. And in *Schemóth rábba* one reads at fol. 126, col. 2 in the 39th *Parascha*: הראה לו כל הדורות שהן עתידין לעמוד מבראשית עד תחיית המתים דור ודור ומלכיו דור ודור ומנהיגיו דור ודור ונביאיו, That is: He showed him all the generations that would exist from the creation of the world until the resurrection of the dead; each generation and its kings, each generation and its rulers, each generation and its prophets. Likewise it stands in the *Jalkut chadásch* fol. 111, col. 2. under the heading *Luchóth*, that God showed Adam all souls precisely as they were to come into the world; which words of the *Jalkut* have been cited above in the first chapter of this second part, pages 16, 17, and 18.

Concerning the aforementioned book, one reads in the small *Jalkut Rubéni, numero 1.*, under the title *Sépher*, from the *Sohar*, who gave it to *Adam*, and the words read as follows: ספר ניתן לאדם הראשון על ידי רזיאל בגן עדן כיון דחטא פרח מיניה והוה בכי אדם וצוהיר ליה. ההוא כפרא על ידי רפאל ואנה לשת בריה וכן לכל אינון תולדין עד דמטא לאברהם וביה הוה ידע לאסתכל ביקירא דמאריה: that is, a book was given to the first man in Paradise by the angel *Rasiel*; but when he had sinned, it flew away from him, and when he had wept on that account, the book was given back to him by the angel *Raphael*; and he left it to his son *Seth*, and thus to all those generations, until it came into the hands of *Abraham*, and he was able to see in it the glory of his Lord, namely God. Thereupon, in the same place at *numero 2.*, the following is recorded from the book *Peliáh* concerning the contents of that book: כשנברא אדם הראשון שמו הקדוש ברוך הוא בגן עדן ירד מלאך ולמדו וכתב לו ספר והזהירו על כל דבר ודבר והראה לו סדר המולות וסיבתן והראה לו השתלשלות העולם שלא נשאר שום גרעין ושער שלא למדו והראה לו דור דור ודורשיו דור דור וחכמיו ענק איוב וסיבתו והראה לו איבריו וגידיו וכל מה שנברא בגופו וסיבתו ועניינו על אותו ספר נמצא ואותו הספר היה עד חזקיה המלך: that is, after the first man had been created, the holy and blessed God placed him in Paradise, and an angel came down who taught him and wrote him a book, and gave him a warning and instruction concerning each and every thing. He also showed him the order of the constellations and the cause thereof, and showed him how the world hangs together, such that not a single grain or hair remained of which he had not instructed him. He also let him see each generation and its preachers, each generation and its wise men, as well as the matter that befell *Job* and the cause thereof;

and he showed him his limbs and sinews; and everything that had been created in his body, together with its cause and nature, was found in that same book. That same book was also in existence until the time of King *Hezekiah*.

Regarding the time when the *Messiah* is supposed to come: in the Talmudic tractate *Sanhédrin* fol. 97, col. 2., a curse is pronounced upon anyone who investigates the time in which the Messiah is to come, for there one reads: תיפח עצמן של מחשבי קיצין That is: the bones must burst asunder of those who calculate the appointed times (of the Messiah). And in the book *Ir gibbórim* it is written at fol. 28, col. 1. *numero* 54: אסור לחקור ולדרוש אחר ביאת הגואל כא"זל תיפח רוחן של מחשבי קיצין כי שאם לא יבא אל הזמן ההוא יחשוב או יתיאשו העם ממנו. אבל אין הדבר תלוי בחשבון כי אם בתשובה ומעשים טובים: That is: it is forbidden to inquire and to investigate the coming of the Redeemer (namely the Messiah), as our Rabbis, of blessed memory, have said: the spirit must burst asunder of those who calculate the times (of the Messiah). So too does Rabbi *Mosche bar Majemon* write concerning this matter in his letter, which is called *Iggéreth hattéman* and is printed behind his *Sephér mizvóth* at Amsterdam, fol. 125, col. 4., as follows: ביאר לנו דניאל עמק ידיעת הקץ והיותו סתום ונעלם ולפיכך מנענו החכמים ז"ל מלחשוב הקצים לביאת המשיח לפי שיכשלו בהם ההמון ושמא יטעו בראותם שבאו הקצים ולא בא: וכן אמרו החכמים ז"ל תיפח רוחם של מחשבי קצין לפי שהם תקלה לעם לפיכך התפללו עליהם חכמים שתפח דעתם וישתת חשבונם: That is: Daniel has explained to us the depth of the knowledge of the time (in which the Messiah is to come); and since that time is hidden from us, the Sages, of blessed memory, have forbidden us to calculate the times of the coming of the Messiah, because common people take offense at it and may fall into error when they see that the times have arrived and yet he (the Messiah) has not come. For this reason the Sages, of blessed memory, say that the spirit must burst asunder of those who calculate the times, since they are a cause of offense to the people. Therefore the Sages have prayed against them, that their minds may burst asunder and their calculations come to nothing.

Rabbi *Isaac Ababenel* teaches in his book *Rosch amanáh*, in the first chapter, fol. 5, col. 1, where he treats of the thirteen articles of the Jewish faith, the following concerning this matter as well: היסוד השנים עשר ימות המשיח והוא שצריך להאמין שבא יבא ולא יאחר ואם יתמהמה חכה לו. ואין ראוי לפקוע לו זמן ולא להוציא מהפסוקים דיוקים כדי לידע עת בואו הכי אחז"ל תפח דעתן של מחשבי קיצין וגו': that is, The twelfth foundation concerns the days of the Messiah, and it is necessary to believe that he will certainly come and will not fail to appear; and even if he has already tarried, wait for him nonetheless. It is also not fitting that one should set a fixed time for him, or draw inferences from the verses (of Holy Scripture) in order to know the time of his coming. Have not our Sages, of blessed memory, said: the mind of those who calculate the times must burst asunder. And in the *Sepher Nizzáchon* of Rabbi *Lipmann*, one reads at *numero* 334, *pagina* 187: אמרו רז"ל בפרק חלק תיפח תיפח נשמתן בניהנם של מחשבי קיצים That is, our Rabbis, of blessed memory, have said in the chapter *Chélek* (of the tractate *Sanhédrin*): the soul of those who calculate the times (of the Messiah) must burst asunder in hell.

Furthermore, those who wish to calculate such times are also considered fools; hence it is written in the *Sohar chádasch* fol. 10, col. 2. in the *Medrasch néeelam* as follows: אמר הק״בה שוטים הם המחשבים קיצי משיחא דבר שלא גליתי לעולם כי יום נקם בלבי לבא לפומא לא גלי ואינון משתדלי למחשב קצי That is: The holy and blessed God has said, those are fools who wish to calculate the time of the Messiah, since it is a matter that I have never revealed to anyone. For the day of vengeance is in my heart, which will come, and it has not been revealed to any mouth, and yet they busy themselves with calculating the times. And in the aforementioned book *Rosch amanáh*, it is read at fol. 20, col. 1. in the 14th chapter: ביאת המשיח הלא הוא כמוס עמו חתום באוצרותיו That is: Is not the coming of the Messiah hidden with Him (namely, God the Lord) and sealed in His treasuries?

Notwithstanding all of this, the Jews have repeatedly pondered and calculated the time when the Messiah is to come, for in the Talmudic tractate *Sanhedrin* fol. 97, col. 2. it is written: אמר ליה אליהו לרב יהודה אחוה דרב סלא חסידא אין העולם פחות משמונים וחמשה יובלות וביובל האחרון בן דוד בא That is: Elijah said to Rabbi Jehuda, the brother of the pious Raf Salla, that the world would stand for no fewer than eighty-five jubilee years (that is, 4,250 years), and that in the last jubilee year the Son of David would come. After this, the following passage appears in the same place: שלח ליה רב חנן בר תחליפא לרב יוסף מצאתי אדם אחד ובידו מגילה אחת כתובה אשורית ולשון קודש אמרתי לו זו מנין לך אמר לי לחיילות של רומי נשכרתי ובין גנזי רומי מצאתיה וכתוב בה לאחר ארבעה אלפים ומאתים ותשעים ואחת שנה לבריאתו של עולם העולם יהום מהן מלחמות תנינים מהן מלחמות גוג ומגוג והשאר ימות המשיח ואין הק״ב״ה מחדש את עולמו אלא לאחר שבעת אלפים שנה. That is: Rabbi Chanan, the son of Tachalifa, sent word to Raf Joseph, saying: I found a man who had a book in his hand, written in Assyrian letters and in the Hebrew language, and when I asked him where he had obtained it, he answered me: I was hired among the military forces of the Romans (and served as a foot soldier) and found it among the Roman treasuries. Written in it, however, was the following: after 4,291 years from the creation of the world, the wars of the Dragons (that is, of the kings of the earth, as *Abarbanel* explains in his book *Máyene jesehúa,* fol. 81, col. 1., where all of this is likewise found) and the wars of Gog and Magog will cease, and in the remaining time (of the world) the days of the Messiah will be (when he will then come). And the holy, blessed God will not renew His world until after seven thousand years. According to this book, therefore, the Messiah ought to have come in the year 531 A.D. The aforementioned *Abarbanel* teaches in the cited fol. 81, col. 1., among other things on this matter, in the following manner, and says: העולם הזה הוא עולם הגלות ויהיו מלחמות תנינים שהם מלכי האדמה הלוחמים זה עם זה ומלחמתם על ישראל. ומלחמת גוג ומגוג שהוא סוף הגלות נקמת ה׳ ודינו ומשפטו על אדום וישמעאל. ושאר ימי המשיח פירושו כפי האמת כי יהום העולם הגלות בשנת ה׳ אלפים ור״צ לבריאת עולם: That is: This world is the world of the *exilii*, or of misery, and the Dragons, namely the kings of the earth, will wage war against one another as well as against *Israel*. Likewise there will be the war of Gog and Magog, which will be the end of the *exilii*, or of misery, and the vengeance of God and His judgment upon *Edom* (that is, Christendom) and the *Ishmaelites* (that is, the Turks); the remaining days,

however, will be the days of the *Messiah*. This interpretation accords with the truth, for the world of the *exilii*, or of misery, will come to an end in the year 5,291 from the creation of the world.

In the Talmudic tractate *Avóda sára*, the following is read at fol. 9, col. 2: אמר רבי חנינא אחר ארבע מאות לחורבן הבית אם יאמר אדם לך קח שדה שוה אלף דינרים בדינר אחד לא תקח. במתניתא תנא אחר ארבעת אלפים ומאתים ושלושים ואחת שנה לבריאת עולם אם יאמר לך אדם קח לך שדה שוה אלף דינרים בדינר אחד אל תקח: that is, *Rabbi Channina* said: if a man should come to you four hundred years after the destruction of the (second) Temple and say, "Buy a field worth a thousand *denarii*, or half quarter-thalers, for a single half quarter-thaler," do not buy it. In the *Mishnah*, another Talmudic *Doctor* says: if, after the year 4231 from the creation of the world, someone should come to you and say, "Buy yourself a field worth a thousand *denarii*, or half quarter-thalers, for a single half quarter-thaler," do not buy it. The reason for this is given in the commentary, or exposition, of *Rabbi Solomon Jarchi* upon this passage: namely, that the Messiah was expected to come at such a time, according to the opinion of the aforementioned Talmudic teachers, and that he would lead the Jews back into the Promised Land, and thus a field in any other land could be of no use to a Jew who purchased it.

In the book *Shalshelet hakkabbála* by *Rabbi Gedálja*, it is also written thus at fol. 35, col. 2: הזוהר פרשת תולדות אומר כשישתלם שנת ה' אלפים ת"ח ליצירה יהי משיחא ובישנת היובל הזאת תשובו איש אל אחוזתו ושמעתי אחרים מביאים אסמכתא ויענו בני חת את אברהם שר"ל כשישלימו ימי הענוי שנת ת"ח: that is, in the *Sohar*, in the *Paráscha Toledóth*, it is reported that when the year 5408 after the creation shall have been completed, the Messiah will come, and this is signified by the words (Lev 25:13): In the year הַיּוֹבֵל הַזֹּאת *hajóbel hasóth*, of this jubilee year, every man shall return to his inheritance. (Since the little word זאת *fóth* or *sós* yields the number 408, and when 5000 is placed before it, which the letter He or H in the word הַזֹּאת *hasóth* indicates, signifying the number five, the said number 5408 results.) I have also heard others who, in order to confirm this, cite the words (Gen 23:5), which read as follows: וַיַּעֲנוּ בְנֵי חֵת אֶת אַבְרָהָם, that is, "And the children of חֵת *Cheth* answered Abraham," or "afflicted Abraham" (as it is intended to be understood here, for עִנָּה *Innah* means to afflict, and they wish thereby to indicate) that this signifies: when the days of affliction, namely the year 408, shall have come to an end, the Messiah will then come; and the number 408 is taken from the word חֵת *Cheth*, which amounts to that much. Concerning both of these proofs, the book *Emek hammelech*, fol. 68, col. 2, in the 22nd chapter, under the title *Scháar dikna kaddíscha*, may also be consulted; but concerning the first proof, which is taken from the word זאת *sóth*, the book *Emek hammelech*, fol. 33, col. 2, in the 55th chapter, under the title *Scháar ólam hattóhu*, and fol. 132, col. 2, in the 12th chapter, under the title *Scháar réscha dilér ánpin*, as well as the book *Zerór hammór*, fol. 25, col. 2, in the Parascha *Cháje Sára*, may be consulted.

Rabbi Gedaliah writes further in his aforementioned book *Shalshelet hakkabbála*, fol. 36, col. 1, that according to the opinion of Rabbi Moses bar Maimon, the gift of prophecy was to return among the Jews in the year 4976 after the creation of the world, which had to occur shortly before the coming of the Messiah, and he then reports the following: שְׁמַעְתִּי אוֹמְרִים אַסְמַכְתָּא: גִּימַטְרִיָא פָּסוּק אִם יִתְמַהְמַהּ חַכֵּה לוֹ וְכוּ׳ שֶׁעוֹלֶה אֶלֶף שֶׁ״לֹה כְּנֶבוּאַת דָּנִיֵּאל הָאִיסּוּר פָּסוּק אַשְׁרֵי הַמְחַכֶּה וְיַגִּיעַ וְכוּ׳ שֶׁעוֹלֶה כְּמוֹהוּ . שְׁמַעְתִּי אוֹמְרִים אַסְמַכְתָּא הַנָּ״ה אָנֹכִי רָאשֵׁי תֵּיבוֹת ה׳ אֱלֹקִים שֶׁ״וֹלֵחַ לָכֶם אֶת אֵלִיָּהוּ הַנָּבִיא ר״ת עוֹלֶה שֶׁ״לֹו וְהוּא רֶמֶז בְּקָרוֹב אֶל פָּסוּק עַד כִּי יָבֹא שִׁ״לֹה : שְׁמַעְתִּי עַל שֵׁם רַבִּי שְׁלֹמֹה מַלְכּוֹ א״מַר אֲ״וִיב אָ״רְדוֹף אָ״שִׁיג אֶתְלַק שֶׁ״לֹל שָׁ״ת עוֹלֶה ה׳ אֱלָפִים שֶׁ״פ וַהֲרֵי זֶה קָרוֹב לְדַעְתִּי שֶׁאֲכְתּוֹב לְמַטָּה שָׁעוֹלֶה הַשַּׁ״בַּת . הָרַב אֲדוֹנִי אָבִי בְּפֵירוּשׁ דָּנִיֵּאל מוֹכִיחַ שֶׁזְּמַן הַקֵּץ יִהְיֶה שְׁנַת הַתַּ״שׁ לַבְּרִיאָה . וְרָאִיתִי בְּסֵפֶר הַקָּנָה אָבִיו שֶׁל רַבִּי נְחוּנְיָא הָאוֹמֵר בְּכֹחַ חֶשְׁבּוֹנֵהוּ שֶׁיִּהְיֶה בִּשְׁנַת הַר״נַב וְסִימָן בְּרָ״ן יַחַד כּוֹכְבֵי בֹּקֶר . אַבְרַבַּנְאֵל בְּפֵירוּשׁ יְשַׁעְיָה וְיִרְמְיָה אוֹמֵר שֶׁיִּהְיֶה בִּשְׁנַת הַר״סַג אוֹ הַר״צַר . יֵשׁ אוֹמְרִים ב׳ פְּסוּקִים אַחֲרוֹנִים שֶׁל דָּנִיֵּאל עוֹלִים שֶׁ״לֹה . יֵשׁ אוֹמְרִים שְׁמֹלֹת לַקֵּץ הַיָּמִין הַמְּימוֹת הַמָּמָּה עוֹלִים שֶׁ״לֹה . י״א גִּמַטְרִיָא שֶׁל הַסְתֵּר אַסְתִּיר עוֹלִים שֶׁ״לֹה . י״א מַוַּעַד מוֹעֲדִים ר״ל מוֹעֵד שֶׁל שְׁנֵי מוֹעֲדִים שׁוֹנִים שֶׁהֵם תַּ״ף שָׁנִים מִיְּצִיאַת מִצְרַיִם עַד בְּנָיָן רִאשׁוֹן וְתַ״ו שֶׁל מָשָׁךְ זְמַנּוֹ שֶׁהֵם יַחַד תַּתַּ״ף הוֹסִיף עֲלֵיהֶם מֻחֲצִיתָם יִהְיוּ אֶלֶף שֶׁ״לֹה : מוה״רר מָרְדֳּכַי דָּאטוּ בְּסֵפֶר מִגְדַּל דּוֹר שֶׁלּוֹ מְפָרֵשׁ מַאֲמַר כ״ח מִפְּרָקֵי ר׳ אֱלִיעֶזֶר הָאוֹמֵר שִׁימֵי ד׳ מַלְכִיּוֹת פָּרַס יָוָן וְהָרְבִיעִית יִמְשְׁכוּ יוֹם אֶחָד שֶׁל הַק״ב״ה פָּחוֹת ב׳ יְדוֹת שָׁעָה . וּבְפֶרֶק ס״ח שֵׁם נִרְאֶה נראה דאלף שנים הם לו׳ ית׳ יב שעות אם כן יום שלם יהיה ב׳ אלפים חוציא מהם ב׳ שלישי שעה שהם נ״ה שנים ו׳ חדשים ב׳ ימים ותמנה אלף תתק״מד שנים ה׳ חדשים י׳ ימים מראשית מלכות פרס שהיה נ״ב שנים אחר חרבן ראשון שהם י״ח שנים קודם בנין בית שני נמצא מלכות ו׳ מלכיות יכלה י׳ אדר ש׳לה ובשנת ש׳סה קבוץ גליות ובשנת ת״ח תחיית המתים. רבינו סעדיה ד״שי רל״בג בפירוש ספר דניאל רבי אברהם הנשיא בספר מגלת המגלה והרמב״ן בספר הקץ ובספר הגאולה ורבינו בחיי פרשת ויכלו כולם מקיימים שראוי להיות בשנת תק״ח. וזה בקיאות האסמכתא שאמרו חז״ל שני אלפים ימות המשיח והם כי ד׳ אלפים ליצירה ישלימו ק״ע שנים אחר חרבן בית שני שים עליהם קי״ח שנים יעלו לסך ר״ץ וזהו שרמו דניאל ולתת שיקוץ שומם ימים אלף ר״ץ ומר״י שכתוב אחריו אשרי המחכה ויגיע לימים אלף של״ה בנקו אל מ׳ה שנים אחר קי״ח שאז יהיו כל המלחמות באופן שתכלית הזמנים והמלחמות יהיו קסג שנים ובזה דרון יהיו ימי השלוה וימות המשיח תת״לו שנים כי לסוף האלף ששי ישוב העולם תהו ובוהו וכלו יהיה שבת. ולזה רומז ישעיה בפסוק למרבה המשרה עם מס סתומה שעולה ת״ר והשאר עולה ד״לו. ובזה היו ימי השלוה לישראל לשעבר שהם ו׳ שנים שעמדו על בנין ותי׳ שעמד הבית ראשון ות״כ לבית שני שהם יחד תת״לו שנים. וכן אם תצרף ק״ע שנים אחר חרבן בית שני שאז נשלמו ד׳ אלפים תורה עם ק״סג מהאלף חמשי יהיו יחד אלף ש״לה. ולזה רומז גם כן עדן שלוטן על ת״פ שנים שיצאו מיציאת מצרים עד בנין בית ראשון; ועדן שני רומז אל תי׳ שעמד הבית ופלג עדן רומז אל חצי שני החשבונות הנז׳ שעולים ת״מה שבלם יחד הם אש״לה: ורבי אברהם זכות בספר התכונה שלו אומר שיהיה שנת ר״ץ: ורבי אברהם הלוי גיוס בספר משרא קטין מקים שנת ר״ץ. ואני הצעיר אמרתי להגיד אליך אל זה הענין מה שאירע לי והנני נשבע אליך כי כנים דברי וזה: כי בשנת הש״טו בליל שביעי של פסח על משכבי בלילה ההיא נדדה שנת מעיני ונכנסתי בהתבודדות עד מתי קץ הפלאות ואחרי הדברים רבים נרדמתי ויהי בבקר והנזז עלה זית בפי מפסוק אראנו ולא עתה וכו׳ ונתתי לבי עליו ומצאתי כי עולה כל הפסוק ה׳ אלפים שנ״ח בזה האופן: כל הפסוק בהויות עולה ה״שיב וסימניך הש״יב את חמתי מעל בני ישראל ועוד שוב ותמנה תיבות דרך כוכב מיעקב וקם שבט מישראל במספר קטן בהנוה ו׳ של כוכב להיותה נחה ובלתי נשמעה בדבור שעולה מ״ו וסימניך אל״יה הנביא שכלם יחד שלום הש״נח ובהביטי אחר כך אל דברי התרגום שאומר ויתרבה משיחא שמחתי מאד כי ראשי המשיח עולה כן : קרוב לזה מצאתי פסוק ויקרא יעקב לבניו ויאמר האספו ואגידה לכם את אשר יקרא אתכם באחרית הי״מים שעולה הש״נח בזה הדרך ה׳ רומז על ה׳ אלפים אחר .כך תספור י יוד. מ מס שעלים ש׳. תספור אחר כך פתח ההא וקמץ י׳ והדגש י׳ וחירק המס שהם ב׳ ווין וג׳ יוד שעולין מ״ב אחר כך תמנה כל התיבה במספר קטן וקמץ י׳ והדגש י׳ וחירק המס שהם ב׳ ווין יחד עולה ש״נח: וכן אם תמנה פסוק אז נבהלו אלופי אדום וכו׳ תמצא ה׳ אלפין נעים שרומזים אל חמשת אלפים. אחר כך תמנה מלה ראשונה ואחרונה שבכל אלו התיבות חוץ ממילת אחד שכבר באו במספר וגם אל תמנה מאות אלא אחדים ועשורות יעלו בידיך שפ״א הסר מהפסוק כ״ה מילות שאין

צורך מהם שלא יעזרו בחשבון ישאר בידך שנ״ח וכן על זה הדרך פסוק עזי וזמרת יה שיש ה׳ אלפין ואחר כך תמנה ראש וסוף התיבות ויעלו בידיך ר״נח אחר כך תתחיל הפסוק ותמנה במספר קטן עד אליו ואותו ויעלה בידיך ק׳ שהבל יחד הם הש״נח: וכן בפרשה הן סיני בשני הפסוקים אחרי נמכר גאולה תהיה לו אחד מאחיו יגאלנו או דדו או בן דדו יגאלנו או משאר בשרו ממשפחתו יגאלנו או השיגה ידו ונגאל כי יש ה׳ שמות של גאולה יש אות א׳ עולה ה׳ אלפים ויש ג׳ יגאלנו שעולים במספר מלא ש׳: ואחד כך תמנה ג׳ יגאלנו במספר קטן עולה נ׳ז.

That is: I have heard that some bring a proof, by means of the *Gematria* (or the numerical value of the letters) of the words (Hab 2:3) אם יתמהמה חכה לו *Im jithmahmáh chakkéh lo*, that is, “And if he tarries, yet wait for him,” *etc.*, which (Hebrew words) amount to 1335 in number, just as the prophecy of Daniel (Dan 12:12) says: אשרי המחכה ויגיע וגו׳ *Aschré hammechakkéh vejag-gía etc.*, that is, “Blessed is he who waits and reaches” (the thousand three hundred and thirty-five days), which amounts to exactly the same number. I have also heard that some draw a proof from the words (Mal 4:5) הנה אנכי *Hinnéh anóchi*, that is, “Behold, I,” where the first letters of these two words, namely the ה *Hé* or H and the א *Aleph* or A, amount to 5000 (for the *He* signifies 5 and the *Aleph* Alaphim, that is, thousands). The following words שולח לכם את אליהו הנביא *Scholéach lachém eth Eliáhu hannábhi*, that is, “send you the prophet Elijah,” amount with their first letters to 337 in number, and this has altogether a bearing on the words (Gen 49:10) “until שילה *Schiloh* comes” (for the numerical value of the word שילה *Schiloh*, which yields 345, nearly agrees with the said number 337). I have further heard that Rabbi Salomon Malco wished to bring a proof (of the time of the coming of the Messiah) from the words (Exod 15:9) אמר אויב ארדוף אשיג אחלק שלל *Amár ojébh erdóf, assíg, achallék schálal*, that is, “The enemy said: I will pursue, I will overtake, I will divide the spoil,” in which (Hebrew) words the first letters amount to 5360 (for the five *Aleph* or A signify 5000, and the word שלל *schálal* 360, which together yields 5360), and this comes very close to my own opinion, of which I will write below, which consists in 5358. My father maintained in his commentary on Daniel that the time of the end (when the Messiah is to come) shall be in the year 5700 after the creation. I have also seen in the book *Hakkána*, which the father of Rabbi Nechónja composed, that he states, according to the force of his calculations, that it (namely the end of the misery of the Jews and the time of the redemption) was to be in the year 5252, and that this is signified by the words (Job 38:7) ברן יחד ככבי בוקר *Berón jáchad cóchebhe bóker*, that is, “When the morning stars sang together” (since the word ברן *Berón* amounts to 252 in number). Abarbanel states in his commentary on Isaiah and Jeremiah that it will be in the year 5263 or 5294. Some say that the two last verses in Daniel yield 335 in number. Others say that from the words (Dan 12:13) לְקֵץ הַיָּמִין *lekéz hajämin*, that is, “until the end of the days,” when they are fully calculated, the number 335 results. Others report that through the *Gematria* of the words (Deut 31:18) הַסְתֵּר אַסְתִּיר *Hastér astír*, that is, “I will surely hide,” the number 335 arises. Others hold that the words (Dan 12:7) מוֹעֵד מוֹעֲדִים *Moëd moadim*, that is, “a time and times,” signify a time of two different periods, namely 480 years from the exodus from Egypt until the building of the first Temple, and 410 years during which that

same Temple stood, which together amounts to 890 years; and because in the cited passage of Daniel חֲצִי מוֹעֵד *Chezi moëd*, that is, "half a time," is also mentioned, add to this the half thereof (namely 445), and 1335 results. The distinguished Rabbi Mordechai Dato expounds in his book *Migdal David* the 28th chapter of the chapters of Rabbi Eliezer, in which it is stated that the days of the last three of the four kingdoms (or monarchies), namely the Persian, the Greek, and the fourth (understand: the Ishmaelite or Turkish) kingdom, shall last one day as the days of the Holy One, blessed be God, less two (thirds) of an hour. Now it is to be seen in the 48th chapter of the same work that a thousand years with the blessed God are 12 hours; if this is so, then a full day is 2000 years. Subtract from this two thirds of an hour, namely 55 years, 6 months, and 2 days, and you will count 1944 years, 5 months, and 10 days from the beginning of the Persian kingdom, which was 52 years after the destruction of the first Temple, or 18 years before the building of the second Temple, and it will be found that the rule of the four monarchies will cease on the tenth day of the month *Adar* (or February) in the year (five thousand) three hundred and thirty-five, and that in the year 408 the gathering of the Jews scattered here and there will take place, and in the year 408 the resurrection of the dead will occur. Rabbi Saadias, Rabbi Solomon Jarchi, Rabbi Levi ben Gerson, in their commentary on Daniel; Rabbi Abraham Hannási in the book *Megilláth hammegílla*; and Rabbi Mosche bar Nachman in the book *Hakkéz* and in the book *Haggeúlla*; as also Rabbi Bechái in the passage *Vajechyllu* (that is, in the commentary on Gen 2:1, fol. 10, col. 1) unanimously maintain that our redemption must be in the year 5118 (from the creation of the world) (on which the book *Májene jeschúa* fol. 78, col. 3 may also be consulted), and they prove it from the fact that our sages, of blessed memory, have said that 2000 years will be the days of the Messiah. Now the 4000 years after the creation were completed in the one hundred and seventy-second year after the destruction of the second Temple; add to this 118 years, and the sum of 290 results, to which Daniel points (when he says in Dan 12:11): "And from the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days." But what is written after this (v. 12): "Blessed is he who waits and reaches the thousand two hundred and thirty-five days" has a bearing on the 45 years which will follow after the 118 years, for then all wars will be over, so that the end of the (evil) times and of the wars will be in the year 163, and in this manner the days of rest and the days of the Messiah will last 837 years; for at the end of the sixth thousand years the world will again become waste and void (as it was in the beginning) and be pure Sabbath. And to this Isaiah points in the words (Isa 9:7) לְמַרְבֵּה הַמִּשְׂרָה *lemárbeh hammisra*, that is, "He who increases the dominion," with a closed Mem (or M in the word *lemárbeh*), which amounts to 600, while the remaining letters of that word amount to 237, and so long also was the time of Israel's rest before this; for 7 years they spent in building the (first) Temple, and that Temple stood 410 years, and the second Temple stood 420 years, which together amounts to 837. If you therefore add (since at that time the fourth thousand years of the Law had come to an end) 163 years from the five thousand years, it amounts

together to 1335 years. And to this also points what is written (Dan 7:25), for the word עדן *iddan*, that is, “time,” signifies 480 years, which elapsed from the exodus from Egypt until the building of the first Temple. The second word עדן *iddan*, that is, “time” (which follows upon the preceding), has a bearing on those 410 years during which the Temple stood. But the (subsequently following) words פלג עדן *pelág iddan*, that is, “half a time,” signify half of the two said reckonings, namely 445, which all added together amounts to 1335. Rabbi Abraham Sachuth states in his book *Hattechúna* that the redemption will be in the year 290 (that is, in the year 5290 after the creation). His brother-in-law, Rabbi Abraham Hallévi, likewise maintains that this will occur in the year 290. But I, a humble person, have mentioned (above) that I wished to show you in this matter what has befallen me, and I swear to you that my words are true. When in the year 5315, on the seventh night of the Passover festival, I lay in my bed and sleep departed from my eyes, I withdrew into solitude and into contemplation of when the end of wonders might be. After many things had come to my mind, I fell asleep again, and in the morning an olive leaf came into my mouth from the words (Num 24:17) “I shall see him, but not now,” *etc.* And when I had considered them carefully, I found that the entire verse amounts to 5358 in number, and indeed in the following manner. The entire verse as it stands amounts (according to the Hebrew letters in number) to 5312, and you may take as a sign of this the words (Num 25:11) השיב את חמתי מעל בני ישראל *Heschíf eth chamathi meál bené jisraël*, that is, “He has turned away my wrath from the children of Israel” (where the word השיב *Heschíf* yields 5312). Then count further the words (which follow in the said verse, Num 24:17) דרך כוכב מיעקב וקם שבט מישראל : *Darách cóchabh mijaacóbh, vekám schébhet mijisráël*, that is, “A star shall come out of Jacob, and a scepter shall rise out of Israel,” according to the small number (setting aside those which consist of ten) and omitting the letter *Vau* in the word כוכב *cóchabh*, since it is quiescent and not heard in pronunciation, and 46 results, and you have a sign of this in the words אליה הנביא *Eliah hannábhi*, that is, “the prophet Elijah” (for the word *Eliah* amounts to that number), which all together yields 5358. And when after this I saw the words of the Chaldean translation (of Onkelos and Jonathan), in which it is stated ויתרבי משיחא, that is, “And the Messiah will be exalted,” I rejoiced greatly, since I saw that the word המשיח *hammaschiach*, that is, “the Messiah,” gives exactly the same amount (namely 5358) in number. I have also found another verse which comes close to this (namely Gen 49:1, where it is read): “And Jacob called his sons and said: Gather together, that I may tell you what will befall you באחרית הימים *beacharíth hajamím*, that is, in the last days.” There the word הימים *Hajamím* also yields 5358 in the following manner: the ה *He* signifies 5000; then count with the letter י *Jod* 10, and with the whole word ידי *Jod* 20, with the מ *Mem* 40, and with the word 80 מים, and with the other י *Jod* 10, and with the word ידי *Jod* 20, as also with the other מ *Mem* 40, and with the word מים *Mem* 80, so that 300 results. After this, count the Pathach under the ח *He*, the Kamez under the י *Jod*, and the Dagesh in the י *Jod*, and the Chirek under the מ *Mem*, which vowel points, since they correspond in form to two Vavs and three Yods, amount to 42 in number. Count after this the entire word (הימים *hajamim*)

according to the small number together with the whole word, and 16 results, which all together amounts to 358. You will likewise find, when you calculate the words (Exod 15:15) אז נבהלו אלופי אדום וגו׳, that is, "Then the princes of Edom were terrified," *etc.*, five Alephs which are pronounced and signify 5000. Then count the first and last letter in all those words, excepting the letters Aleph which have already been counted; also do not count the values which contain 100, but only those which comprise one and ten, and 381 results. Remove from the verse 25 letters which are not needed and contribute nothing to the calculation, and the number 358 remains. It is likewise with the words (Exod 15:2) (which read as follows:) עזי וזמרת יה וגו׳ *Usi vesimrath Jah etc.*, that is, "The Lord is my strength and song," *etc.* For there are five Alephs therein (which signify 5000); then count the beginning and end of the words, and 358 results. After this, begin the verse and count according to the small number up to the words אלי ואנוהו *Eli veanvehu*, and 100 results, which all together amounts to 5358. It is likewise with the two verses in the *Parascha Har Sinai* (namely Lev 25:48-49) (which read as follows:) אחרי נמכר גאלה תהיה לו אחד מאחיו יגאלנו: או דדו או בן דדו יגאלנו או משאר בשרו ממשפחתו יגאלנו או השיגה ידו ונגאל: that is, "After he is sold, he shall have the right to be redeemed, and one of his brothers may redeem him, namely his uncle (that is, his father's brother) or his uncle's son may redeem him, or any near kinsman of his family may redeem him, or if his own hand acquires enough, he may redeem himself." For the redemption is mentioned five times therein, and the letter Aleph is found therein five times, which signifies 5000; and the word יגאלנו *Jigalennu*, "shall, may, or can redeem him," stands three times in the same passage, which amounts to 300 in its full numerical value. After this, count the three words יגאלנו *jigalénnu* according to the small number, and 57 results. And when these three words are added together, they yield 1 more, from all of which 5358 in number results. I also rejoiced greatly when I saw that Rabbi Jacob Báal hattúrim has said that the word דדו *dodó*, that is, "his uncle" (which is defective, in that the vowel *Cholem* is omitted from it, and it ought to be written in full as דודו *dodó*), has a bearing on the Messiah, the son of David. One can expound these two verses beautifully and easily concerning the exile or captivity of the Israelites, who have been sold among the nations, and that the Holy One, blessed be He, has made a vow to redeem them, since He is the nearest kinsman. These are the words of Rabbi Gedálja.

In Rabbi *Bechai*'s *Commentario* on the five books of Moses, it is also written at fol. 21, col. 1: משיח בן דוד לא יחיה בו מיתה אבל הוא עתיד שיהיה לעולם כי מעת בואו יהיה הת"לו שנים להשלום האלף הששי והוא במנין למרבה המשרה שחשבון ם סתומה ה"ר ואחר הת"לו יכנס מיד האלף השביעי שכלו שבת וחיים נצחיים That is: the Messiah, the Son of David, will not die, but will live eternally; for from the time of his arrival there will be 837 years until the end of the six-thousandth year, according to the numerical value of the word למרבה *lemarbéh* (which appears in Isa 9:7, where it is read *lemarbéh hammisra*, that is, "He who increases the dominion"); for the closed *Mem*, or ם, amounts to 600 in number (and the remaining letters to 37, which together gives 837); and after the 837 years, the seven-thousandth year will immediately begin, which will be pure

Sabbath and eternal life. Rabbi *Isaac Abarbanel* writes in his book *Májene jefchúa* fol. 81, col. 1. as follows: יתום העולם הגלות בשנת ה' אלפים ורצ"א לבריאת העולם That is: the world of captivity will cease in the year 5291 after the creation of the world; and by this he intended to convey that the Messiah would come at such a time and would redeem the Jews from their exile, or from their captivity.

From all of this it can be seen that, although it is forbidden to calculate the times of the *Messiah*, and it is wished upon those who do so that their bodies may burst asunder, this practice has nonetheless not been abandoned. Rabbi *Jehúda Léva bar Bezáleel* does indeed wish to excuse this in his book *Nézach Jisraël*, at the end of the 40th chapter, fol. 50, col. 3, where he writes: גלוי הקץ אין ראוי לשום אדם וכל זה מפני מעלת הקץ לכך לא היה ראוי לגלות הקץ כי אב ליעקב שהקץ נעלם אין ידיעה בו ולכך תפח רוחן של מחשבי הקץ ותורת הרע כי כל מה שאמרו חכמים בענין הקץ לא שהיו גוזרים שכך יהיה בודאי באותו זמן ובאותו שעה רק שגלו לנו זמן מוכן שראוי שיהיה בו הקץ ועד אותו הזמן אין ראוי שיהיה הקץ כלל עד אותו זמן שהוא מוכן אבל לא באו לומר שהזמן והקץ הוא בודאי באותו זמן שדבר זה אי אפשר כמו שהתבאר : שהקץ הוא מן הדברים הנעלמים אשר אי אפשר שיהיה נגלה בבירור That is: the revelation of the end (that is, the time in which the *Messiah* is to come) belongs to no man, on account of the excellence of that end; therefore it is not fitting to reveal it to anyone other than Jacob, since it is hidden and one has no knowledge of it. For this reason, the spirit of those who calculate the end must burst asunder. You should therefore know that everything the Sages have stated concerning the end is not to be understood as though they had judged that it would certainly occur at that particular time and at that particular hour, but only that they thereby disclosed to us the fitting time in which the end ought rightly to occur, and that until that time it is not at all fitting that the end should come, until that time which is suited to it. They did not therefore intend to say that the appointed time and the end would certainly occur at that particular time which they named, for such a thing is impossible, just as it has been explained that the end is one of the hidden things which cannot possibly be revealed with clarity. These are the words of Rabbi *Jehuda Leva*; the like can also be read in Rabbi *Lipmann's Sepher Nizzáchon*, numero 334, paginâ 187.

It may be that the aforementioned Rabbi *Jehuda bar Leva*, together with Rabbi *Lipmann*, can paint the matter whatever color he likes; yet those who calculate the time of the *Messiah* act contrary to the above-mentioned prohibition, which states plainly in the *Talmud* and in the other Rabbinic books cited above that one shall not calculate such a time nor adduce proof for it from Scripture. This prohibition is directly contradicted by what has been set forth at length from the book *Shalshelet Hakkabbála*, especially since Scripture is abused in so absurd a manner, particularly in what the said Rabbi *Gedalia* has adduced from his unrefined mind in a foolish and utterly ridiculous fashion.

On the subject of such inquiry into the time of the coming of the *Messiah*, Rabbi *Menasse ben Israel* expresses himself in the 16th chapter of his little book *Mikvéh Jisraél,* fol. 49, col. 2. and fol. 50, col. 1. 2., after he has indicated the passages of Scripture in which the

redemption is treated, as follows: וכל הפסוקים הנ"ל המורים על גאולת ישראל והשבת ישראל אל ארץ אבותם הם דברי ה' על ידי נביאים קדושים. אבל הזמן הוא כמוס ולא נודע לכל חי אפילו לרבי שמעון בן יוחאי בעל הזוהר . רק הוא כמוס אצל השם ויתעלה כמ"ש משה בפרשת האזינו הלא הוא כמוס עמדי חתום באוצרותי . וגם ישעיה ס"ג פסוק פסוק ה' אמר כי יום נקם בלבי ושנת גאולי באה. שעל זה אח"זל לבא לפומא לא גלי ר"ל ללנו גלה ולא למלאך. ובמקום אחר אח"זל אם יאמר לך אדם שמיח בא אל האמין כמ"ש המלאך לדניאל י"ב פסוק ט' לך דניאל כי סתומים וחתומים הדברים עד עת קץ. ולכן כל אותן שרצו לבקש ולחקור זמן הגאולה טעו כמו רבינו סעדיה ורבינו משה ממצרים ורבינו משה גרונדי ורבי לוי בן גרשם ורבי שלמה ורבי אברהם ברבי חייא ורבי אברהם זכות"א ורבי מרדכי דא"טו ודון יצחק אברבנאל. כי הם רצו לחקור מה שאין בכח שכל אנושי להשיג ורצו לגלות מה שהעלים אל שדי. ואף שנגלה לדניאל מקצת מלכי האומות ממשלתם ומפלתם. הדברים הנוגעים לגאולה העתידה לא היה יכול להבין ולהשיג כלום. ועל זה פרשו חז"ל המ"ם סתומה שבאמצע התיבה למרבה המשרה בישעיה ט' פסוק ו' על שררת וכבוד הגאולה שהיא כמוסה וסגורה עד עת קץ: That is to say: All the aforementioned verses, which teach the redemption of *Israel* and the return of the *Israelites* to the land of their fathers, are the word of God, which He caused to be spoken through the holy prophets; but the time is hidden and known to no living being: indeed, even *Rabbi Schimon ben Jochai*, who composed the *Sohar*, did not know it, but rather it is hidden with the most highly praised God, as *Moses* said in the Parascha Haasinu (Deut 32:34): Is this not hidden with me, and sealed in my treasuries? So also *Isaiah* says in the 63rd chapter, v. 4: For the day of vengeance is in my heart, and the year of those who are to be redeemed by me has come; concerning which our sages, of blessed memory, have said that the heart did not reveal it to the mouth, that is, He (namely God) revealed it to His heart, but to no angel. And in another place our sages, of blessed memory, say: if a man says to you that the *Messiah* has come, do not believe it; just as the angel said to *Daniel* in the 12th chapter of Daniel, v. 9: Go, *Daniel*, for the words are hidden and sealed until the time of the end. For this reason, all those who wished to investigate and fathom the time of the redemption have erred, such as *Rabbi Saadias*, and *Rabbi Moses* from Egypt (that is, *Rabbi Mosche bar Majemon*), and *Rabbi Moses Gerundi* (that is, *Rabbi Mosche bar Nachman*), and *Rabbi Levi ben Gerson*, and *Rabbi Salomon*, and *Rabbi Abraham bar Chija*, and *Rabbi Abraham Sachuth*, and *Rabbi Mordechai Dato*, as well as *Don Isaac Abarbanel*, inasmuch as they wished to investigate that which it is not within human powers to comprehend, and wished to reveal that which almighty God has kept hidden. Although *Daniel* was shown the dominion and fall of certain kings of the nations, he was nonetheless unable to understand or comprehend in the slightest the things pertaining to the future redemption. For this reason our sages, of blessed memory, have interpreted the closed *Mem* or *M*, which stands in Isa 9:6 in the middle of the word למרבה *Lemarbéh* (whereas otherwise it is always found only at the end of words), as referring to the dominion and the glory of the redemption, which is hidden and sealed until the time of the end.

In some rabbinical books it is furthermore taught that the *Messiah* will come after the destruction of the city of Rome, and in the book *Zerór hammór* fol. 144, col. 2. in the *Parascha Ki tézé* one reads as follows: בחרבן רומא מיד תהיה גאולתינו that is, at the destruction of

the city of Rome our redemption will immediately come to pass. So too does *Isaac Abarbanel* write in his book *Májene jeschúa,* fol. 49, col. 4. on Dan 7:13 as follows: מאשר זכר הנביא ראשונה חרבן רומי ואחריו זכר גאולת ישראל ותשועתו למדנו בלי ספק שכן יהיה בעתיד שראשונה תחרב רומי ואחרי כן יתגלה מלך המשיח. אמרו בפרקי רבי אליעזר שלש מלחמות של מהומה עתידין בני ישמעאל לעשות באחרית הימים שנאמר כי מפני חרבות נדדו א' בים מפני חרב נטושה : וא' בשדה שנאמר מפני קשת דרוכה. וא' בכרך גדול של רומי שהיא כבדה משתיהם שנאמר ומפני כובד מלחמה. ומשם בן דוד יצמח ויראה באבדן של אלו ואלו. ומשם יבא לארץ ישראל שנאמר מי זה בא מאדום חמוץ בגדים מבצרה. גלו בזה שעיקר המלחמות אשר יהיו בזמן הגאולה העתידה יהיה עם אומת אדום. וגלו עוד שבראשונה : תחרב רומי ואחר כך יבא מלך המשיח ולכן זכר דניאל ראשונה חרבן רומי ואחר כך גאולת ישראל that is, since the prophet first made mention of the destruction of the city of Rome, and only thereafter spoke of the redemption and salvation of *Israel*, we learn from this without doubt that it will come to pass in the future in this same manner, and that Rome will first be destroyed, and only thereafter will the *Messiah* reveal himself. In the Chapters of *Rabbi Eliezer* it is said (at the end of the 30th chapter) that the children of *Ishmael* (that is, the Turks) will wage three violent wars in the last days, as it is said (Isa 21:15): *For they flee from the sword.* First upon the sea, because there one reads: *From the drawn sword*. And secondly in the field, because it is said: *From the bent bow*. And thirdly in the great city of Rome, which war will be heavier than the two preceding ones, because it is said: *And from the grievous war*. From there the Son of David will also come forth, and will behold the downfall of both (as well of the Christians as of the Turks). And from there he will come into the land of *Israel*, as it is said (Isa 63:1): *Who is this that comes from Edom, with sprinkled garments from Bozrah?* By this it is revealed that the foremost among the wars which will take place at the time of the redemption is to be waged against the *Edomite* people (that is, the *Christians*). It is further revealed that Rome is first to be destroyed, and thereafter the King Messiah will come; for this reason *Daniel* first speaks of the devastation of the city of Rome, and thereafter of the redemption of *Israel*.

From this it can thus be seen that the *Ismaeliten* or Turks will capture the city of Rome, and that thereafter the Messiah shall come forth. He notes that *Abarbanel* does indeed mention in his book *Maschmia jeschua* fol. 59, col. 2. that the *Persians* will destroy the city of Rome, when he writes: אמרו ז"ל בפ"ק דיומא כפי מה שקבלו ביניהם עתידה רומי שתפול ביד פרס That is: Our rabbis, of blessed memory, have said in the first chapter of the Talmudic tractate *Joma*, according to that which they received through *tradition*, that Rome will fall by the hands of the *Persians*; which is also to be found in his *Commentary* on *Jeremiah* fol. 147, col. 4.; however, the *Persians* are also counted among the *Ismaeliten*. And at fol. 76, col. 2 he states: אפשר לומר שאחרי אבדת הנוצרים על ידי הישמעאלים יבאו עוד הישמעאלים על ארצות הנוצרים וינועו עד רומי ויחריבוה: That is: One can say that after the *Christians* have been defeated by the *Ismaeliten*, the *Ismaeliten* will advance further into the lands of the *Christians*, and come all the way to Rome, and will destroy that city.

In the book *Pesikta sotärta*, however, it is read at fol. 58, col. 2 in the Parashah *Balak* that the Jews will take it, and the Messiah will reveal himself after this; and the words read as follows: בת קול מפוצצת שנית לכו לאדום ועשו בה כאשר עשה יהושע ביריחו והם סובבים את העיר ותוקעים בשופרות ובפעם השביעית מרעיש תרועה שמע ישראל יי׳ אלהינו יי׳ אחד ונפלה חומת העיר והם נכנסים בתוכה ומוצאים את הילדים מתים ברחובותיה שנאמר לכן בחוריה ברחובותיה וגו׳ ואחרי כן הם קובצין את כל שללה וישראל מבקשין את אלהיהן ואת דוד מלכם ומיד נגלה עליהם מלך המשיח והוא אומר להם אני הוא מלך המשיח שהייתם מחכים והוא אומר להם שאו את הכסף ואת הזהב והם נושאים אותו ועולים שנאמר שפעת גמלים יכסך That is: For the second time a voice will come from Heaven and speak (to the *Israelites*): Go into *Edom* and execute my vengeance there, as it is said (Ezek 25:14): I will take my vengeance upon *Edom* through my people *Israel*. Thereupon the *Israelites* will march against Rome, and a voice from Heaven will come for the third time (and say): Deal with it as *Joshua* dealt with *Jericho*. Whereupon they will surround the city and blow trumpets, and for the seventh time cry out with a great shout the words from Deut 6:4: Hear, O Israel, the Lord our God is one God; then the wall of the city will fall, and they will enter it and find their young men lying dead in its streets, as it is said (Jer 49:26): Therefore her young men shall fall in her streets, etc. After this they will gather all the plunder of that city and seek their God and David their king, and the King, the Messiah, will reveal himself immediately and say to them: I am the King, the Messiah, for whom you have waited. He will also say to them: Take the silver and the gold; and they will take it, as it is said (Isa 60:6): The multitude of camels shall cover you.

But Rabbi *Bechai* teaches in his book *Cad hakkémach* fol. 48, col. 1. that the Messiah himself will destroy the city of Rome, when he writes: המושיע האחרון שיגלה במהרה בימינו הוא עתיד לצאת מתוך מטרופולין של רומי ומחריבה הוא שנתנבא ישעיה עליו השלום שם ירעה עגל ושם ירבץ וכלה סעיפיה That is: The last Deliverer (who may speedily be made known in our days) will go forth out of the capital city of Rome and destroy it; and this is what *Isaiah* prophesied (when he says in Isa 27:10): The calf will feed there, and lie down, and browse its branches. And in his commentary on the Five Books of Moses, fol. 63, col. 4. in the Parasha *Schemóth*, he expresses himself thus: לעתיד מתוך רומי עתיד לצאת שיחרים אותה זה מלך המשיח הוא שנתנבא ישעיה כי השח יושבי מרום קריה נשגבה ישפילנה ישפילנה עד ארץ יגיענה עד עפר וכתיב תרמסנה רגל רגלי עני פעמי דלים וכתיב שם ירעה עגל וגומר That is: In the future, he who will put it under the ban (and destroy it) will come forth out of (the city of) Rome, and this will be the King Messiah; and this is what (Isaiah prophesied, who) humbles those who dwell on high, and casts down the exalted city: he strikes it to the ground, so that it lies in the dust. And in v. 6 it is written: That it shall be trodden underfoot, with the feet of the wretched, with the steps of the poor. So also it is written (Isa 27:10): The calf will feed there, etc.

Since the time that the destruction of the city of Rome is mentioned here, I must, on account of this, report further what is found concerning it; and the aforementioned *Abarbanel* writes in his *Commentary* on Isa 34:5 etc. through v. 16, fol. 53, col. 2, about it as follows: בצרה הנזכרת גפרית ומלח תשרוף כל ארצה כמהפכת סדום ועמורה וגו׳ סדום ועמורה ועל זה אמר כאן ונהפכו

נחליה לזפת ועפרה לגפרית וגו׳ וכן דרשו בילמדנו ונהפכו נחליה לזפת זו היב״רוס וטאר״סינוס הנתונים על שפת רומי וכן תרגם יונתן ונהפכו נחליה נחלתה ורומי והוא המוכיח בביאור שבצרה היא רומי כמו שפירשתי כי עם היות שמצאנו בצרה אחת במלכות מואב שנקראת כן להיותה קריה בצורה מי המונע שתקרא גם כן רומי כן להיותה כבר. ומי יודע אם כיוונו הנביאים עליהם השלום לקרוא לרומי בצרה מפני שהמלה הזאת עולה בגימטריא ב״ה צ״די ור״ש שנה רצ״ב ה׳ היא במקום ה׳ אלפים לרמוז שלשנה חמשת אלפים רצ״ב לבריאת העולם ישלם חרבן רומי. כי כבר הודעתיך במעיני הישועה ובישועות משיחו מדה שזכרו ז״ל מהמגלה שנמצאת בגנזי רומי והיה כתוב בה שיהיה חרבנה בשנת ה׳ אלפים ור״צא לבריאת העולם ולהיות זה מקובל אצלם קראו אותה בצרה שעולה אותו מנין ועליה אמר כאן לילה ויומם לא תכבה לעולם יעלה עשנה לפי שיהיה ענינה כמהפכת סדום ועמורה וכמהפכת בבל שנהפכה גם כן ובעבור שהיתה הקריה הבצורה הגדולה הזאת מטעה את העולם באמונותיה והיא היתה בית מושב לחשמנים ולהגמונים ראשי אמונתם לכן היה משורת הדין שתחרב לנצח נצחים אין עובר בה ובמקום הגמוניה וחשמניה יירשוה קאת וקפוד וינשוף ועורב ישכנו בה שהם הבעלי חיים והעופות המקולקלים והארורים ונטה עליה הקב״ה קו תהו ואבני בהו רצה לומר לסתור ולהשחית ולבלוע ולא לבנות ואמרו חוריה ואין שם מלוכה יקראו חוזר גם כן לבצרה הנזכרת וגם זה יוכיח שהיא רומי לפי שיש בה חורים שהם שרים כמו חורי יהודה והם החשמנים וההגמונים אשר בקרבה עם האפיפיור שלהם אבל לא נקרא עליהם שם מלך ולא מלכות והוא אומרו חוריה ואין שם מלוכה רוצה לומר חורי בצרה. וביאור הכתוב למה אמר חוריה ולא אמר מלכיה לפי שאין שם בצרה דרומי לומר רומי קוראים לשון ושם מלוכה וזהו מלוכה יקראו כי אין מלך מושל עליהם שהנה אותם חורים וכל שריה יהיו אפס ובמקום שהיו בבצרה ארמונות גדולים לאותם החורים והשרים עתה תעלה בארמנותיה סירים קמוש וחוח במבצריה והיתה נוה תנים חציר לבנות יענה רצה לומר שבאותם הארמנות להיותם שוממים מבלי יושב יעלו סירים וקמוש וחוח כמו שעולים במדבר השמם ולא יהיה שם צאן ובקר אבל יהיו נוה תנים ובנות יענה ופגשו ציים את איים רוצה לומר מיני חיות רעות שונות זו מזו. ושעיר על רעהו יקרא דהוא כנוי לשדים מלשון ולא יזבחו עוד את זבחיהם לשעירים זכן אף שם הרגיעה לילית ומצאה לה מנוח שהיא השדה הנקראת בדברי חז״ל לילית וכן תרגם שעירים ולילית על שדה ושרות וגם זה היה מדה כנגד מדה כי במקום שבצרה היא רומי היתה

(*v. 6*) That is to say: The aforementioned (city of) Bozra will be overturned with sulfur and salt, and its entire land like Sodom and Gomorrah; and therefore he (namely God) says here (v. 9): Its streams will be changed into pitch, and its earth into sulfur, etc. Likewise, the words “and its streams will be changed into pitch” are expounded in the book *Jelammedénu* to mean that these streams signify the rivers Tiber and Tarsinus, which are at Rome. Likewise, Jonathan (in his Chaldean translation) expounded the words “and its streams will be changed” as referring to the river of the city of Rome. And this proves clearly that Rome is to be understood by Bozra, as I have expounded it. For although we find that there was another Bozra in the Moabite kingdom, which was so named (from בָּצַר *bizzér*, that is, to fortify, or to make strong) because it was a fortified city, what should prevent the city of Rome from likewise having been so named, since it is of such a character (and is strong)? Who knows, moreover, whether the prophets, upon whom be peace, did not deliberately call the city of Rome בָּצְרָה *Bozra*, because the letters Beth, Tzade, and Resh (that is, B, Z, and R) amount by *Gematria* to the number 292, while the letter He, or ה (which signifies five), stands in place of 5,000, in order thereby to indicate that in the year 5,292 after the creation of the world the destruction of the city of Rome would be accomplished. For I have already made known to you in the book *Májene jeschúa* and in the book *Jeschuòth Mischichó* what our sages, of blessed memory, have reported concerning a book that was found among the treasures at

Rome, in which it was written that the city of Rome was to be laid waste in the year 5,292 after the creation of the world; and because they had learned this through a tradition or oral teaching, they called it *Bózra*, which yields exactly the same number. Of it, it is also said here (v. 10): It shall be quenched neither night nor day; its smoke shall rise up forever; for it shall fare as it fared with Sodom and Gomorrah, and also with Babel, which were overturned. And because this great fortified city led the world astray with its faith, and it is a dwelling place of the *Cardinals* and *Bishops*, as the foremost of its faith, it will therefore be just that it be destroyed for all eternity, and that no one pass through it anymore; and in place of its *Bishops* and *Cardinals*, the bitterns and hedgehogs will take possession of it, and the night-owls and ravens will dwell therein, which are worthless and accursed beasts and birds. The holy and blessed God will also (as is to be read in v. 11) stretch over it the measuring line of desolation and the plumb line of ruin; that is, He will destroy, lay waste, and ruin it, and not build it up. The words (v. 12): They shall call upon its nobles (or name its nobles), and there shall be no kingdom there (or, they shall name its nobles and no kingdom there), likewise refer to the aforementioned *Bózra* and prove it to be the city of Rome, because in it there are nobles who are princes, just as the nobles of Judah were, and these are the Cardinals and Bishops who are therein with their Pope. They are not, however, called by the name of king or kingdom, and this is what is said: They shall call upon their nobles, namely the nobles of Bozra, and there shall be no kingdom there. And Scripture explains the reason why it says “their nobles” and not “their kings”: because in Bozra, that is in Rome, the word and the name “kingdom” is not named (from that place); and this is the meaning of the words: They shall name no kingdom, because no king rules over them. And behold, those same nobles and princes who are therein shall come to nothing; and in the place where in Bozra there were great palaces for those nobles and princes, there shall now grow up in their palaces thorns, thistles, and briers in their fortresses; and it shall become a habitation of dragons and a court of young ostriches; that is, in those same palaces, because they shall lie desolate without inhabitants, thorns, thistles, and briers shall grow up, just as they grow in a wild desert; and there shall no sheep or cattle graze there, but it shall be a habitation of dragons and of young ostriches. (And in v. 14 it is written:) And the martens and vultures shall meet one another, by which various kinds of evil beasts are to be understood. And a *Sair*, that is, a field-devil, shall call to another; and the word *Sair* is a designation for devils, as it is used (Lev 17:7), where it is written: And they shall no more offer their sacrifices to the *Seirim*, that is, to the field-devils. Thus (it is also further read there, in the said v. 14:) There shall the Lilith (or Lilis) rest and find her repose; and by this is understood that she-devil who is called by our sages, of blessed memory, Lilith (or Lilis). Likewise, Jonathan (in his Chaldean translation) rendered the words *Seirim* and *Lilith* by the words *Schédah* and *Schedóth*, that is, she-devils and female devils. But thereby like shall be repaid with like; for whereas Bozra, that is Rome, had been the holy place of the Edomite god and of their idols, it shall now become a place of devils and spirits.

These are the words of *Abarbanel*, which are also found in his book *Maschmía jeschúa*, fol. 17, col. 4, and fol. 18, col. 1. There is yet more to be read in the same commentary on the Prophet Jeremiah, fol. 147, col. 3, on chapter 49, v. 7 etc., concerning the destruction of the city of Rome and its name Bozra. In Rabbi Bechai's commentary on the Five Books of Moses, it is also indicated at fol. 46, col. 2, in the *Parascha Vajischlach*, from the book *Pirke hechalóth*, how very little Rome shall be esteemed at that time, when he writes that it shall be held in such little regard: עד שיאמר אדם לחברו הא לך רומי בפרוטה ויאמר לו אינה מתבקשת לי That is: So that when someone says to his neighbor, "Here, take the city of Rome for a penny," the other will answer him, "I do not want it."

At the time of the coming of the Messiah, Elijah the prophet shall appear three days beforehand; concerning which it is written in the book *Pesíkta rábbertha*, fol. 62, col. 1., as also in the *Jalkut Schimóni* on *Esaiam*, fol. 53, col. 3. numero 337., as follows: בשעה שהק"בה גואל את ישראל ג' ימים קודם שיבא משיח בא אליהו ועומד על הרי ישראל ובוכה ומספיד עליהם ואומר להם הרי ארץ ישראל עד מתי אתם עומדים בארץ ציה ושממה וקולו נשמע מסוף העולם ועד סופו ואחר כך אומר להם בא שלום לעולם בא שלום לעולם שנ' מה נאוו על ההרים רגלי מבשר משמיע שלום. כיון ששמעו רשעים הם שמחים ואומר זה לזה בא שלום לנו. ביום שני בא ועומד על הרי ישראל ואומר באת טובה לעולם באת טובה לעולם שנ' מבשר טוב. ביום ג' בא ועומד על הרי ישראל ואומר באת ישועה לעולם באת ישועה לעולם שנ' משמיע ישועה. וכיון שהוא רואה את הרשעים שהם אומרים כך אומר לציון מלך אלהיך ללמדך לציון ולבניה בא ישועה ולא לרשעים: That is: At the time when the Holy Blessed God will redeem Israel, Elijah will come three days before the Messiah arrives, and will stand upon the mountains of Israel, and weep over them, and lament for them, and say to them: O mountains of the land of Israel, how long do you stand in a dry and desolate land? And his voice will be heard from one end of the world to the other. Thereafter he will say to them: Peace comes into the world, peace comes into the world, as is declared (Isa 52:7): How lovely upon the mountains are the feet of the messenger who proclaims peace. When the wicked hear this, they will rejoice, and one will say to another: Peace comes to us. On the second day he comes again and stands upon the mountains of Israel and says: Good comes into the world, good comes into the world, as is said (in the aforementioned v. 7, referring to the preceding words): Who brings good tidings. On the third day he comes once more and stands upon the mountains of Israel and says: Salvation comes into the world, salvation comes into the world, as is said (in the aforesaid v. 7): Who proclaims salvation. And when he sees the wicked speaking thus, he will say to Zion: Your God is King, to teach you that salvation comes for Zion and her children, but not for the wicked. From this, then, the reason is to be seen why the Jews so frequently call upon the Lord that Elijah may come soon, as may be read here and there in their prayers, namely because they hope that they will then be redeemed and led back into the promised land by the Messiah, and shall also rule over the entire world.

Regarding the manner in which the Messiah will come, he is said to arrive riding upon that same donkey on which Abraham and Moses rode; concerning which, in the *Jalkut Shimoni* on the Five Books of Moses, fol. 28, col. 2, numero 98, on the words of Gen 22:3, "Then Abraham

rose early in the morning and saddled his donkey," it is written as follows: הוא בן האתון שנבראת בין השמשות. הוא החמור שרכב עליו משה שנאמר ויקח משה את אשתו ואת בניו וירכיבם על החמור. הוא החמור שעתיד בן דוד לרכוב עליו שנאמר עני ורוכב על חמור: that is, This (donkey) is a foal of that she-donkey which was created (at the beginning of the world) at the dividing of the day (or twilight). That same is the donkey upon which Moses rode, as it is said (Exod 4:20): "And Moses took his wife and his sons and set them upon a donkey." That same is the donkey upon which the Son of David will ride, as it is said (Zech 9:9): "He is poor and rides upon a donkey." The very same is also to be read in the book *Pirke Rabbi Eliezer*, in the 31st chapter, as well as in the aforementioned *Jalkut Shimoni* on Zechariah, fol. 86, col. 1, numero 575. Rabbi Solomon Jarchi likewise writes, in his commentary on the already-cited words of Exod 4:20, concerning the donkey mentioned therein, in the following manner: חמור המיוחד הוא החמור שחבש אברהם לעקידת יצחק הוא שעתיד מלך המשיח להגלות עליו שנאמר עני ורוכב על חמור: that is, This is the particular donkey which Abraham saddled for the binding of Isaac, and the one upon which the Messiah will reveal himself in the future, as it is said (Zech 9:9): "He is poor and rides upon a donkey." This donkey must therefore be exceedingly old, and on account of his aged and stiff limbs he will not be able to perform any leaps in the air; or perhaps he has until now been staying in Paradise, and has been eating there of the wholesome and beneficial herbs that are said to grow therein, which may have kept him in full vigor.

In the Talmudic tractate *Sanhedrin*, fol. 98, col. 1, the following is read: אמר רבי אלכסנדרי רבי יהושע בן לוי רמי כתיב וארו עם ענני שמיא כבר אנש אתי וכתיב עני ורוכב על חמור זכו עם ענני שמיא לא זכו עני ורוכב על חמור. אמר ליה שבור מלכא לשמואל אמריתו משיח על חמרא אתי אישדר ליה סוסייא ברקא דאית לי אמר ליה מי אית לך בר חיור גווני: That is: *Rabbi Alexander* said that *Rabbi Jehoshua* ben *Levi* had raised an objection, or a difficulty (saying): it is written (in Dan 7:13, concerning the Messiah): "And behold, one came in the clouds of heaven like a son of man"; and it is also written (in Zech 9:9, likewise concerning him): "He is poor and rides upon a donkey." (How can these two things be reconciled, if he is to come in the clouds and yet ride upon a donkey? The matter is to be understood as follows:) if they (namely the Jews) are worthy of it, he will come (swiftly) in the clouds of heaven; but if they are not worthy of it, he will ride poor and upon a donkey (slowly). The (Persian) King *Sapor* said to *Samuel* (who was a Talmudic teacher): you say that the Messiah will come upon a donkey; I will send him a splendid horse that I have (for it would be a disgrace for him to ride upon a donkey; the king was thus mocking Samuel). Whereupon *Samuel* answered him and said: do you then have a horse that has a hundred colors? For the Messiah's donkey has that many colors.

As for the place from which the Messiah is to come, it can be seen from what was shown shortly before in this chapter, from *Rabbi Bechai*'s book *Cadhakkémach,* fol. 48, col. 2. and his commentary on the five books of Moses fol. 63, col. 4., that he is to come from the city of Rome. The *Targum Jeruschálmi* also agrees with this, that is, the Hierosolymitan Chaldean translation of the five books of Moses, in which, in the *Parascha Bo*, four remarkable nights

are mentioned, and among other things the following is written there: לילא רביעאה כד ישלים עלמא קציה למתפרקא חבלי רשיעא ישתיצון ונירי ברזלא יתברון משה יפוק מן גו מדברא ומלכא משיחא מן גו רומא: that is, on the fourth night, when the world will complete its appointed time in order to be redeemed, and the yokes of iron will be broken, Moses will come forth from the wilderness, and the King, the Messiah, from Rome.

Regarding the signs by which the coming of the Messiah will be indicated, and which are to occur before that time: ten of them are described in the book *Afkáth róchel*, in the first part of the first book, which I will set down here one after another. The words concerning the first sign read as follows: האות הראשון עתיד הק"בה להעמיד שלש מלכים וכופרים ברעתם ומשקרים ומראים עצמם לבני אדם שהם עובדים להק"בה ואינם עובדים ומתעים ומבלבלים כל הבריות ומפורש אומרה העולם העולם בדיניהם ואף פושעי ישראל המתיאשים מן הגאולה כופרים בהק"בה ועוזבים את יראתו ועל אותו הדור נאמר ותהי האמת נעדרת ומהו נעדרת שבעלי האמת נעשו עדרים עדרים והולכים ובורחים ומתחבאים במערות ובמחילות עפר ונאספים כל גבורי הדור ובטלו אנשי אמנה ונגנזו שערי חכמה והעולם עומד משונה ובאותו זמן אין מלך ולא נשיא בישראל שנאמר כי ימים רבים ישבו ישראל אין מלך ואין שר אין זבח ואין מצבה וגו' ולא ראשי ישיבות וגאון יעקב לא רועים נאמנים ולא חסידים ובעלי השם ונעולים דלתי שחקים ונסגרים שערי פרנסה וכלכלה וכדן שמשיח יתגלה בגבורתו דור הולך ונופל בחייו מפני גזרות קשות ומשונות ועוברות שגזרות שלשה מלכים הללו ועוד שעזורים לכפור בהק"בה ובתורה והק"בה גוזר שתמלוך מלכות הרשעה ט' חדשים בכיפה שנ' לכן יתנם עד עת יולדה ואין לכן אלא שבועה שנ' לכן נשבעתי לבית עלי וגזרים גירות קשות וכופלים מס על ישראל על אחד עשר מי שהיה נותן עשרה נותן מאה וכל מי שהיה נותן שמנה נותן שמנים וכל מי שאין לו חותכין ראשו וכל אלו תשעה חדשים מתחדשות גזירות אחר גזירות זו קשה מזו ויוצאים בני אדם מסוף העולם שהם מכוערים ביותר וכל מי שרואה אותם מת מפחדם ואינם צריכים לעשות מלחמה אלא מפחדם ממיתים הכל וכל אחד ואחד יש לו שני קדקדים ושבעה עינים והם דולקים כאש וקלים בהליכתם כצבאים באותה שעה זועקים ישראל ואומרים ווי ווי וקטנים מישראל מתבעתים והולכים ונטמנים כל אחד ואחד תחת אבו ותחת אמו ואומרים ווי ווי אבא מה נעשה ואבותיהם משיבים להם עתה אנחנו סמוכים לגאולתן של ישראל: That is: The first sign. The Holy and Blessed God will establish three kings who are, in their minds, deniers of God and liars, yet will present themselves to men as though they served the Holy and Blessed God, while in fact they do not serve Him, but will instead lead all people astray and throw them into confusion; and the nations of the world will, through their judgments, deny God, and the wicked Israelites who despair of the redemption will likewise fall away from God and abandon the fear of Him; and of that same generation it is said (Isa 59:15): "Truth is lacking" (and is no longer present). What does "lacking" mean? The lovers of truth will gather together in crowds, take to flight, and hide themselves in caves and pits (or clefts) of the earth; all the valiant men of that time will be swept away, and all the faithful will cease to be. The gates of wisdom will also be hidden, and the world will stand transformed. At that same time there will be no king nor prince in Israel, as it is said (Hos 3:4): "For the children of Israel shall remain for a long time without a king and without a prince, without sacrifice and without an altar," etc. There will also be no heads of the academies, nor distinguished men of Jacob (that is, princes of the synagogues), nor faithful shepherds, nor pious and renowned men. The doors of heaven and the gates of sustenance and provision will be shut; and at the time when the Messiah will be revealed in

his strength, the people will, during his lifetime, fall (and perish) on account of the harsh, varied, and sudden decrees of persecution that those same three kings will issue. Beyond this, they will also issue commands that the Holy and Blessed God and His law are to be denied; and God has decreed that the wicked (that is, the Roman) empire shall reign under the entire heavens for nine months, as it is said (Mic 5:3): "Therefore He will give them up until the time when she who is to give birth has given birth"; and the word "therefore" signifies nothing other than an oath, as it is said (1 Sam 3:14): "Therefore I have sworn to the house of Eli." Those same (three kings) will accordingly issue harsh decrees and impose a tenfold tribute upon the Israelites, so that one who previously gave eight (guilders) must give eighty, and the one who is unable to pay will have his head cut off. Throughout all these nine months, new decrees will follow one upon another, each harsher than the last. Exceedingly hideous men will also come forth from the ends of the earth, and whoever looks upon them will die of fright; and these will have no need to wage war, but will kill all people through the terror that others have of them. And each one will have two crowns of the head (that is, two heads) and seven eyes burning like fire, and they will be as swift as deer in their gait. At that same time the Israelites will cry out and say, "Woe, woe!" and the small children of the Israelites will be seized with terror, and each one will hide under his father and under his mother and say, "Woe, woe! Father, what shall we do?" But their fathers will answer them: "We are now close to the redemption of Israel." This is the description of the first sign. As for the wondrously formed and hideous men, they will perhaps be descended from those of whom mention was made above in the 9th chapter of the first part, pagina 465, 466, and 467.

The second sign is described as follows: מביא הק"בה חום בעולם מחמה של רשעים וקדחת ורבים חלאים רעים והברומוגפה (ממיתים מאומות העולם אלף אלפים בכל יום וכל רשעים שבישראל מתים עד שיבכו אומות ויצעקו אוי לנו אנה נלך ואנה נברח וחופרים כל אחר קברו בחייו ושואלן אה נפשו למות ומתחבאים בצחיחים ובצריהון והבוחן כלי לבנן את עצם עצמם ובאים במעלות ובמחילות עפר ואם תאמר איך ינצלו הצדיקים מחום החמה ה"בה יעשה להם רפואה באותו חום שנאמר וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה ועל אותו עדות נבא בלעם הרשע אוי מי יחיה משומו אל That is: The holy blessed God will, from the heat of the sun, send into the world a heat with consumption, burning fever, and many evil diseases, pestilence and plagues, which will kill a thousand times a thousand from the nations of the world every day; and the godless who are among the Israelites will also die, so that the nations will weep and cry out: "Woe to us! Where shall we go? Where shall we flee?" And each person will dig his own grave while still alive, and wish for death, and will hide himself (on account of the great heat) in elevated places, castles, and towers in order to cool himself, and will also (to that same end) go into the caves and clefts of the earth. Now if you wish to ask how the righteous will be saved from the heat of the sun, (I answer:) the holy blessed God will make for them a medicine from that same heat, as it is said (Mal 4:2): "But unto you who fear My name shall the Sun of righteousness arise, and healing under His wings." Concerning this same testimony, the wicked Balaam also prophesied (Num 24:23): "Alas, who shall live when God does this?"

These are the words of the second sign; but as regards the heat of the sun that is mentioned therein, something was also noted about it above in the 8th chapter of this second part, pp. 366 and 367; and Rabbi Solomon Jarchi writes in his commentary on the words of Mal 4:1, "And the day that cometh shall burn them," in the following manner: יום זה לשון שמש הוא שכך אמרו חכמים אין גיהנם לעתיד לבא אלא ה"בה מוציא חמה מנרתיקה ורשעים נידונים בה וצדיקים מתרפאים בה וזהו שנ' וזרחה לכם יראי שמי וגו That is: By "day" the sun is meant, for our sages have said thus: in the future there will be no hell; rather, the holy blessed God will cause the sun to go forth from its sheath, and the godless will be punished by it, while the righteous will be healed by it; and this is what is said (v. 2): "But unto you who fear My name," *&c.*

The third sign consists of the following:

הקדוש ברוך הוא מוריד טל של דם ויראה לאומות העולם כמי מים וישתו ממנו וימותו ואף רשעי ישראל המתיאשים מן הגאולה ישתו ממנו וימותו וצדיקים המחזיקים באמונתו של ה"כר אינם נזקים כלל שנאמר והמשכילים יזהירו כזוהר הרקיע ויהיה כל העולם דם כל אותם השלשה ימים שנ' ונתתי מופתים בשמים ובארץ ובארץ דם ואש ותמרות עשן: That is: The holy blessed God will let fall a dew of blood, which will appear to the nations of the world as water, and they will drink of it and die. Likewise the wicked among the Israelites, who lose all hope of redemption, will drink of it and perish. But the righteous, who remain steadfast in their faith in the holy blessed God, will not be harmed by it at all, as it is said (Dan 12:3): "But the wise shall shine like the brightness of the firmament." The entire world will also be full of blood for three whole days, as it is said (Joel 2:30): "And I will give wonders in the heavens and upon the earth, namely blood, fire, and pillars of smoke."

The fourth sign is described as follows: הקדוש ברוך הוא מוריד טל של רפואה לרפאות הדם וישתו ממנה הבינונים ויתרפאו מחלים שנ' אהיה כטל לישראל יפרח כשושנה ויך שרשיו כלבנון: That is: The holy blessed God will let fall a healing dew, to heal the blood (that is, the sickness which comes from drinking the aforementioned bloody dew); and the middling ones (namely those who are neither wholly righteous nor wholly wicked) will drink of it and be healed of their sickness, as it is said (Hos 14:6): "I will be to Israel like a dew, so that he shall blossom like a lily, and his roots shall spread forth like Lebanon."

The fifth sign shall be the following: הקדוש ברוך הוא מחזיר את השמש לחשך שלשים יום שנאמר השמש יהפך לחשך והירח לדם. אחרי שלשים יום ה"בה מחזירו לקדמותו שנאמר ואספנו אסיפה אסיר על בור וסוגרו על מסגר ומרוב ימים יפקדו. ומתפחדים אומות העולם ומתביישים ויודעים שבשביל ישראל כל האותות האלו ורבים מהם מתיהרים בסתרי שנאמר משמרים הבלי שוא חסדם יעזובו: That is: The holy blessed God will transform the sun into darkness for thirty days, as it is said (*Joel 2:31*): "The sun shall be turned into darkness, and the moon into blood." After those thirty days, the holy blessed God will restore it to its former state (so that it will shine again as before), as it is said (*Isa 24:22*): "They shall be gathered together as prisoners into a pit, and shall be shut up in a prison, and after many days they

shall be visited." On account of this, the nations of the world will be terrified and put to shame, and will recognize that all these signs have come to pass on account of the Israelites; and many of them will secretly adopt the Jewish faith, as it is said (*Jonah 2:9*): "Those who hold to their vain vanities will forsake their own mercy" (or rather, as it is understood here: they will forsake their shame, that is, their false religion). As for the adoption of the Jewish religion mentioned here, it will be treated in detail in the next following Chapter 14.

The sixth sign is described as follows: ממליך הק"בה אדום הרשעה על כל העולם כמו שאמרנו למעלה ויקם מלך אחר ברומי וימלוך על כל העולם תשעה חדשים ויחריב מדינות רבות ויחר אפו על ישראל וישליך עליהם מס גדול ויהיו ישראל באותה שעה בצרה גדולה מרוב הגזירות והמהומות שמתחדשות עליהם בכל יום וישראל מתמעטין וכלין באותו זמן ואין עוזר לישראל ועל אותו זמן נתנבא ישעיה ואמר וירא כי אין איש וישתומם וגו' : לסוף תשעה חדשים יגלה משיח בן יוסף ושמו נחמיה בן חושיאל עם שבט אפרים ומנשה ובנימין ומקצת בני גד ושומעין ישראל שבכל המדינות שבא משיח ה' ומתקבצים אליו מעט מכל מדינה ומכל עיר שנאמר בירמיהו שובו בנים שובבים נאם ה' כי אנכי בעלתי בכם ולקחתי אתכם אחד מעיר ושנים ממשפחה והבאתי אתכם ציון. ויבא משיח בן יוסף ויתגרה מלחמתו עם מלך אדום וינצח את אדום ויהרוג מהם הילי חילים ויהרוג את מלך אדום ויחריב מדינת רומי ויוציא קצת כלי בית המקדש שהם גנוזים בבית יולייניוס קיסר ויבא לירושלים וישמעו ישראל ויתקבצו אליו ומלך מצרים ישלים עמו ויהרוג כל אנשי המדינות אשר סביבות ירושלים עד דמשק ואשקלון וישמעו כל אנשי העולם ויפול אימה גדולה עליהם: That is to say: The holy and blessed God will allow the wicked *Edom* (meaning the Roman Empire, or all of Christendom) to rule over the entire world, as we have mentioned above, and a king will arise in Rome who will reign over the entire world for nine months and will lay waste to great lands. His wrath will also be kindled against the Israelites, and he will impose a heavy tribute upon them; and the Israelites will at that time be in great distress on account of the many persecutions and plagues that will befall them anew each day, and they will therefore dwindle and diminish, and no one will help them. Of that time *Isaiah* prophesied when he says (Isa 59:16): "And He sees that there is no man, and is astonished and appalled," etc. At the end of those nine months, the *Messiah*, the son of *Joseph*, by name *Nehemiah* the son of *Chuschiel*, will reveal himself together with the tribe of *Ephraim* and *Manasseh* and *Benjamin*, along with a portion of the children of *Gad*. And when the Israelites in all lands hear that the *Messiah* of the Lord has come, some few from each province and city will gather themselves to him, as it is said in *Jeremiah* (Jer 3:14): "Return, you backsliding children, says the Lord, for I am married to you, and I will take you, one from a city and two from a family, and I will bring you to Zion." Thereafter the Messiah the son of Joseph will come and engage the *Edomite* king in fierce war, and will overcome the *Edomites* and slay them in great multitudes, and will also kill the *Edomite* king and lay waste to the land of *Rome*, and will bring forth certain vessels of the Temple that had been hidden in the house of the Emperor *Julian*, and will march to *Jerusalem*. When the *Israelites* hear of this, they will gather themselves to him, and the king of *Egypt* will make peace with him. He will also kill all the inhabitants of the provinces surrounding *Jerusalem* as far as *Damascus* and *Ashkelon*, and when the people of the world hear of this, a great terror will fall upon

them. These are the words of the sixth sign. As for the war mentioned therein, which the Jews will wage against the Christians, a more detailed account of it will be given in the following Chapter 14.

The seventh sign consists of the following content: הקירי ברוך הוא בעל נפלאות עושה מופת בעולם. אמרו שיש ברומי אבן של שיש דמות נערה יפה תואר והיא אינה עשויה ביד אדם אלא הקב"ה בראה כן בגבורתו ובאין רשעי אומות העולם בני בליעל ומחממין אותה ושוכבים אצלה והקדוש ב"ה משמר טפתן בתוך האבן ובורא בה בריה ויוצר בה ולד והיא מתבקעת ויוצא ממנה דמות אדם ושמו ארמילוס השטן זה שהאומות קורין אותו אנטיקריישטו ארכו שתים עשרה אמה ורחבו שתים עשרה ובין שתי עיניו זרת והן עמוקות אדומות ושער ראשו כצבע זהב פעמי רגליו ירוקין ושתי קדקדין יש לו. ויבא אצל אדום הרשעה ויאמר להם משיח אני אלהיכם מיד מאמינים בו וממליכים אותו עליהם ומתחברים בו כל בני עשו ובאים אצלו והולך וכובש כל המדינות ואומר לבני עשו הביאו לי תורתי שנתתי לכם ומביאים לו תפלותם ואומר להם אמת היא שנתתי לכם ואומר לאומות העולם האמינו בי כי אני משיחכם מיד מאמינים בו. באותה שעה משגר לנחמיה בן חושיאל ולכל ישראל ואומר להם הביאו לי תורתכם והעידו לי שאני אלוה מיד מתפחדים ויתמהו. באותה שעה יקום נחמיה בן חושיאל ושלשים אלף גבורים מנבורי בני אפרים ויקחו ספר תורה וקורין לפניו אנכי ה' אלהיך לא יהיה לך אלהים אחרים על פני. ויאמר להם אין בתורתכם זו כלום אלא באו העידו לי שאני אלוה כדרך שעשו כל האומות. מיד יעמוד כנגדו נחמיה ויאמר לעבדיו תפשוהו וכפתוהו. מיד יחרה אפו של ארמילוס הרשע ויקבוץ כל חילי אומות העולם לעמק החרוץ וילחם עם ישראל ויהרג ממנו תילי תילים וינגפו מישראל מעט ויהרג משיח ה' ובאים מלאכי השרת ונוטלים אותו ומטמינים אותו עם אבות העולם. מיד ימס לבם של ישראל ויתש כחם וארמילוס הרשע לא ידע שמת משיח שאם יודע לא היה משאיר מישראל שריד ופליט. באותה שעה כל אומות העולם טורדין ארץ ישראל ממדינותיהם ואינם מניחים פניחים אותם לדור עמהם במדינותיהם ואומרים ראיתם את העם בזוי ושפל שמרדו עלינו והמליכו מלך ותהי צרה לישראל שלא היתה כמוה מימות העולם עד אותו זמן. ובאותה שעה יעמוד מיכאל לברר את הרשעים מישראל שנאמר ובעת ההיא יעמוד מיכאל השר הגדול העומד על בני עמך והיתה צרה אשר לא נהיתה וגומר. מיד יברחו כל ישראל במדברות וכל מי שלבו מסופק בדינו חוזר על אומות העולם ואומרים זו הגאולה שאנו מחכים לה שהמשיח נהרג וכל מי שאינו מצפה לגאולה מתבייש ממנה וחוזר על אומות העולם. באותה שעה הקב"ה בוחן את ישראל וצורפן ככסף וכזהב שנאמר בזכריה והבאתי את השלישי באש וצרפתים כצרוף הכסף ובחנתים כבחון הזהב וגו' וכתיב ביחזקאל וברותי מכם המורדים והפושעים בי וגו' : ובדניאל כתיב יתבררו ויתלבנו ויצרפו רבים והרשיעו רשעים וגו' ויהיו כל שארית ישראל והקדושים והטהורים במדבר יהודה חמשה וארבעים יום ויהיו רועים ואוכלים מלוחים ועלה שיח קוטפים ובהם מתקיים מה שנאמר בהושע לכן הגה אנכי מפתיה והולכתיה המדברה ודברתי על לבה. ומנין שחמשה וארבעים יום הם שנאמר ומעת הוסר התמיד ולתת שקוץ משומם אלף ומאתים ותשעים וכתיב אשרי המחכה ויגיע לימים אלף שלש מאות ושלשים וחמשה. נמצא בין אלו לאלו חמשה וארבעים יום. באותה שעה ימותו כל רשעי ישראל שאינם ראוים לראות הגאולה. ויבא ארמילוס וילחם במצרים וילכדה שנאמר וארץ מצרים לא תהיה לפליטה ויחזור פניו לירושלים להחריבה פעם שניה שנ' ויטע אהלי אפדנו בין ימים להר צבי קדש ובא עד קצו ואין עוזר לו: that is, the holy and blessed God, who works wonders, will perform a miraculous sign in the world. It is said that in Rome there is a marble stone which has the form of a beautiful maiden, and was not made by human hands, but was created in this form by the holy and blessed God through His power; and that the most godless and wicked villains among the nations of the world will heat this stone and commit fornication with it, and that God will preserve their seed within it, and will create a creature from it and form a child within it, and that the stone will afterward split open, and from it will come the form of a man who is called *Armillus*. This one will be the adversary whom the nations call the *Antichrist*, and he will be twelve ells long and twelve ells

wide, and between his two eyes there will be a span's breadth of space, and they will be deep and red; the hair on his head will be gold-colored, but the soles of his feet will be green, and he will have two crowns of the head. He will go to the godless Edomites (that is, the Christians) and say to them: I am the *Messiah*, I am your God. Then they will immediately believe in him and make him king over themselves, and all the children of Esau (that is, the Christians) will gather to him and come to him. Thereupon he will go forth and conquer all lands (and bring them under his dominion), and will say to the children of Esau: bring me my law that I gave you; and they will bring their *Tiphluth*, that is, their foolishness (meaning the New Testament, which is here called by this name in a godless manner); then he will say to them: this is the truth which I gave you; and he will say to them: believe in me, for I am your Messiah; and they will straightway believe in him. At that same time he will send to Nehemiah the son of *Chuschiel* and to all the Israelites, and will say to them: bring me your law, and bear witness for me that I am God; and they will immediately be frightened and astonished, and Nehemiah the son of *Chuschiel* will arise with thirty thousand heroes from among the heroes of the children of *Ephraim*, and they will take the Law (of Moses) and read before him (the words of Exod 20:2-3): I am the Lord your God. You shall have no other gods before me. But he will say to them: this counts for nothing in your law; rather, come here and bear witness for me that I am God, just as all the nations have done. At this, Nehemiah will immediately set himself against him and say to his servants: seize him and bind him. And Nehemiah the son of *Chuschiel* with his thirty thousand heroes whom he will have with him will arise, and they will make war against him and kill two hundred thousand of his men. At this the godless Armillus will become very wrathful and will gather all the armies of the nations of the world in the valley of decision (of which mention is made in Joel 3:14) and will fight against the Israelites; and his men will be slain in heaps, but only a few of the Israelites will be killed, and the Messiah of the Lord will be slain, and the ministering angels will come and take him away and conceal him with the fathers of the world (namely Abraham, Isaac, and Jacob). Then the hearts of the Israelites will immediately melt (and despair), and their strength will be weakened; but the godless Armillus will not know that the Messiah has died, for if he were to learn of it, he would leave no one among the Israelites alive or remaining. At that same time all the nations of the world will drive the Israelites out of their lands and will no longer allow them to dwell with them in their lands, and will say: see, this despised and lowly people, which has risen up in rebellion against us and set a king over itself and accepted him! Then there will be a misery among the Israelites the like of which will not have existed from the days of the world until that time. Then the angel *Michael* will arise to sweep out and separate the godless from among the Israelites, as it is said (Dan 12:1): And at that time the great prince Michael will arise, who stands for the children of your people; for there will come a time of tribulation such as has not been, etc. Then all the Israelites will immediately flee into the wildernesses; but whoever doubts in his religion will go back to the nations of the world, and such people will say: is this the redemption for which we have waited, that the Messiah

has been slain? And everyone who will not look toward the redemption and wait for it will be ashamed of it and go to the nations of the world. At that same time the holy and blessed God will test the Israelites and refine them like silver and gold, as it is said in Zech 13:9: And I will bring the third part through the fire, and will refine them as silver is refined. And in Ezek 20:38 it stands written: I will also purge out from among you the rebels and those who have transgressed against me, etc. And in Dan 12:10 it stands written: Many shall be purified and made white and refined; but the wicked shall continue to act wickedly, etc. And all the remaining holy and pure ones in Israel will spend forty-five days in the wilderness of Judah, and will eat nettles and pluck the leaves from the bushes; and in them will be fulfilled what is said in Hos 2:14: Therefore, behold, I will allure her and lead her into the wilderness and speak to her heart. But from where is it proven that it shall be forty-five days? Because it is said (Dan 12:11): And from the time that the daily sacrifice shall be taken away and the abomination of desolation set up, there shall be one thousand two hundred and ninety days. And it stands written (ibid. v. 12): Blessed is he who waits and reaches the one thousand three hundred and thirty-five days. It is thus found that between the one and the other there are forty-five days (for when 1,290 days are subtracted from 1,335, 45 remain). At that same time all the godless among the Israelites will die, who will not be worthy to see the redemption. Armillus will also come and make war against Egypt and take it, as it is said (Dan 11:42): And Egypt will not escape him. After that he will turn his face toward Jerusalem to destroy it a second time, as it is said (Dan 11:45): And he will plant the tents of his palace between the two seas on the glorious holy mountain; and he will come to his end, and no one will help him. These are the words concerning the seventh sign.

Regarding the aforementioned *Armillus*: in a book printed in *quarto* at Constantinople in the year 284 according to Jewish reckoning, that is, in the year 1524 A.D., in which various small tracts are printed together, such as the booklet *Ben Sira*, *Sepher Serubabel*, *Medrasch Vajóscha*, and others, after the booklet *Ben Sira*, under the title אותות המשיח *Othóth hammaschíach*, where the ten signs of the coming of the *Messiah* are also briefly mentioned, the following is written at the seventh sign: האות השביעי יצא ארמילוס מאותו צלם נקבה של אבן שברומי ויאמרו עליו שהאבן תלד אותו ויהיה ארכו שתים עשרה אמות ורחבו שתים אמות ובין שתי עיניו זרת והוא משיח של בני עשו וגו׳ That is: the seventh sign consists in this, that *Armillus* will come forth from that stone female figure which is in Rome; and it is said of this *Armillus* that the stone itself will bear him, and that he will be twelve cubits tall and two cubits wide, and that between his two eyes there will be the space of a span; and he will be the *Messiah* of the children of *Esau* (that is, of the Christians). This therefore does not agree with the book *Atkáth róchel*; for here it is stated that he will be only two cubits wide, whereas in that other book it is reported that he will be twelve cubits wide and twelve cubits long, and thus a four-cornered *monstrum* and a wondrous creature. In the aforementioned booklet *Sepher Serubábel* it is found that the angel *Metátron* spoke to *Serubabel* as follows: הנה מה הנה הוא נינוה עיר הדמים והיא רומה רבתא ואמרתי לו אדוני

עד מתי קץ יוכא וידבק בי ויאחז בידי ויביאני בית הלצות ויראני שם אבן שיש ולה כפני בתולה אשר לא ידעה איש. ויאמר אלי מה אתה רואה ואומר אני רואה אבן אחת דמות אשה ודמות פניה כאשה יפהפיה ויען המדבר אלי ויאמר האבן הזאת אשת הבליעל היא ובשעה שידעה אותו הבליעל ותהר ותלד את ארמילוס והוא היה היה ראש לכל עבודה זרה That is: this city is *Nineve*, the city of blood, which is the great *Rome*. Then I (*Serubabel*) said to him (namely to *Metátron*): my lord, how long is it still until the appointed time (in which the *Messiah* will come)? And he drew close to me and took me by my hand and led me into a *Bethalhallezúth* or *bes hallézus*, that is, into a house of mockery (namely into a church), and showed me a marble stone which had a face like that of a virgin who had not yet known any man, and said to me: what do you see? And I said to him: I see a stone that has the form of a woman, and in her face she resembles a very beautiful woman. Then he who was speaking with me answered and said: this stone is the wife of the villain, and when the villain shall have known her, she will become pregnant and bear *Armillus*, and that same stone will be the head of all idolatry.

Thereupon it is further read in that same place that before the coming of the *Messiah* there will be ten kings, and the following is reported concerning the tenth: והמלך העשירי הוא ארמילוס בן אבן השיש שבבית התורף של לצים וכל הגוים מכל המקומות יבואו ויעמדו לפני האבן ויקטרו ולא יוכלו לראות פניה מיופיה וכל אשר יגבה לבו להביט אליה לא יוכל . וזה סימן ארמילוס בן האבן שער ראשו צבוע וידיו עד פעמי רגליו ואורך פניו זרת ושתים עשרה אמה קומתו ועיניו עמוקות ושני קדקדין יהיו לו. ויעלה וימלוך באי מים מדינת השטן אב בליעל אביו וכל רואיו יזועו ממנו. ואחר כך יבא לפניו מנחם בן עמיאל מן נחל השטים ויפח באפיו וימיתהו כמו שנאמר וברוח שפתיו ימית רשע ואחר כך והיתה ל״י המלוכה : that is, the tenth king will be *Armillus*, the son of the marble stone, who is in the *Beth hattióref*, that is, in the house of shame (namely the church) of the mockers; and all the heathens from every place will come and stand before the stone and burn incense, and will not be able to look upon its face on account of its beauty, and whoever is bold enough to gaze upon it will not be able to do so. But this is the sign of *Armillus*, the son of the stone: the hair of his head will be dyed (or red), and his hands will reach down to the soles of his feet. The length of his face will be one span. He will be twelve ells tall, and will have deep-set eyes and two crowns of the head. He will set out and reign on an island of the waters of the land of Satan. His father is the father of *Belial*, and all who see him will tremble before him. After this, *Menachem*, the son of *Ammiel*, will come before him from the river *Shittim*, and will blow into his face and kill him, as it is said (Isa 11:4): “And with the breath of his lips he will slay the wicked.” Thereafter the kingdom will come to the Lord. In the aforementioned little book *Médrasch Vajóscha*, after mention has been made of Gog and Magog, the following is also taught concerning the same: אחריו יקום מלך עז פנים ויעשה מלחמה עם ישראל שלשה חדשים חרשים ושמו ארמילוס ואלו הן אותותיו יהיה קרח ועינו האחת קטנה והאחרת גדולה וזרועו של ימין טפח והאחרת שתי אמות וחצי ויהיה צרעת במצחו ואונו הימנית סתומה והאחרת פתוחה וכשיבא האדם לדבר אליו טובה מטה לו אזנו הסתומה ואם ירצה אדם לדבר לו רעה יטה לו אזנו פתוחה ויעלה לירושלים ויהרוג משיח בן יוסף שנ’ והביטו אלי את אשר דקרו וספדו עליו כמספר על היחיד. ואחר כך יבא משיח בן דוד בענן שנ’ וארו עם ענני שמיא כבר אנש אתה הוה וכתיב ביה ולתת ליה שלטן ויקר ומלכו וימית ארמילוס הרשע שנ’ וברוח שפתיו ימית רשע ואחר יקבץ ה’ב’ נדחי ישראל המפוזרים לכאן ולכאן וגו’ : That is, after him there will arise a shameless king who will wage war against the

Israelites for three months, and his name will be *Armillus*. But these are his signs: he will be bald, and will have one small eye and one large eye. His right arm will be one handsbreadth wide, but the other will be two and a half ells long; and he will have leprosy on his forehead. His right ear will also be stopped up, but the other will be open; and when a person comes to speak good things with him, he will hold his stopped-up ear toward him, but when someone comes to speak evil things with him, he will turn his open ear toward him. He will then make his way to Jerusalem and kill the Messiah the son of Joseph, as it is said (Zech 12:10): "And they will look upon me, whom they have pierced, and will mourn for him as one mourns for an only child." After this, the Messiah the son of David will come in a cloud, as it is said (Dan 7:13): "And behold, one came with the clouds of heaven like a son of man." And after this it is written (in verse 14): "He gave him dominion, honor, and a kingdom"; and he will slay the wicked *Armillus*, as it is said (Isa 11:4): "And with the breath of his lips he will slay the wicked." After this, the holy and blessed GOD will gather together the dispersed of Israel, who are scattered here and there, *&c.* Furthermore, in the book *Zerór hammór*, fol. 144, col. 3, in the Parascha *Ki téze*, something of this senseless and foolish fable is also to be read, where, concerning the words of Deut 22:8, "When you build a new house, make a railing around your roof, so that you do not bring bloodguilt upon your house if someone falls from it," the following is written in a foolish manner:

וכן רמז כי יפול הנופל ממנו על ארמילוס הרשע שבביאת משיחנו יהרג כאומרו וברוח שפתיו ימית רשע ותרגם יונתן בן עוזיאל יקטול ארמילוס רשיעא וכבר אמרו שהוא יושב באבן גדולה שברומי ובאוהו זמן יפול הנופל כי אותה אבן תפול נפל אחר שהוא ארמילוס הרשע וזהו כי יפול הנופל ממנו יִפּוֹל

That is: The words "when someone falls down" also carry a meaning pointing to the wicked *Armillus*, who will be slain at the coming of our *Messiah*, as it is said (Isa 11:4): "And the wicked he will slay with the breath of his lips." And *Jonathan*, the son of *Uziel*, translated these words (in his Chaldean rendering) as follows: "He will destroy the wicked *Armillus* through the speech of his lips." And (our sages) have also said that he dwells within a great stone that is in Rome, and at that appointed time he will fall out of it, for that stone will bring forth a monstrous birth, which will be the wicked *Armillus*, and this is indicated by the words "when someone falls down." Something of this is also to be found in the little book of *Rabbi Saadia*, which is called *Sepher haëmunóth vehaddeóth*, fol. 38, col. 2-3, under the title *Máamar chamíschî, geülláh acharónah*. As for the war, however, which is mentioned in the above-cited words of the book *Atkáth róchel*, the war that the Christians are supposed to wage against the Jews, it will be described in the following Chapter 14.

Regarding the great and severe tribulations which, as mentioned, are to befall the Jews at the time of their *Messiah*, these are called חבלי המשיח *Chéble hammaschíach*, that is, the birth pangs of the *Messiah*, concerning which *Abarbanel* in his book *Maschmía jesehúa*, fol. 75, col. 1, on the words of Zech 13:9, "And I will bring that third part through the fire, and will refine them," teaches as follows: אפשר לפרשו על הצרות והרעות העצומות אשר יהיו בזמן קבוץ הגליות שהם

חבלי משיח שעליהם אמר יחזקאל וברותי מכם המורדים והפושעים, that is, one can interpret this as referring to the great tribulations and evil things which will exist at the time of the gathering of the captive Jews, which are the *Chéble hammaschíach*, that is, the birth pangs of the *Messiah*, of which the prophet Ezekiel (Ezek 20:38) says: "I will also purge out from among you the rebels and those who have transgressed against me." And at fol. 37, col. 1, he writes in the aforementioned book, on the words of Jer 31:9, "They shall come with weeping," in the following manner: אמר בבכי יבאו להגיד שיהיו צרות זמן קבוץ גליות וחבלי משיח כל כך עד שיבאו בוכים וצועקים מהרעות שסבלו, that is, he (namely the prophet Jeremiah) said "they shall come with weeping" in order to indicate that at the time of the gathering of those driven into misery (the Jews), there will be such great tribulations and birth pangs of the *Messiah* that they will come weeping and crying out, on account of the evil they have endured. In the Talmudic tractate *Sanhedrin*, fol. 97, col. 1, the following is also found concerning such misery: אמר רבי יוחנן דור שבן דוד בא תלמידי חכמים מתמעטים והשאר עיניהם כלות ביגון ואנחה וצרות רבות וגזרות קשות מתחדשות עד שהראשונה פקודה ושניה ממהרת לבוא, that is, Rabbi *Jochanan* said that at the time when the Son of David comes, the wise men will diminish, and the eyes of the rest will grow dim with sorrow and sighing, and many tribulations and harsh decrees of persecution will be issued, such that when one has not yet passed, the next will hasten to come. How one may be delivered from such misery is taught in the Talmudic tractate *Shabbat*, fol. 118, col. 1, in these words: כל המקיים שלש סעודות בשבת ניצול משלש פורעניות מחבלו של משיח ומדינה של גיהנם וממלחמת גוג ומגוג מחבלו של משיח כתיב הכא יום וכתיב התם הנה אנכי שולח לכם את אליהו הנביא לפני בוא יום ה׳ הגדול והנורא, that is, whoever observes the three meals on the *Sabbath* will be delivered from three punishments: from the *Chéble hammaschíach*, that is, the birth pangs of the *Messiah*, from the judgment of hell, and also from the war of *Gog* and *Magog*. From the birth pangs of the *Messiah*, because here (namely Exod 16:25) the word "day" is written, and there (Mal 4:5) it is written: "Behold, I will send you the prophet Elijah before the great and terrible day of the Lord comes." And this is also to be found in the book *Shulchan árba* of Rabbi *Bechai*, fol. 5, col. 4, as well as in the *Jalkut Schimóni* on *Malachi*, fol. 88, col. 4, number 595. It is likewise written in the Talmudic tractate *Sanhedrin*, fol. 98, col. 2: מה יעשה אדם וינצל מחבלו של משיח יעסוק בתורה ובגמילות חסדים, that is, what shall a man do in order to be delivered from the birth pangs of the *Messiah*? He shall devote himself to the Law and to acts of charity.

How long such a time of the sufferings of the *Messiah* will last is indicated in the book *Emek hammélech* fol. 42, col. 4. at the end of the 72nd chapter, under the title *Scháar ólam hattóhu*, where the following is read: מזמן קבוץ גליות עד תחיית המתים יהיה מ׳ שנה וכל צרות וכל מלחמות יתעוררו על שונאיהם של ישראל באותן המ׳ שנה והלכן נקראים חבלי משיח והמ׳ שנה בזמן מלכות המשיח ואשרי הנמלט מהם דכתיב בעת ההיא ימלט עמך כל הנמצא כתוב בספר. ואותם הימים יהיו ימים אשר תאמר אין לי בהם חפץ וזה יהיה ארבעים שנה ואחרי אשר יעברו הצרות והרשעים יכלו יחיו המתים ולא יהיה להם צרה עוד דכתיב לא תקום פעמים צרה ודי להם במה שעברו, That is: From the time of the gathering of the dispersed Jews who find themselves in exile or misery, until the resurrection of the dead, there will be forty years; and

in those forty years all tribulations and all wars will be stirred up against the Israelites; for this reason they are called *Chéble Maschiach*, that is, the sufferings of the Messiah; and those forty years will fall within the time of the reign of the Messiah. But blessed will be the one who is delivered from them, as it is written (Dan 12:1): "And at that time your people will be saved, everyone who is found written in the book." On those forty years, the aforementioned book *Emek hammelech* may also be consulted at fol. 121, col. 3. in the 152nd chapter, under the title *Schâar Kirjáth árba*, as well as at fol. 134, col. 4. in the 18th chapter, under the title *Schâar réscha disér ánpin*. Now, Christ the Lord aimed in some measure at the aforementioned tribulations and sufferings that were to arise at His first and second coming, when He says in Matt 24:8: *πάντα δὲ ταῦτα ἀρχὴ ὠδίνων*, that is, "All these things" (which are described in vv. 6-7) "are a beginning of the sufferings." And in the Syriac New Testament the word "sufferings" is rendered by חבלא, *Chéble*.

The eighth sign is of the following content. יעמוד מיכאל ויתקע בשופר שלשה פעמים שנאמר והיה ביום ההוא יתקע בשופר גדול ובאו האובדים וגו׳ וכתיב וה׳ אלהים בשופר יתקע והלך בסערות תימן הקיעה הראשונה יגלה משיח בן דוד ואליהו הנביא לאותם הצדיקים הברורים מישראל שנסו למדבר יהודה לסוף מ״ה ימים ישיבו את לבם ויחזיקו את ידיהם הרפות וברכיהם הכושלות יאמצו. וישמעו כל ישראל הנשארים בכל העולם את קול השופר וידעו כי פקד ה׳ אותם וכי באה הגאולה השלימה ויתקבצו ויבאו שנ׳ ובאו האובדים בארץ אשור וגו׳ ומאותו קול יפול פחד ורחלה על אומות העולם ויפלו עליהם חלאים רעים וישראל מתאזרים לצאת. ויבא משיח בן דוד ואליהו הנביא עם הצדיקים ששבו ממדבר יהודה ועם כל ישראל הנקבצים ויבא לירושלים ויעלה במעלה בית הנשארה ויושב שם. וישמע ארמילוס שעמד מלך לישראל ויאמר עד אנה האומה הבזויה והשפלה הזאת עושין כן. מיד יקבוץ כל חיילי אומות העולם ויבא להלחם עם משיח ה׳ ואז הקב״ה אינו מצריכו למלחמה אלא אומר לו שב לימיני והוא אומר לישראל התיצבו וראו את ישועת ה׳ אשר יעשה לכם היום . מיד הקב״ה נלחם בגוים ההם כיום הלחמו ביום קרב. וה׳ קבה מוריד אש וגפרית מן השמים שנ׳ ונשפטתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפרית אמטיר עליו ועל אגפיו ועל עמים רבים אשר אתו : מיד ארמילוס הרשע ימות הוא וכל חילו ואדום הרשעה שהחריבו בית אלהינו והגלונו מארצנו. ובאותה שעה יעשו בהם ישראל נקמות גדולות שנאמר והיה בית יעקב אש ובית יוסף להבה ובית עשו לקש ודלקו בהם ואכלום ולא יהיה שריד לבית עשו. That is: the (archangel) will stand and blow a trumpet three times, as it is said (Isa 27:13): At that time a great trumpet shall be blown, and those who were lost shall come, etc. And it is written (Zech 9:14): And the Lord shall blow the trumpet, and shall go forth in the storm-winds of the south. At the first blast, the Messiah the Son of David and the prophet Elijah will reveal themselves to those righteous and pure Israelites who will have fled into the wilderness of Judah. After 45 days they will regain their courage, and will strengthen their heavy hands, and will make firm their stumbling knees; and all the Israelites who remain in the whole world will hear the sound of the trumpet, and will recognize that God has visited them, and that the perfect redemption has come; and they will gather together and come, as it is said (Isa 27:13): And those who were lost shall come into the land of Assyria, etc. And from such a sound, fear and terror will seize the nations of the world, and evil diseases will assail them; but the Israelites will gird themselves to go forth. Thereafter the Messiah the Son of David, together with the prophet Elijah, along with the righteous who will have returned from the wilderness of Judah, and

with all the Israelites who will have gathered, will come and make their way to Jerusalem, and will ascend the steps to the remaining house, and will take up residence there. When *Armillus* hears that a king has arisen among the Israelites, he will say: How long will this despised and lowly people carry on in this manner? And he will gather all the armies of the nations of the world and come to do battle with the Messiah of the Lord. But the holy and blessed God will not compel him (namely the Messiah) to fight; rather He will say to him (from Ps 110:1): Sit at my right hand. And He will say to the Israelites: Stand still, and behold the salvation of the Lord, which He will accomplish for you today. Thereupon the holy and blessed God will make war against them, as it is said (Zech 14:3): But the Lord shall go forth and fight against those nations, even as He (formerly) fought in the day of battle. And God will cause fire and brimstone to fall down from heaven, as it is said (Ezek 38:22): I will plead against him with pestilence and with blood; and I will rain upon him, and upon all his troops, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thereupon the wicked *Armillus* will immediately die, together with his entire army and all the wicked who previously laid waste to the house of our God and drove us out of our land into misery. At that same time the Israelites will take mighty vengeance upon them, as it is said (Obad 1:18): And the house of Jacob shall be a fire, and the house of Joseph a flame, but the house of Esau (that is, Christendom, as the Jews understand it) shall be stubble; and they shall kindle them and devour them, so that none shall remain of the house of Esau. These are the words of the eighth sign. As for the blowing of the trumpet, an account of it has been given above in the second chapter of this second part, at page 132, where I indicated the curses with which the Jews curse us on their New Year's Day. As for the winds that concern the Jews who will gather in the Promised Land, without doubt a great many will be brought there by the wind, for in the *Jalkut Schimóni* on the Song of Solomon, fol. 179, col. 3, num. 988, it is written as follows: הרוחות עתידין להתנצח צפון אומר אני מביא את הגליות ורוח דרומי אומר : אנו מביא That is: the winds will dispute with one another; the north wind will say, I will bring the exiled Jews hither, and the south wind will say, I will bring them hither; but the holy and blessed God will make peace between them, so that they will blow at the same time. As for the great slaughter of the Christians, a detailed account of it shall be given in the following chapter.

The ninth sign is described as follows: יהקע מיכאל תקיעה גדולה ויבקעו מחילות המתים בירושלים ויחיה אותם הק"בה. וילך משיח בן דוד ואליהו הנביא ויחיו משיח בן יוסף הנאסף בשיערי ירושלים וישלחו את משיח בן דוד בשביל שארית ישראל הפזורים בכל הארצות מיד כל מלכי אומות העולם נושאים אותם על כתפותיהם ומביאים אותם לה' וגומר : That is: the (angel) Michael will blow mightily, whereby the graves of the dead in Jerusalem will split open, and the holy blessed God will raise them up. The Messiah, the Son of David, together with the prophet *Elijah*, will also raise from the dead the Messiah, the Son of Joseph, who will lie preserved beneath the gates of Jerusalem. Thereafter, the Messiah, the Son of David, will be sent out on account of the remnant of the Israelites scattered throughout all lands (so that he may gather them together), and immediately all the kings of the earth will

carry them upon their shoulders and bring them to the Lord, *&c.* The foolish Jews thus imagine that the great kings and potentates of the world will have to carry them into the Promised Land and will be their servants, which is indeed an arrogant fantasy on the part of this worthless rabble. But it will never come to pass that they would even be deemed worthy enough to walk there on foot, let alone that they should be carried there.

The tenth sign reads as follows: ויוציא ה"קב"ה מנהר הוקע מיכאל הקיעה גדולה גוזן וחלח וחבור ומערי מדי כל השבטים ויבאו עם בני משה באין מספר ובאין שיעור. כגן עדן הארץ לפניהם ואחריהם תלהט להבה ולא ישאירו מחיה לאומות העולם. ובשעה שיצאו השבטים ענני כבוד יקיפו אותם והק"בה הולך לפניהם שנאמר ועלה הפורץ לפניהם והק"בה יפתח להם מעיינות של עץ החייםוישקה אותם בדרך שנ' בישעיה אפתח על שפיים נהרות ובתוך בקעות מעיינות. משים מדבר לאגם מים וציה למוצאי מים וכתיב לא ירעבו ולא ימצאו ולא יכם שרב ושמש וגו' : הק"בה יזכנו לראות את הגאולה מהרה ויזכנו לראות בית הבחירה ויקיים בנו מקרא שכתוב הנני שב את שבות אהלי יעקב ומשכנותיו ארחם ונבנתה עיר על תלה וארמון על משפטו ישב. ויקיים עלינו כל נחמותיו וכל הבטחותיו שנאמרו על ידי נביאיו וכתיב בעת ההיא אביא אתכם ובעת קבצי אתכם כי אתן אתכם לשם ולתהלה בכל עמי הארץ בשובי את שבותיכם לעיניכם: That is: *Michael* will blow powerfully (with the trumpet), and the holy blessed God will bring forth all (ten) tribes from the river *Gozan*, and from *Chalach* and *Chabor*, as well as from the cities of *Meden* (concerning which one may read in 2 Kgs 17:6, and which was treated above on page 519 in the 10th chapter), and they will come together with the children of *Moses* (who were mentioned above in the said 10th chapter, p. 539, etc.) without number. The earth will be before them like Paradise, and behind them a flame will kindle, and they will leave no provisions for the nations of the world. When the tribes go forth, the clouds of glory will surround them, and the holy blessed God will go before them, as it is said (Mic 2:13): The one who breaks through will march before them. God will also open for them the springs of the Tree of Life and give them drink along the way, as it is said in Isaiah (Isa 41:18): I will open rivers on the heights, and fountains in the midst of the valleys; I will make the wilderness into pools of water, and the dry land into springs of water. So also it is written (Isa 49:10): They shall neither hunger nor thirst; neither heat nor sun shall strike them, etc. May the holy blessed God make us worthy to see the redemption speedily. May He also make us worthy to behold His chosen house (namely, the Temple), and may He fulfill in us what is written (Jer 30:18): Behold, I will turn the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be built again upon its hill, and the palace shall stand in its proper manner. May He also fulfill all His consolations and all His promises toward us, which were spoken through His prophets, and (in particular) what is written (Zeph 3:20): At that time I will bring you in, namely at the time in which I will gather you, for I will make you a name and a praise among all the peoples of the earth, when I turn your captivity before your eyes. These are the words of the last sign from the book *Afkáth ròchel*.

Regarding the aforementioned ten tribes, it is read in 2 Kgs 17:6 and 1 Chr 5:26 that the kings of Assyria, Salmanasser, Phul, and Tiglath-Pilneeser, led them away into Assyria and settled them in Chalach and in Chabor, by the river Gosan, and in the cities of the Medes. By

the aforementioned river Gosan, however, the Jews understand the river *Sabbátjon*, mention of which was made above in the tenth chapter of this second part, concerning which Rabbi Bechai, in his commentary on the five books of Moses, fol. 225, col. 1, in the Parascha *Haasinu*, on the words of Deut 32:26, "I said, I will scatter them into corners, I will make the remembrance of them to cease from among men, had I not feared the wrath of the enemy," writes as follows: רמז זה לגלות עשרה השבטים שגלו לנהר גוזן הוא שהחכמים קורין אותו נהר סבטיון, That is: This has a meaning pointing to the exiled ten tribes, who were led away captive to the river Gosan, which the Sages call the river *Sabbátjon*. That they will return at the time of the Messiah, however, is read in the book *Mischmia jeschúa*, fol. 33, col. 1, in these words: העיקר הרביעי שבזמן הגאולה העתידה ישובו עשרה השבטים וגו׳, That is: The fourth principal article is that at the time of the future redemption the ten tribes will return, which is also to be found there at fol. 35, col. 3, and fol. 36, col. 2. And at fol. 62, col. 2, it is written there: לפי שעשרת השבטים יבאו ראשונה והם יתחילו להלחם באומות לכן אמר ויתר אחיו שהם יהודה ובנימין ישובון על בני ישראל שהם עשרת השבטים, That is: Because the ten tribes will come first and will begin to wage war against the nations of the world, therefore he says (namely the prophet Micah in chapter 5, verse 3): But the remaining brothers, namely Judah and Benjamin, will return to the children of Israel, that is, to the ten tribes.

So also in the book *Cad hakkémach* fol. 45, col. 3., under the title *Oth Nun*, concerning the words of Isa 27:12, "At that time the Lord will thresh (or beat out) from the stream of the waters to the river of Egypt, and you children of Israel will be gathered, one by one," the following is written: הזכיר לשון יחבוט לשון נופל על חטים חטים שנ׳ כי תחבוט זיתך כמי שחובט זיתים מן האילן וחובט חטים שהוא חובט החטה מתוך הקש והתבן כן יחבוט יי׳ לישראל מתוך האומות שהם מפוזרים ביניהם . ושבולת הנהר הוא נהר סמטיון כמו שכתוב וזרם מעבר ער נחל מצרים כי עד שם עתידין עשרת השבטים שיבאו ויהי קבצו ואתם תלוקטו אלו יהודה ובנימין הנפוצים : *That is: (the prophet) here used the word* jachbót *(which means to thresh, beat out, or shake), which is used of barley and olive trees, as it is said (Deut 24:20): When you shake your olive tree, as when one beats (or shakes) the olives from the tree and threshes barley, for he beats the barley out of the straw; so also will the holy and blessed God thresh the Israelites out of the nations (that is, drive them out) among whom they are scattered. By the stream of the waters, however, the river* Sabbátjon *is understood, as it is written (1 Kgs 14:15): And He will scatter them beyond the water. (By the words) unto the river of Egypt (it is indicated) that the ten tribes will in the future come as far as there, and will gather together with their brethren, Judah and Benjamin. (But the words) And you will be gathered (signify those of the tribe of) Judah and Benjamin, who are scattered.* In the *Jalkut Schimóni* on the Song of Songs of Solomon, at fol. 176, col. 4. numero 985., on the words of Song 1:16, "Our bed is green," the following is also read: אף ערשנו אלו עשרת השבטים שגלו לפנים מנהר סמבטיון שעתידין גלות יהודה ובנימין לילך אצלם להביאם כדי שיזכו עמהם לימי משיח ולחיי העולם הבא שנ׳ בימים ההם ילכו בית יהודה וגומר : *That is: The words "our bed" signify the ten tribes who were led away captive beyond the river* Sabbátjon, *to whom those driven out from Judah and*

Benjamin will go, in order to bring them back, so that they may share with them in the days of the Messiah and in the life to come, as it is said (Jer 3:18): At that time those who are of the house of Judah will go to the house of Israel, etc. In the Talmudic tractate *Sanhedrin*, it is disputed at fol. 110, col. 2 whether the ten tribes will return and will have a share in the life to come, and the words there read as follows: עשרת השבטים אינן עתידין לחזור שנאמר וישליכם אל ארץ אחרת כיום הזה מה יום הולך ואינו חוזר אף הם הולכים ואינן חוזרין דברי רבי עקיבא. רבי אליעזר אומר כיום הזה מה היום מאפיל ומאיר אף עשרת השבטים שאפל להן כך עתיד להאיר להן: that is, the ten tribes will not return, as it is said (Deut 29:28): "And He cast them into another land, as it is this day." Just as the day passes and does not return, so too have they gone away and will not return; these are the words of *Rabbi Akiva*. *Rabbi Eliezer* says that the words "as it is this day" signify that just as the day is dark (in the morning) and grows bright (toward noon), so too was it dark for the ten tribes, and it will grow bright for them again. After this, the following continues: ת"ר עשרת השבטים אין להם חלק לעולם הבא שנאמר ויתשם י' מעל אדמתם באף ובחמה ובקצף גדול. ויתשם י' מעל אדמתם בעולם הזה וישליכם אל ארץ אחרת לעולם הבא דברי ר"נ. ר"ש בן יהודה איש כפר עכו אמר משום רבי שמעון אם מעשיהם כיום הזה אינן חוזרין ואם לאו חוזרין. רבי אומר באים הם לעולם הבא שנ' ביום ההוא יתקע בשופר גדול וגו': that is, our Rabbis teach that the ten tribes have no share in the life to come (that is, in eternal life), because it is said (Deut 29:28): "And the Lord cast them out of their land with great wrath, fury, and indignation." The words "the Lord cast them out of their land" are to be understood as referring to this world, and the following words, "and cast them into another land," signify the world to come. These are the words of *Rabbi*. *Rabbi Simeon ben Jehuda*, who was from the village of *Acco*, said in the name of *Rabbi Simeon* that if their deeds are as they were on that same day (on which they were led away into captivity), they will not return; but if not, they will return. *Rabbi* says they will come into the life to come, because it is said (Isa 27:13): "At that time a great trumpet shall be blown," *etc.* That the ten tribes will not return, and that they have been entirely cast off by God, this is what Holy Scripture teaches; for in 2 Kgs 17:18, 20 it is read: "And the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone. Therefore the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight." And in Hos 1:6 it is written: "I will no more have mercy upon the house of Israel, that I should in any wise forgive them." The hope of the Jews, therefore, that they will return is vain and futile.

Regarding the Messiahs who, according to the opinion of the Jews, are yet to come: they erroneously hold that there shall be two of them, namely the *Son of Joseph* and the *Son of David*. Concerning this, one reads in the book *Menoráth hammáor* fol. 81, col. 2., at the beginning of the 10th chapter, under the title *Ner chamíschi chélek schéni*, as follows: המלך המשיח שעתיד ליגלות מובטח לנו שעתיד להחזיר מלכות של דוד ליושנה ובונה בית המקדש ומקבץ נדחי ישראל ויחיו זמנב. ואמרו רבותינו שמלך אחר שאינו מזרע דוד יקדימנו ויהרג וקראוהו משיח בן יוסף כדגרסינן במסכת סוכה פרק החליל דף נ"ב ת"ר משיח שעתיד ליגלות במהרה בימינו אומר לו הקב"ה שאל מה אתה מבקש ואני נותן לך שנ' אספרה אל חק וגו' שאל ממני

וגו' כיון שרואה שמשיח בן יוסף נהרג אומר לפניו רב"שע איני מבקש ממך אלא חיים שנ' חיים שאל ממך נתת לו וגו : That is: We are assured that the King Messiah, who shall be revealed, will restore the kingdom of David to its former state, will build the Temple, will gather the scattered Israelites, and will live for a long time. Our Rabbis have also said that another king, who shall not be of the seed of David, will come before him and will be slain, whom they have called the Messiah the Son of Joseph, just as we read in the (Talmudic) tractate *Súcca*, in the chapter *Hachálil*, fol. 52, col. 1. (where it is written:) Our Rabbis teach that God will say to the Messiah who shall be revealed (which may it happen swiftly and in our days): Ask what you desire, and I will give it to you, as it is said (Ps 2:7-8): I will declare what has been decreed, etc. Ask of me, etc. When he sees that the Messiah the Son of Joseph has been slain, he will say to Him: I desire nothing from You but life, as it is said (Ps 21:5): He asked life of You, and You gave him length of days. And in the book *Schené luchóth habberith* it is written at fol. 242, col. 1 as follows: מתחילה יבא משיח בן יוסף ואחר כך משיח בן דוד ואז יתקן בית יוסף מה שקלקלו בהתחלקות מלכות בית דוד כילא יבא משיח בן יוסף לצורך עצמו רק יבא בשביל משיח בן דוד כי הוא ימסור נפשו והערה נפשו למות ודמו יכפר על עם ה' : That is: First will come the Messiah the Son of Joseph, and thereafter the Messiah the Son of David; and then the house of Joseph will set right what they corrupted and did wrong through the division of the kingdom of the house of David. For the Messiah the Son of Joseph will not come for his own need, but will appear on account of the Messiah the Son of David; for he will give himself up, and will pour out his soul unto death, and his blood will atone for the people of God. It is likewise apparent from what was cited shortly before from the book *Atkáth róchel*, concerning the eighth and ninth signs of the coming of the Messiah, that there shall be two Messiahs; this is also to be found in Rabbi Solomon Jarchi's commentary on Isa 24:18. And this is proven in the *Jalkut chádasch* fol. 142, col. 1. numero 28. under the title *Maschiach*, from the *Sohar*, from the words of Gen 49:10, "The scepter shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh comes," in a most subtle manner, after the Rabbis' over-ingenious fashion, where one reads as follows: לא יסור שבט מיהודה זה משיח בן דוד. ומחוקק וגו' זה משיח בן יוסף. עד כי יבא שילה זה משה חשבנא דדא כדא: That is: The words "The scepter shall not depart from Judah" signify the Messiah the Son of David; by "the lawgiver" is meant the Messiah the Son of Joseph; and by "Shiloh," Moses is signified, since one equals the other in numerical value (inasmuch as שילה *Schilo* yields 345, and משה *Mosche* yields exactly the same). More of the same kind is also to be read in the aforementioned *Jalkut chádasch*, in the cited passage, at *numero 26.* and *27.* And at fol. 143, col. 2. numero 54. under the mentioned title *Maschiach*, the following is taught concerning the words of Exod 21:33, "When someone digs a pit and does not cover it, and an ox or a donkey falls into it": שור זה משיח בן יוסף חמור זה משיח בן דוד: That is: By the ox is meant the Messiah the Son of Joseph, and by the donkey the Messiah the Son of David.

Regarding the Messiah, the Son of Joseph: he is to come from the tribe of Ephraim, concerning which the book *Emek hammélech*, fol. 135, col. 1, in the 18th chapter, under the title *Schâar réscha di sér ánpin*, contains the following: הוא יעשה נקמות בגוים ותוכחות בלאומים לאסור מלכיהם בזיקים ונכבדיהם בכבלי בריל וזהו אוסרו בזוהר פרשת שמות וקודשא בריך הוא ילביש קנאה להר שופר זעירא הוא המלך המשיח שיבא מצעירי השבטים שהוא משבט אפרים כמו שהרגם יונתן בפרשת ויחי על פסוק ואולם אחיו הקטון יגדל ממנו וצעיר בניו שהוא שבט אפריים ממנו יבוא משיח בן יוסף ויגאלם כמו שנאמר חי ה' אם לא יסחבום צעירי הצאן וכונת הפסוק על אדום שיסחב וימשך את שר אדום מסולם הנער מטטרון שיפול בנהר דינור ויסור ממשלתו ממנו ומי יעשה זה צעירי הצאן שהם שבט אפרים שהוא נולד אחרון שבשבטים והוא הצעיר וישראל נקראו צאן שנ' ואתם צאני צאן מרעיתי אדם אתם עם המשיח דאמשחו עליו זהו חיה משיח בן יוסף משבט אפרים והוא ממש סוד נשמת ירבעם שפרחה ממנו קודם שחטא בינעה שעלה במחשבתן לחטוא כען אצל חטא אדם הראשון שפרחה נשמתו: חנוך והשיגה נשמתו, That is: He (namely the Messiah, the Son of Ephraim) will take vengeance upon the Goyim (or Christians) and punish the nations, so that he will bind their kings in chains and their most illustrious (or most renowned persons) in iron fetters; and this is what is said in the *Sohar* in the *Parascha Schemoth*, that the holy blessed God will clothe a small trumpet, namely the King Messiah, with vengeance, who will come from the least of the tribes, namely the tribe of Ephraim, just as *Jonathan* rendered it in his Chaldean translation in the *Parascha Vajechi*, on the words (Gen 48:19) “But yet his younger brother shall be greater than he,” that from the least of his sons, namely from the tribe of Ephraim, the Messiah the Son of Joseph shall come and redeem us, as it is said (Jer 49:20): “As the Lord liveth, the least of the flock shall surely drag them away.” These words, however, refer to Edom (that is, Christendom), meaning that he (namely the Messiah, the Son of Joseph) will drag and draw the Prince of Edom (who is said to be the chief devil Sammael) from the ladder of the youth Metatron, so that he will fall into the (infernal) river Dinur, and will strip him of his dominion. But who will accomplish this? The least of the flock, namely the tribe of Ephraim, for he (Ephraim) is the last-born among the tribes (in that he was Joseph’s youngest son) and was the least (or smallest). So too are the Israelites called a flock, as it is said (Ezek 34:31): “And ye are my flock; ye men are the sheep of my pasture.” (And the tribe of Ephraim will accomplish this) together with the Messiah whom they will anoint over themselves, who will be the Messiah the Son of Joseph from the tribe of Ephraim, and who is in truth the soul (called *neschâma*, not the soul called *néphesch*) of Jeroboam (the son of Nebat), which flew away from him before he had sinned, at the time when the thought of sinning first arose in his mind, just as it came to pass with the sin of the first man, that his *neschâma* flew away from him, which was thereafter received by Enoch, who is called Metatron, and for this reason he also did not die, etc.

So also at fol. 137, col. 3 in the aforementioned book *Emek hammelech*, in the 24th chapter, under the said title *Schâar réscha diser ánpin*, the following, among other things, is read from the same: משיחא דא משבטא דאפרים הוא ומורעא דירבעם בן נבט הוי מכריה דאביה וגו' ; המשיח הזה יהיה בן טוב לאל י"י שנ' י"י אמר אלי בני אתה אני היום ילדתיך : ילדהוּ: That is: This Messiah will be of the tribe of Ephraim, and of the seed of Jeroboam the son of Nebat, and will descend from his son Abijah,

etc. This Messiah will be a good son to God, as it is said (Ps 2:7): The Lord has said to me, you are my son; today I have begotten you. Concerning this, still more is to be found in the same place, and the like may also be seen in the little book *Schechecháth léket*, number 20, under the title *Maschiach*, as well as in the small *Jalkut Rubéni*, number 7, under the aforementioned title *Maschiach*.

For this reason he is also called משיח בן אפרים *Maschiach ben Ephraim*, that is, the Messiah the son of Ephraim, concerning which the following is read in the little book *Mikvéh Jisrael*, fol. 47, col. 2. *numero* 53. in the 14th chapter: ועיני גאולה העתידה כהור וכמוס מכל אדם. רק כפי הנראה מן הנביאים כי יהיה שעשרת השבטים יסעו לארץ הקדושה על יד שר וראש אחר. וח"ל וגם התרגום כנוהו בשם משיח בן יוסף ובמקום אחר משיח בן אפרים וגו׳: that is, the work of the future redemption is hidden from all men; but so far as one can see from the prophets, it will come to pass that the ten tribes will travel to the Holy Land by the hand of a prince and head, whom our Sages, of blessed memory, as well as the Chaldean translation, have called *Maschiach ben Joseph*, that is, the Messiah the son of Joseph, and in another place *Maschiach ben Ephraim*, that is, the Messiah the son of Ephraim. Shortly thereafter, fol. 48, col. 1. *numero* 58. follows: גם נוכל לומר שלכך נקרא בן אפרים שהיא נולד משבט אפרים ויהיה ראש על עשרה השבטים המכונים בשם אפרים בכל המקרא דוגמת מלך הראשון ירבעם בן נבט שהיה משבט אפרים. ובן יוסף נקרא לא לבד בעבור שבא מגזע יוסף אלא שיוסף הוא אות אמת ודוגמא לכל בית ישראל. כמו שאירע ליוסף מן היסורין וחמוני בבית האסורין והעלמוהו מן אחיו ימים רבים. ומן האושר וההצלחה כי מבית האסורים יצא למלוך כן הרכב עם עשרת השבטים שהם סגורים וכלואים ונעלמים מכל אדם ובאחרית הימים יזכו להאושר וההצלחה נולדה כיוסף: that is, we can also say that he is therefore called *Ben Ephraim*, that is, the son of Ephraim, because he will be born of the tribe of Ephraim and will be the head over the ten tribes, who are called by the name Ephraim throughout the entire Bible, after the example of the first king Jeroboam, the son of Nebat, who was of the tribe of Ephraim. He is also called *ben Joseph*, that is, the son of Joseph, not only because he comes from the tribe of Joseph, but also because Joseph was a certain sign and prefiguration of the entire house of Israel. Just as plagues befell Joseph, and he was shut up in prison and hidden from his brothers for a long time, and was afterward fortunate in that he was raised from prison to rule, so it is also with the ten tribes, who are enclosed and imprisoned and hidden from all men; but in the last days they will attain great happiness and prosperity, like *Joseph*. In the Chaldean translation of *Song 4:5*, the following is also written concerning these two Messiahs: הרין פריקיך רעתידין למפרקיך משיח בר דוד ומשיח בר אפרים דמין למשה ואהרן בני יוכבד דאמתילו להרין אורזילין הוומי טביא וגומר: that is, your two redeemers who will redeem you, the *Messiah* the son of *David* and the *Messiah* the son of *Ephraim*, are like *Moses* and *Aaron*, the sons of *Jochebed*, who are compared to two young roes that are twins of a roe. The same is also to be read in the said translation of *Song 7:3*. Indeed, he is also called simply *Ephraim*, as can frequently be seen in the book *Pesikta rabbetha*, fol. 62, col. 2. 3. 4. And the following is also written there at fol. 63, col. 2.: מלביש הק"בה לאפרים משיח צדקנו לבוש שזיוו הולך מסוף העולם ועד סופו: וישראל משתמשין לאורו ואומר אשרי שעה שבה נברא אשרי הבטן שממנו יצא: that is, the Holy, blessed God will clothe *Ephraim*, the *Messiah* who is our

righteousness, with a garment whose radiance will extend from one end of the world to the other, and the Israelites will make use of his light and say: blessed is the hour in which he was created; blessed is the womb from which he came. But in the aforementioned book *Emek hammelech*, it is taught at fol. 77, col. 1. at the end of the 39th chapter, under the title *Schâar abbave-émma*, that he will be Joseph himself, concerning which the words read as follows: משיח בן יוסף הוא יוסף בעצמו כמו דוד הוא משיח בן דוד: that is, the *Messiah* the son of *Joseph* will be *Joseph* himself, just as the *Messiah* the son of *David* will be *David* himself.

This *Messiah*, the son of *Joseph*, is said to have already been in the world at various times; for he is said to have been the widow's son at *Zarpath*, mentioned in 1 Kgs 17:17 etc., and also the prophet *Jonah*, as well as *Rabbi Isaac Luria*. That he was the son of the aforementioned widow is taught in the *Jalkut chadash* fol. 24, col. 1. 2. numero 112. under the title *Eliahu*, from the book *Asarah maamaroth, cap. 15.* fol. 52, col. 2., with these words: איתא בתוספות בבא מציעא פרק המקבל דף קי"ד שנתלקו ר"ל עם אליהו מאיזה שבט הוא הם אמרו שהנא מבני לאה והוא כאן ואליהו אמר ולאו כהן הוא אלא מבני בניה של רחל הוא דאמרו ליה אם כן דלאו כהן מר למה אמרת להצרפית עשי לי עוגה קטנה ולבנך תעשי באחרונה וודאי הותרת כוהנך לאכול הלא אם כן כהן אתה. והשיב להם לפי שאותן התינוק היה משיח משיח בן יוסף ורמזוהו להם רמז טרם שבא משיח אני אבא תחילה עד כאן שם בתוספות. והנה ידוע שאותו התינוק היה יונה ולכך חרדה לו נינוה שלא נהפכה ננוה בימין בהיותו משיח בן יוסף חשש להב פן יהיה עתה עמו מלחמת גוג ומגוג וזהו כוונת הגמרא בתענית משום דבעי לומר מרחם על הארץ הקרימו יונה לדור ולשלמה וכו' כי אחרי שידקר יונה שהוא משיח בן יוסף יבא דוד דהיינו משיח בן דוד: that is, in the *Tosephoth* of the Talmudic *Tractate Bava Metzia*, it is written in the 9th *chapter*, fol. 114, col. 2., that the Rabbis were in disagreement with *Elijah* about which tribe he was from. They said he was from the children of *Leah*, and a priest; but *Elijah* said that he was no priest, but rather from the descendants of *Rachel*. Then they said to him: if that is the case, that the master is no priest, why then did he say to the widow of *Zarpath* (1 Kgs 17:13): Make me first a small cake, and afterward make one for your son as well? To this he answered them: since that boy (and son of the widow) was the Messiah, the son of *Joseph*, I thereby wished to indicate to them that before the Messiah comes, I will come first. Thus far are the words of the *Tosephoth*. See, it is well known that that same boy was the (prophet) *Jonah*; for this reason *Jonah* was angry that *Nineveh* was not overthrown and destroyed in his time, for since he was the Messiah, the son of *Joseph*, he was anxious that he would now have to wage war with *Gog* and *Magog*. And this is the intent of the *Gemara* in the *Tractate Taanith,* fol. 17, col. 1.: because *Jonah* must pronounce the words (blessed are You, Lord) who has mercy upon the earth, he was therefore placed before *David* and *Solomon*. For after *Jonah*, who is the Messiah the son of *Joseph*, shall have been pierced (which piercing refers to Zech 12:10), then *David*, that is, the Messiah the son of *David*, will come.

That he was also the Rabbi *Isaac Lurja*, I prove from the following: because in the cited book *Emek hammelech* fol. 11, col. 4. in the 5th chapter, under the title *Hakdamáth hammechabbér*, it is taught, on the report of Rabbi *Chájim Kliperis* in his book *Ez chájim*, who was a disciple of the aforementioned Rabbi *Isaac Lurja*, that he raised several dead

persons, with whom he held a conversation concerning the mysteries of the Law. And shortly thereafter the following is read: יודע: בעם אחת שארי ז"ל בעמדו על ציון שמעיה ואבטליון והתלמידים עמו ואמר אל התלמידים בני הרעו ששמעיה ואבטליון צוו לי לאמר לכם שהתפללו על משיח בן יוסף שלא ימות עדי כאן לשון לשון של מהר"ח בספר עץ חיים וכתב על ז"ד וטרוב טפשותנו לא היה בנו דעת לשאול אותו מי הוא המשיח בן יוסף ולא עמד אלא ימים מועטים ונתבקש רבינו בישיבה של מעלה ונודע לנו למפרע שהוא היה משיח בן יוסף ורוב ענותנותו לא רצה לגלות את עצמו, That is: It once came to pass that, as the Lord, the Rabbi *Isaac*, stood at the gravestone of *Schemája* and *Abtálion*, and his disciples were with him, he said to his disciples: my sons, know that *Schemája* and *Abtálion* have commanded me to tell you that you should pray for the Messiah, the son of *Joseph*, that he may not die. Up to this point are the words of Rabbi *Chájim* in the book *Ez chájim*, and he wrote concerning this (thus): On account of our great foolishness, we had no understanding to ask him who the Messiah, the son of *Joseph*, was; but our teacher remained (after this) alive only a few days, and was summoned to the high school (of heaven); and we learned, in a reversed manner (that is, after the fact), that he had been the Messiah, the son of *Joseph*, but on account of his humility he had not wished to reveal himself. After this, the following is further written in the same place at fol. 11, col. 4. and fol. 12, col. 1. concerning him: פעם אחת בערב שבת סמוך להכנסת כלה יצא עם הלמידיו וחו : לעיר צפה לבוש ד' בגדים כדי לקבל השבת מתחיל מזמור לדוד הבו לה' בני אלים ופזמון מיוסד לקבלה שבת ומזמור ליום השבת וה' מלך בגיגון נאה ובתוך שהיו משוררים אמר הרב לתלמידיו חבירים רצונכם שנלך לירושלים קודם השבת ונעשה שבת בירושלים וירושלים היא רחוקה מצפת יותר מ"כה פרסאות השביו קצת מן התלמידים אנן שומעים בכך וקצת השיבו ואמרו נלך מקודם ונודיע אותו לנשינו כיון שאמרו נלך מקודם לביתנו נתחרד הרב חרדה גדולה והכה כף אל כף ואמר אוי לנו שלא היה בנו זכות להגאל שאילוא הייתם כולכם משיבים בפה אחד שאתם רוצים לילך בשמחה גדולה תכף היו נגאלים כל ישראל שעתה היתה השעה עומרת להיגאל ומתוך שמאנתם בדבר חזר הגלות לאיתנו בע"ה ורוב סודותיו גילה אותם בשדות ובמדברות ולא היה צריך לשום ספר, That is: He went out one evening of the Sabbath, close to the time when the Sabbath began, with his disciples outside the city of *Zephath*, clothed in four garments, in order to receive the Sabbath, and began (the 29th Psalm, which begins:) A Psalm of David. Give unto the Lord, ye children of the mighty; and the *carmen*, or poem, appointed for the reception of the Sabbath; as also (the 92nd Psalm, which begins:) A song for the day of the Sabbath; (and the 97th Psalm, which begins:) The Lord is King, (to be sung) with a beautiful melody. And while they were singing, the teacher said to his disciples: companions, do you wish that we go to Jerusalem before the Sabbath, and that we keep the Sabbath in Jerusalem? (Jerusalem, however, was 25 miles distant from *Zephath*.) Then some of the disciples answered: we will obey in this (and go with you, if you wish to go there); but some among them answered and said: we will first go and let our wives know. When they had said, we will first go to our houses, the teacher began to tremble violently, and struck one hand against the other, and said: woe unto us, that there was no worthiness in us to be redeemed! For if you had all answered with one voice that you wished to go with great joy, all Israelites would have been redeemed immediately, for now was the right time to be redeemed; but because you have refused to go with me, the *exilium*, or misery (that is, the captivity), has returned to its former strength on account of the manifold sins. He also revealed most of his mysteries in the

fields and in the wilderness, and had no need of any book. Concerning all of this, the cited book *Emek hamélech* fol. 109, col. 2. at the end, and col. 3. in the 112th chapter under the title *Schâar Kirjáth árba* may also be consulted, where the following is likewise read: ידוע שמפני אותה העת רצון בא האר"י זל"ה לעולם הוא נשמת משיח בן יוסף כנודע בביאור בשער גלגול נשמות, That is: It is known that Rabbi *Isaac Lúrja* (whose memory be unto eternal life) came (into the world) on account of that time of good pleasure, and that he was the soul of the Messiah, the son of *Joseph*, as is clearly shown in the treatise on the transmigration of souls. And at fol. 33, col. 1. the following is read in the cited book *Emek hammélech*, in the 55th chapter, under the title *Schâar ólam hattóhu*: והיה הרב רבי יצחק לוריא זלל"ה בא לזכות את הדור והקב"ה השפיע עליו אלף ידות רוח הקודש מעין חכמה וגו' הוא היה המשיח בן יוסף של אותו הדור ובעוונות הדור הגרוע נאסף ונגוע שלא בזמנו וגו', That is: Rabbi *Isaac Lúrja*, whose memory be unto eternal life, came to justify the generation of mankind, and the holy, blessed God poured out the Holy Spirit upon him a thousandfold, etc. He was the Messiah, the son of *Joseph*, of the generation of that time, but on account of the sins of the base generation he was taken away and died before his time, etc.

Further, in the aforementioned book *Emek hammélech,* fol. 151, col. 4., in the 44th chapter, under the title *Schâar rèscha difér ánpin*, it is reported that he was able to recognize all the sins that were marked upon people's foreheads, and that he not only knew what people had done in their private chambers, but also what they had thought in their minds. And at fol. 152, col. 1., one reads how the souls of the wicked ran after him and sought help from him, in these words: כל הנשמות האבודות ההולכים מדחי אל דחי ונקלעים בכף הקלע אינם רוצים לקבל אותם ואפילו בגיהנם מחמת רבוי הזוהטא ששאבו נשמתם בחייהם ואין כח בגיהנם ללבן אותם כל אותם הנשמות היה מספר לתלמידיו שבאים לאלפים ולרבבות לפניו כשיהוא הולך על השדה חזה כל האילנות מלאים מהם וכן בנהר הם צפים על גבי המים לאין מספר והיה שואל אותם מה ענינם שם והיו משיבים ששמעו את רוב קדושתו והשגתו מסוף העולם ועד סופו ובאו לתקן אותן כי יש בידו לתקן אותן ולהשיב להם אם יגזור השם בחיים אתקן אתכם ואת כל העולם כולו והיה מגלה לשם לתלמידיו איך אפשר לתקן אותם That is: he also recounted to his disciples that all those lost souls who are driven from one place to another and hurled about with a sling, and who are not even accepted in hell on account of the great impurity they had drawn upon themselves during their lifetimes, and whom hell itself is not capable of purifying, had come before him in thousands and tens of thousands, so that when he walked in the field he saw all the trees filled with them. They also floated in the rivers, upon the water, in countless numbers; and when he asked them what they were doing there, they gave him the answer that they had heard of his great holiness and ability from one end of the world to the other, and had come so that he might set them right again, since he was capable of doing so. He then answered them that if God granted him life, he would set them and the whole world right again. He also revealed to his disciples how they could be set right.

Regarding the time of his birth and how long he lived: as for the time of his birth, it can be seen in the aforementioned book *Emek hammelech* fol. 10, col. 1., in the *2nd Chapter*, under the title *Hakdamath hammechabbér*, that he is said to have been born in the year 5294 after

the creation of the world, that is, in the year 1534 A.D., in the Promised Land, and to have been circumcised in the lap of the prophet *Elijah*. As for the time of how long he lived, the following is read concerning this in the said fol. 10, col. 3, at the beginning of the *3rd Chapter*: אחרי העשרים שנים של הפרישות הגדול שעשה במצרים נתגלה אליו אליהו הנביא ז"ל בצווי הקב"ה ואמר לו כבר הגיע העת סמוך לפטירתך ואותו הפעם לא היו לו כי אם ל"ו שנה ובן ל"ח שנה היה בשנה שנתבקש בישיבה של מעלה פה ק"ק צפת בע"וה That is: after he had for twenty years in Egypt greatly separated himself from unholy things, the prophet *Elijah*, of blessed memory, revealed himself to him by command of the Holy and blessed God, and said to him that the time had come in which he would soon die; and he was at that point no more than 36 years old: but in the 38th year of his age, here in the holy congregation of *Zephath*, on account of our manifold sins, he was called to the supreme high school (which is in heaven).

Furthermore, it is also read in the aforementioned book *Emek hammelech*, fol. 6, col. 4. in the first preface, that he will come again in the future and redeem the Jews, and the words read as follows: הָאַר"י זַ"ל אֶשֶׁר מָסַר נַפְשׁוֹ עַל תִּקּוּן הַדּוֹר וְעָלָיו נֶאֱמַר וּבַחֲבוּרָתוֹ נִרְפָּא לָנוּ וְהוּא מְחוֹלָל מִפְּשָׁעֵינוּ מְדֻכָּא בַּעֲוֹנֹתֵינוּ וְעָתִיד הוּא לַחֲזֹר אֵלֵינוּ וְלִגְאוֹל אוֹתָנוּ וּלְהַחֲזִיר הָעֲטָרָה לְיָשָׁנָהּ בְּרַחֲמֵי קב"ה That is: Rabbi Isaac Lurja, of blessed memory, gave his soul to set the generation aright, and of him it is said (Isa 53:5): "And by his wounds we are healed, and he was wounded for our transgressions and crushed for our sins." He will also come again to us and redeem us, and through the mercy of the holy and blessed God restore the Crown to its former state.

Otherwise, it is taught in the great *Jalkut Rubeni* fol. 91, col. 2. in the *Parassha Bo*: בְּכָל דּוֹר וָדוֹר שׁוֹלֵחַ הַקָּבָ"ה נִיצוֹץ אֶחָד מִמָּשִׁיחַ אוֹ לִגְאוֹל אִם יַחֲזְרוּ בִּתְשׁוּבָה אוֹ לְקַיֵּם הָעוֹלָם כְּדוֹרוֹ שֶׁל שְׁמָד אוֹ לְהָאִיר לָעוֹלָם בַּגָּלוּת בְּאוֹר תּוֹרָתוֹ שֶׁלֹּא יֹאבַד הָעוֹלָם לְגַמְרֵי That is: In each and every generation, the holy and blessed God sends a spark of the Messiah, either to redeem the Jews if they repent, or to sustain the world, as in the generation of persecution (that is, the generation that was persecuted), or else to illuminate the world in the *exilio*, or captivity, through the light of the Law, so that it may not perish entirely. But let this suffice concerning the Messiah the Son of Joseph.

Concerning the Messiah, the Son of David, who is also called only בֶּן דָּוִד *ben David*, that is, the Son of David, *Abarbanel* was of the opinion that he would come from among the Jews who dwell in Christendom, for he writes thus in his book *Maschmia jeschúa*, fol. 4, col. 2.: מִפְּנֵי מַפֹּלֶת אֱדוֹם שֶׁהָיָה עָצְמָה יַעַצְרוּ כֹּחַ הַיִּשְׁמְעֵאלִים לָבֹא עַל רוֹמִי כְּמוֹ שֶׁהֵרוֹמִיִּים הָלְכוּ עַל יְרוּשָׁלַיִם וְאָז תִּהְיֶה הַמִּלְחָמָה גְּדוֹלָה בִּכְרַךְ גָּדוֹל שֶׁבָּרוֹמִי וּמָה שֶׁאָמְרוּ וּמְשָׁם בֶּן דּוֹר יִצְמַח וְיָבֹא לְאֶרֶץ יִשְׂרָאֵל יֵרָאֶה שֶׁיִּהְיֶה מָשִׁיחַ בֶּן דּוֹר מֵהַיְהוּדִים אֲשֶׁר בְּגָלוּת אֱדוֹם וּכְמוֹ שֶׁדָּרְשׁוּ מִי זֶה בָּא מֵאֱדוֹם That is: On account of the fall of *Edom* (that is, of Christendom), which will be mighty, the Ishmaelites will marshal their forces to march against Rome, just as the Romans marched against Jerusalem; at that time there will be a great war in the city of Rome.

As for what is said, that the Messiah, the Son of David, will come from there and make his way into the land of Israel, it appears that the Messiah, the Son of David, will be from among the Jews who are in the *Edomite* exile or misery (that is, in captivity under the Christians), just as the words "Who is this that comes from Edom?" (Isa 63:1) are interpreted by our rabbis.

Furthermore, some rabbis hold that he will be from the lineage and descendants of King David; others, however, namely the Kabbalists, are of the opinion that he will be King David himself, with respect to the soul. As for the first opinion, it is certain and true that the Messiah would have had to be of the lineage of King David, as is clearly to be seen from Jer 23:5 and 33:15, in both of which passages, by the Jews' own admission, the Messiah is treated of; wherefore Rabbi David Kimchi also writes, in his commentary on the words of Ezek 34:23, "I will raise up a shepherd over them who shall feed them, namely my servant David," in the following manner: עבדי דוד המשיח שיעמוד מזרעו בעת הישועה, That is: the words "my servant David" signify the Messiah, who at the time of redemption will arise from his (namely David's) seed. Rabbi Solomon Jarchi likewise teaches in his commentary thereon: עבדי דוד מלך מזרעו, That is: the words "my servant David" are to be understood as referring to a king from his seed. In the same manner, the words of Jer 30:9, "They shall serve the Lord their God, and David their king, whom I will raise up for them," are rendered in the Chaldean translation as follows: ופלחון קדם ייי אלההון וישתמעון למשיחא בר דוד מלכהון דאקים להון, That is: they shall serve the Lord their God, and shall obey the Messiah, the Son of David, their king, whom I will raise up for them. And Abarbanel writes in his commentary thereon, fol. 129, col. 2, in the following manner: ואת דוד מלכם אשר אקים להם הוא מלך המשיח שימלוך מבית דוד, That is: the words "and David their king, whom I will raise up for them" signify the King Messiah, who will reign from the house of David. Now since the Messiah would have had to be of the lineage of King David, he cannot be David himself, as the foolish Kabbalists absurdly imagine; concerning whom one reads in the book *Tishbi* of Elijah, fol. 16, col. 2, under the word *Gilgul*, as follows: אומרים שנשמתו של אדם הראשון נתגלגלה בגוף של דוד המלך ומדוד תתגלגל בגופו של משיח וכן אדם ראשי תיבות אדם דוד משיח, That is: it is said that the soul of the first man passed into the body of King David, and that it will pass from David into the body of the Messiah; and thus the letters of the word אדם, *Adam*, are the initial letters of the names Adam, David, Messiah. Abarbanel likewise expresses himself in his commentary on the aforementioned words of Ezek 34:23 as follows: אמר המפרשים שמפני שמלך המשיח יהיה מזרע דוד וגו', לכן קראו דוד ונכון הוא. אבל בעלי הקבלה שקיימו וקבלו דעת גלגול נפשות אמרו שמלך המשיח יהיה דוד עצמו כי הנר נפש דוד תתגלגל במלך המשיח ולכן הוא עצמו ימלוך בישראל, That is: the commentators have said that, since the King Messiah will be of the seed of David, etc., he is therefore called David, and this is also correct. But the Kabbalists, who maintain and have accepted the doctrine of the transmigration of souls from one body into another, say that the King Messiah will be David himself, because the soul of King David will pass into the King Messiah; and therefore he himself will reign over Israel. But just as the Kabbalists' doctrine of the

transmigration of souls from one body into another, and consequently the passing of King David's soul into the Messiah, is a Jewish fabrication and reckless folly, so too is the doctrine of the Messiah the Son of Joseph a fable sprung from the vain minds of the witless rabbis; for Holy Scripture makes mention of only one Messiah, who was to be of the tribe of David, as shall, God willing, be demonstrated by me in another book against the Jews.

To conclude this chapter, I will also indicate what Rabbi David Kimchi writes in his commentary on Ps 89:48, in these words: בכל דור ודור יהאוה מי שהוא מזרע דוד שהיה בימיו הישועה ויהיה הוא מלך המשיח : that is, in every generation (and age) the one who is of the seed of David shall wish that the redemption may come to pass in his time, and that he may become the King Messiah. This, however, is a foolish matter, for the true Messiah has long since come, and is thus awaited in vain by the Jews. And so every person who is of the lineage of David may let go of the foolish fancy that he will be the Messiah, and never allow it to enter his mind, since the Messiah promised in Holy Scripture had to be not merely a man, and indeed one without sin, but also at the same time God.

Chapter XIV. In which it is shown in what manner, according to the teaching of the Jews, the Christians will wage a great war with the Turks shortly before the coming of the Messiah; and how, during that war, the Messiah the son of Joseph will fight valiantly alongside the Christians and be slain; and how after that the Messiah the son of David will come and bring the entire world under his dominion; in which time all Christians together with their supposed prince and ruler, Sammael, are to be exterminated; as well as what else will further come to pass at that time.

The Jews hold the undoubted opinion that at the coming of their Messiah, who has thus far been awaited in vain, a severe war will break out between the Christians and the Turks, but that the Messiah will intervene and conquer the entire world. For this reason, it is written in the book *Nézach Jisraël* fol. 46, col. 2., at the beginning of the 35th chapter, as follows: בזמן המלך המשיח שיגלה במהרה בימינו קודם מלכותו יהיה מלחמת גוג ומגוג שכל האומות יעלו עליהם למלחמה עד שינצח המשיח את הכל ואז יהיה מלך אחד בעולם הוא המלך המשיח וגו׳: That is: At the time of King Messiah (may he be revealed speedily and in our days), before his reign, the war of Gog and Magog will be waged, for all the nations will go forth against them (namely, the Jews) in battle, until the Messiah shall overcome them all; and then there will be one king in the world, namely King Messiah, etc.

As to who is to be understood by Gog and Magog, the rabbis do not agree with one another on this point. Rabbi *Saadias* understands by Gog the fourth kingdom (that is, the Roman Empire), which is mentioned in Dan 2:40, for he writes thus in his *Commentario* on that passage: ומלכות הרביעית תקיפא כברזלא היא גוג, That is: By the fourth kingdom, which is strong as iron, Gog is signified. Rabbi David Kimchi interprets it as referring to the enemies of God, when in his commentary on the words of Isa 66:6 (“A voice of tumult shall be heard from the city”) he expresses himself thus: לימי המשיח יצאה קול שאון מעיר ירושלים על גוג ומגוג והם אויבי ה׳, That is: At the time of the Messiah, a voice of tumult will go forth from the city of Jerusalem against Gog and Magog, who will be the enemies of the Lord.

Rabbi Abraham Seba holds that certain peoples are to be understood by this, whom the Greek King Alexander the Great is said to have enclosed behind certain mountains; concerning which he writes in his commentary on the 5 books of Moses, which is called *Zerór hammór*, fol. 74, col. 3, in the *Parascha Vajehi beschallach*, on the words of Exod 15:7, “And with the greatness of Your majesty You will overthrow those who rise up against You,” in the

following manner: בזהר כתבו וברוב גאונך תהרוס קמיך אלו גוג ומגוג שיקומו נגד השם יתברך דכתיב למה רגשו גוים
הם גוג ומגוג דכתיב על ה' ועל משיחו נראה לי שלקח ההרוס קמיך בגוג ומגוג שהוא כמו הריסת בנין על מה שראיתי כתוב
בפירוש נביאים אחרונים של רבי יוסף קמחי ז"ל שראה כתוב בספר אחד כי אלכסנדרוס מוקדן הסגיר לגוג ומגוג בהרים
גדולים וגבוהים שאין להם מוצא אלא ממקום אחד ובאותו מקום בנה בנין חזק מחומר ברזל בענין שלא יוכלו לצאת ובאותה
חומה עשרה חרבות גדולות אנשים מברזל שהם מכים תמיד בחומה במיני פטישים וקרדומות בענין שיבינו האנשים שמבפנים
שלעולם בונין אותו ומחזיקים אותו באופן שלא יצאו משם לעולם . ולפי שורה הבנין לא יהרס ולא יפתח עד שיבא אותו יום
הגדול והנורא שירצה השם שיצאו משם דכתיב ביום בא גוג על אדמת ישראל לפי שאז ירצה השם לקדש שמו ולהודיעו לעיני
הגוים שנאמר והתגדלתי והתקדשתי ונודעתי לעיני גוים רבים . ולפי שאז יהרוס השם יתברך אותו בנין כדי שיצאו אמר
הקדוש רבי שמעון בן יוחאי וברוב גאונך תהרוס קמיך אלו גוג ומגוג . ולזה תמצא שרמז יחזקאל באומרו במפלת גוג ומגוג
והוצאתי אותך ואת כל חילך כי זאת ההוצאה היא יציאת אותם הרים . וכן אמר ובאת ממקומך מירכתי צפון ואמר בפרשה ביום
בא גוג נהרסו ההרים ונפלו המדרגות וכל חומה לארץ תפול שורה רמז על החומה שאמרנו שבנה אלכסנדרוס מוקדן ואז
והתגדלתי והתקדשתי וכל זה רמוז באומרו תהרוס קמיך לעתיד : that is, in the *Sohar* it is reported that the words "And with the greatness of Your majesty You will overthrow those who rise up against You" signify Gog and Magog, who will rise up against the blessed God, as it is written (Ps 2:1): "Why do the nations rage?" These are Gog and Magog, as it is written (v. 2 of the same Ps 2): "(The kings of the earth take their stand, and the rulers take counsel together) against the Lord and against His anointed." It seems to me that he (namely Rabbi Schimeon ben Jochai, who wrote the book *Sohar*) took the words "You will overthrow those who rise up against You" as referring to Gog and Magog, and that thereby something equivalent to the destruction of a building is indicated, according to what I saw written in the commentary on the latter Prophets by Rabbi Joseph Kimchi, of blessed memory, that he had read in a book in which it was written that Alexander the Macedonian had enclosed Gog and Magog within great and high mountains, which have an exit in only one place, and at that same place he had built a strong structure of an iron wall, so that they could not go out; and upon that same wall he had made, through great wisdom and skill, iron men who continually strike the wall with certain kinds of hammers and axes, so that the people who are inside (in the mountains) might think that it is being continually built and reinforced, so that they might never go out. Now, since this structure will not be destroyed or opened until that great and terrible day comes on which God will desire that they go forth from there, as it is written (Ezek 38:18): "(And it shall come to pass at that same time) when Gog comes over the land of Israel," for then God will sanctify His name and make it known before the eyes of the nations, as it is said (ibid., v. 23): "Thus I will be magnified, sanctified, and made known before many nations." And because the blessed God will then destroy that structure so that they may go out, the holy Rabbi Schimeon ben Jochai said that the words "And with the greatness of Your majesty You will overthrow those who rise up against You" signify Gog and Magog. So you also find that Ezekiel aimed at this when he speaks (ch. 38, v. 4) of the fall of Gog and Magog: "I will bring you out, and your whole army," for this bringing out signifies the going forth from those same mountains. And thus he says further (ibid., v. 15): "And you will come from your place, from the uttermost parts of the north." And in the *Parascha* (which begins at v. 18 with the words: "And it shall

come to pass at that same time") when Gog comes (v. 20 in the said 38th chapter), it is said: "The mountains also shall be thrown down, and the steep places shall fall, and every wall shall sink to the ground," which signifies the wall of which we have said that Alexander the Macedonian built it. Then (says God) I will be magnified and sanctified. And all of this is alluded to when he says: "You will overthrow those who rise up against You," which is to happen in the future. These are the words from the book *Zerór hammór*.

Rabbi *David Kimchi* also mentions this foolish fable in his commentary on the words of *Ezekiel* 38:8, "You shall also be visited after a long time," where he states: אמרו כי מימי אלכסנדרוס מלך יון היו בני מגוג נסגרים שם בסוף צפון כי הסגירם שם אלכסנדרוס אחר ההרים ולא יצאו משם עוד וזהו שאמר מימים רבים הפקד כלומר תזכר בפי בני העולם בצאתך כי ער היום ההוא לא נזכרת כי היית נסגר ולא היית יוצא ביניהם: That is: It is said that the children of *Magog*, from the time of the Greek king *Alexander*, were shut in at the far north, and that *Alexander* imprisoned them there behind the mountains, from whence they did not come out again. And this is what (the prophet) says: "You shall be visited after a long time," as if to say, all the inhabitants of the world shall make mention of you with their mouths when you go forth, for until that time no one will think of you, since you have been shut in and have not come among them. So also in the book *Iggéreth báale cháijm*, in the 12th chapter, under the heading *Scháar schelíschi*, one reads: גוג ומגוג שוכנים אחרי דלתות הברזל והם שתי אומות צורותיהם אנושיות ומדותיהם צבועות לא ידעו לא הנהגה ולא מנהג לא מקח ולא ממכר ולא סחורה ולא אמונת לא חרישה ולא זריעה אבל יצורו מחיות השדה והדגים ויתפשו קצתם את קצתם ויאכלו קצתם ארץ קצתם: That is: *Gog* and *Magog* dwell behind iron doors, and are two peoples who have human forms but the characteristics of dragons (or of creatures furnished with sharp claws). They know nothing of government or custom, neither of buying nor selling, neither of trade nor faith, neither of plowing nor sowing, but rather they catch wild animals and fish, and fall upon one another, and devour one another. By these peoples one may perhaps also understand that which is read in Rabbi *Benjamin*'s German-Hebrew travel account, printed in Amsterdam, fol. 61, col. 2, concerning the land of *Alana*, in these words: דאט זענביג לנד זיגט הין הינטר בערג בשלאסן, חולי המט זיין אויסגנג אליין דורך אייזנני פפאָרטן. דיזע זענביג פפאָרטן דיא חמט אלכסנדר מוקדון דא זמכן לאסן דיזי אומה וועדט גהייטן אלוני: That is: That same land lies enclosed entirely within mountains, and has its exit only through iron gates. Those same iron gates were built there by (King) *Alexander* the *Macedonian*. This people is called the *Alans*.

In the book *Jalkut chadasch*, at fol. 145, col. 3. numero 109, under the title *Maschiach*, drawn from the 181st *Ofan* or chapter of the book *Megalléh amykkóth*, it is reported that the king of *Assyria, Sennacherib*, who is mentioned in 2 Kgs 18:13, will be *Gog* and *Magog*; and the words there read as follows: דור הפלגה נתגלגלו בדורו של סנחריב והיה סנחריב ממש נמרוד והוא בעצמו לעתיד לבא גוג ומגוג וכמו שיצאו נשמות כלם כאחד בבת אחת כן יהיה לעתיד בימי גוג ומגוג: that is, the souls of the generation of the dispersion (at the building of the Babylonian tower) entered into the people who lived in the time of *Sennacherib*, and *Sennacherib* was in fact *Nimrod*. That same one will also in the future be *Gog* and *Magog*; and just as all the souls of those people departed

from their bodies at once, at a single moment (when they were struck dead by the angel of the Lord, as may be seen in 2 Kgs 19:35), so it will likewise come to pass in the future with *Gog* and *Magog*, when the Messiah will slay him and his people all at once.

It is also read in the cited passage of the book *Megalléh amykkóth* that all seventy nations of the world will then join *Sennacherib* and make war against God and His Messiah. In the aforementioned book *Jalkut chadasch*, at fol. 50, col. 1, numero 67, it is indicated from the *Sohar* that not only *Sennacherib* but also other deceased kings will return and wage war, in these words: עתיד הקב"ה להחיות המלכים שצרו על ירושלים כגון לופינוס וסנחריב ונבוכרנאצר וכיוצא בהם ויתן להם ממשלה כמו מהחילה ויתאספו עליהם הרבה אומות וישלח עליהם הקב"ה פורעניות בגלוי סביב ירושלים וכן כתיב וזאת המגפה אשר יגוף יי' את כל הגוים אשר צבאו על ירושלים יצאו לא כתיב אלא אשר צבאו שצבאו כבר: that is, the holy blessed God will restore to life those kings who attacked Jerusalem as enemies, namely *Lupinus*, *Sennacherib*, *Nebuchadnezzar*, and the like, and will give them dominion as was the case at the beginning; but many nations will gather against them, and the holy blessed God will send His punishments openly upon them, around the city of Jerusalem; for it is written (Zech 14:12): "And this shall be the plague with which the Lord will smite all the peoples that have warred against Jerusalem"; it does not say "who will war" but rather "who have warred against" (by which are to be understood) those who have already warred.

According to the opinion of *Rabbi Samigae*, the seventy nations of the world are to be *Gog* and *Magog*; for he teaches in his book *Mikrae kodesch*, in the second part, in the 2nd chapter, fol. 51, col. 2., that everything which in former times befell the patriarchs was a sign or prefiguration of things to come, and he continues thereafter: כל שכן וקל וחומר שנאמין שעל זה הערך יהיו בביאת המשיח המשפטים הגדולים והאותות והמופתים שיעשה כגוג ומגוג הרומז לשבעים אומות ע"א כחשבוניה ובמלק וגומר: that is, How much more, then, should we believe that in such a manner, at the coming of the *Messiah*, great judgments, signs, and wonders will occur, which (God) will perform upon *Gog* and *Magog*, which is a designation for the seventy idolatrous nations, according to his reckoning (and count, for גוג ומגוג *Gog umagog* amounts to seventy in number) and for *Amalek*, etc.

Isaac Abarbanel holds that the Ishmaelites or Turks are to be understood by Gog and Magog, for he writes thus in his commentary on Zech 14:1 *etc.*, fol. 295, col. 1: המפרשים פירשו הנבואה הזאת על מלחמת גוג ומגוג כמו אותה נבואה. שנבא עליה יחזקאל וגם אני אודה להם בזה אבל בזהיה תהיה ענין אותה מלחמה בזה יתחלף דעתי מאד מדעתם כמן שהודעתיך פעמים רבות כי הם חשבו שיבא גוג ומגוג שהוא עם עצום ורב וחזק שאר אשר בצד הצפוני המזרח להלחם על ישראל אחר גאולתם כשישמע שיתקבצו הגליות ושיעשה הש"י זה לצרף את השלישית שהם בני ישראל אשר ישארו בה. ואני כבר בארתי שאין הדבר בעיני כן אלא שהקב"ה באחרית הימים וקץ הגלות יעיר את לבב בני אדום לעלות על ירושלים לכבשה ויעיר ג"כ את גוג ומגוג השוכנים בירכתי צפון וגם את שאר האומות השוכנות לצד המזרח. לבוא על הנוצרים הערלים ההם בני אדום להחרימם ולהדיחם מן הארץ ועל זה תהיה ביניהם מלחמה עצומה וזהו יום ה' המיועד ברבי הנביאים ואין הכליתו כי אם להח נקמת ה' באדום כעצם וראשונה וגם בשאר האומות אשר החריבו את ארץ ישראל והגלו את השבטים במקום הרשע שמה יהיה המשפט. וראיתי בדבריהם ז"ל שאמרו שלשה פעמיים בא גוג ומגוג על ירושלים ובשלישית הם באין ועולים לירושלום והם עולין ליהודה ומכתיבין מהן שהם גבורים שנ' וגברתים בה

ומוסרין לכל אחד מבני יהודה שני גבורים וכו' וכמו שזכרו שם במאמר ומי יהן. וארע מאין לקחו חז"ל ההקדמה הזאת ר"ל שנ' פעמים יבא גוג על ירושלים כי יחזקאל לא נבא כ"א על פעם אחת. אבל הם באמת חכמו השכילו הדעת הזה אשר הסכמתי עליו וגוג ומגוג הם הישמעאלים אשר בירכתי צפון ואותם כבר באו על ירושלים שתי פעמיי הראשונה היא כשבאו על בני אדום חיל רומיים שהיו מושלים בארץ ישראל מן העת אשר לכרד טיטוס עד אשר באו אותם הישמעאלים עליהם ולקחו את הארץ בחזקה והחריבו חיל הרומיים שהיו יושבים יושבים עליהם. ופעם שנית באו גם כן בימי הצרפתים ושאר הנוצרים שעלו על ארץ ישראל וכבשוה וישבו עליה פ"ח שנה ושבו הישמעאלים ההם וילחמו עמהם ויגרשום מן הארץ ויקחו את ירושלים והחזיקו בה עד היום הזה. והפעם השלישית היא לעתיד לבוא. הנה למדנו מזה שגוג ומגוג הם גויי הישמעאלים הדרים בפאות ההם ושאותם שבאו בשתי פעמים האחרים הם אשר יבאו לעתיד. ולמדנו עוד שכל הפעמים שבאו ויבאו גוג ומגוג להלחם על ירושלים היה ויהיה בנגד הנוצרים המחזיקים בה לא כנגד ישראל ושכן יהיה בעתיד וכמו שפירשתי בספר מעיני הישועה. ולפי שביום המלחמה ההיא יתראו נפלאות ה"שי וילחם בגוים ההם בחרב וברבר ובאש וגפרית ורוח ולעפות מן השמים לכן אמר כאן הנה יום בא לה' כי אותו יום המלחמה יהיה יום ה' הגדול והנורא: That is to say: The commentators have interpreted this prophecy, just as the prophecy of Ezekiel, as referring to the war of Gog and Magog, and I also give them my assent in this. But as regards the nature of that war, my opinion differs very greatly from theirs, as I have already indicated on many occasions; for they supposed that Gog and Magog, which is to be a very mighty, great, and strong people dwelling on the northern side toward the east, would come to make war against Jerusalem after the redemption of the Jews, when he would hear that the dispersed Jews would be gathering together, and that the blessed God would do this in order to refine the third part, namely the children of Israel who would remain therein. But I have already explained that, in my opinion, the matter is not so constituted; rather, that the holy blessed God, in His final wrath and at the end of the exile, will stir the hearts of the children of Edom (that is, the Christians) to go to Jerusalem and take possession of it, and that He will also rouse Gog and Magog, who dwell on the sides of the north, together with the remaining peoples who dwell on the eastern side, to march against those same uncircumcised Christians, the children of Edom, to destroy them and drive them from the land; and therefore there will be a mighty war between them. And this is the Day of the Lord that is promised in the words of the prophets, and its purpose is nothing other than that the Lord will take vengeance upon Edom (that is, Christendom) properly and principally, as well as upon the remaining peoples who have laid waste the land of Israel and led the tribes away captive, and that they shall be punished in that very place where they acted wickedly. I have also seen in the words of our Rabbis, of blessed memory, that it is said that Gog and Magog shall come against Jerusalem three times, and that at the third time they come and go up to Jerusalem and march into Judah, and shall enroll from among them those who are mighty men, as it is said (Zech 10:12): “And I will strengthen them in the Lord,” and that they will assign to each one of the children of Judah two heroes, etc., and as is further related there in that passage. But would to God I knew from where our Sages, of blessed memory, derived this matter, namely that Gog would come against Jerusalem three times; for Ezekiel prophesied only of one time. Yet they were in truth wise and conducted themselves wisely in this opinion, with which I am in agreement. Now Gog and Magog are the Ishmaelites (or Turks) who dwell on the sides of the

north, and they have already marched against Jerusalem twice. The first time was when they marched against the children of Edom, namely the army of the Romans, who had ruled in the land of Israel from the time that Titus took it, until those Ishmaelites came against them and took the land by force and destroyed the army of the Romans who had been dwelling therein. The second time they also came when the French and the other Christians had gone into the land of Israel and brought it under their yoke and had dwelt therein for 85 years; then those same Ishmaelites came again and made war with them and drove them out of the land and took Jerusalem, which they have held to this day. The third time, however, will come in the future. Behold, we learn from this that Gog and Magog are peoples of the Ishmaelites who dwell in those regions, and that those who came the two other times are the very same who will come in the future. We also learn further that every time Gog and Magog have come and will come to make war against Jerusalem, it has happened and will happen against the Christians who possess it, and not against the Israelites, and that it will be so in the future as well, in the manner in which I have explained it in the book *Májene jeschúa* (מעיני הישועה). And since at the time of that war the wonders of the blessed God will make themselves seen, and He will make war against those *Gojim* (or heathens) with the sword, pestilence, and fire, and brimstone and tempests from heaven, therefore he (namely the prophet Zechariah) said here (Zech 14:1): "Behold, the day of the Lord cometh"; for that same day of war will be the great and terrible day of the Lord. These are the words of Abarbanel, from which it is clearly to be seen that by Gog and Magog he understands the Ishmaelites or Turks.

According to these words of Abarbanel, the eastern peoples are to be Gog and Magog; which is also to be found in his commentary on Joel 3:2 etc., fol. 242, col. 4, and in his book *Maschmía jeschúah,* fol. 75, col. 1.

The same author also writes in his commentary on the 30th chapter of Jeremiah, fol. 129, col. 1, 2, on this matter in the following manner: במדרש אגדה דרשו הנבואה הזאת על מלחמת גוג ומגוג ולזה נטו רוב המפרשים ואני כבר פירשתי בספר מעיני הישועה בענין גוג ומגוג ועתה אפרש זאת הפרשה על פי דרכו הנה רבים מהנביאים נבאו על חרבן האומות בזמן הגאולה ואולם איך יהיה זה רואה אני מכח הנבואות שבאחרית הימים יעורר הק"בה לרוב אומת הנוצרים הנקראים היום אדום לעלות לכבוש ארץ ישראל כי שם עיניהם ולבם כל הימים כי שם נקבר אלהיהם ויבאו על הארצות ההם ויעשו בישמעאלים מכת חרב והרג ואבדן רב וכשישמעו הישמעאלים שבכל ארצות המזרח והצפון מהרעות שעושים הנוצרים באנשי דתם ובהיותם הולכים לכבוש העיר הקדושה שהיא גם כן אצל הישמעאלים שער השמים ומקום קדושה רבה יתקבצו ויבאו נגדם אלו ואלו למלחמה על ירושלים ואז תהיה ביניהם הריגה עצומה ונקמת ה' עליהם ואותם הבאים ממזרח הם הנקראים גוג ומגוג ולא יבאו להלחם בישראל כי אם באדום העולים על ארץ ישראל לקחת אותה מיד הישמעאלים וזהו המשפט שיעשה ה' בכל האומות בעמק יהושפט והיות ירושלים סף רעל לכל העמים ועליו אמר ירמיהו כאן קול חרדה שמענו פחד ואין שלום וזה על האומות וגו' That is: In the *Médrasch Aggáda* this prophecy is interpreted as referring to the war of Gog and Magog, and most commentators incline toward this view; but I have already explained the nature of Gog and Magog in the book *Májene jeschúa*, and I will now expound this chapter according to its manner. Behold, there are many among the prophets who have prophesied the destruction of the nations at the time of the

redemption; but how this shall come to pass, I see from the force of the prophecies, namely that the holy and blessed God will move the greater part of the peoples of the Christians, who are today called *Edomites*, to march forth and take possession of the land of Israel, for their eyes and hearts are always directed thither, since their God was buried there, and they will come into those lands and slay and destroy many Ishmaelites with the sword. When the Ishmaelites who are in all the regions of the east and of the north hear of such evil deeds as the Christians are committing against those of their religion, and that they are on the march to take the holy city (Jerusalem), which is likewise regarded by the *Ishmaelites* as the gate of heaven and a place of great holiness, they will gather together and march against them, and they will wage war against one another on account of *Jerusalem*; and there will then be a great slaughter among them, and the vengeance of God will come upon them. But those who come from the east will be called *Gog* and *Magog*, and they will not come to fight against the *Israelites*, but against the *Edomites*, who will march into the land of *Israel* to take it from the *Ishmaelites*. And this is the judgment which the Lord will execute upon all nations in the valley of *Jehoshaphat*. And because *Jerusalem* will be a cup of trembling (or shuddering) to all peoples (as is to be read in Zech 12:2), *Jeremiah* has said here (in the aforementioned 30th chapter, v. 5): "We hear a voice of trembling, there is fear and no peace"; which will come upon the nations, etc. According to these words of *Abarbanel*, the eastern peoples are to be Gog and Magog; which is also to be found in his commentary on Joel 3:2 etc., fol. 242, col. 4, and in his book *Maschmía jeschúah,* fol. 75, col. 1.

Rabbi Moses bar Maimon holds, however, that one cannot properly know the nature of the war of Gog and Magog; for in his book *Jad chasáka*, in the second part, fol. 297, col. 1. in the 12th chapter, under the title *Hilchóth melachím*, numero 2. he writes as follows: אמרו חכמים אין בין עולם הזה לימות המשיח אלא שעבוד מלכיות בלבד. יראה מפשוטן של דברי הנביאים שבתחילת ימות המשיח תהיה מלחמת גוג ומגוג ושקודם מלחמת גוג ומגוג יעמוד נביא לישר את ישראל ולהכין לבם שנ' הנה אנכי שולח לכם את אליהו וגו' ואינו בא לא לטמא הטהור ולא לטהר הטמא ולא לפסול אנשים שהם בחזקת כשרות ולא להכשיר מי שהוחזקו פסולין אלא לשום שלום בעולם שנ' והשיב לב אבות על בנים. ויש מן החכמים שאומרים שקודם ביאת המשיח יבא אליהו וכל אלו הדברים וכיוצא בהן לא ידע אדם איך יהיו עד שיהיו הדברים סתומין הן אצל הנביאים. גם החכמים אין להם קבלה בדברים אלו אלא לפי הכרע הפסוקים. ולפיכך יש להם מחלוקת בדברים אלו ועל כל פנים אין סידור הויית דברים אלו ולא דקדוקיהן עיקר בדת ולעולם לא יתעסק אדם בדברי הגדות ולא יאריך במדרשות האומרים בעניינים אלו וכיוצא בהן ולא ישימם עיקר שאין מביאין לא לידי יראה ולא לידי אהבה: that is, The Sages have said that there is no difference between this world and the days of the Messiah, except only that the kingdoms (namely the nations of the world) shall be brought into servitude (and subjected to the Israelites). It is also apparent from the plain sense of the words of the Prophets that at the beginning of the days of the Messiah, the war of Gog and Magog will take place, and that before the war of Gog and Magog, a prophet will arise to guide the Israelites aright and to make their hearts understanding, as it is said (Mal 4:5, or according to others, Mal 3:23): Behold, I will send you the prophet Elijah. He will not come, however, to make the pure impure and the impure pure,

nor to reject those people who are held to be righteous, nor to declare righteous those who are reprobate, but rather to establish peace in the world, as it is said (Mal 4:6, or according to others, Mal 3:24): He shall turn the heart of the fathers to the children, etc. There are also some among the Sages who report that Elijah will come before the arrival of the Messiah; but no man knows how all these and similar things will come to pass, since they are hidden among the Prophets. Likewise, the Sages have no tradition or oral teaching concerning such matters beyond what Holy Scripture provides as information. For this reason they are in disagreement on these matters. But neither the ordering of the coming-to-be of these things, nor the minute examination of them, is a principal article of religion, and a man should never occupy himself with those things that stand in the *Haggadóth* or historical narratives, nor dwell at length on the *Midráschóth* or figurative expositions of Scripture that treat of these and similar matters, nor hold them to be a principal concern, for they lead neither to fear nor to love. These are the words of Rabbi Moses bar Maimon, who was a very learned and discerning man, and who rejected with considerable reasonableness the foolish fables that are otherwise held in high esteem among the Jews in general, though no Jew readily follows him in this.

Abarbanel, however, paid no heed to this, for he, as can be seen from the foregoing, describes the circumstances of the war of Gog and Magog according to his own conceived imagination, as to how things will then unfold; concerning which he also expresses himself at still greater length in his commentary on Ezek 32:18 etc., fol. 197, col. 3, 4, and fol. 198, col. 1: קודם הגאולה אשר קוינה עתידים הנוצרים בני אדום אשר בארצות המערב ורומי ואיטליא ללכה לכבוש את ירושלים ואת כל ארץ ישראל שהוא כולו היום ממלכות מצרים וילכדו את ארץ מצרים ראשונה ויחריבו את מצרים ויהרגו המון רב ועם עצום בקרבה וכן יכבשו הרבה מארץ ישראל וכשישמעו שאר האומות מארצות המזרח והצפון שרובם הם היום ישמעאלים אכזריות הנוצרים אשר עשו במצרים ובארץ ישראל ושאר הארצות שילכדו יפחדו וירעדו מפניהם פן יהפשטו גם על ארצותם ויעשו בהם כמו שעשו במצרים ועם זה יקנאו קנאה גדולה על היות הנוצרים לוקחים להם העיר ירושלים שגם היא בפני הישמעאלים מקום קדושה ושער השמים ועל זה נאמר בפרשה שזכרתי למעלה והיתה הלהלה בכוש כנפול חלל במצרים וגומר כוש ופוט ולוד וכל הערב ובני ארץ הברית אתם בחרב יפלו שארץ הברית היא ארץ ישראל ופרט אותה לפי שעליה ולכבושה תהיה עליית הנוצרים שמה ומפני זה יתקבצו העמים ממזרח ומצפון ויבאו על הנוצרים ויערכו אתם מלחמה קרוב לירושלים ויהרגו אלו באלו מכר רבה כי אז יתמו חטאים מן הארץ ותהיה נקמת ה' עליהם והאשוריים שהם היום מדת ישמעאל שהחריבו בית ראשון והגלו עשרת השבטים והנוצרים בני אדום שהחריבו בית שני בהיותם לוחמים ומתקושטים אלו עם אלו למשול על אדמת הקדש יקבלו בהזכרה עונש ממה שעשו בה בימי קדם מקום הרשע שמה יהיה המשפט: that is, before the coming redemption which we await, the Christians, the children of Edom, who dwell in the lands toward the setting of the sun, and in Rome and in (all of) Italy, will go forth to take the city of Jerusalem and the entire land, which today in its entirety belongs to the kingdom of Egypt, and they will conquer the land of Egypt first of all, and lay it waste, and kill therein a great multitude of people; and in like manner they will also subdue much of the land of Israel. When the remaining peoples of the regions toward the rising of the sun and toward the north, who today are for the most part Ishmaelites, shall hear of the cruelty of the Christians which

they have committed in Egypt, and in the land of Israel, and in the other lands which they will have taken, they will fear and tremble before them, lest they also overrun their lands and deal with them as they dealt with Egypt. For this reason they will be greatly inflamed with zeal over the Christians' intention to take the city of Jerusalem, for the Ishmaelites likewise regard it as a holy place and the gate of heaven. Therefore it is said in the Parashah which I mentioned above (Ezek 30:4-5): "And there shall be anguish in Ethiopia, when the slain shall fall in Egypt" etc. "Ethiopia, Put, and Lud, and all the mingled people, and also the children of the land of the covenant, shall fall with them by the sword." By the land of the covenant, however, the land of Israel is to be understood, and it is mentioned separately because it is on account of it, and for the purpose of taking it, that the Christians will make their way thither. For this reason the peoples from the east and from the north will gather together and march against the Christians, and engage them in battle near Jerusalem, and both sides will kill great numbers of one another, inasmuch as the sinners shall then be rooted out from the earth and the vengeance of God shall come upon them. And the Assyrians, who today adhere to the Ishmaelite (or Turkish) religion, and who destroyed the first Temple and led the ten tribes away into captivity, as well as the Christians, the children of Edom, who laid waste the second Temple, when they fight and contend with one another for dominion over the holy land, shall receive therein their punishment for what they did there in former times; and in the place where they committed their wickedness, there shall the judgment (and the punishment) be executed. Concerning this war, and the cause thereof as indicated, as well as the vengeance of God which is thereby to be visited upon the Christians and Ishmaelites, one may also consult the aforementioned Abarbanel's commentary on Isa 34, fol. 53, col. 1, and his book *Majene jeschúa*, fol. 76, col. 1, 2, 3, 4, and the book *Maschmía jeschúa*, fol. 17, col. 3, and fol. 43, col. 1, 2, 3, 4; in which last place, in the fourth column, it is stated that the Christians who dwell in Abyssinia or Ethiopia will also come to the aid of the European Christians in taking the promised land.

When the Christians and Turks shall march against one another and fight in the manner described, the Jews will also gather together with the Messiah, the son of Joseph; concerning which, in the aforementioned book *Maschmía jeschúa* fol. 53, col. 3., it is written as follows: כַּאֲשֶׁר יִתְקַבְּצוּ בְנֵי אֱדוֹם וְיִשְׁמָעֵאל אֵלּוּ עַל אֵלּוּ לַמִּלְחָמָה יִתְקַבְּצוּ גַם־כֵּן בְּנֵי יְחוּדָה וּפְנֵי יִשְׂרָאֵל יַחַד וְיָשִׂמוּ לָהֶם רֹאשׁ אֶחָד שֶׁהוּא מָשִׁיחַ בֶּן יוֹסֵף וגו׳ That is: When the children of Edom and the Ishmaelites shall have gathered against one another for war, the children of Judah and the children of Israel shall likewise gather together, and shall set over themselves one head, who will be the Messiah the son of Joseph, *etc.* And in the book *Májene jeschúa*, it is read at fol. 76, col. 2.: מִתּוֹךְ אוֹתָהּ נָקָמָה יִתְגַּלֶּה הַמָּשִׁיחַ וּמוֹרֶה יִשְׂרָאֵל יְקַבְּצוּ וְיִהְיוּ יִשְׂרָאֵל לִבְרָכָה: That is: In the midst of that vengeance (of which mention is made in the preceding passage, which God is to visit upon the Christians and Turks), the Messiah will be revealed, and (God,) who scattered the Israelites, will gather them again, and they shall be blessed.

Regarding the places from which the Jews will gather and assemble, the following is taught in the booklet *Mikvéh Jisraél*, fol. 46, col. 1. 2., in the 13th chapter, numero 51: ועוד אמר הנביא ישעיה מ"ג פסוק ה' ו' מנאולה העתידה אל תירא כי אתך אני ממזרח אביא זרעך וממערב אקבצך אמר לצפון תני ולתימן אל תכלאי הביאי בני מרחוק ובנותי מקצה הארץ. וזהו מר' פרס ואינדיא סינ"א שהם במזרח ארץ הקדושה. קדר או או"יאה שכ"וטיא בצפון ארץ ישראל. חנ"סיא היא בדרומה של ארץ ישראל. ערא"פא היא במערב ארץ ישראל. הביאי בני מרחוק היא אמר"יקא או וועסטאינ"דיא ובשני פסוקים האלו מראה בפירוש המקומות שהשבטים מפוזרים שם וגו': that is, the Prophet *Esaias* speaks further of the future redemption in Isa 43:5-6: "Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west; and I will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth." By this is understood *Media, Persia, India, Sina*, which lie to the east of the holy land. *Kedar* or *Asia* and *Scythia*, which lie to the north of the land of *Israel*. *Abyssinia*, which lies to the south of the land of *Israel*. *Europe*, which lies to the west of the land of *Israel*. The words "Bring my sons from far" signify *America* or *West Indies*; and in these two verses he shows quite plainly the places into which the tribes are scattered. And fol. 48, col. 2, as well as fol. 49, col. 1, in the 15th chapter, numero 57, the following is read there: ואלה השבטים יתקבצו מארבע חלקי העולם ויסעו אל שתי המדינות אשור ומצרים שהם קרובות לארץ הקדושה ומשם יוכלו לבוא לארץ אבותם בזמן מועט. ומאלו שתי הארצות נבא ישעיה כ"ז פסוק י"ג והיה ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ אשור והנדחים בארץ מצרים. והשתחוו לה' בהר הקדש בירושלים. ר"ל כמו שעושין במלחמה שתוקעין בשופר להקהיל את המחנה כן יהיה הדבר הזה. ומה שאמר האובדים הם המפוזרים בכל חלק אסי'אר יבאו לארץ אשור והנדחים הם שבחלק המע"ריקא יבאו דרך הים האמצעי לאלכסנד"ריא של מצרים. וכן אותם שבאפר"יקא. וביום ההוא יהיה נהר הנילוס חרב ויבש וגם הנהר עפר"אטש כ"מש ישעיה י"א פסוק ט"ו ט"ז והחרים ה' את לשון ים מצרים וגו' והיתה מסלה וגו'. ובעבור שאותן שבאמר"יקא יתקבצו ראשונה אמר ישעיה ס' פסוק ט" כ' לי איים יקוו ואניות הרשיש בראשונה להביא בניך מרחוק כספם וזהבם אתם לשם ה' אלהיך ולקדוש ישראל כי פארך. ומאלו שתי הארצות ה"נל יבאו בחררה ובמהירות נרול להשתחוות בהר ה' בירושלים וגומר: that is, those same ten tribes will be gathered from the four parts of the world and will travel to the two lands of *Assyria* and *Egypt*, which are near the holy land, from where they will be able to come to the land of their fathers in a short time. Concerning these two lands, *Esaias* prophesied in Isa 27:13: "And it shall come to pass in that day, that a great trumpet shall be blown; and those who were lost shall come into the land of Assyria, and those who were driven out into the land of Egypt, and shall worship the Lord on the holy mountain at Jerusalem." That is, just as is done in war, when a trumpet is blown to assemble the camp, so shall this thing also come to pass at that time. And when he makes mention of the lost, those are to be understood thereby who are scattered in the part of the world called Asia, who will come into the land of Assyria. By the driven out, however, are meant those who are in the part of the world called America, who will come through the Mediterranean Sea to Alexandria in Egypt; and likewise those who are in Africa are to be understood thereby. At that same time the river Nile, as well as the river Euphrates, will dry up, as Esaias said in Isa 11:15-16: "And the Lord will utterly destroy the tongue of the Egyptian sea, etc. And there shall be a highway, etc." And because those who are in America will be the first to gather, Esaias said in Isa 60:9: "Surely the isles shall wait for me, and the ships of the

sea first, to bring thy children from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." And from these two aforementioned lands they will come swiftly and in great haste to worship on the mountain of the Lord at Jerusalem, etc.

Concerning the drying up of the rivers *Nilus* and *Euphrates*, the following is also reported in the aforementioned booklet *Mikvéh Jisraél*, fol. 45, col. i. 2., in the 13th chapter, numero 49: ועל הגאולה העתידה אמר השם יתברך כאשר עשה להם נסים על ים האדום בעלותם ממצרים כן יעשה להם נסים על נהר נילוס שילכו בו ביבשה והנהר פרה יחלק לשבעה חלקים כדי שילכו בו שבעה גליות אשור מצרים פתרוס כוש עילם שנער חמת אי נגד שבעה שבטים שבאותן מדינות שכל אחד יהיה לו דרך בפני עצמו שנאמרוהחרימה' את לשון ים מצרים והניף ידו על הנהר בעים רוחו והכהו לשבעה נחלים והדריך בנעלים כאשר היתה לישראל ביום עלותו מארץ מצרים: that is, concerning the future redemption (of the Jews), the blessed God has said that, just as He worked wonders for them in the Red Sea when they went out of Egypt, so also He would work wonders for them in the river *Nilus*, so that they shall pass through it on dry ground; and the river *Euphrates* shall be divided into seven parts, so that the seven scattered companies in Assyria, Egypt, Pathros, the land of the Moors, Elam, Shinar, and Hamath may pass through it. Or this is said with regard to the seven tribes who are in those lands, since each one will have a separate path, as it is said (Isa 11:15): "And the Lord will lay the stream of the Egyptian Sea under a ban, and will lift up His hand over the river with His mighty wind, and will smite it into seven streams, so that they can pass through it with shoes"; just as it befell the Israelites when they went out of the land of Egypt.

Where, however, this Messiah will first make himself seen is indicated in the *Jalkut chadäsch*, fol. 142, col. 4, numero 43, under the title *Maschiach*, from the *Sohar*, in these words: משיח יתגלה תחילה בגליל כי שם התחיל הגלות that is, the Messiah will first reveal himself in Galilee, because the captivity began there first. So also in the book *Pesikta sotärta*, fol. 58, col. 1, 2, on the words of Obad 1:17, "But upon Mount Zion there shall be deliverance, and there shall be the sanctuary," it is read thus: מלמד שיהיו ישראל מקובצין בגליל העליון ויצפה עליהם שם משיח בן יוסף מתוך הגליל והם עולים משם וכל ישראל עמו לירושלים לקיים מה שנאמר ובני פריצי עמך ינשאו להעמיד חזון ונכשלו that is, this teaches us that the Israelites will be gathered in upper Galilee, and there the Messiah, the Son of Joseph, will lie in wait for them (and await them) in the midst of Galilee; and from there he will proceed with all Israel to Jerusalem, in order to confirm that which is said (Dan 11:14): "And also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

This Messiah, the Son of Joseph, is supposed to be the Antichrist, concerning which *Abarbanel* writes in his book *Maschmia jeschua*, fol. 32, col. 3, as follows: אני כבר הודעתיך בספר מעיני הישועה שהאנטיקרישטו אשר אמרו הוא משיח בן יוסף שאנו מקוים שיבא בתחילת הגאולה That is: I have already shown you in the book *Majene jeschua* that the Messiah, the Son of Joseph, whom we expect to come at the beginning of the redemption, is the Antichrist of whom they (namely the Christians) make mention. He is, however, supposed to wage war against the nations, namely

the Christians, and to perish in the battle, concerning which the following is read in the book *Majene jeschua*, fol. 76, col. 1: קבלו חז״ל שבראשונה יגלה משיח בן אפרים וילחם עם האומות הבאים לירושלים ויהרג במלחמה That is: Our sages, of blessed memory, have learned through tradition or oral teaching that the Messiah, the Son of Ephraim, will first reveal himself and wage war against the nations that will march against Jerusalem, but will perish in the battle. And in the book *Maschmía jeschúa*, fol. 74, col. 1, the following is taught concerning him: הוא יהיה ראש ושר הצבא בעם ה' בראשונה וימות באותה המלחמה העצומה That is: He will be the head and the prince of the army among the people of the Lord, but will perish in that same mighty war. In the little book *Mikvéh Jiſraél*, fol. 48, col. 1, 2, number 56, the following is also written on this matter: זה המשיח בן יוסף יהרג במלחמת גוג ומגוג ואחר כך יעמוד בתחיית המתים לקבל שכרו וכבודו. ולא יהיה מלך רק שני למלך בן דוד כמו שהיה יוסף במצרים כי המלכות של בית ישראל נפלה מזמן הושע בן אלה והוא היה המלך האחרון של עשרת השבטים ועוד לא יוסיפו לקום למלכותם. כמו שנאמר עמוס ה' פסוק ב' נפלה ולא תוסיף קום בתולת ישראל. רק מלך אחד יהיה על כל ישראל ויהודה והוא משיח בן דוד המלך החסיד כמ"ש יחזקאל ל"ז פסוק כ"ד ועבדי דוד מלך עליהם That is: The Messiah, the Son of Joseph, will be slain in the war of Gog and Magog, but will thereafter rise at the resurrection of the dead to receive his reward and his honor. He will, however, not be a king, but rather the first after the king, the Son of David, just as Joseph was in Egypt; for the kingdom of the house of Israel has fallen since the time of Hosea the son of Ela, who was the last king of the ten tribes, and they will not return to their kingdom again, just as it is said in Amos 5:2: The virgin Israel has fallen, so that she will not rise again. Rather, there will be one king over all Israel and Judah, namely the pious king, the Messiah the Son of David, as is stated in Ezek 37:24: And my servant David shall be king over them. Furthermore, in the immediately preceding Chapter 13, page 706, more has been reported concerning the death of this Messiah, drawn from the book *Afkath róchel*, in the description of the seventh sign of the coming of the Messiah.

The reason for his death, however, is attributed in the *Jalkut chádasch*, fol. 141, col. 4. numero 21. under the title *Maschíach*, from the fourth part of the book *Afara maamaróth, cap. 15.* fol. 41, col. 1., to the sin of *Jerobeam*, who erected the golden calves at *Bethel* and *Dan*, as can be seen in 1 Kgs 12:28-29, and it is written there concerning this as follows: משיח בן יוסף שידקר בחרב של גוג ומגוג הוא בשביל חטא ירבעם בן נבט : That is: the *Messiah*, the Son of *Joseph*, will be pierced (and slain) with the sword of *Gog* and *Magog* on account of the sin of *Jerobeam* the son of *Nebat*.

He must therefore, according to such foolish opinion, suffer on account of Jerobeam without doubt, because he is supposed to descend from his lineage, as was mentioned in the aforementioned preceding Chapter 13, *pagina* 723. On the other hand, in the book *Maschmía jeschúa,* fol. 74, col. 1., concerning the words of Zech 12:8, “The weakest among them at that time shall be like David,” the following is read concerning the Messiah the Son of Joseph: באר הנביא שלא תהיה מיתתו על חטא כי הנה אותו הנכשל בהם ביום ההוא יהיה הישלמות כדוד שהיה איש ירא את השם במצוותיו

חפץ מאד, That is: the Prophet explains hereby that he will not die on account of a sin, for the weakest shall, on that same day, be equal to David in perfection, who was a God-fearing man and took great delight in God's commandments.

This Messiah is also said to be greatly mourned by all Jews after his death, concerning which the following, among other things, is found in the aforementioned book *Maschmía jeschúa* fol. 74, col. 1.: היות שיהיה המשיח ההוא משבט אפרים שהוא משבט יוסף הנה יגדל המספד בירושלים כמספד הדררמון שהיה מספד גדול ידוע אצלם That is: Although this Messiah will be of the tribe of Ephraim, namely from the tribe of Joseph, the mourning over him in Jerusalem will nonetheless be great, like the mourning at Hadadrimmon (of which Zech 12:11 is to be read), which was a great mourning well known at that time. And the words of Zech 12:10, "They shall look upon me whom they have pierced, and they shall mourn for him as one mourns for an only child," are likewise expounded there with reference to such a Messiah, just as they are also explained of him by Rabbi Solomon Jarchi, Rabbi David Kimchi, and Aben Ezra in their *Commentarii* thereon, as well as in the Talmudic *Tractate Súcca,* fol. 52, col. 1.

On account of this death, God is said to become exceedingly wrathful against all peoples, as may be seen from the aforementioned book *Maschmía jeschúa* fol. 74, col. 1., where the following is read: כאשר ימות משיח בן יוסף במלחמה יחרה אף השם וקנאתו להשמיד את כל הגוים הבאים על ירושלים כי מפני השלם ההוא יכבד עוונם וענשם וגו' That is: after the Messiah, the Son of Joseph, shall have died in the war, the wrath and the zeal of God will be kindled, so that He will destroy all the heathen who have marched against Jerusalem, for their sin and their punishment will, on account of that perfect one, become so much the heavier. And in the 4th *column* of the same place, concerning the words of Zech 13:7, "Awake, O sword, against my shepherd, and against the man who is my nearest," the following is written: אמר רועי וגבר עמיתי על על משיח בן יוסף ולפי שיהרג במלחמת האומות כמו שנזכר למעלה לכן ישנן השם ברק חרבו על האומות לנקום נקמתו. ועל זה אמר חרב עורי על רועי ועל גבר עמיתי כאלו קורא השם את החרב ואת הנקמה שתעורר על האויבים בסבת משיח בן יוסף שהרגו שהיה רועה צאן השם והיה כפי צדקתו ושלמותו גבר עמיתו וכיון שהאומות הרגו את הרועה תבא חרב ה' והכה את הרועה וגו' וכל רועה ורועה מתאומות ומלכיהם כי על הריגת רועה ישראל יהרג כל רועה מאויביהם That is: the words "against my shepherd, and the man who is my nearest" are spoken of the Messiah, the Son of Joseph; and because he will be slain in the war of the peoples, as has been mentioned above, God will therefore whet the blade of His sword against the peoples in order to take vengeance upon them. For this reason it is said, "Awake, O sword, against my shepherd, and against the man who is my nearest," just as if God were calling out to the sword and to vengeance, that the sword should arise against the enemies on account of the Messiah, the Son of Joseph, whom they have slain, who was a shepherd of the sheep of the Lord, and who, according to his righteousness and perfection, was the man nearest to Him. And after the peoples shall have slain the shepherd, the sword of the Lord will come and strike the shepherd, that is, every

single shepherd from among the peoples and their kings; for on account of the slaying of the shepherd of the Israelites, all the shepherds of their enemies will be slain and the sheep scattered, since when the shepherds die, no people that is under them can endure.

After his death, the Messiah, the Son of David, shall come, continue the war, and overcome the enemies. Therefore it is written in the *Jalkut chadrasch*, fol. 141, col. 4. numero 22. under the title *Maschiach* as follows: אחר שידקר יונה שהוא משיח בן יוסף יבא משיח בן דוד : that is, When *Jonas*, who is the Messiah, the Son of Joseph, shall have been slain, then the Messiah, the Son of David, will come. So also in the book *Májene jeschúa* fol. 76, col. 1. it is read as follows: בראשונה יגלה משיח בן אפרים וילחם עם האומות הבאים לירושלים ויהרג במלחמה ואחריו יקום משיח בן דוד והוא ימית האיבים וארמילוס שר הלוחמים לחיילות הנוצרים כמו שגוג יהיה ראש ושר לחיילות ישמעאלים : that is, First the Messiah, the Son of Ephraim, will be revealed, and will fight against the nations that march against Jerusalem, and will be slain in the war. After him the Messiah, the Son of David, will arise and destroy the enemies together with *Armillo* (who will be the prince of the warring armies of the Christians, just as *Gog* will be the head and prince of the Ishmaelite armies).

What an enormous multitude of people, however, is to be killed on account of this *Messiah* and otherwise, may be seen from the book *Maschmía jeschúa* fol. 74, col. 4., where, concerning the words of Zech 13:8, “And in the whole land, says the Lord, two parts shall be cut off and perish; but the third part shall remain therein,” it is written that they must be understood as follows: שמכלל האומות אשר בכל הארץ שני שלישים מהם יכרתו ויגועו במלחמה ובדבר והשלישית ר”ל החלק השלישי מהם יותר בה : that is, that among all the peoples who are upon the whole earth, two thirds shall be exterminated and perish through war and pestilence, but the remaining third part shall survive.

At that time, the nations of the world shall be made to drink from four cups of terror or horror, concerning which the following is written in *Rabbi Bechaj*’s commentary on the five books of Moses, fol. 50, col. 2, in the *Parascha Vajéschef*: תמצא בפרשה ד׳ פעמים כוס כנגד ארבעה כוסות של פסח וכנגדם עתיד הקדוש ברוך הוא להשקות לאומות העולם ארבע כוסות של פורענות שנאמר קח את כוס היין החמה הזאת מידי. וכתיב כוס זהב בבל ביד יי׳. וכתיב כי כוס ביד יי׳ ויין חמר מלא מסך. וכתיב ימטר על רשעים פחים אש וגפרית ורוח זלעפות מנת כוסם: that is, you find in this *Parascha* (*Vajéschef*, namely Exod 40:11, 13) the word “cup” four times, in reference to the four cups of the Passover feast (which are drunk at the Passover feast, concerning which information was provided above in the 2nd chapter of this second part, *pagina* 173 and 174), and corresponding to these, the Holy Blessed God will in the future make the nations of the world drink from four cups of punishment (or vengeance); for it is said (Jer 25:15): “Take this cup, which is full of wine of fierce wrath, from my hand.” And it is written (Jer 51:7): “Babylon is like a golden cup in the hand of the Lord.” And it is written (Ps 75:9): “For the Lord has a cup in His hand, poured full of strong (or turbid) wine.” So too it is written (Ps 11:6): “He will rain down upon the wicked lightning, fire, and brimstone, and a storm shall become their portion of their cup.” Concerning this, one

may also consult *Berefchith rábba*, fol. 80, col. 1, in the 88th *Parascha*, and in the *Jalkut chádasch*, fol. 100, col. 2, *numero* 45, under the title *Jamim tofim*, as well as in the *Jalkut Schimóni* on the Psalms, fol. 113, col. 3. The words of Gen 49:11 are also translated in the *Targum Jeruschálmi* as follows: מה יאי הוא מלכא משיחא דעתיד למיקם מדבית יהודה יהודה אמר חרצוהי ונפיק לקרבא לקביל שנאוי ומתקטלין מלכין עם שלטונין מסמק נהריא מדם קטיליהון ויחוור גולמותיה מן תרב גבריהון לבושוי מענגנין באדמא: that is, how beautiful is the King *Messias*, who will come forth from the house of *Juda*. He will gird His loins and march out to war against His enemies; and kings and rulers shall be slain. He will dye the rivers red with the blood of those He has slain, and make His cloak white with the fat of their warriors. His garments shall be sprinkled with blood.

How many people shall perish at that time is also to be seen in the aforementioned book *Maschmia jeschúa,* fol. 49 col. 1, and the following is read there in the second and third *column* concerning Ezek 39:9-13: זכר שיהיה רבוי האומות כל כך במלחמה ההיא וכמות כלי מלחמתם כל כך עצום ומופלג עד שיצאו יושבי ערי ישראל מעריהם אל השדה אשר תהיה שמה המלחמה לקחת חניה וחצים ולהדליק בהם אש האש במקום עצים והוא אמרו ובערו והשיקו בנשק ומגן וצנה בקשת ובחצים ובערו בהם אש שבע שנים באופן שלא יצטרכו לחטוב עצים מן השדה לפי שבאותם כלי נשק יבערו אש ועם זה ישללו את שולליהם שהם כלי האומות ההמה ששלו את ישראל ובזזו אותם בחרבנם ובגלותם יבוזו ישראל עתה אותם ובזה יתעשרו עושר רב ומפני שירבו חללי ה' במלחמה ההיא ויטמאו את הארץ ויעפשו את אוירה לכן יעד יתעלה שיתן לגוג שם קבר בישראל ר"ל שיתן להם שם מקום קבר ואין ענינו שיקברו כל אחד ואחד מהם ולפי כבודו כי אם שיעשו חפירה אחת וישליכם שמה כפגר מובס ויכסום בעפר כדי לטהר את הארץ. ולפי שתהיה המלחמה הזאת בין ימים להר צבי קדש כמו שנזכר בספר דניאל לכן אמר שתהיה קבורתם בגיא העוברים קדמת הים רוצה לומר בגיא שעוברים בו ההולכים לים המזרחי אשר בארץ ישראל והיתה הקבורה הזאת לא לכבודם כי אם לפי שחוסמת היא את העוברים רוצה לומר כי מפני דראון החללים הרבים ובאשם היו העוברים שמה חוסמים וסוגרים אפיהם מהריח הרע ולכן נתנו לקבורה ויקברם בית ישראל לא לכבודם אלא לטהר את הארץ ולרבוי החללים והמור ענין קבורתם יכוננו אליה המון העם שבעה חדשים שיתעסקו בקבורה הזאת כל עם הארץ וגומר: that is, he (namely the prophet) reports that in that same war there shall be so great a number of peoples, and so abundant and extraordinary a quantity of their weapons of war, that the inhabitants of the cities of Israel shall go out from their cities into the field where the war shall have taken place, to collect spears and arrows in place of wood, with which to kindle fire; and this is what he says (v. 9): "And they shall kindle and burn the weapons, shields and bucklers, bows and arrows, handstaves and spears; seven years long shall they burn them." In such a manner that they shall have no need to hew wood from the field, since they shall make fire with those same weapons of war. Beyond this, the Israelites shall also plunder all those peoples who had previously plundered and robbed the Israelites in their ruined condition and in their captivity, and they shall thereby become rich. Since also very many from the armies shall be slain in that same war, who shall defile the earth and make the air putrid (and stinking), for this reason the praised God has here (v. 11) promised that He would give Gog a grave there, in the land of Israel, that is, that He would give them a place of burial there; which is not to be understood as meaning that each one shall be buried individually and according to his honor, but rather that a pit shall be dug and the slain cast therein as a trampled corpse, and covered

over with earth, so that the land may be cleansed. Since also this war shall take place between the seas and the mountain of the glorious holy place, as is reported in the book of Daniel (Dan 11:45), for this reason he (namely the prophet Ezekiel in the cited 39th chapter, v. 11) says that their burial shall be in the valley through which one passes toward the sea, toward the rising of the sun, that is, in the valley through which those pass who go toward the sea that lies toward the rising of the sun in the land of Israel. And this burial shall not take place in their honor, but because it shall stop up the noses of those passing through, that is, because those traveling through, on account of the disgust and stench of the many slain, shall stop up their noses against the foul odor; for this reason the Israelites shall bury them, not in their honor, but to cleanse the land and on account of the multitude of the slain. Their burial, however, shall last seven months, and all the people of the land shall be occupied with it, *etc*. These are the words from the book *Maschmia jeschúa*. Now if the inhabitants of the land of Israel shall have wood enough to burn for seven years from the weapons of the slain peoples, and are to spend seven whole months with the burial of the dead, then surely an innumerable multitude of people must perish in such a war.

Indeed, one finds in several Rabbinical books that at the time of the Messiah all the nations of the world shall be slain, and the Jews alone shall remain; and it is written in *Rabbi Bechai*'s commentary on the Five Books of Moses, fol. 179, col. 3, in the Parascha Balak, on the words Num 23:9, הֶן־עָם לְבָדָד יִשְׁכֹּן (Behold, this people shall dwell alone), that Balaam thereby meant to say: אי אפשר לי לבוא כנגדם לא מצד ראשיתם ולא מצד אחריתם לפי שהם עתידין שינחלו העולם באחרית הימים וכל האומות יהיו אובדים הם לבדם קיימים, That is: It is not possible for me to go against them (namely the Israelites), neither with regard to their beginning nor with regard to their end, for they shall in the future, in the last days, inherit the world, and all nations shall perish, but they alone shall endure. So also in *Bammidbar rabba*, fol. 172, col. 4, and fol. 173, col. 1, in the 2nd Parascha, the following is read: אם אין ישראל אין העולם מתקיים שנאמר והתברכו בזרעך כל גויי הארץ . בעולם הזה הם משולים לעפר לימות המשיח הם משולים לחול הים מה דרכו של חול מקהה שיני כל האומות : כך ישראל לימות המשיח מכלין כל האומות, That is: If there were no Israelites, the world could not endure, as it is said (Gen 22:18): In your seed shall all the nations of the earth be blessed. In this world they are compared to dust, but in the days of the Messiah they shall be compared to the sand of the sea. Just as sand is accustomed to blunting teeth, so shall the Israelites in the days of the Messiah exterminate all nations. Something similar is also to be found in the book *Pesikta rabbetha*, fol. 17, col. 3. Beyond this, the following is also found in the old *Nizzachon*, pages 255 and 256: המינים אומרים ומונין אותנו שמאריך זה הקץ יותר משאר קיצים אבל אין להפליא על זאת לפי שאין הקב"ה נפרע מאומה עד שתתמלא סאתה דכתיב בסאסאה בשלחה תריבנה. וכאמר לאברהם ודור רביעי ישובו הנה כי לא שלם עון האמורי עד הנה ואינו רוצה לכלה עד שתמלא סאתו . ולכך לא ארך הקץ כי אם ת' שנה ביבתוך אותו זמן נתמלא סאתם על שתי אומות על מצרים ועל אמוריים ונתחייבו כלייה . ומאד נשתהו למלאות שהרי התחיל מדור הפלגה עד קץ בבל . וגם גאולה בכל לא היתה רמה לפיכך לא ארך הקץ כי אם ע' שנים . אבל קץ זה זהו להחריב ולהשמיד ולהרוג ולאבד את כל האומות הם ושריהם של מעלה ואלהיהם כדכתיב יפקוד יי' על צבא מרום במרום ועל מלכי האדמה באדמה. וגם ירמיהו אמר אל תירא עבדי

יעקב נאום יי' וגו' כי אעשה כלה בכל הגוים אשר הפיצותך שם אך אותך לא אעשה כלה : הרי הראו שהקב"ה יכלה כל שאר האומות רק ישראל וגו', That is: The heretics (namely the Christians) plague us and say that the appointed term (and the time in which we hope to be delivered from our present captivity) is being deferred longer than the other terms (which in former times, during the Egyptian and Babylonian captivities, were deferred); but there is no cause for wonder at this, for the holy blessed God punishes no people until its measure is full, as it is said (Isa 27:8): When you sent him away, you contended with him with measure. Thus He also said to Abraham (Gen 15:16): But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet fully complete, and He does not wish to destroy them until their measure is full. For this reason the term (or the end) was deferred no longer than four hundred years, for during that time the measure of two peoples, namely the Egyptians and the Amorites, was filled, so that they deserved to be exterminated. It took a long time, however, before they filled that measure, for behold, it began from the generation of the division (that is, the Babylonian confusion) and lasted until the end (or the destruction) of Babel. Likewise the deliverance from Babel was not so glorious; therefore the end was deferred no longer than seventy years. But this end (of the present captivity) is directed toward the destruction, extermination, slaying, and annihilation of all nations, together with their ruling princes above (that is, the devils who are supposed to govern them, as was shown in detail above in the 18th chapter of the first part) and their gods, as it is written (Isa 24:21): (At that time) the Lord shall punish the host on high in the heights, and the kings of the earth upon the earth. So also Jeremiah (Jer 30:10-11) said: Fear not, my servant Jacob, says the Lord, etc., for I will make a full end of all the nations among which I have scattered you, but of you I will not make a full end. Here you see that the holy blessed God will exterminate all nations, with the exception of the Israelites, etc.

Although this is found in the aforementioned manner in the cited books, the opposite is also taught in those same books, and it is read therein that many peoples will accept the Jewish faith at the time of the Messiah and will submit themselves to it, as will be seen from what follows.

But to return to the victorious arms of the Messiah: he is supposed to conquer the entire world and bring it under his power. For this reason, the words of Dan 7:13-14, "Behold, there came one in the clouds of heaven like a son of man, who reached unto the Ancient of Days, before whom he was brought; and to him was given power and royal dignity, so that all tribes, peoples, and tongues should serve him," are interpreted by the Rabbis as referring to their futilely awaited Messiah yet to come. For Rabbi *Salomon Jarchi* writes thus in his *Commentary* on this passage: כבר אניש אתי הוא מלך המשיח, that is, the words "there came one like a son of man" signify the King Messiah. With this, *Aben Esra* and Rabbi *Saadias* also agree in their expositions; for the former teaches concerning this passage, הוא המשיח, that is, "This is the Messiah," while the latter states: זהו משיח צדקנו, that is, "This is the Messiah who is our

righteousness." Likewise, in the *Sohar*, at column 338 of the Sulzbach printing, in the *Parascha Toledoth*, the following is read concerning the aforementioned words of Daniel: דא מלכא משחיא, that is, "This is the King Messiah." It is indeed true that the Messiah is to be understood by this passage; but that he is yet to come, and is to establish a worldly government and conquer all the peoples of the world, this is a great and gross Jewish error.

In addition to the above, the Jews also wish to maintain that the Messiah will reign bodily over the entire world and will make all nations subject to him. And in Rabbi *Mosche bar Majemon*'s commentary on the Mishnah of the Talmudic tractate *Sanhedrin*, fol. 120, col. 1. of the *Talmud* printed at Amsterdam, the following is read on this subject: ימות המשיח הוא זמן שתשוב המלכות לישראל ויחזרו לארץ ישראל ויהיה אותו המלך גדול מאד ובית מלכותו בציון יגדל שמו וזכרו יהיה מלא הגוים יותר מן המלך שלמה וישלמי אותו כל האומות ויעבדוהו לצדקו הגדול ולנפלאותיו שיהיו על ידו וכל מי שיקום עליו יאבדהו השם יתעלה וימסור אותו בידו וכל פסוקי המקרא מעידין על הצלחתו והצלחתנו עמו ולא ישתנה במציאות שום דבר ממה שהוא עתה אלא שהמלכות תחזור לישראל וזהו לשון חכמים אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד: that is, the days of the Messiah are a time in which the kingdom (or the royal government) will return again to the Israelites, and they will return again to the land of Israel. That same king will also be very great, and the house of his reign will be in Zion. His name and renown will be great, and his memory will be among all nations, and indeed more so than was the case with King Solomon. All nations will also make peace with him and serve him, on account of his great righteousness and the wonders that will be performed through him. But whoever sets himself against him, the praised God will destroy and deliver into his hand. All the verses of Scripture likewise bear witness to his blessedness and to our prosperous condition with him; and nothing in the world will be any different from how it is at present, except that the kingdom will return again to the Israelites. And this is what our sages say (in the Talmudic tractate *Sanhedrin*, fol. 99, col. 1.), that between this present time and the time of the Messiah there is no difference, except that the kingdoms (of the nations) will then be made subject.

The Jews seek to prove this secular dominion of the Messiah from the fact that it is written in Zech 9:9-10: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; just, and having salvation; lowly, and riding upon an ass," etc. "And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." For this reason Rabbi David Kimchi writes in his commentary thereon: הנה ימשול בכל העולם, that is, "Behold, he (namely the Messiah) shall rule over the entire world," which is also to be found in the book *Maschmia jeschúa*, fol. 72, col. 2. However, these words are not to be understood as referring to a temporal but rather to a spiritual dominion, which is clearly evident from the fact that the Messiah is called עני, *ani*, that is, poor. For if he were to be such a great secular king as the Jews imagine him to be, he could not be called poor. He is likewise described in the prophet Isaiah, in chapter 53, v. 3, as poor and wretched, and it is said of him: "He was the most despised and rejected among men,

a man of sorrows, and acquainted with grief. He was so despised that men hid their faces from him, and we esteemed him not." Of no secular king, however, who is to rule over the entire globe, can it be said that he will be the most despised and the most wretched. But should the Jews wish to object that the cited words of Isaiah do not treat of the Messiah but of the Israelites, as Rabbi David Kimchi indeed writes in his commentary on the words of Isa 52:13, "Behold, my servant shall deal wisely," or "shall prosper," etc., to which chapter 53 is attached, as follows: הפרשה הזאת נאמרה על גלות ישראל וקרא אותו עבדי כמו שאמר ואתה ישראל עבדי יעקב אשר בחרתי, that is, "This *Parashah* (or this passage) is spoken concerning the captivity of Israel, and (God) has called Israel His servant, just as He said (Isa 41:8): 'But thou, Israel, my servant, Jacob whom I have chosen'"; in which manner Rabbi Solomon Jarchi and Aben Ezra likewise expound the said words: if, I say, the Jews wish to raise this objection, the answer to be given them is that the ancient Jews, as was fitting, expounded those same words as referring to the Messiah, which Aben Ezra himself acknowledges in his commentary thereon, when he writes as follows: רבים פירשוהו על משיח בעבור שאמרו קדמונינו ז"ל כי ביום שחרב בית המקדש נולד משיח והוא אסור בזיקים, that is, "Many have expounded these words as referring to the Messiah, because our ancients, of blessed memory, have said that on the very day on which the Temple was destroyed, the Messiah was born and was bound in chains." In like manner Abarbanel expresses himself in his commentary thereon, fol. 78, col. 1, when he says: יונתן בן עזיאל תרגמה על משיח העתיד לבא וזהו גם כן דעת חכמים ז"ל בהרבה ממדרשותיהם, that is, "Jonathan the son of Uziel translated (this prophecy) as referring to the Messiah who is to come, and this is likewise the opinion of the Sages, of blessed memory, in many of their allegorical expositions." So too is it read in the *Yalkut Shimoni* on Isaiah, fol. 53, col. 3, no. 338: הנה ישכיל עבדי זה מלך המשיח, that is, "The words 'Behold, my servant shall prosper' signify the Messiah." It is therefore a wanton wickedness that the aforementioned rabbis and the Jews of today wish to expound those same words as referring to the Israelites.

Furthermore, the words of Isa 53:5, "He was wounded for our transgressions and bruised for our sins, etc.," were interpreted by the ancient Jews as referring to the Messiah; for in *Médrasch Ruth rábba* fol. 283, col. 2, on the words of Ruth 2:14, "Come here and eat of the bread, and dip your morsel in the vinegar," it is written as follows: מדבר במלך המשיח גשי הלום קרובי למלכות ואכלת מן הלחם זו לחמה של מלכות וטבלת פתך בחומץ אלו הייסורין שנאמר והוא מחולל מפשעינו : that is, "He speaks of the King Messiah: 'Come here,' you who are my nearest to the kingdom. 'And eat of the bread,' namely the bread of the royal government. (And the words) 'And dip your morsel in the vinegar' signify the chastisements (or punishments), as it is said (Isa 53:5): 'He was wounded for our transgressions.'" The like is also to be found in the *Talmudischen Tractate Sanhédrin* fol. 98, col. 2, and in the *Jalkut Schimóni* on Isaiah, fol. 53, col. 3, *numero* 338.

The Jews also believe that the nations which remain in the world at the time of their Messiah must serve them, since not only is it written in Isa 60:10-11: "Foreigners shall build your walls, and their kings shall serve you, etc. For the nation and kingdom that will not serve

you shall perish, and those nations shall be utterly destroyed"; but also because it is read in Isa 49:23: "Kings shall be your foster fathers, and their queens your nursing mothers. They shall bow down to you with their faces to the earth, and lick the dust of your feet." *Abarbanel* likewise, in his commentary on the Prophet Isaiah, fol. 89, col. 4, on the words of Isa 61:5-6, "Foreigners shall stand and feed your flocks, and strangers shall be your plowmen and your vinedressers. But you shall be called the priests of the Lord; you shall be spoken of as the ministers of our God. You shall eat the wealth of the nations," expresses himself as follows: זכר שגם כן משה אותן ה' לבשר הכנעה האומות לישראל עד שיעמדו זרים ורעו צאנם ונכרים יהיו עובדים שדותיהם וכרמיהם כדי שבני ישראל לא יתעסקו בדבר מהעבודות הגסות רק לעבוד את ה' הנכבד בתורתם ותפלתם ועל זה אמר ואתם כהני השם תקראו כלומר אבל אתם לא תהיו רועי צאן ולא עובדי אדמה כי אם עובדי גבורה כהני השם ומשרתי אל עליון וכן יהיה שמכם וכדי שהיו פנויים לעבודת השם יתברך לכן חיל גוים תאכלו, That is: He (namely the prophet) also reports that the Lord anointed him to proclaim to the Israelites that the nations shall be subjected to them, so that foreigners shall stand and feed their flocks, and strangers shall cultivate their fields and vineyards, so that the children of Israel need not perform any coarse labor, but may serve the glorious God with their Law and their prayer alone. Therefore he says: "But you shall be called priests of the Lord," as if he wished to say: you shall neither feed flocks nor till the earth, but shall serve the Most High and be priests of God and ministers of the Highest, and this shall be your name. But so that you may have time for the service of the blessed God, you shall eat the wealth of the nations.

Once again, not all nations are to share in this honor, for in the *Jalkut Schimóni* on the books of *Mosis*, fol. 64, col. 1, *numero* 212, the following is read: פעם אחת הייתי עובר ממקום למקום מצאני זקן אחד אמר : רבי יש אומות העולם לימות המשיח אמרתי לו בני כל גוי וכל ממלכה שענו את ישראל ולחצו אותם רואין בטובתן של ישראל גדורין ושבין לעפרן ושוב אינן חיים לעולם שנאמר רשע רשע יראה וכעס וגו' : וכל גוי וכל ממלכה שלא ענו את ישראל ולא לחצו אותם באין והויין אכרים וכורמים לישראל לימות המשיח שנאמר ועמדו זרים ורעו צאנכם ובני נכר אכריכם וכורמיכם ומהם כהני השם הקראו: That is: Once I was traveling from one place to another, when an old man met me and said to me: My dear Rabbi, will there also be nations of the world (that is, people outside the Jews) at the time of the Messiah? And I answered him: My son, all nations and kingdoms that have plagued and oppressed the Israelites will see the prosperous condition of the Israelites, and thereafter will return to dust and never come back to life again, as it is said (Ps 112:10): The wicked will see it and be vexed by it, etc. But all nations and kingdoms that have not plagued and tormented the Israelites will come and, at the time of the Messiah, be the farmers and vinedressers of the Israelites, as it is said (Isa 61:5-6): Strangers will stand and tend your flocks, and foreigners will be your farmers and vinedressers. But you shall be called priests of the Lord.

How many servants each Jew will have at the time of the Messiah is read in the *Jalkut Shimoni* on Isaiah, fol. 56, col. 4. numero 359., in these words: שנו רבותינו בשעה שמלך המשיח בא ועומד על גג בית המקדש והוא משמיע להם לישראל אומר ענוים הגיע זמן גאולתכם ואם אתם מאמינים ראו באורי שזורח עליכם שנאמר קומי אורי כי בא אורך וכבוד יי' עליך זרח. ועליכם בלבד זרח שנאמר כי הנה החשך יכסה ארץ. באותה שעה

מבהיק הקב"ה אורו של משיח ושל ישראל והולכים כלם לאורן של מלך המשיח ושל ישראל שנאמר והלכו גוים לאורך ומלכים לנגה זרחך. ובאים ומלחכים עפר מתחת רגליו של מלך המשיח שנאמר ועפר רגליך ילחכו. ובאים כלם ונופלים על פניהם לפני משיח ולפני ישראל ואומרים נהיה לך ולישראל לעבדים וכל אחד מישראל אלפיי' ות"ח עבדים יהיו לו שנאמר בימים ההמה אשר יחזיקו עשרה אנשים מכל לשונות הגוים והחזיקו בכנף איש יהודי לאמור נלכה עמכם כי שמענו אלהים עמכם: that is, our Rabbis teach: at the time when the King Messiah comes, he will stand upon the roof of the Temple and call out to the Israelites and say: "You who are humble, the time of your redemption has come; and if you believe it, then behold my light which rises over you," as it is said (Isa 60:1): "Arise, shine, for your light has come, and the glory of the Lord rises over you." It rises, however, over you alone, as it is said (v. 2 of the same): "For behold, darkness covers the earth." At that same time the Holy Blessed God will cause the light of the *Messiah* and of the *Israe*lites to shine, and all the nations will walk by the light of the *Messiah* and of the *Israe*lites, as it is said (v. 3 of the same): "And the Gentiles shall walk in your light, and kings by the brightness that rises over you." They will also come and lick the dust beneath the feet of the King *Messiah*, as it is said (Isa 49:23): "They shall lick the dust of your feet." Likewise they shall all draw near and fall upon their faces before the *Messiah* and before the *Israe*lites and say: "We will be your servants and the servants of the *Israe*lites." And each *Israe*lite shall have two thousand eight hundred servants, as it is said (Zech 8:23): "In those days ten men from all the languages of the Gentiles shall take hold of a Jew by the hem (or corner of his garment) and say: 'We will go with you, for we have heard that God is with you.'" This same passage is also to be found in the book *Pesikta Rabbetha*, fol. 62, col. 3. 4.

How it is proven from the cited words of the Prophet Zechariah that every Jew will have two thousand eight hundred servants is shown by Rabbi Bechai in his commentary on the Five Books of Moses, fol. 168, col. 2, in the *Parascha Schelách lechá*, with these words: כל המקיים מצות צצית זוכה ומשמשין אותו אלפיים ושמונה מאות עבדים שנאמר והיה ביס ההוא והחזיקו עשרה אנשים מכל לשונות הגוים בכנף איש יהודי לאמור נלכה עמכם כי שמענו אלהים עמכם. שבעים אומות הם עשרה אנשים מכל אומה הרי ה"ש בכנף אחד ולארבע כנפור אלפים ושמונה מאור: that is, everyone who observes the commandment concerning the fringes (which are called in Hebrew *Zizith* or *Zizis*, concerning which one may read in Num 15:39, and which hang at the four corners of a four-cornered garment worn by the Jews, called *Talles*, and consist of eight white woolen threads at each corner) earns thereby that two thousand eight hundred servants must serve him, as it is said in Zach 8:23: At that time ten men from all the languages of the heathens will seize a Jew by the wing or corner (of his garment) and say, we will go with you, for we hear that God is with you. Now there are seventy peoples, and ten men from each people make seven hundred at one wing or corner; at the four corners, however, (four times as many, namely) two thousand eight hundred. Is this not very cleverly and ingeniously calculated by the rabbis, so that every Jew may learn from it what a magnificent estate he will maintain in the future, when the Messiah comes riding along on his ancient donkey and will make the world subject to him? But since all Christians, as will be demonstrated in what follows, are to be killed, and since they also

make up a considerable portion of the seventy peoples according to their many lands and languages, I do not know how the Jews will be able to arrive in this manner at the full number of their servants.

Since now the Messiah will subdue all the peoples of the world, we must also examine how he will keep them in his obedience. In *Abarbanel's* commentary on the eleventh chapter of the Prophet *Esaias*, fol. 20, col. 4., the following is read: יעד שיעשו נסים ונפלאות והוא אמרו והכה ארץ בשבט פיו וברוח שפתיו ימית רשע רוצה לומר שכאשר תמרוד ארץ מה במצות מלך המשיח לא יצטרך לאסוף חיל ולהלחם בה כי הוא בשבט פיו יכה אותה מכה רבה מבלי חרב וחנית. ואם איש אחד יחטא ויצטרך כפי הדין להמיתו באחת ממיתות בית דין לא יצטרכו אנשים וכלים לעשותו כי הוא עצמו ברוח שפתיו ימית הרשע ההוא ויענישהו כי בהיותו גוזר על גוי ועל ממלכה או על איש מיוחד שימות תרד אש מן השמים וישרפהו או תבקע האדמה ותבלע אותו או ימיתהו האריה והנחש ושאר הדברים משלוחי ההשגחה כמו שהיה ענין אליהו שאמר תרד אש מן השמים ותאכל אותך ואת חמישיך וכן באלישע ויקללם בשם ה' ותצאנה שתים דובים מן היער וגו' (That is: the Prophet *Esaias*) has promised that signs and wonders shall come to pass (from the Messiah), and this is what he means when he says (Isa 11:4): He will strike the earth with the rod of his mouth, and slay the wicked with the breath of his mouth; by which he wishes to indicate that when a land sets itself against the commandment of the King Messiah, he will then have no need to assemble an army and wage war against it, but rather that he will strike it mightily with the rod of his mouth, without sword or spear. And when someone shall sin, and it shall be necessary according to the law to put that person to death by one of the deaths by which the courts are accustomed to condemn someone, there will be no need of men and weapons to carry it out, since he himself will put the wicked to death by the spirit of his mouth and punish him. For when he pronounces a sentence of death against a people, or a kingdom, or against a particular individual, fire will fall from heaven and burn him, or the earth will open and swallow him, or a lion, or a serpent, or something else that divine providence sends, will kill him, just as Elijah did, who (as is read in 2 Kgs 1:10) said: So let fire fall from heaven and consume you and your fifty (men). And likewise it is read of Elisha (2 Kgs 2:24): And he cursed them in the name of the Lord, and two bears came out of the forest, etc. In the *Midrasch Tillim* it is also written at fol. 4, col. 2. on Ps 2 as follows: לעתיד לבוא אומר למלך המשיח מדינה פלונית מרדה בך והוא אומר יבא גובאי ויהריב אותה שנאמר והכה ארץ בשבט פיו וברוח שפתיו ימית רשע. כיון שרואין צרתן רבה הן באין ומשתחוים למלך המשיח שנאמר אפים ארץ ישתחוו לך: That is: In the time to come, one will say to the Messiah, the province such-and-such has risen up in rebellion against you; and he will say, let the locusts come and lay it waste, as it is said (Isa 11:4): He will strike the earth with the rod of his mouth, and slay the wicked with the breath of his mouth. When they (namely the rebels) see their great misery, they will come and fall down before the King Messiah, as it is said (Isa 49:23): They will fall before you with their faces to the ground.

In the book *Emek hammelech*, it is read at fol. 17, col. 3, in the *20th chapter*, under the title *Schaar olam hattohu*, that he will have them tormented by devils, in these words: באותו זמן ימלוך המשיח על העליונים ועל התחתונים ורוחין ושדין יצערו האומות על פי בן דוד כענין שלמה אצל חירם מלך צור ששלח

אליו שד אחד והורידו לשבעה מדורי גיהנם עד שעשה כצונו והודה לו ואצל מלכת שבא. מכח יראת המשיח יבאו כל האומות ויחזיקו בכנף איש יהודי בזכות הציצית שטבליה וגו' והאומות יהוו בו להיות להם שמירה ממלאכי המשיחית ומהרהורה ומוכרתים להיות עבדים וגם מלכיהם ושריהם יבאו לשמוע דברי רוח הקודש: That is: At that same time the Messiah will reign over the upper and lower (creatures), and the spirits and devils will torment the nations at the command of the Son of David, just as *Solomon* dealt with *Hiram*, the king of *Tyre*, to whom he sent a devil and had him led down into the seven dwellings of hell, until he had done his will and complied with him; and as he dealt with the Queen of *Sheba*. Through the power of the fear of the Messiah, all the nations will come and seize the wings (of the garments) of the Jews, on account of the merit of the *Zizis* (that is, the aforementioned white woolen threads) that hang from the *Talles* (namely, the above-mentioned square garment that the Jews wear), etc. And the nations will seize them (since they protect against the devil), so that they may be preserved from the angels of destruction (namely, the evil spirits), and they will be compelled to be the servants (of the Jews). Likewise, their kings and princes will come to hear the words of the Holy Spirit. Beyond this, in the aforementioned book *Emek hammelech*, fol. 132, col. 3, in the *12th chapter*, under the title *Schâar réscha díser ánpin*, the following is read concerning the Messiah: הוא יכניע האומות ויצורה עליהם המחבלים והוא זכות המשיח אם אחד מהם ימרוד בו כאשר עשה שלמה המלך עליו השלום וגו' That is: He will humble the nations and give command to the destroyers and hosts of devastation (that is, the evil spirits) against them, whenever one among them rebels against him, just as King Solomon, upon whom be peace, did, etc.

The Messiah will also have a staff with which he will chastise the nations, concerning which it is written in the *Jalkut Shimóni* on the words of Ps 110:2, "The Lord will send the staff of your power out of Zion," as follows: והוא המטה זה מטה של יעקב שנאמר כי במקלי עברתי את הירדן הזה. והוא המטה שהיה ביד יהודה שנאמר ומטך אשר בידך. והוא המטה שהיה ביד משה שנאמר ומטה האלהים בידי. והוא המטה שהיה ביד אהרן שנ' וישלך אהרן את מטהו. והוא המטה אשר היה ביד דוד שנאמר ויקח מקלו בידו. והוא המטה שהיה ביד כל מלך ומלך עד שחרב בית המקדש ונגנז ועתיד לימסר ביד מלך המשיח ובו עתיד לרדות את האומות דאס איסט / *מצוין* דיעזעס איסט דער שטאב: That is: This is the staff of Jacob, as it is said (Gen 32:10): "For with my staff I crossed over this Jordan." It is also the staff that Judah held in his hand, as it is said (Gen 38:18): "And your staff that you hold in your hand." It is also the staff that was in the hand of Moses, as it is said (Exod 17:9): "And I will hold the staff of God in my hand." It is also the staff that was in the hand of Aaron, as it is said (Exod 7:10): "And Aaron cast down his staff." It is also the same staff that David held in his hand, as it is said (1 Sam 17:40): "And he took his staff in his hand." And it is likewise the staff that every single king held in his hand, until the Temple was destroyed and the staff was hidden away; and it shall be delivered into the hand of the *Messiah*, with which he will chastise the nations of the world; therefore it is said (Ps 110:2): "The Lord will send the staff of your power out of Zion." On this subject one may also consult the book *Jalkut chadasch*, fol. 92, col. 3, número 184, under the heading *Jacob*. Adam too is said to have possessed this staff, concerning which the following is read in

the book *Pirke Rabbi Eliezer*, in the 40th chapter: המטה שנברא בין השמשות נמסר לאדם הראשון מגן עדן ואדם מסרו לחנוך וחנוך מסרו לנח ונח מסרו לשם ושם מסרו לאברהם ואברהם מסרו ליצחק ויצחק מסרו ליעקב ויעקב הורידו למצרים ומסרו ליוסף בנו וגומר That is: The staff that was created at twilight was given to the first man out of Paradise. Adam gave it to Enoch, Enoch gave it to Noah, Noah gave it to Shem, Shem gave it to Abraham, Abraham gave it to Isaac, Isaac gave it to Jacob, Jacob took it with him into Egypt and gave it to his son Joseph, etc. Finally, Moses is said to have received it, as was reported above in the 8th chapter of the first part, from pagina 377 to 380. This ancient staff, however, will not suit the old donkey upon which the Messiah is supposed to ride particularly well, for since the stick is so old, it will surely be very brittle and rotten, and will therefore easily break into pieces when the stubborn donkey is struck with it and is to be driven into a gallop.

The teeth of those godless people who have plagued the Jews shall also grow very long out of their mouths at the time of the *Messiah*, concerning which it is written in the little book *Othioth Rabbi Akkiva* fol. 23, col. 4. under the letter *Schin* as follows: שין זה שניהן של רשעים נטורים שעתיד הקב"ה לשברן שלש פעמים אחת בעולם הזה ואחת לימות המשיח ואחת לעולם הבא וגו' ולא עוד אלא שעתידין שניהם של אוכליהם של ישראל לימות המשיח להיות יוצאין מפיהם עשרים ושתים אמות וכל באי עולם רואים ואומרים מה חטאו אלו שכך יוצאים שניהם מפיהם משיבין ואומרים מפני מה שאוכלים ממון של ישראל שהם קדושים למקום כתרומה שכל האוכל מהם חייב כלייה שנאמר קדש ישראל לה' ראשית תבואתה כל אוכליו יאשמו רעה תבא עליהם וגומר That is: The letter *Schin* signifies the *Schinnáim*, that is, the teeth of the utterly godless, which the holy blessed God will in the future break three times: once in this world, a second time in the days of the *Messiah*, and a third time in the world to come, etc. Indeed, the teeth of those who devour (that is, plague) the people of Israel shall also grow out of their mouths twenty-two ells long in the days of the *Messiah*, and all people who come into the world shall see them and say: what have these sinned, that their teeth protrude from their mouths in such a manner? But an answer will be given to them, saying: because they have consumed the goods of the Israelites, who are as holy to God as a heave-offering; for whoever eats thereof is worthy of being cut off, as it is said (Jer 2:3): Israel is holy to the Lord, the firstfruits of His harvest; all who eat of it incur guilt (or sin against themselves): misfortune shall come upon them.

The rabbis also teach that in the future all nations will bring gifts to the Messiah, which shall be accepted from them; from the Christians, however, he will accept none. Concerning this, it is written in *Schemoth Rabba* fol. 124, col. 3. in the 35th *Parascha* as follows: כל האומות עתידין להביא דורון למלך המשיח ומצרים מביאה תחילה וכסבור שלא לקבל מהם ואומר לו הקדוש ברוך הוא, אכסניא עשו לבני במצרים. שנאמר, יאתיו חשמנים מני מצרים כוש תריץ ידיו לאלהים מיד מקבל מהן. נשארו כוש קל וחומר ומה מצרים ששעבדו בהן קבל מהם אנו שלא נשתעבדנו בהן על אחת כמה וכמה. מיד כוש תריץ ידיו לאלהים, מיד כל המלכויות שומעות והן מביאות, שנאמר ממלכות הארץ שירו לאלהים: ואחר כך מלכות אדום נושאה קל וחומר בעצמה ואומרת ומה הללו שאינון אחיהם קבלו מהם אנו על אחת כמה וכמה... ואף הקב"ה מבקשה להביא דורון למלך המשיח אומר לו הקדוש ברוך הוא, געור חית קנה: That is: All nations will in the future bring a gift to the King Messiah, and Egypt will be the first to bring one. When he then hesitates as to whether he should accept it, the holy

blessed God will say to him: they have given lodging to my children in Egypt, as it is said (Ps 68:32): The princes out of Egypt will come, Ethiopia will stretch out its hands to God; whereupon he will immediately accept it from them. After this, Ethiopia will draw the following conclusion (and say): if he accepted it from the Egyptians, who yet afflicted the Israelites with servitude, how much more will he then accept it from us, who did not make them serve us? Then Ethiopia will stretch out its hands to God (and the Messiah will accept their gifts). Upon this, all kingdoms will immediately hear of it and bring (gifts), as it is said (Ps 68:33): You kingdoms of the earth, sing to God. Thereafter the Edomite kingdom (that is, Christendom) will likewise draw such a conclusion for itself and say: if he accepted gifts from these, who are not even their brothers, how much more will they accept such from us? And it will also want to bring a gift to the King Messiah; but the holy blessed God will say to him (from Ps 68:31): Rebuke the beast that is in the reeds (that is, punish Christendom, which is called the beast in the reeds, as was indicated above in the 17th chapter of the first part, *pagina* 776 and 777). This same thing is also to be found in the Talmudic tractate *Pesachím* fol. 118, col. 2. and in the *Jalkut chádasch* fol. 144, col. 3. *numero* 92. under the title *Maschiach*.

In the book *Máor hakkáton* it stands at fol. 42, col. 2, concerning the words of Dan 2:32, "The head of the image was of fine gold; its breast and arms were of silver; its belly and its sides were of bronze," written thus: זהב זה בבל שנאמר הוא צלמא רישיה דדהב טב. וכסף זו מדי שנאמר הדוהי ודרעוהי די כסף. נחושת זו יון שנאמר מעוהי וירכתיה די נחש. אבל ברזל אין כתוב כאן לא במקרש ולמרך שמכל המלכויות יקבל הק"בה דורון לעתיר לבא חוץ מארום. והרי בבל אף היא החריבה אותו אלא שלא קעקעה אותו אבל ארום מה כתיב בה האומרים ערו ערו עד היסוד בה: that is, the gold signifies Babel (understand: the Babylonian Monarchy), as it is said: "The head of the image was of fine gold." The silver signifies Media, as it is said: "His breast and arms were of silver." The bronze signifies Greece, as it is said: "His belly and his sides were of bronze." Concerning the iron, however, nothing is written here either regarding the Temple or the Tabernacle of the congregation. Why? Because the godless Edom (that is, the Roman Empire) is compared to it, which destroyed the Temple, in order to teach you that the holy and blessed God will in the future accept gifts from all kingdoms (or Monarchies), with the exception of Edom. The Babylonian Monarchy did indeed also destroy the Temple, but it did not brand it with a mark. But what is written concerning it? (In Ps 137, at the 7th verse, one reads of them:) "Who said, lay it bare, (that is, destroy it) even to its foundation." Shortly thereafter, in the said column, follows: אתה מוצא לעתיד לבוא שכל האומות עתידין להביא דורון למלך המשיח ויקבל מהם ואף מלכות ארום מבקשת להביא דורון למלך המשיח א"ל הק"ב"ה גער חית קנה וגו' ויקבל מכל האומות חוץ מארום על שאמרו ערו ערו עד היסוד בה: that is, you find that in the future all peoples will bring gifts to King Messiah, and that he will accept them from them. The Edomite kingdom will also seek to bring gifts to King Messiah, but the holy and

blessed God will say to it (from Ps 68:31): “Rebuke the beast of the reeds.” He will thus accept from all peoples, with the exception of the Edomites, because they said (when the city of Jerusalem was destroyed by the Romans): “Lay it bare even to its foundation.”

At that time, all the nations shall also return to the Messiah those gifts which Esau received from Jacob; for in the book *Schené luchóth habberîth*, fol. 237, col. 1, as also in *Bereschîth rábba*, fol. 71, col. 2, in the 78th *Parascha*, it is read thus: כּל אוֹתָן הַדּוֹרוֹנוֹת שֶׁנָּתַן אָבִינוּ יַעֲקֹב לְעֵשָׂו עֲתִידִין אֻמּוֹת הָעוֹלָם לְהַחֲזִירָן לְמֶלֶךְ הַמָּשִׁיחַ לֶעָתִיד לָבוֹא, That is: The nations of the world will, in the future, return to the King Messiah all those gifts which our father Jacob gave to Esau. On this matter, the book *Mattáh jah*, fol. 16, col. 2, in the *Parascha Vajischlach*, may also be consulted. Rabbi David Kimchi interprets the words of Isa 60:17, “Instead of bronze I will bring gold, and instead of iron, silver, etc.,” as meaning: אֶתֵּן בְּלִבָּם לְשַׁלֵּם לָךְ כִּפְלַיִם וְכִפְלֵי כְפָלִים מִמַּה שֶּׁלָּקְחוּ מִמֵּךְ הֵם וַאֲבוֹתֵיהֶם, That is: I will put it into their hearts (namely, the hearts of the Gentiles) to return to you twofold, indeed doubly twofold, what they and their fathers have taken from you. And in the Chaldean paraphrase, the words of the preceding verse 16 of the cited 60th chapter of Isaiah, “You shall suck the milk of the Gentiles, you shall suck the breasts of kings,” are rendered thus: וְתִתְפַּנְקִין נְכָסֵי עַמְמַיָּא וּבְבִזַּת מַלְכִין דִּתְפַּנְקִין, That is: You shall be satisfied with the goods (or the wealth) of the nations, and shall delight yourself with the plunder of kings.

Indeed, the money- and wealth-hungry Jews imagine that at the time of their Messiah they will possess exceedingly great riches, and Rabbi Bechai writes in his commentary on the 5 books of Moses, fol. 62, col. 4, in the *Parascha Schemóth*, concerning the Jews in the following manner: בְּסוֹף גָּלוּת הָאַחֲרוֹן עֲתִידִים לִירַשׁ שִׁבְעִים אֻמּוֹת, That is: In the end of the last captivity they will inherit the seventy nations. From which it can be seen that all the money and goods which the nations collectively possess in the world at the present time are, according to the foolish imagination of the Jews, to fall to their share. So too in the aforementioned Rabbi Bechai’s commentary, fol. 77, col. 1, in the *Parascha Bo*, the following is read: אין לך כל אחד ואחד מישראל שלא עלו עמו תשעים חמורים טעונים כסף וזהב, That is: There is not a single one among the Israelites with whom seventy asses laden with silver and gold did not go (out of Egypt). In the book *Zeénah ureénah*, this is stated at fol. 42, col. 2, at the end of the aforementioned *Parascha Bo*, concerning the words of Exod 13:13, “Every firstborn of an ass you shall redeem with a sheep,” even more explicitly, in these words: “When an ass has a firstborn, you shall redeem it with a sheep. But why was only the firstborn of an ass holy, and not equally that of a horse or of other unclean animals? This question is resolved as follows: The asses helped to carry much money and goods out of Egypt for the Israelites; for every single Jew had ninety asses, which carried silver and gold for the Israelites in the wilderness.” Since now the future redemption of the Jews is supposed to resemble the redemption from Egypt, as will be shown in what follows, every Jew will at that time likewise have to lead with him into the Promised Land just as many asses laden with silver and gold.

In the Talmudic tractate *Pesachím*, it is read at fol. 119, col. 1 concerning a great treasure that is said to lie in Rome, of which the words read as follows: אמר רב יהודה אמר שמואל כל כסף וזהב שבעולם יוסף לקטו והביאו למצרים שנאמר וילקט יוסף את כל הכסף הנמצא אין לי אלא שבארץ מצרים ושבארץ כנען ובשאר ארצות מנין תלמוד לומר וכל הארץ באו מצרימה וכשעלו ישראל ממצרים העלוהו עמהן שנאמר וינצלו את מצרים. רב אסי אמר עשאוה כמצודה זו שאין בה דגן אמר רבי שמעון כמצולה שאין בה דגים והיה מונח עד רחבעם בא שישק מלך מצרים ונטלו מרחבעם שנאמר ויהי בשנה החמישית למלך רחבעם בא שישק מלך מצרים ויקח את אוצרות בית ה' ואת אוצרות בית המלך. בא זרח מלך כוש ונטלו משישק. בא אסא ונטלו מזרה מלך כוש ושיגרה להדרימון בן טברימון. באו בני עמון ונטלו מהדרימון בן טברימון. בא יהושפט ונטלו מבני עמון והיה מונח עד אחז. בא סנחריב ונטלו מאחז. בא חזקיה ונטלו מסנחריב והיה מונח עד צדקיה. באו כשדיים ונטלוהו מצדקיה. באו פרסיים ונטלוהו מכשדיים. באו יוונים ונטלוהו מפרסיים. באו רומיים ונטלוהו מיד יוונים ועדיין מונח ברומי. That is: Rabbi Jehuda reports that Samuel said that Joseph gathered all the silver and gold that was in the world and had it brought to Egypt, since it is said (Gen 47:14): "And Joseph gathered all the money that was found in Egypt and in the land of Canaan." But here only the money in Egypt and the land of Canaan is mentioned; from where is it proved that he also gathered the money from the remaining lands? This is proved from the fact that it is read (Gen 41:57): "And all lands came into Egypt." When the Israelites then departed from Egypt, they took it with them, as it is said (Exod 12:36): "And they plundered Egypt." Rabbi *Aschaft* reported that they made Egypt like a net in which there is no grain (by which birds might be lured). Rabbi *Simeon* says (they left it, through their plundering) like a deep body of water in which there are no fish. But that same silver and gold was laid aside until the time of Rehabeam, when Sisack, the king of Egypt, came and took it from Rehabeam, as it is said (1 Kgs 14:25-26): "And it came to pass in the fifth year of King Rehabeam that Sisack, the king of Egypt, came and took the treasures of the house of the Lord and the treasures of the house of the king." After this, Serach, the king of the land of the Moors, came and took it from Sisack. Thereafter came (the king) Asa and took it from Serach, the king of the land of the Moors (see 2 Chr 14:13), and sent it to Hadarimmon (which should read Benhadad, as can be seen at 1 Kgs 15:18), the son of Tabrimmon. Thereupon the children of Ammon came and took it from Hadarimmon, the son of Tabrimmon. Subsequently Josaphat came and took it from the children of Ammon, and it was laid aside until the time of Achas; then King Senacherib came and took it from Achas. After this, Hiskias came and took it from Senacherib, and it was kept until the time of Zedekia. Then the Chaldeans came and took it from Zedekia. Thereupon the Persians came and took it from the Chaldeans; thereafter the Greeks came and took it from the Persians. Finally the Romans came and took it from the Greeks, and it still lies in Rome. The Jews, however, live in the hope that all the money and goods that are in Christendom will fall to their share at the time of the Messiah; therefore it is read in the *Rabboth* in *Medrasch Koheleth* fol. 312, col. 3 as follows: הַמָּמוֹן מֻהַכְנָס לְמַלְכוּת אֱדוֹם בָּעוֹלָם הַזֶּה מִשָּׁם הוּא מִתְפַּזֵּר לִימוֹת הַמָּשִׁיחַ דִּכְתִיב וְהָיָה סַחְרָהּ וְאֶתְנַנָּהּ קֹדֶשׁ לַה' לֹא יֵאָצֵר וְלֹא יֵחָסֵן כִּי לַיּוֹשְׁבִים לִפְנֵי יְיָ יִהְיֶה סַחְרָהּ: That is: All money and goods are gathered in this world in the Edomite kingdom (namely Christendom), and from there it will be distributed in the times of the Messiah, as it is written (Isa 23:18): "But her (namely Tyre, by which the Jews understand Christendom, as

has been demonstrated above in the 17th chapter of the first part, pages 773 and 774) commerce and her harlot's wages shall be holy to the Lord. It shall not be stored up as treasure nor hoarded; but those who dwell before the Lord shall have her merchandise." Since they are to receive all the treasures that are in Christendom, they must also receive the aforementioned great treasure in Rome.

Furthermore, in the aforementioned place of the Talmudic tractate *Pesachim* fol. 119, col. 2, one reads of a great treasure which is to be distributed among the Jews in the future, and the words there read as follows: אמר רבי חמא בר חנינא שלש מטמוניות הטמין יוסף במצרים אחת נתגלה לקרח ואחת נתגלה לאנטונינוס בן אסוירוס ואחת גנוזה לצדיקים לעתיד לבוא עושר שמור לבעליו לרעתו. אמר רבי שמעון בן לקיש זו עשרו של קרח שנאמר ואת כל היקום אשר ברגליהם. אמר רבי לוי משאוי שלש מאות פרדות לבנות היו מפתחות בית גנזיו של קרח וכולהו אקלידי וקולפי דגלידי That is: Rabbi Chama, the son of Channina, said that Joseph had hidden three treasures in Egypt, and that one was revealed to Korah, another to Antoninus, the son of Averis; the third is reserved for the righteous in the future (of which one reads in Eccl 5:12): "Riches kept to the harm of their owner" (who possesses them). Rabbi Shimon ben Lakish said this signifies the wealth of Korah, as it is said (Deut 11:6): "How the earth opened its mouth and swallowed them up along with their households, their tents, and all their possessions that were under their feet" (that is, under their power). Rabbi Levi said there were so many keys to the treasury of Korah as three hundred white mules could carry, and all the keys and locks were made of hides (or leather). The very same is also to be found in the Talmudic tractate *Sanhedrin* fol. 110, col. 1. Here one may well say: if one is going to lie, then one ought to lie properly.

All of this is still not enough; rather, the sea must also cast out for the Jews all the treasures that have fallen into it, and concerning this it is written in the great *Jalkut Rubéni*, fol. 192, col. 3. in the Parascha *Vesóth habberachá*, from the little book *Tuf haárez*, fol. 34. as follows: דע כי מסורה בידינו כשיבא משיח עם קיבוץ גליות לארץ ישראל באותו יום יוציא הים שבעת אלפים מבני ישראל ובאותו היום יחיו מתים בארץ ישראל ובאותו היום יבנה בית המקדש מאבנים טובות ומרגליות. ובאותו היום יחזרו המתים שבארץ ישראל חיות בריה חדשה דהנייה וכן שבעת אלפים איש הנמצאים חיים כולם יעשו בריאה חדשה גוף ורוח, גוף של אדם קודם שחטא כגופו של משה רבינו עליו השלום. ופורחו כולם באויר מעופפים כנשרים וכל זה לעיני אנשי קיבוץ גליות וכשיראו אנשי קיבוץ גליות שאותיהם נעשו בריה חדשה ופורחים באויר ללכת ולרור בגן עדן התחתון ללמוד תורה מפי יתברך, אז יקבלו בני קיבוץ דאגה בלבם ודאבון נפש ויתרעמו על מלך המשיח ויאמרו וכי אין אנו בני ישראל כמותם ומאין זכו הם להיות רוחניים בגוף ונפש מה שאין כן אנו. ואוחר להם מלך המשיח כבר נודע ומפורסם שכל מדותיו של הקדוש ברוך הוא מדה כנגד מדה. אותם שהיו בחוצה לארץ והשתדלו לבוא לארץ ישראל כדי לזכות נפש טהורה ולא חסו על ממונם ולא על גופם ופאו בים וביבשה ולא חששו להיות נטבעים בים או להיותם שבויים ביד ארונים קשים. ובעבור שעשו עיקר מרוחם ונפשם ולא מגופם וממונם לכן חזרו רוחניים מדה כנגד מדה. אמנם אתם שהייתם יכולין לבוא לארץ ישראל כמותם ונתרשלתם לבוא בעבור חמדת ממון וחששתם לממונכם וגופכם ועשיתם מהן עיקר ורוחכם ונפשכם עשיתם טפל לכן גם כן אתם נשארתם גשמיים מדה כנגד מדה. לחמדת ממון שחמדתם השם יתברך נותן לכם מטון. שכל כסף וזהב ואבנים טובות ומרגליות שנטבעו בים הנה כל הימים מוטבעים להביא אותו לים יפו תוך ב' ימים לטביעתן. וכל מה שנטבע משׁשת ימי בראשית עד זמן שלמה המלך עליו השלום הנה הקיא ים יפו ליבשה. ומשם נתעשר שלמה ומה שנטבע מזמן שלמה עד זמן קיבוץ גליות הכל עתיד יפו

להקיא אותו ליבשה. ומלך המשיח יחלוק אותו לכל צדיק וצדיק החלק המגיע לו וזהו כי שפע ימים ינקו. וגם כל המטמונים תחת העפר עתיד הוא להיות נהלות מחולות הארץ לעשות להוליך כל האוצרות המלכים לארץ ישראל ההד ושפוני טמוני חול. והכל יתגדרו בתוך ארץ ישראל למלך המשיח והוא יחלק אותם לאנשי קיבוץ גליות לכל אחד מחלקו ויישבעו ממון רב. ואותן שהקפירו על ממונם ועל גופם ישארו גשמיים וישבעו ממון. ואותן שלא חשו על גופם ועל ממונם אלא על רוחם בלבד יעשה אותם כבריה חדשה ומוליך אותם לגן עדן התחתון: That is: Know that we have learned through tradition, or oral teaching, that when the *Messias* comes together with the Jews who were gathered from exile and wretchedness into the land of *Israel*, seven thousand of the children of *Israel* will be found there at that very time. At that same time the dead in the land of *Israel* will also come back to life, and the Temple will be built of precious stones and pearls. Then the dead who are in the land of *Israel* and have come back to life will become new spiritual creatures. In the same manner, those seven thousand people who will be found still living will become new creatures in body and spirit, and will have a body such as *Adam* had before he sinned, and such as the body of our teacher *Moses* was, upon whom be peace; and they will all fly like eagles through the air, and indeed before the eyes of the Jews gathered from captivity. Now when the Jews gathered from captivity see that their brethren have become new creatures and are flying through the air for the purpose of betaking themselves to the lower paradise, to dwell therein and to learn the Law from the mouth of the blessed God, then those same Jews will be troubled in their hearts and be of sorrowful spirit, and will murmur against the King Messiah and say: Are we then not just as much Israelites as these? How is it then that they have become worthy to be made spiritual in body and soul, whereas we are not so? Then the King Messiah will answer them: It is known and manifest that the holy blessed God is accustomed to repay like with like. Since those who were outside the land of *Israel* and strove to come into it in order to obtain a pure soul did not spare their goods or their bodies, and traveled thither by sea and by land, and did not trouble themselves as to whether they might perish in the sea or be led captive into the power of harsh masters, and made the chief matter of their spirit and their soul, and not of their body and their goods, they have therefore become spiritual, and like has been repaid to them with like. But since you, who could have gone into the land of *Israel* just as they did, were too negligent to do so on account of your desire for riches, and were concerned for your goods and your bodies, and made those your chief matter while making your spirit and your soul only a secondary concern, you have therefore likewise remained bodily, and like is repaid to you with like. Since you desired riches, the blessed God will also give you riches. For behold, all the seas are adjured to bring all the silver and gold, as well as all the precious stones and pearls that have sunk to the bottom of the sea, within two days after they have sunk, to the sea (before the city of *Joppe*, situated in the land of *Canaan*). The sea at *Joppe* has also cast out onto dry land everything that has sunk from the creation of the world up to the time of King *Solomon* (upon whom be peace), from which King *Solomon* became rich. But everything that has sunk from the time of *Solomon* up to the time of the gathering of the Jews driven into exile will likewise be cast by the sea at *Joppe* entirely onto dry land, and the King Messiah will distribute it among all the

righteous and give each one his due portion. This is what is written (Deut 33:19): They shall suck of the abundance (or riches) of the sea. So also all the treasures lying under the earth, as well as all the treasures of kings, will be brought through caverns under the earth into the land of *Israel*, and this is what is written (in the same passage, Deut 33:19, further on): And of the hidden treasures in the sand. All of this will be revealed in the land of *Israel* to King *Messias*, and he will distribute it among the Jews gathered from captivity and give each one his *portion*, so that they will be satisfied with great riches; and those who were careful on account of their goods and their bodies will remain bodily and have their fill of riches. But those who were not concerned for their body and their goods, but only for their soul, will be made into new *creatures* and brought into the lower paradise. Beyond this, it was shown above in the 5th chapter of this second part, page 314, that every righteous person will in the future possess three hundred and ten worlds; from all of which it is plainly to be seen what a strange hope the senseless Jews entertain for themselves regarding future riches.

Although it is written in the Talmudic tractate *Jevammóth*, fol. 24, col. 2.: תנו רבנן אין מקבלין גרים לימות המשיח כיוצא בו לא קבלו גרים לא בימי דוד ולא בימי שלמה: that is, Our rabbis teach that at the time of the *Messiæ* no *proselytes* or fellow believers will be accepted; in the same way, none were accepted either in the time of *David* or in the time of *Solomon*. The same is also to be found at greater length in the Talmudic tractate *Avóda Sára*, fol. 3, col. 2.: nevertheless, the rabbis teach that the nations of the world will accept the Jewish faith at the time of the *Messiæ*, concerning which Rabbi *Bechai*, in his commentary on the 5 books of Moses, fol. 86, col. 1, in the *Parascha Vajischma Jéthro*, writes as follows: כשם שבגאולה ראשונה של מצרים נתגייר יתרו וחזר לאמונתנו כך בגאולה אחרונה יתגיירו כל האומות ויחזרו לדתנו: that is, Just as in the first redemption from Egypt *Jethro* became a fellow believer in the Jewish faith and accepted our religion, so too will all nations, in the final redemption, convert to the Jewish faith. And in his book *Cad hakkémach* he teaches, fol. 47, col. 4, under the title *Oth Nun*, in the following manner, and says: בזמן המשיח יהיו כל האומות לאמונתנו הוא שכתוב כי אהפוך אל עמים שפה ברורה לקרוא כולם בשם יי' ולעבדו שכם אחד: that is, At the time of the *Messiæ* all nations will convert to our faith, and this is what is written (Zeph 3:9): “Then I will turn to the peoples a pure lip” (or: change the lips of the peoples so that they become pure), “that they may all call upon the name of the Lord and serve Him with one shoulder” (that is, unanimously). Likewise, in the book *Avodáth hakkódesch,* fol. 57, col. 4., in the 1st chapter, under the title *Chélek hattáchlith*, the following is read concerning the nations who are outside of Judaism: בזמן הגאולה יכירו האמת וישובו לדת הצדק: that is, At the time of the redemption they will recognize the truth and convert to the true religion.

Rabbi *Isaac Abarbanel* also agrees with this, in his preface to the commentary on the Prophet *Isaiah*, when he expresses himself at fol. 4, col. 2. as follows: כל האומות יבואו אל הר ה' ואל אלהי יעקב וישתעבדו לישראל ויקבלו תורתו that is, All nations will come to the mountain of the Lord and to the God of Jacob, and will be subjected to the Israelites, and will receive their law. And

in his commentary on *Mic* 4:1-2, he writes at fol. 263, col. 2-3. in the following manner: האומות כולן יסכימו לקבל האמונה האלהית יכירו וידעו שכבוד ה' הכבוד העליון וששקר נחלו אבותיהם והבל ואין בם מועיל ועל זה אמר ונהרו אליו עמים כי ירוצו מרוצה רבה כנהר עמים וגוים רבים ויאמרו זה לזה לכו ונעלה אל הר ה' לא מפאת אותו ההר כי אם מפני בית אלהי יעקב אשר שם ויאמרו גם כן לא נהיה אנחנו כבני ישראל בימים הקדמונים שהשם יתברך נתן להם את התורה והם לא היו שומרים אותה אבל אנחנו כמו שירנו מדרכיו כן נלכה בארחותיו כי ידענו באמת שמציון תצא תורה לכל העמים ודבר ה' שהוא אמונתו תצא מירושלים ובזה מהיועד שכל העמים בארצותם לגוייהם עם ועם בלשונו ילמדו לשונם לקרוא בשם ה' ויכנו את אלוה ברוך הוא בשמו וכמאמר צפניה הנביא כי אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה'. כן אמר מיכה שכולם יאמרו לכו ונעלה אל הר ה' that is, All nations will agree together to receive the divine faith, and will recognize and know that upon the mountain of the Lord the highest glory will be, and that their fathers inherited lies and vanity (that is, the false faith), which profited them nothing; therefore he says (namely the Prophet Micah): And the nations will flow to it (that is, run); for many peoples and gentiles will run boldly like a river, and will say to one another: Come, let us go up to the mountain of the Lord, not on account of that mountain itself, but on account of the house of the God of Jacob, which will be there. They will also say: We do not wish to be as the Israelites were in former times, to whom the blessed God gave the law, which they did not keep; but we will walk in His ways as He will teach us, for we know with certainty that the law will go forth to all peoples out of Zion, and the word of the Lord, which is faith in Him, will go forth from Jerusalem. It is thus promised hereby that all peoples, according to their lands and their kindreds, and each people according to its language, will teach (and accustom) their tongue to call upon the name of the Lord, and that they will name the blessed God by His name; and indeed, as the Prophet *Zephaniah* (Zeph 3:9) says: Then I will turn to the peoples a pure lip, that they may all call upon the name of the Lord. Thus also the Prophet *Micah* (Mic 4:2) said that they will all speak: Come, let us go up to the mountain of the Lord.

Further, in the aforementioned *Abarbanel*'s book *Maschmía jeschúa* fol. 23, col. 1., the following is read: יבא זמן שהמין האנושי בכללו יכיר אמונתו ואמיתת אלהותו, That is: There will come a time in which the entire human race will acknowledge faith in Him (namely God) and the truth of His divinity. And in fol. 79, col. 3 of the aforementioned book *Maschmía jeschúa*, concerning the words of Ps 47:2, "Clap your hands, all you peoples; shout to God with a joyful cry," it is taught: רמז בזה שיקבלו האומות כולם אמונת השם יתברך, That is: By this it is indicated that all peoples will accept faith in the blessed God. Likewise, in the *Jalkut chádasch* fol. 20, col. 1. numero 20., under the title *Ummóth haólam*, the following is written: לעתיד לבוא כל אומות יהללו להקב"ה בין אותם ששעבדו את ישראל ובין אותם שלא שעבדו את ישראל וזהו הללו את ה' כל גוים שבחוהו כל האומים. גוים הם ששעבדו את ישראל אומים הם שלא שיעבדו בישראל, That is: In the time to come, all nations will praise the holy blessed God, both those who brought the Israelites into servitude and those who did not bring them into servitude; and this is what the words of Ps 117:1 signify: "Praise the Lord, all you

heathens, and laud Him, all you peoples." The word "heathens" denotes those who made the Israelites serve them; the word "peoples," however, denotes those who did not make them serve them.

Therefore, we await You, O Lord our God, that we may speedily see the glory of Your strength, that all idols be removed from the earth and all false gods be utterly cut off, so that the world may be set right through the kingdom of the Almighty. (Then) all the inhabitants of the world shall acknowledge and know that before You every knee shall bow and every tongue shall swear. Before You, O Lord our God, shall they bow down and fall, and give honor to the glory of Your name, and all shall take upon themselves the yoke of Your kingdom. Reign speedily over them forever and ever, for the kingdom belongs to You. Reign in all eternity in glory, as it is written in Your law (Exod 15:18): "The Lord shall be King forever and ever."

In the future, at the time of the *Messiah*, all idolatry shall also be eradicated. For this reason, *Rabbi David Kimchi*, in his commentary on the words of Isa 2:18, 20, "But the idols He shall utterly destroy. In that day a man shall cast his silver and golden idols, which they made for themselves to worship, to the moles and to the bats," gives the following explanation: אף על פי שהאלילים כבר פסקו מקצת האומות היום עוד יש בקצה המזרח עובדי אלילים. ועוד יחשבו גם הם עובדי אלילים שהם משתחוים ועובדים לצלם. ואו בימות המשיח כל האלילים יכרתו עד גמירא לפיכך אמר כליל: that is, "Although idols have already ceased among some nations today, there are still people in the far east who serve idols. And they (the Christians) too are considered idolaters, because they bow down before the cross and venerate it. But at the time of the Messiah, all idols (or false gods) shall be completely eradicated; therefore the word 'utterly' is added." For this reason, the Jews are accustomed, as in the thick *Tefillah* fol. 32, col. 4 and fol. 33, col. 1, immediately after the prayer that begins: עלינו לשבח *Olénu leschabbéach*, to pray daily as follows: על כן נקוה לך יי' אלהינו לראות מהרה בתפארת עוזך להעביר גלולים מן הארץ והאלילים כרות יכרתון לתקן עולם במלכות שדי. וכל בני בשר יקראו בשמך להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל כי לך תכרע כל ברך תשבע כל לשון. לפניך יי' אלהינו יכרעו ויפולו ולכבוד שמך יקר יתנו ויקבלו כלם את עול מלכותך. ותמלוך עליהם מהרה לעולם ועד כי המלכות שלך היא ולעולמי עד תמלוך בכבוד ככתוב בתורתך יי' ימלוך לעולם ועד: that is, "Therefore we await You, O Lord our God, that we may speedily see the glory of Your strength, that all idols be removed from the earth and all false gods be utterly cut off, so that the world may be set right through the kingdom of the Almighty. (Then) all the inhabitants of the world shall acknowledge and know that before You every knee shall bow and every tongue shall swear. Before You, O Lord our God, shall they bow down and fall, and give honor to the glory of Your name, and all shall take upon themselves the yoke of Your kingdom. Reign speedily over them forever and ever, for the kingdom belongs to You. Reign in all eternity in glory, as it is written in Your law (Exod 15:18): 'The Lord shall be King forever and ever.'"

Notwithstanding that from the foregoing it appears as though all nations will adopt the Jewish faith, this is nevertheless not to be understood in general and of all people, for the Christians are to be excluded and deemed unworthy of it; and therefore the aforementioned

Isaac Abarbanel, in his commentary on the Prophet *Zephaniah,* fol. 276, col. 1., on the above-cited words of *cap*. 3. *v*. 9, "Then will I turn to the peoples a pure lip," expresses himself as follows: התבונן אמרו כי אז אהפוך אל עמים ולא אמר אל כל העמים לפי שלא מכלל אומת אדום בייעוד הזה כי הם אויבי ה' ותורתו וכל יראו גאות ה'. אמנם שאר העמים מבני ישמעאל לפי שלא נתחלפו ולא נתרחקו כפי אמונתם מהפינות התוריות כבני אדום הם יזכו בכבוד האמונה האלהית. ולזה סמר הנביא בלשון סתמי חלקי כי אז אהפוך אל עמים ואמר בזה מלת אהפוך לפי שקודם בנין המגדל היו כולם מדברים בלשון הקדש כמו שאמר ויהי כל הארץ שפה אחת וכאשר חטאו בלל השם יתברך את לשונם ומפני זה התחלפו האומות באמונותיהם אמנם לעתיד לבוא יהפוך אל עמים אותה שפה ברורה שהיה להם מקודם לדבר בלשון הקדש. אך אמנם לא נאמר כאן שהעמים ההם ידברו בלשון הקדש בשלימות כבני ישראל אלא שיהפוך לבבם לקרוא כולם בשם ה' בשפה ברורה ר"ל שימצא שגור ומלומד בפיהם השם הנכבד ושם אלהים אחרים לא יזכירו וזה בלבד ידברו בלשון הקדש כלומר שמהאל היתברך ה' ויהיה עם זה מהפלא שעם היותם עמים מתחלפים ושונאים זה לזה הנה יתחברו ויסכימו כולם לקרוא בשם ה' ולעבדו שכם אחד: that is, Consider what he (namely the Prophet) says: "Then will I turn to the peoples (a pure lip)"; he did not say, however, "to all peoples," because the Edomite (that is, the Christian) people is not included under such promises, for they are enemies of God and of His law, and will not see the glory of the Lord. But the remaining peoples, from the children of Ishmael, will be deemed worthy of receiving the divine faith, because they, according to their faith, are not so greatly departed and removed from the principal articles of the law as the children of Edom; and therefore the Prophet expressed himself through a particular form of speech: "Then will I turn to the peoples (a pure lip)," and used here the word *ehefoch*, that is, "turn" (or "change"), because before the building of the (Babylonian) Tower they all spoke the holy tongue (that is, Hebrew), just as it is said (Gen 11:1): "And the whole earth had one lip and one speech." But after they had sinned, the blessed God confounded their languages, and for this reason the nations became divided in their religions. In the future, however, (God) will turn back to the peoples that same pure tongue which they had previously, so that they may speak the holy tongue. It is not stated here, however, that such peoples will speak the Hebrew tongue perfectly, as the children of Israel do, but rather that (God) will turn their hearts so that they will all call upon the name of the Lord with a pure lip (that is, tongue); that is, the glorious name (of God) will be very commonly used and accustomed in their mouths, and they will no longer make mention of the names of other gods; and this name, namely the name of the blessed God, the name *Jehova*, they will speak in the holy tongue alone. With this it will also be a wonder that, although they are different peoples who (at the present time) hate one another, they will nonetheless at that time all join together and with one accord call upon the name of the Lord and serve Him with one consent. This very same thing concerning the exclusion of the Christians, and what has been stated concerning the Hebrew tongue, is also to be found in the book *Maschmia jeschúa* fol. 65, col. 3.

Further, at fol. 30, col. 2 in the aforementioned book *Maschmía jeschúa*, concerning the words of Isa 65:25, "But dust shall be the serpent's food," the following is also read: על מלכות אדום אמר ונחש עפר לחמו וכבריררת סמאל הוא שרו של עשו וכמו שזכרו חז"ל שהיה סמאל רוכב על הנחש שהסית לחוה כי

הוא היה לישראל נחש צפעוני ולכן יאמר שזה לא יזכר בטובה כשאר האומות אבל יהיה עפר לחמו לפי שלעפר ישכון סלה ועם זה אלו ואלו לא ירעו ולא ישחיתו בכל הר קדשי הוא אשר דברתי אליכם שההיה נקמת השם יותר באומות אדום מבשאר האומות ולא תזכה אותה אומה המקוללת אל מה שיזכו האומות האחרונות לכן אמר עליו ונחש עפר לחמו: that is, the Prophet spoke the words "But dust shall be the serpent's food" concerning the Edomite kingdom (that is, Christendom, which is also called a serpent, as was indicated above in the 17th chapter of the first part, *paginâ 787.*): It is already known to you that *Sammaël* is the prince of *Esau* (that is, of the Christians), just as our Sages, of blessed memory, have stated that *Sammaël* rode upon the serpent that seduced *Eve*; for he was a basilisk to the Israelites. Therefore it is said that this one (*Esau*) shall not be worthy of good fortune as the other nations are, but that dust shall be his food, since he shall dwell in the dust, *Sela*. Therefore they (namely the nations that will serve God) shall do no evil to one another, nor shall one destroy the other on the entire mountain of my sanctuary (as is read in Isa 11:9). This is what I have said to you: that the vengeance of the Lord shall come more upon *Edom* than upon the other nations, and that that accursed people (namely the Christians) shall not be worthy of that which the other nations shall be worthy of; therefore it is said of them: "But dust shall be the serpent's food." The very same thing is also to be seen in the aforementioned *Abarbanel*'s commentary on Isaiah, fol. 93, col. 4., on chapter 65, v. 25, and in addition to this, in the said fourth *column* and fol. 94, col. 1. 2., still much more is to be found.

In Rabbi Bechai's commentary on the Five Books of Moses, the following is also found at fol. 85, col. 3, at the end of the *Parascha Beschallach*: לימות המשיח כשיפקד השם יתברך על צבא השמים ויבטל הממונים העליונים ממנויים וגו' יאבדו האומות וגו' ויש מן האומות הרבה שיחזרו לדתנו כענין שכתוב והחזיקו אנשים בכנף איש יהודי וגו' וכתיב כי אז אהפוך אל עמים שפה ברורה לקרוא כלם בשם י''י ולעבדו שכם אחד. ואין לך אומה בעולם שלא יהיה לו חלק בהק''בה אבל עמלק ועשו לא יהיה להם חלק וזכרון עם שאר האומות הנשארים הוא שכתוב ולא יהיה שריד לבית עשו באור הכתוב כי משאר האומות יהיו שרידים ופליטים שישארו מהם לעבוד את י''י ואין בו מזרעו של עשו אף ימחו מן השלם כענין שכתוב כי מחה אמחה את זכר עמלק ואז יהיה השם והכסא על השלימות, That is: In the days of the Messiah, when the blessed God will visit the host of heaven and will remove the supreme appointed rulers (namely the seventy princes who are said to be set over the seventy nations, as was indicated above in the eighteenth chapter of the first part) from their office, etc., the nations will perish, etc. But there are many nations that will convert to our religion, as it is written (Zech 8:23): "And ten men shall take hold of the hem (or wing) of the garment of a Jew," etc. And it is written (Zeph 3:9): "Then I will turn to the nations a pure lip, that they may all call upon the name of the Lord and serve Him with one accord"; and there will be no nation in the world that will not have a share in the Holy and blessed God, except Amalek and Esau (that is, the Christians, as has been demonstrated in the twenty-seventh chapter of the first part), who will have no share among the remaining surviving nations, and they will no longer be remembered. This is also what is said in Obad v. 18: "And no one will remain of the house of Esau," which means that from the other nations some will remain to serve the Lord, but none of the seed of Esau will be among them; rather, all of them are to be exterminated

from the world, since it is written (Exod 17:14): “For I will utterly blot out the memory of Amalek,” and then the name and the throne of God will be complete. Notwithstanding this, however, the aforementioned Rabbi Bechai teaches the opposite in his cited commentary, fol. 220, col. 4, in the *Parascha Nizzavim*, for he states there that not only the Ishmaelites or Turks, but also the Edomites, will adopt the Jewish faith.

Furthermore, it is also written in the book *Sėra Abraham* fol. 37, col. 2. as follows: לעתיד הק”בה יקבל מכל האומות חוץ מן עשו שנאמר גער חית קנה That is: The holy blessed God will in the future receive from all peoples, except from Esau, as it is said (Ps 68:31): “Rebuke the beast that is in the reeds.” In this same manner it is also found in the 2nd part of the Prague *Machsor* fol. 17, col. 2. in the *Commentario* under the title *lepúrim*: המלך הקדוש ברוך הוא נשבע שנאמר כי יד על כס יה שאם יבואו כל האומות אני מקבלן חוץ מעמלק: that is, The King, the holy blessed God, has sworn, as it is said (Exod 17:16): “For the hand is upon the throne of the Lord” (and has spoken:) “when all peoples come, I will receive them, except for *Amaleck*.” By *Amaleck*, however, Christendom is understood by the Jews, as was noted above in the 17th chapter of the first part and demonstrated at length. And in the book *Nézach Jisraël* it is read at fol. 49, col. 1. in the 34th chapter: לימות המשיח יהו שלש מלכיות נמשכים אחר מלכות ישראל אבל במלכות רביעית אין התאחדות עם ישראל ועל זה אמר גער חית קנה: That is: At the time of the Messiah, the three kingdoms (or monarchies, namely the Medes, Persians, and Greeks) will be drawn entirely into the kingdom of Israel, but the fourth kingdom (namely the Roman, by which Christendom is understood, as was reported in the 17th chapter of the first part) cannot be united with the Israelites; for this reason it is said (Ps 68:31): “Rebuke the beast that is in the reeds.” In the book *Pesíkta rabbėtha* it is also taught at fol. 1, col. 2. that only those peoples will be received who have not afflicted the Israelites with servitude, and concerning the words of Ps 65:3, “All flesh comes to You,” the following is stated there: אפילו כל עכ”ום ולא כל עכ”ום אלא אותן שלא שעבדו בישראל משיח מקבלן: that is, Yes, even the idolaters (will be received), yet not all idolaters, but rather the Messiah will receive those who have not brought the Israelites into servitude. Regarding the future rejection of Christians, the book *Máor hakkáton* fol. 42, col. 2. in the *Parascha Terúma* may also be consulted.

Since now many peoples are supposed to accept the Jewish faith at the time of the Messiah, we also want to examine how many commandments are to be imposed and enjoined upon them to observe. In the *Jalkut Shimoni* on the Psalms, it is read at fol. 97, col. 2, numero 682 that two commandments will be imposed upon them, and the words there read as follows. אמר רבי חנינא אין מלך המשיח בא אלא ליתן לאומות העולם ב’ מצות כגון סוכה ולולב אבל ישראל כלם למדים תורה מן הקדוש ברוך הוא שנאמר וכל בניך למודי ה’ : That is: Rabbi Channina has said, the King Messiah comes for no other purpose than to give the peoples of the world two laws, namely the law of the Feast of Tabernacles and that of the palm branches (both of which are mentioned in Lev 23:40 and following); but all Israelites will learn the law from the holy and blessed God, as it is said (Isa 54:13): *And all your children shall be taught by the Lord*. The very same is also

read in the book *Mikraei Kodesh*, in the 20th chapter, fol. 107, col. 2, in identical words; and at fol. 108, col. 1 in the aforementioned 20th chapter, the following is written: עיקר ביאת המשיח הוא כדי שכל העמים כלם יקראו בשם ה' ויעבדוהו שכם אחד : כי אינו חפץ השם יתברך במות הרשע כי אם ליעצו וללמדו שישוב אליו ויעבדהו כי הכל מעשה ידיו ואמר (ר' חנינא) שעיקר ביאת המשיח הוא לתת לאומות ב' מצוות כגון אלו (ר"ל סוכה ולולב) כלומר שיחסו ויתלוננו תחת צל כנפי השכינה ויחזרו מאחרי ע"ז ומהיותם תחת צל השרים של מעלה כי בימי המשיח יהיה ה' למלך על כל הארץ : That is: The principal work of the coming of the Messiah consists in this, that all peoples may call upon the name of the Lord and serve Him with one accord; for the blessed God has no pleasure in the death of the wicked, but He desires to counsel him and to teach him, so that he may turn to Him and serve Him, for all things are the works of His hands. Rabbi Channina has also said that the principal substance of the coming of the Messiah consists in this, that He gives the peoples two commandments, namely that of the Feast of Tabernacles and that of the palm branches; that is, that they should place themselves under the shadow of the divine Majesty and abide therein, and should turn away from idolatry as well as from the shadow of the supreme princes (namely the seventy evil angels, of whom mention was made above in the 18th chapter of the first part) under which they are, since the Lord at the time of the Messiah will be a King over the whole earth.

But in the *Médrasch Tillim* it is read at fol. 19, col. 3 concerning Ps 21 that they shall receive three commandments, and the words read as follows: אמר רבי חנינא אין מלך המשיח בא אלא ליתן לאומות העולם שלש מצות כגון סוכה ולולב ותפילין אבל ישראל למדין תורה מן הקדוש ברוך הוא שנאמר וכל בניך למודי ה' : that is, Rabbi *Channina* said: the King *Messias* comes only to give the peoples of the world three commandments, namely the commandment concerning the booth of branches, that concerning the palm branches, and that concerning the *Tephillim*, that is, prayer straps (which prayer straps the Jews bind around their hands and head at the time of their prayers, and which they claim to be obligated to do on the basis of the words of Exod 13:9, 16, as well as Deut 6:8 and 11:18). But the Israelites will learn the Law from the holy and blessed God, as it is said (Isa 54:13): And all your children shall be taught by the Lord. The words of Rabbi *Channinae* are thus cited in two different ways, in that he, according to some, makes mention of two commandments, but according to others, of three.

At the time of the *Messiah*, survivors shall remain from all peoples except the Christians, who are all to be killed, so that not a single one of them will remain alive. That survivors will remain from all peoples except the Christians is sufficiently evident from what was cited shortly before from *Rabbi Bechai*'s commentary on the Five Books of Moses, from the Parashah *Beschállach*, fol. 85, col. 3, as well as from the fact that all peoples, excepting the Christians, will serve God during the reign of the *Messiah*. That all Christians, however, are to be killed is written in *Abarbanel*'s commentary on the prophet *Obadiah*, fol. 254, col. 3, concerning the words of v. 18, "And there shall be no survivor of the house of Esau," as follows: ידוע שלא היה חרבן נבוכדנצר ולא חרבן הורקנוס שהחריב לאדום החלטי שלא נשאר מהם איש והוא מנה שיוכיח שלא היתה נבואתו כי אם לעתיד לבוא שיחרב אדום בהחלט ולא ישאר מהם שריד, That is: It is known that what is

meant here is not the devastation that was brought about by *Nebuchadnezzar*, nor the complete destruction that was carried out by *Hyrcanus*, through which not a single man of those (*Edomites*) was supposed to have remained; and this indicates that his prophecy is directed only toward the future, when *Edom* will be utterly laid waste and none of them will remain, when the Lord redeems His people. And at fol. 255, col. 2, concerning the words of Obad 1:9, "And your warriors shall be dismayed, O Teman, so that every man from the mountain of Esau may be cut off by slaughter," the following is written: רוצה לומר שיכרת איש מכל אותם המתיחסים ונקראים ומכח עפים מהר עשו והם כלל הנוצרים ותהיה כריתתם מקטל כלומר מהריגה עצומה שתהיה בהם כי לא ישארו באדום מהמלחמה העתידה עוללות, That is: These words signify that every single one of all those who trace their lineage and descent from the mountain of Esau and are named after it shall be exterminated; and this refers to all Christians in general; and their extermination shall come about through a slaughter, that is, a mighty killing that will take place among them, for from the coming war in Edom not a single one will remain.

Furthermoore, in the same place, fol. 256, col. 3, the following is read: אמר שלא יהיה עוד שריד לבית עשו בבחינת העם הארומי והרומי שלא ישאר מהם איש, That is: He (namely the prophet *Obadias*) has said that no one from the house of Esau will remain, with respect to the Edomite and Roman people, and that not a single man of them will remain alive. Rabbi *Menasse ben Israel* also teaches on this subject in his little book *Mikvéh Jisraél*, fol. 43, col. 2, in the 17th chapter, number 65, as follows: כשם שנפלנו אנחנו כן תפול מלכות אדום ותעקר והשרש כמו שאמר הנביא ישעיה ל"ד קרבו גוים וגו' כי רוותה בשמים חרבי על אדום תרד ועל עם חרמי למשפט וגו' כי זבח לה' בבצרה וטבח גדול בארץ אדום וגו' כי יום נקם לה' שנת שלומים לריב ציון וגומר, That is: Just as we have fallen, so too shall the Edomite kingdom fall, and be uprooted and destroyed, as Isaiah says in the 34th chapter (v. 1): Come near, ye nations, *etc.* (And in v. 5 he says:) For my sword is drunk in heaven; it shall come down upon Edom, and upon the people of my curse, for judgment, *etc.* (And in v. 6 it follows:) For the Lord holds a slaughter at *Bozra*, and a great slaughter in the land of Edom, *etc.* (And in v. 8 it further reads:) For it is the day of the Lord's vengeance, and the year of recompense, to contend for Zion, *etc.* So too is it found in the 2nd part of the Prague *Machsor*, fol. 12, col. 2, in the commentary on the prayer which begins: לאחרונה יסעו וגו' *Laacharóna jisseú &c.*: לעת ימחה שמו של עמלק מן העולם לא יהא נמלט אפילו אחד מהם או יציל את ישראל בהצלה והמלטה נצחית דהקב"ה, That is: At the time when the name of Amalek shall be blotted out from the world, not even a single one of them shall be saved. Then shall the holy, blessed God deliver the Israelites eternally.

In the *Médrasch Tillim*, fol. 10, col. 2, over the words of Ps 9:7, "The destructions of the enemy have come to an end: Thou hast overthrown their cities; their memorial is perished with them," it is also written thus: שבועה נשבע הקדוש ברוך הוא בכסא כבודו שלא להשאיר זכר לעמלק תחת השמים לא נין לו ולא נכד בעמו שלא יאמרו אילן זה של עמלק היה שנאמר אבד זכרם המה. אמר רבי לוי בשם רבי חטא כל זמן שזרעו של עמלק קיים לא השם שלם ולא הכס שלם עד שיאבד זכרו של עמלק שנאמר כי יד על כס יה. היה צריך לומר על כסא י"י, וכשיאבד זכרו של עמלק מן העולם השם שלם והכסא שלם שכן כתיב האויב חמו חרבות מה כתיב בתריה ויי' לעולם ישב כונן למשפט כסאו: That is: The holy blessed God has sworn an oath by the throne of His glory

that He will leave no memorial, no son, and no grandson of Amalek under heaven among his people, so that no one might be able to say, “This tree belonged to Amalek,” as it is said: “Their memorial is perished with them.” Rabbi Levi said in the name of Rabbi Chama that as long as the seed of Amalek endures, neither the Name nor the throne of God is complete, until the memorial of Amalek passes away, as it is said (Exod 17:16): “For the hand of יה *Jah*, or the Lord, is upon the כס *Kes*, or throne.” It ought to have said “upon the *Kissé* Jehova,” that is, the throne of the Lord (and it ought to have stood not as *Jah* but as *Jehova*, and not as *Kes* but as *Kissé*, in complete words); but when the memorial of Amalek shall pass away from the world, the Name will be complete and the throne will be complete, for it stands written thus: “The destructions of the enemy have come to an end.” But what is written after this (v. 9)? “But the Jehova, or Lord, sitteth enthroned forever: He has prepared His *Kissé*, or throne, for judgment.”

In the book *Zerór hammór*, fol. 125, col. 2-3, in the *Parascha Pinchas* on Num 29, the following is also taught: רמז השעיר לעשו מלך אדום שהוא איש שעיר ושעירים ירקדו שם. והם עתידים להיות נעקרים מהעולם לפי שבאו מכח נחש הקדמוני אשר כתב בו על גחונך תלך בלא רגלים לפי שהשקר אין לו רגלים ולכן אנו בטוחים שאף על פי שאלו המלכויות יהיו חזקים ועזים כאלה וכאלון פתע פתאום ישברו ויאבדו. ולכן כתב בעמלק ואחריתו עדי אובד ועליו אמר האויב תמו חרבות הוא עשו הרשע שהוא אויב לישראל ומבקש רעתם וזמן יבוא שיאבדו וזהו אבד זכרם המה That is: the *Sáir*, or he-goat (of which Num 29 speaks, which was to have been sacrificed as a sin offering), signifies Esau, the Edomite king, who is an *isch sáir*, that is, a hairy (or devilish) man, (as is said in Isa 13:21:) the *Seirim*, that is, field-devils, will dance there. And they (namely the Edomites, or Christians) will in the future be rooted out from the world, because they descend from the power of the ancient serpent (that is, the Devil), of whom it is written (Gen 3:14): upon your belly you shall go, without feet, because the lie has no feet. For this reason we hope that, even though those kingdoms (of the peoples mentioned in the preceding passage) are as strong as an oak tree, they will nonetheless be swiftly and suddenly broken and shall perish. Therefore it is written of Amalek (Num 24:20): but in the end he shall utterly perish. Of the same it is also said (Ps 9:7): the devastations of the enemy have come to an end; and this enemy signifies the wicked Esau, who is the enemy of the Israelites and seeks their misfortune. But the time will come when they (the Esavites, or Christians) shall perish, and this is what is written (in the aforementioned Ps 9:7): their memory has perished with them, because their memory will pass away in those days. Concerning this destruction of the Christians, the aforementioned book *Zerór hammór* may also be consulted at fol. 4, col. 1, in the *Parascha Bereschíth*, and at fol. 47, col. 3, in the *Parascha Vajíschlach* at the end, and at fol. 123, col. 2-3, in the *Parascha Balak*, as well as Rabbi Bechai’s commentary on the Five Books of Moses at fol. 180, col. 4, in the aforementioned *Parascha Balak*, and at fol. 215, col. 4, at the end of the *Parascha Ki téze*, together with the book *Maschmía jeschúa* at fol. 4, col. 4, and *Pesíktá rabbetha* at fol. 28, col. 3.

Furthermore, in the commentary of *Rabbi Menachem of Recanati* on the Five Books of Moses, fol. 96, col. 1, at the end of the *Parascha Beschallach*, the following is read: בימות המשיח ימחה זרעו של עשו ושץ עמלק מפני כחן של ישראל שיגבר למעלה : that is, At the time of the Messiah, the seed of Esau and Amalek will be destroyed, on account of the power of the Israelites, which will be mighty. And the Esavites, that is, the Christians, shall be utterly ruined when the Israelites rise on high. For this reason it is reported in the book *Sifra Abraham*, fol. 24, col. 2: אי אפשר להיות יעקב ועשו יחד כשזה קם זה נופל : that is, It is not possible that Jacob and Esau can exist at the same time. When one rises, the other falls. So also in the *Zohar* of the Sulzbach printing, in the *Parascha Toledoth*, in the 335th *column*, the following is read: כד יקום מלכא משיחא יטול יעקב לעילא ותתא ויתאביד עשו מכלא ולא יהא ליה חולקא ואחסנתא ודוכרנא בעלמא כדא והיה בית יעקב אש ובית יוסף להבה ובית עשו לקש וגו' בנין דיתאביד עשו מכלא ויירת יעקב תרין עלמין עלמא דין ועלמא דאתי: that is, When the King Messiah shall arise, Jacob will take (everything) above and below, and Esau will lose everything, and he (Esau) will have no portion, nor inheritance (or possession), in the world any longer, and he will no longer be remembered, as it is said (Obad 1:18): And the house of Jacob shall be a fire, and the house of Joseph a flame, but the house of Esau shall be stubble, etc. Because Esau will lose everything, but Jacob will possess both worlds, this world and the world to come.

According to this, therefore, the Christians, as the supposed descendants of Esau, are not only to be exterminated in this world, but also to be excluded from eternal life. The like is also to be found in the book *Majene jeschua*, fol. 48, col. 4, and fol. 49, col. 1.

We now want to consider who will kill the Christians. In the book *Maschmia jeschua*, fol. 59, col. 3, on the words of Ezek 25:12-14, "Because Edom has taken vengeance on the house of Judah, and has greatly offended in that they have thus avenged themselves upon them: therefore thus saith the Lord: I will stretch out my hand over Edom, and will cut off man and beast from it, etc. I will take my vengeance upon Edom by the hand of my people Israel, and they shall deal with Edom according to my anger and according to my fury, that they may know my vengeance," the following is written by *Abarbanel*: הנבואה הזאת מחוייב שתפרשיה לעתיד לבוא ועל רומי וכלל הנוצרים כיון שאמר יען עשות אדום בנקום ונקם לבית יהודה שזה נאמר על חורבן בית שני שעשו הרומיים. ולפי שהם היו בברית עם בני יהודה וילחמו בהם כאוייבים לכן אמר ויאשמו אשום וכנגד מה שעשו בהם בגלות מהשמדות וגזירות אמר עוד ונקמו בהם ואמר שיכרית מאדום אדם ובהמה ורוע שזה לא היה בימי נבוכדנצר ולא בימי הורקנוס ואמר גם כן שתהיה נקמת אדום ביד עם ישראל ואין זה אלא מה שקבלו ח"זל שאמרו שמסורה היא בידם שאין עשו נופל אלא ביד בני בניה של רחל והענין שבאותה המלחמה אשר ילחמו בהם משפחות צפונה יצאו ישראל ומשיח בן יוסף בראשם ויעשו באדום באף ובחמה ובקצף גדול נקמה עצומה, That is: We must necessarily interpret this prophecy as referring to the future, and to Rome and Christendom as a whole, since he (namely God) says: "Because Edom has taken vengeance on the house of Judah," for this is said concerning the destruction of the first Temple, which was carried out by the Romans. And because they had been in a covenant with the children of Judah, and yet waged war against them as enemies, he therefore says: "And have greatly offended." But with regard to

what they inflicted upon them during the *exilio* (or captivity) through persecutions and harsh *decrees*, he further states: “That they have avenged themselves upon them,” and he says that he will cut off man and beast from Edom. It is well known, however, that this occurred neither in the time of *Nebuchadnezzar* nor in the time of *Hyrcanus*. He also says further that the vengeance upon Edom was to be carried out by the hand of Israel, which is nothing other than what our sages of blessed memory have learned through *tradition* or oral teaching, who say that they know by *tradition* that Esau will fall by no other means than by the hands of the descendants of Rachel. The meaning is that in the war which the northern peoples will wage against them (namely the Christians), the children of Israel, with the Messiah the son of Joseph going before them and being their head, will take fierce vengeance upon Edom in great wrath and fury.

The aforementioned *Abarbanel* teaches the same in his commentary on the words of Obad 1:21, “And saviors shall go up to Mount Zion to judge the mountain of Esau,” where at fol. 256, col. 2, he says: אותם השבטים שישובו מארצות גלותם אשר באשור שנקראו בית יוסף ומלכות אפרים המה יהיו אש להבה להבעיר ולשרוף את בית עשו כי הם יבאו עם הגוים הבאים למלחמה ההיא והם ילחמו עם הנוצרים ואכלום ובאופן שלא יהיה עוד שריד לבית עשו וכן דרשו חכמים ז”ל שאין זרעו של עשו נופל אלא ביד בני בניה של רחל: that is, those tribes which are in Assyria and shall return from the lands of their captivity, which are called the house of Joseph and the kingdom of Ephraim, shall be a fiery flame to kindle and burn the house of Esau; for they shall come together with those nations that will go forth into that war, and they shall wage war against the Christians and devour them, so that not one shall remain from the house of Esau. And thus have the Sages of blessed memory explained it, that the seed of Esau shall fall by no other means than by the hands of the descendants of Rachel.

That the Christians are to be killed off through the lineage of Rachel: this is also found in the book *Avodáth hakkódesch,* fol. 97, col. 3. in the 41st chapter, under the title *Chélek hattáchlith*, and in the *Jalkut Schimóni* on the book of Judges fol. 9, col. 4. *numero* 51. and in the *Jalkut chádasch* fol. 143, col. 3. 4. *numero* 67. under the title *Maschíach*, as well as in the Prague *Machsor*, in the second part, fol. 52, col. 2. in the *commentario* under the title *Józer lejóm ríschon schël Pésach*, on the prayer which begins שלחן פררס וגו’ *Schelachäich pardes etc.* Furthermore, in the Chapters of Rabbi Eliezer, in the 32nd and 38th chapters, it is written thus: אין בני עשו נופלים עד שיבוא שריד מיעקב ויקצץ רגליו של עשו מהר עשו וגו’ : that is, the children of Esau will not fall until the remnant of Jacob comes and cuts off the feet of Esau from the mountain of Esau, *etc.* In Rabbi Moses bar Nachman’s commentary on the Five Books of Moses, fol. 123, col. 3. 4. in the Parascha Balak, the following is read: תפול אדום לגמרי.

“Edom will completely fall at the time of the appointed end, by the hand of the rising star” (namely the Messiah, of whom mention is made in Num 24:17). And shortly after this, the aforementioned Rabbi Moshe writes concerning the words of Num 24:24, “And ships from Chittim shall afflict Asshur, and shall also afflict Eber; but he shall also perish,” in the

following manner: הנה השלים דבריו באמרן כתים כי הם החיה הרביעית שתשבר ביד המשיח כמו שאמר ודובד גשמה ויהיבת ליקירה אשא כי עדי אובד תכרת זכרם לגמרי וזה דבר בפורסם מדברי רבותינו כי החיה הרביעית שראה דניאל הוא אשר הגלתנו והוא אשר תאבד ביד המשיח, That is: Behold, he (namely Balaam) concluded his words with the downfall of the Chittites (that is, the Christians, as was shown above in the sixteenth chapter of the first part), for they are the fourth beast, which shall be broken by the hand of the Messiah, as it is said (Dan 7:11): "I watched until the beast was slain, and its body destroyed, and it was cast into the burning fire"; for their memory shall be utterly rooted out through their destruction, and this is a manifest matter from the words of our Rabbis, that the fourth beast, which drove us into misery, shall be destroyed and perish by the hand of the Messiah. Furthermore, the same author states a little after this, fol. 124, col. 1, as follows: מלכות רביעית תמשך מלכותה עד המשיח ותאבד בידו, That is: The fourth kingdom shall continue its reign until the Messiah, and shall perish by his hand.

In the chapters of Rabbi *Eliezer*, it is read in the 48th chapter that God Himself will do this, and the words there read as follows: חמש אצבעות של ימינו של הקב"ה כלן יסוד גאולות אצבע קטנה בה הראה לנח מה לעשות בהיבה שנאמר וזה אשר תעשה אותה. אצבע שנייה לקטנה בה הכה את המצרים שנאמר אצבע אלהים הוא. אצבע שלישית לקטנה בה כתב את הלוחות שנאמר לוחות אבן כתובין באצבע אלהים. אצבע רביעי שהיא שנייה לבוהן בה הראה הקב"ה למשה מה יתנו ישראל בפדיון נפשם שנאמר זה יתנו. הבוהן כל היד בה עתיד הקב"ה להשמיד לבני עשו שהן צרין לבני ישראל וכן לבני ישמעאל שהם אויביו שנאמר תרום ידך על צריך וכל אויביך יכרתו. That is: All five fingers of the right hand of the blessed God are a foundation of redemptions. With the little finger He showed *Noah* what he was to do in the ark, as it is said (Gen 6:15): Make it in this manner. With the second finger after the little one He struck Egypt, as it is said (Exod 8:19): This is the finger of God. With the third finger after the little one He wrote the tablets, as it is said (Deut 9:10): The stone tablets written with the finger of God. With the fourth finger, which is the second after the thumb, the holy blessed God showed *Moses* what the Israelites were to give for the redemption of their souls, as it is said (Exod 30:13): This shall they give, etc. The thumb is the entire hand, with which the holy blessed God will destroy the children of *Esau*, who are the adversaries of the children of *Israel*, as well as the children of *Ishmael*, who are His enemies, as it is said (Mic 5:9): Your hand shall be lifted up over your enemies, so that all your adversaries shall be cut off. This same thing is also to be found in the *Jalkut chádasch*, fol. 52, col. 2. numero 9. under the title Geülla.

In the *Jalkut Shimoni* on the prophet *Obadiah*, the following is also read at fol. 80, col. 2, numero 1: אוי למלכות רביעית שהק"בה נוקם בעצמו ממנה. במצרים פרע על ידי מלאך. וישלח מלאך ויוציאנו ממצרים. כאשור ויצא מלאך יי' ויך במחנה אשור. במדי על ידי מרדכי ואסתר. ביון על ידי מתתיה ובניו. אבל אדום אין פורע ממנה אלא אני בעצמי שנאמר כה אמר יי' אלהים וגו' That is: Woe to the fourth kingdom (that is, the Roman Empire, by which Christendom is understood), for the Holy One, blessed be He, will take vengeance upon it Himself. Upon Egypt He took vengeance through an angel (as is written in Num 20:16): "And he sent an angel, who brought us out of Egypt." Upon the Assyrians He likewise took vengeance, for it is read in 2 Kgs 19:35: "And the angel of the Lord went forth

and struck in the camp of the Assyrians," etc. Upon the Medes He took vengeance through *Mordecai* and *Esther*, and upon the Greeks through *Mattathias* and his sons; but upon them (namely the Edomites, says God) none but I Myself shall take vengeance, as it is said (Obad 1:1): "Thus has the Lord spoken concerning Edom," etc. There is likewise found in the book *Zerór Hammór*, fol. 76, col. 2, at the end of the *Parashah Beshalach*, on the words of Exod 17:14-15, "Then the Lord said to Moses: Write this as a memorial in a book and rehearse it in the ears of Joshua, for I will utterly blot out the memory of Amalek from under heaven. And Moses built an altar to the Lord and called its name, The Lord is my banner," the following written: ויבן משה מזבח על בשורת הגאולה העתידה מגלות רביעית ומפלת עמלק. ולפי שאמר כי מחה אמחה אני בעצמי קרא שם המזבח ה' נסי כי הוא עתיד לעשות נס זה ולא אחר וזהו כי יד על כס יה רמז שנשבע בכסאו לעשות מלחמה בעמלק מדור דור. מדורו של משה עד דורו של שמואל ומדורו של שמואל לדורו של מרדכי ואסתר. ומהדו של של מרדכי לדורו של משיח That is: And Moses built an altar on account of the proclamation of the future redemption from the fourth captivity and the fall of Amalek. And because God said, "I Myself will blot out (the memory of Amalek)," he called the name of the altar "The Lord is my banner" (or miracle), since He, and no other, will perform this miraculous work; and this is indicated by the words (v. 16), "For the hand is upon the throne of the Lord," signifying thereby that God swore by His throne that He would wage war against Amalek from one generation to another: from the generation of Moses to the generation of Samuel, and from the generation of Samuel to the generation of Mordecai and Esther, and from the generation of Mordecai to the generation (and the time) of the Messiah. Beyond this, the following is also read concerning the Roman Empire, that is, Christendom, in the book *Mayene Yeshua*, fol. 58, col. 3: ועל מלכות הזה אמר ובאפס יד ישבר שגם הוא ערי אובד אבל לא ישבר ביד אנוש כי אם ביד השם That is: Concerning this kingdom he (namely the prophet Daniel in chapter 8, v. 25) said: "But he (namely the insolent king mentioned in v. 23) shall be broken without hand, for he too belongs to destruction. Yet he shall not be broken by human hand, but by the hand of God."

Regarding the manner in which the Christians are to be exterminated and destroyed, the Rabbis teach that the future redemption will be like the redemption from Egypt. For this reason, Rabbi *Bechai* writes in his book *Cad hakkémach* fol. 49, col. 3. under the title *Oth Samech* as follows: כל הנביאים מסכימים פה אחד שהגאולה העתידה תהיה כדמיון הגאולה הראשונה: וכן אמר הנביא כימי צאתך ממצרים אראנו נפלאות: that is, All the Prophets unanimously agree with one another that the future redemption will be like the first redemption. And thus speaks the Prophet (Mic 7:15): I will show wonders, as in the time when you came out of the land of Egypt. Furthermore, the aforementioned Rabbi *Bechai* teaches in the said book *Cad hakkémach* fol. 47, col. 4. and fol. 48, col. 1. under the title *Oth Nun* as follows: קבלה בידינו שהגאולה העתידה שתהיה בדמיון גאולת מצרים כשם שמצינו קריעת ים סוף בגאולת מצרים כן תמצא בגאולה העתידה והחרים ה' את לשון ים מצרים והניף ידו על הנהר בעים רוחו וגו'. וכתיב והיתה מסלה לשאר עמו אשר ישאר מאשור כאשר היתה לישראל ביום עלותו ממצרים הרי זה' סעיד שבגאולה העתידה עתיד הקב"ה. להר בים בים דרך כמו שהיה ביציאת מצרים. ועוד כתיב כאשר שמע למצרים יחילו כשמע צור. וזה מפורש שבדמיון גאולת מצרים תהיה גאולתנו העתידה שהרי צור מלכות אדום היא לפי

שהוא פֵּטר; ודרשו ז"ל כל צר שבמקרא חסר ואו במלכות הרשעה הכתוב הכתוב מדבר וכל צור מלא בצור המרינה הכתוב מדבר that is, We have a tradition, or oral teaching, that the future redemption will be like the redemption from Egypt. Just as we find (Exod 14:22) that the Red Sea parted at the redemption from Egypt, so too will you find it at the future redemption: (for it is written in Isa 11:15:) And the Lord will destroy the tongue of the sea of Egypt, and will wave His hand over the river with His mighty wind, etc. And (in the following verse 16) it is written: And there will be a highway for the remnant of His people who remain from Assyria, as it was for Israel in the day when they came up out of the land of Egypt. See, this testifies that the Holy One, blessed be He, will make a way through the sea at the future redemption, just as it happened at the exodus from Egypt. Furthermore it is written (Isa 21:3): Just as men were terrified when they heard of Egypt, so too will men be terrified when they hear of *Zor*. And it is clear that our future redemption will be like the redemption from Egypt, for see, *Zor* signifies the Edomite kingdom, because it is defective (and צר *Zor* is written without a *Vau*, and not צור *Zor* with a *Vau*). For our Rabbis, of blessed memory, have taught that wherever צר *Zor* without a *Vau* stands in Scripture, that passage speaks of the wicked kingdom; but wherever צור *Zor* is found in its complete form, Scripture makes mention of the city of *Tyre*.

So the same *Rabbi Bechai* also makes himself heard in his commentary on the 5 books of Moses, fol. 58, col. 3, in the Parashah *Vajechi*, on the words of Jacob, Gen 48:21, "God will be with you and will bring you back to the land of your fathers," as follows: אחר שרמו לגאולת מצרים הוסיף לרמוז הגאולה האחרונה הזו באחרית הימים לפי ששתיהן דומות זו לזו וקבלה ביד הנביאים שעתידה גאולתנו זאת שתהיה בדמיון גאולת מצרים בהרבה ענינים מלבד שהיה בה תוספת מעלה והשגה בלבבות בידיעת השם יתברך That is: After he had signified the redemption from Egypt, he further indicated the final redemption, which is to take place in the last days, since the two are alike to one another. There is also a tradition among the prophets that our future redemption will be like the redemption from Egypt in many respects, except that it will be far more glorious, and hearts will comprehend more of the knowledge of the blessed God.

Furthermore, in the same commentary of *Rabbi Bechai* fol. 68, col. 2. at the end of the Parascha Schemóth, the following is read on this matter: כשם שמצינו שנתחזקה להם השעבוד לישראל במצרים מעת בא הגואל הראשון לפני פרעה ואמר לו בדבר ה"שי שלח את עמי ויחוגו לי במדבר ואחרי זאת כבדה עליהם העבודה ותעוררה עליהם השנאה ונתוספה ביניהם מאד על מה שהיתה כן בגאולתנו זאת העתידה בהגלות הגואל האחרון התעורר השנאה בין האומות ויוסיפו שעבוד על שעבודם ויהיה הגואל נגלה וחוזר ונכסה כדי להתעות את האומות ולהקשיח את לבם שכן מצינו בגאולת מצרים שנגלה להם משה וחזר ונכסה מהם וזהו שדרשו רז"ל ויפגעו את משה ואת אהרן. אחר ששה חדשים נגלה הקב"ה במדין ואמר לו לך שוב מצרימה. בא משה ממדין ואהרן ממצרים ופגעו בהם שוטרי ישראל כשהם יוצאים מלפני פרעה וגו'. וכן הגואל העתיד יהיה נגלה וחוזר ונכסה שהרי גאולה זו עתידה להיות כדמיון גאולת מצרים בהרבה ענינים וגו': That is: Just as we find that it went hard for the *Israelites* in *Egypt* from the time when the first redeemer (*Moses*) came before Pharaoh and said to him, by the command of the blessed God (as is read in Exod 5:1): "Let my people go, that they may hold a feast for me in the wilderness"; and that after this they were burdened all the more by servitude, and hatred

toward them was aroused and increased greatly among them, so that it became greater than it had been before: so also at our future redemption, when the last redeemer (namely the Messiah) shall reveal himself, hatred among the nations against the *Israelites* will be aroused, and they will heap one servitude upon another upon them. The redeemer will also reveal himself, and thereafter hide himself again, so that he may lead the nations astray and harden their hearts. For thus we find at the redemption from *Egypt* that *Moses* revealed himself to them and thereafter hid himself from them again. And this is what our Rabbis, of blessed memory, have stated in their commentaries on the words (Exod 5:20): "And (as they went out from Pharaoh) they met *Moses* and *Aaron*." After six months the Holy and Blessed God revealed Himself (to *Moses*) in *Midian* and said to him (as is seen in Exod 4:19): "Go, return again to *Egypt*." Then *Moses* came from *Midian* and *Aaron* from *Egypt*, and the overseers of the children of *Israel* met them as they came out from Pharaoh, *etc.* Thus also the future redeemer will reveal himself and hide himself again, for behold, the future redemption will in many respects be like the redemption from *Egypt*, *etc.*

It is also written in *Schemóth rábba* fol. 94, col. 3. in the first *Parascha*: עתיד הק"בה להוסיף ולגאול את ישראל מן מלכות הרשעה כשם שגאל אותם ממצרים דכתיב והיה ביום ההוא יוסף י"י שנית ידו וגו' *That is: The Holy Blessed God will redeem the Israelites once more from the godless kingdom (namely, Christendom), just as He redeemed them from Egypt, as it is written (Isa 11:11): And the Lord will stretch out His hand a second time, etc.* Something similar is also to be found in Rabbi *Isaac Karo's* book *Toledóth Jitzchak* fol. 97, col. 2. in the *Parascha Elle mássee*. Beyond this, one also reads in Rabbi *Isaac Abarbanel's* commentary on the twelfth chapter of Isaiah, fol. 28, col. 2.: הגאולה העתידה תקרא גאולה שנית לפי שתתרמה לגאולת מצרים בכל הצדדים כי הנה יתקבצו שמה השבטים כלם ויצאו להיות מוחלט ובחול בהם הנבואה ושאר הקדושות ויתרבו האותות והמופתים וימלוך עליהם מלך מבית דוד ולכן נקראה הגאולה העתידה גאולה שנית: *That is: The future redemption will be called the second redemption, because it will be like the redemption from Egypt in all respects. For behold, all the tribes will then be gathered together and come into complete freedom; and since prophecy along with other holy gifts will dwell upon them (meaning the Jews), and many signs and wonders will come to pass, and a king from the house of David will reign over them, for this reason the future redemption will be called the second redemption.* Since now, as mentioned, the future deliverance of the Jews is to resemble in many respects that which occurred in Egypt in ancient times, the ten plagues with which the Egyptians were punished shall also come upon the Christians. Concerning this, the following is written in Rabbi *Bechai*'s commentary on the 5 books of Moses, fol. 76, col. 1. 2., in the *Parascha Bo*: כל מכות שהביא הקדוש ברוך הוא על המצריים במצרים עתיד הוא להביאם על אדום שנאמר כאשר שמע למצרים יחילו כשמע צר. כל צר שבמקרא חסר במלכות הרשעים הכתוב מדבר. במצרים דם ובאדום דם שנאמר דם ואש ותמרות עשן. במצרים צפרדעים שקולם נשמע ובאדום כתיב קול שאון מעיר קול מהיכל. במצרים כנים ובאדום כתיב ונהפכו נחליה לזפת ועפרה לגפרית. במצרים ערוב ובאדום כתיב וירשוה קאת וקפוד וינשוף וערב וגו'. במצרים דבר ובאדום כתיב ונשפטתי אתו בדבר ובדם. במצרים שהין ובאדום כתיב המק בשרו והוא עומד על רגליו. במצרים ברד וכאדום כתיב ואבני אלגביש. במצרים ארבה

ובאדום כתיב בן אדם אמור לצפור כל כנף התקבצו ובאו. במצרים חושך ובאדום כתיב ונטה עליו קף תהו ואבני בהו. במצרים מכת בכורות ובאדום כתיב כי רותה בשמים חרבי הנה על אדום תרד ועל עם חרמי למשפט וכתיב חרב לה' מלאה דם הדשנה מחלב. וכתיב כי זבח לה' בבצרה וגו' וכתיב זיררו דאמים עמם. דבי מאיר אומד אלו כותים. דבי אבא בר כהנא אומר וחשך ואפלה שמשו במצרים אבל תהו ובהו לא שמשו בעולם הזה ועתידים לשמש בכרך גדול שברומי שנ' ונטה עליו קו תהו ואבני בהו לאומות העולם שלא קבלו את התורה מתוך החשך שנאמר עליהם כי הנה החשך יכסה ארץ וערפל לאומים ועל ישראל נאמר ועליך יזרח ה' וכבודו.

"and His glory shall be seen upon you; He who exacted payment from the former ones shall exact payment from the latter ones." That is: the holy, blessed God will send upon Edom (that is, Christendom) in the future all the plagues that He sent upon the Egyptians in Egypt, for it is said (Isa 23:5): "As when they heard the report of Egypt, so shall they be dismayed at the report of Tyre." For wherever the word צר *Zor* appears in Holy Scripture in its defective form (that is, without a Vav in the middle, since it is otherwise written צור *Zor*), that passage speaks of the kingdom of the wicked (that is, of Christendom, as was demonstrated above in the 17th chapter of the first part, pages 756 and 757). In Egypt there was blood (as may be read in Exod 7:19), and so too shall there be blood in Edom, as it is said (Joel 2:30): "Blood, fire, and columns of smoke." In Egypt there were frogs (as may be seen in Exod 8:2-3), whose voice was heard, and of Edom it is written (Isa 66:6): "A voice of tumult from the city, a voice from the temple." In Egypt there were lice (as may be found in Exod 8:17), and of Edom it is written (Isa 34:9): "And its streams shall be turned into pitch, and its soil into sulfur." In Egypt there was a swarm of vermin (as may be read in Exod 8:24), and of Edom it is written (Isa 34:11): "The pelican and the hedgehog shall possess it, the owl and the raven shall dwell there." In Egypt there was pestilence (as may be seen in Exod 9:15), and of Edom it is written (Ezek 38:22): "I will enter into judgment with him with pestilence and blood." In Egypt there were grievous boils (as may be found in Exod 9:11), and of Edom it is written (Zech 14:12): "Their flesh shall rot away while they are still standing on their feet." In Egypt there was hail (as may be seen in Exod 9:18), and of Edom it is written (Ezek 13:13): "And great hailstones." In Egypt there were locusts (as may be found in Exod 10:13), and of Edom it is written (Ezek 39:17): "You, son of man, say to the birds of every sort of wing: Gather yourselves and come." In Egypt there was darkness (as may be read in Exod 10:22), and of Edom it is written (Isa 34:11): "He shall stretch over it the line of desolation and the plumb line of emptiness." In Egypt all the firstborn were struck down (as may be found in Exod 11:5), and of Edom it is written (Isa 34:5):

"For my sword is drunk in heaven, and behold, it shall come down upon Edom, and upon the accursed people for punishment" (Isa 34:5). And in the following verse it is written: "The sword of the Lord is full of blood, and thick with fat" (Isa 34:6). Further it is written there: "For the Lord holds a slaughter at Bozrah." So also it is written there: "And the *Reemim*, that is, the unicorns, shall come down with them" (Isa 34:7). Rabbi Meir said that these *Reemim*, or unicorns, are the Cutheans (or *Romijim*, that is, Romans, as was shown above in the

second chapter of this second part, pages 172 and 173). Rabbi Abba, the son of Cahana, says: darkness and gloom served in Egypt, but the wilderness and desolation did not serve in this world; they will, however, serve in the great city of Rome, as it is said: “He will stretch a measuring line over it, that it may become a waste, and a plumb line, that it may be desolate” (Isa 34:11); and this will befall the nations of the world, who did not receive the Law out of the darkness, of whom it is said: “For behold, darkness covers the earth, and gloom the peoples” (Isa 60:2). But of the Israelites it is said in the same place: “But upon you the Lord rises, and His glory appears over you.” He who took vengeance upon the first will also take vengeance upon the last.

The aforementioned *Rabbi Bechai* teaches the same thing also in his book *Cad hakkémach*, fol. 57, col. 4. under the title *Oth Pe;* and one may also look it up in the *Jalkut Schimóni* on *Esaiam* fol. 45, col. 3. numero 291, and in the book *Toledóth Yitzhak*, fol. 50, col. 2. in the *Parascha Bo*, and in the book *Pesikta rábbetha*, fol. 32, col. 4., where it is likewise to be found. So also writes *Isaac Abarbanel* in his commentary on the 23rd chapter of *Esaiæ*, fol. 41, col. 2. as follows: צור הנזכר בנבואה הזאת הוא רומי וכל המכות שהביא הק”בה על המצריים במצרים עתיד להביא על רומי הרשעה: that is, the *Zór* mentioned in this prophecy is Rome, and the Holy Blessed God will bring upon wicked Rome all the plagues that He brought upon Egypt in time to come. And in *Bammidbar rábba*, fol. 103, col. 3 at the end of the 9th *Parascha*, the following is read: אמר רבי אלעזר בן פרת כשם שהביא הק”בה על המצריים כך הוא עתיד להביא על מלכות הרשעה שנ’ כאשר שמע למצרים יחילו כשמע צר. אמר רבי אליעזר כל צר שבמקרא חסר במלכות הרשעה הכתוב מדבר: that is, *Rabbi Eliezer*, the son of *Pedat*, said: just as the Holy Blessed God brought (the plagues) upon the Egyptians, so will He also bring them upon the wicked kingdom, as it is said (Isa 21:3): just as men were terrified when they heard of Egypt, so will they also be terrified when they hear of Zor. Rabbi Eliezer said that wherever the word Zor stands defectively (without Vau, as mentioned above), Scripture speaks of the wicked kingdom (namely, Christendom).

Christendom, too, shall perish by fire and be utterly destroyed. Concerning this, the following is read in the book *Zerór hammór*, Venice printing, fol. 44, col. 2, in the Parashah *Vajischlach*: כל המתגאה סופו ליפול באש כמו שמצינו בדור המבול שנידונו במעינות רותחים שנאמר בחמו נדעכו ממקומם. סדום דכתיב גאון שבעת לחם. וכתיב וה’ המטיר על סדום ועל עמורה גפרית ואש. וכן סנחריב ויצא מלאך ה’ ויך במחנה אשור ואמרו ז”ל כמין שני חוטי אש נכנסו בחוטמיהן וכן אדום המרשעת בגובה לבה עתידה ליפול באש שנאמר הנה על אדום תרד. וכתיב ויהיבת ליקידת אישא וזהו היא העולה על מוקדה על המזבח כל הלילה עד הבוקר. וכן בכאן ועולתך ידשנה סלה. כי השם יזכור כל המנחה והמסים שלקחו מישראל בגאוה ובוז בענין שבזה ישרפם באש וזהו ידשנה סלה: That is: Whoever exalts himself through pride shall at last fall into the fire; just as we find with the generation of the Flood, that they were punished with boiling springs of water, for it is said (Job 6:17): When it grows hot, they vanish from their place. And of Sodom it is said (Ezek 16:49): Pride and fullness of bread (or, sufficiency). So too it is written (Gen 19:24): And the Lord rained brimstone and fire upon Sodom and Gomorrah. Likewise it is read of Sennacherib (2 Kgs 19:35): And the angel of the Lord went forth and smote in the camp of the

Assyrians (a hundred and eighty-five thousand men); and our Rabbis, of blessed memory, have said that the fire entered their nostrils like two threads. In the same manner, wicked Edom, on account of the pride of its heart, shall in time to come fall into the fire, for it is said (Isa 34:5): Behold, it shall come down upon Edom. And it is written (Dan 7:11): (I beheld, until the beast was slain, and his body destroyed) and cast into the burning fire. (And it is read in Lev 6:9:) This is the burnt offering that shall burn upon the altar all night until the morning. And thus it is said here (Ps 20:4): And your burnt offering He will turn to ashes. Selah. For the Lord will remember all the gifts and tribute which they (namely the Edomites, that is, the Christians) have taken from the Israelites with pride and contempt, so that He will therefore burn them with fire; and this is what the words mean (Ps 20:4, "and your burnt offering") He will turn to ashes. *Selah*.

In the book *Cad hakkémach*, at fol. 17, col. 4, under the title *Oth Daleth*, the following is also written on this subject: דרשו ז"ל כל המתגאה נידון באש שנאמר היא העולה על מוקדה. זו מלכות רומי הרשעה שהיא מתגאה ומעלה את עצמה סופר שתדון באש שנאמר היא העולה: *That is: Our Rabbis of blessed memory have taught that everyone who exalts himself in pride shall be punished with fire, as it is said* (Lev 6:9): *"This is the burnt offering that shall burn." This signifies the wicked Roman Empire, which shows itself arrogant and exalts itself, but shall in the end be judged by fire, as it is said: "This is the burnt offering."* Shortly after this, the following is further read in the same place: לעתיד לבוא מלכות רומי הרשעה על ידי שמתגאה ומעלה את עצמה הוא שכתוב אם הגביה כנשר ואם בין כוכבים שים קינך לפיכך נידונת באש שנאמר חזה הוית עד דקטילת חיותא והובד גשמה ויהיבת ליקידת אשא: *That is: Because the wicked Roman Empire is arrogant and exalts itself, as it is written* (Obad 1:4): *"Though you exalt yourself like the eagle, and though you set your nest among the stars, etc." Therefore it shall be punished with fire, as it is said* (Dan 7:11): *"I beheld until the beast was slain, and his body destroyed, and given to the burning flame."* Concerning all of this, one may also consult Rabbi Bechai's commentary on the Five Books of Moses, fol. 127, col. 1, in the *Parascha Zaf*.

In *Schemóth Rábba*, fol. 108, col. 4, in the 15th *Parascha*, it is taught that the Christians shall in the future be judged by the sun, and the words read as follows: הכותיים מונין לחמה לומר מה חמה אינה אלא ביום כך אין מושלים אלא בעולם הזה ומה החמה היא של אש כך הם עתידין לידון בה שנאמר כי הנה היום בא בוער כתנור וגו' : *that is, The Cutheans count (their years) according to the sun, thereby indicating that just as the sun rules only by day, so they too rule only in this world; and just as the sun is fiery, so shall they also be punished by it, as it is said* (Mal 3:19): *For behold, the day comes that shall burn like an oven, etc.* This is also confirmed in Rabbi Bechai's commentary on the five books of Moses, fol. 75, col. 1, with these words: זרעו של עשו המונין לחמה עתידין לומר שידונו כן שנאמר ולהט אותם היום הבא : *that is, Those who are of the seed of Esau and count (their years) according to the sun shall in the future be judged by it.* In *Rabbi Isaac Abarbanel's* commentary on the Prophet *Jeremiah*, it is read at fol. 147, col. 3 that Christendom will utterly perish like Sodom and Gomorrah, and he expounds upon the words

of Jer 49:13, “For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all her cities shall be perpetual wastes,” as follows: בצרה הנזכרת כאן היא רומי כמו שתרגם יונתן כי בארץ אדום לא היתה עיר שתקרא בצרה אלא במואב כמו שאמר למעלה ועל קריות ועל בצרה ועל כל ערי ארץ מואב אבל בארץ אדום לא היתה בצרה אלא רומי שנקראת כן בדברי ישעיהו בפרשת קרבו גוים לשמוע ובדברי ירמיהו כאן וזה להיותה עיר בצורה ומטושה בעמים ומהי היתה לשמה לחרפה ולקללה וכל עריה חרבות עולם אלא שזה ייעוד עתיד בהכרח לבוא עליה וכן אומרו והיתה אדום לשמה כל עובר עליה ישום וישרוק על מכותיה כמהפכת סדום ועמורה ושכניה אמר ה׳ לא ישב שם איש ולא יגור בה בן אדם. וידוע שאדום עם היות שכבשה מלך בבל והכניעה תחת ממשלתו לא נחרבה בהחלט ולא נהפכה כמהפכת סדום ועמורה שגם היום יושבים עליה הפך מה שאמר לא ישב שם איש ולא יגור בה בן אדם. ואם זה לא נתקיים על ידי נבוכד נצר ולא בימי דור ולא בימי הורקנוס המלך מכית חשמונאי הנה אם כן הוא ייעוד לעתיד לבוא בהכרח על רומי: that is, Bozrah, of which mention is made here, is Rome, just as Jonathan rendered it in his Chaldean translation; for in the land of Edom there was no city called Bozrah, but rather in the land of Moab, just as he (namely the Prophet *Jeremiah*) said above (in chapter 48, v. 24): “And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab.” In the land of Edom, however, there was no Bozrah other than Rome, which is so named in *Isaiah* in chapter 34 (which begins:) “Come near, ye nations, to hear” (at v. 6), and here in *Jeremiah* (from בצר, *Bizzér*, which means to fortify), because it is a fortified city and holds dominion over the peoples. But when did it become a desolation, a reproach, and a curse, and when did its cities become a perpetual waste? (This has not yet come to pass.) It is therefore necessarily a promise that will come upon her in the future; for thus he says (namely the Prophet *Jeremiah* in the cited chapter 49, vv. 17-18): “And Edom shall become a desolation, so that everyone who passes by it shall be astonished and shall hiss at all its plagues. As Sodom and Gomorrah were overthrown together with their neighbors, saith the Lord, so shall no one dwell there, and no man shall sojourn therein.” It is well known, however, that even though the King of Babylon conquered it and brought it under his dominion, it was not utterly laid waste, nor was it overthrown as Sodom and Gomorrah were, since it is still inhabited to this day, which is contrary to what he says: “No one shall dwell there, and no man shall sojourn therein.” Since this was fulfilled neither through Nebuchadnezzar, nor in the time of David, nor in the time of King *Hyrcanus*, who was of the Hasmonean lineage, it is therefore necessarily a promise for the future against Rome.

Furthermore, the aforementioned *Abarbanel* fol. 148, col. 1. writes concerning the above-mentioned words of the 17th and 18th verses of the 49th chapter of *Jeremiah* in the following manner: כל זה אמר הנביא על בצרה שהוא רומי ועל אומה בני אדום שנתמלאה מהם ועליהם אמר והיתה אדום לשמה כל עובר עליה ישום וגו׳ ואמר כמהפכת סדום ועמורה ושכניה אמר ה׳ לא ישב שם איש ולא יגור בה בן אדם רוצה לומר שתתהפך בצרה כמו שנתהפכה סדום ועמורה ושכניה שהם שאר ערי הכבוש ושלא יישב בה אחר בן שום אדם ומזה יתבאר שזה הייעוד הוא לעתיד כי עד עתה לא היה זה: that is, the Prophet said all of this concerning Bozrah, which is Rome, and concerning the people of the children of Edom, of whom it is full; and of them he says: And Edom shall become a wasteland, so that whoever passes by there shall be astonished, *etc.* He also said: As Sodom and Gomorrah together with their neighbors were

overthrown, says the Lord, so shall no one dwell there, and no man shall have his abode therein; by which he means to indicate that Bozrah shall be overturned, just as Sodom and Gomorrah together with their neighbors, namely the remaining cities of the plain, were overturned, and that after this no man shall dwell therein any longer; and it is evident from this that this promise is to be fulfilled in the future, for until now this has not come to pass.

How this downfall of Christendom has been prefigured is shown in *Médrasch kohéleth* fol. 333, col. 3. with the following words: אמר רבי שמעון בן לקיש בשעה שאמר הק"בה לנחש על גחונך תלך ירדו מלאכי השרת וקצצו ידיו ורגליו והלך קולו מסוף העולם ועד סופו. בא נחש ונלמד על מפלתה של אדום שנאמר קולה כנחש ילך : that is, Rabbi Shimon, the son of Lakish, said: at the time when the Holy Blessed God had spoken to the serpent, "Upon your belly you shall go" (as is to be read in Gen 3:14), the ministering angels came down and cut off its hands and feet, and its voice (as it cried out on account of this) went from one end of the world to the other. Thus the serpent came and taught the downfall of *Edom*, as it is said (Jer 46:22): "Her voice shall go like a serpent." There also stands written in the book *Mikräë kodesch*, in the 2nd chapter, fol. 51, col. 2. as follows: כל מה שאירע לאבות סימן לבנים ומה שאירע במצרים גם כן סימן למה שיבוא בביאת המשיח that is, everything that befell the fathers was a sign (or prefiguration) for their children; and what came to pass in Egypt was likewise a sign (or prefiguration) of that which will occur at the coming of the Messiah.

At that same time, the seventy princes mentioned above in the 18th chapter of the first part, who according to the Jews' belief govern the seventy nations of the world and are supposed to be their gods, shall also be overthrown. Concerning this, the book *Májene jeschúa* fol. 46 col. 1 contains the following: הנה יעד הנביא שבזמן הגאולה הב"ה ישפיע מבלי אמצעי אחר גם על כל האומות ויסיר ויבטל כחות שרי האומות כלם והיה ה' למלך על כל הארץ ועל זה נאמר אלהי כל הארץ יקרא וגו' That is: Behold, the prophet has promised that the holy and blessed God, at the time of redemption, without the mediation of any other, will also abundantly impart (His gifts) to all nations, and will take away and destroy the powers of all the princes of the nations, so that the Lord will be a King over the entire world, as it is said (Isa 54:5): (The Holy One in Israel) will be called a God of the entire world. And in the fourth *column* of the same place one reads: הנה מה שאמר חזי הוית עד די כרסון רמיו נאמר על כסאות שרי האומות המשפיעים עליהם וכאשר הק"בה ירצה להפרע מהם ישליך מלפניו כסאות שריהם העליונים That is: Behold, what the prophet Daniel says in the 7th chapter, v. 9: I watched until the chairs (or thrones) were cast down, is said concerning the thrones of the princes of the nations, who abundantly impart (their gifts) to them. For when the holy and blessed God wishes to punish them (namely the nations), He casts down the thrones of their supreme princes before Him. Likewise, in the *Jalkut Schimóni* on the 5 books of Moses, fol. 60 col. 3, *numero* 199, the following is taught at the end: אין לך כל אומה לוקה שאין אלהיה לוקה עמה שנ' ובכל אלהי מצרים אעשה שפטים That is: There is no nation whatsoever that is struck without its god being struck along with it, as it is said (Exod 12:12): And I will execute judgment against all the gods of the Egyptians.

The princes, however, are to be punished before the peoples, concerning which one reads in *Schir haschírim rábba* at the end, fol. 277, col. 3, as follows: אין הק"בה פורע מאומה למטה עד שמפיל שריה מלמעלה that is, the holy blessed God takes vengeance on no people here below unless He has first cast down its prince above. With this *Rabbi Bechai* also agrees, when he at fol. 47.

74. col. 1. in the Parascha Bo expresses himself thus: כשהקדוש ברוך הוא נפרע מן האומה נפרע מאלהיה תחלה וכן דרשו ז"ל כשם שנפרעים מן העובדים כך נפרעים מן הנעבדים: that is, when the holy blessed God takes vengeance on a people, He first takes vengeance on its god. And thus our rabbis, of blessed memory, have taught that just as one takes vengeance on those who serve, so also does one take vengeance on those who are served. This is likewise confirmed by Rabbi Menáchem of Recanati in his commentary on the Five Books of Moses, when he speaks at fol. 89, col. 2. at the beginning of the Parascha Beschállach: דע כי כשהקדוש ברוך הוא רוצה לעקור אומה ולהשפילה מישפיל השר שלה תחלה במרום כמו שאר"זל אין אומה נופלת אלא אם כן נופל שרה תחלה שנ' יפקוד ה' על צבא המרום וגו' : that is, know that when the holy blessed God wishes to uproot a people or to humble it, He first humbles its prince on high; just as our rabbis, of blessed memory, have said that no people falls unless its prince falls first, as it is said (Isa 24:21): the Lord shall visit the host of the high ones, etc. And in the book *Mechílta* one reads at fol. 15, col. 1.: אין הק"בה עתיד להפרע מן המלכות לעתיד לבוא עד שיפרע משריהן תחלה שנ' והיה ביום ההוא יפקוד ה' על צבא המרום וגו' : that is, the holy blessed God will not in the future take vengeance on the kingdoms (or monarchies) until He has first taken vengeance on their princes, as it is said (Isa 24:21): at that time the Lord shall visit the host of the high ones, etc. On this matter the book *Cad hakkémach* may also be consulted at fol. 20, col. 1. under the title *Oth Gimel*.

The reason, however, why such princes are to be punished is said to derive from the sins of the peoples subject to them, for in the book *Toledóth Yitzhak* fol. 26, col. 2. in the Parascha Vajéra it is written thus: במדרש הזוהר ויבוא אלהים אינו אלא שרו של אבימלך ואמר לשר שלו הגוי גם צדיק תהרוג והשיב שר שלו גם אנכי ידעתי כי בתום לבבך עשית זאת ואחשון גם אנכי אותך מחטו לי מחטו אינו באלף בסוף המלה לפי ששר האדם מענישין אותו כשחוטא האדם שהוא ממונה עליו ולזה אמר ואחשון גם אנכי אותך בעכור שלא יהט לי עונש בשמים ומחטו הוא מלשון חהט שהיא עונשים גדולים כאלו מכים לי במחטים ועזוקים לי בהם : that is, in the *Medrasch* of the *Sohar* (it is read that the words of Gen 20:3) "But God came to Abimelech in a dream by night" signify none other than the prince of *Abimelech* (who is here called *Elohim*, that is, God), and he said to his prince (v. 4): "Wilt thou then also slay a righteous people?" But his prince answered him (v. 5): "I know also that thou didst this with a sincere heart, therefore I also withheld thee, *mecható li*, that is, that thou shouldst not sin against me."

The word מחטו *mecható* (which properly means sinning) had no Aleph at the end (whereas it ought to have been written with an Aleph, מחטוא *mecható*), because the prince of a man is punished, who is set over that man, when the man sins; for this reason he (namely, the prince of *Abimelech*) said: "Therefore I also withheld thee, so that they might not punish me in

Heaven." The word *mecható*, however, carries a meaning derived from the word מחט *machat* (which means a needle), and signifies great punishments, as if one were to strike me with needles and pierce me with them.

In the small *Jalkut Rubéni*, under number 73, beneath the title *Othióth Aleph Beth*, the following is also read: כל מה שהאומות העולם פושעים לוקים על פשעם השרים שלהם וזהו שאמר שרו של אבימלך ואחשוך אותך מחטו לי חסר אלף כלומר דע משעה שחטאת שלקחת שרה אשת אברהם דנו אותי בבית דין של מעלה ומכניסין בי קוצים ומחטים ואני בצער גדול כי אלהים זה שדבר עם אבימלך שרו היה כי לא היה ראוי לנבואה או לריבור שאר מלאכים אלא לשר שלו : that is, for all the sins which the nations of the world commit, their princes are struck. This is what the prince of *Abimelech* said (Gen 20:6, to *Abimelech*): "Therefore I have restrained you": מחטו לי *mecható li*, that is, from sinning against me (or, so that you would not sin against me). The word מחטו *mecható*, however, is written without the letter Aleph, as though he had meant to say: Know that from the moment you sinned and took *Sara*, the wife of *Abraham*, I was condemned in the highest court of justice (in Heaven), and was pierced with thorns and needles, so that I suffer great pain. For the God who spoke with *Abimelech* was his prince, since *Abimelech* was not worthy of prophecy, nor was it fitting that he should speak with any angels other than his own prince. But is this not contrary to a strange Rabbinical madness, in that what God spoke with *Abimelech* is attributed to a devil, and the word *mecható*, that is, "from sinning," is interpreted as though it meant *machat*, that is, a needle, and piercing with needles? Yet among the hardened Jews, such foolish interpretations must pass for pure wisdom.

Now, as mentioned, since the princes of the nations are to be punished in the future at the time of the *Messiah*, we also want to examine what shall befall *Sammaël*, the supposed regent and prince of Christendom. In Rabbi *Bechai*'s commentary on the 5 books of Moses, fol. 135, col. 2, in the Parashah *Tasría*, it is written that he shall be struck with leprosy, and there, upon the words of Lev 13:2, "When a person has on the skin of his flesh a swelling, or a scab, or a bright spot, and it appears to be a leprous disease on the skin of his flesh," the following is written:

דרשו רז"ל שאת זו בבל וגו' שנאמר ונשאת המשל הזה על מלך בבל. ספחת זו מלכות מדי שהיה המן מסתפח עם אחשורוש להשמיד להרוג ולאבד. בהרת זה יון שהיתה מבהרת על ישראל ואומרת כל מי שיש לו שור יחקק על קרן השור אין לי חלק בייי' אלהי ישראל ואם לאו גוזרין עליו להריגה. והיה בעור בשרו לנגע צרעת זו מלכות אדום שהק"בה מלקה אותו בצרעת ואת השר שלה שכן התנבא ירמיהו עליו השלום מדוע נסחף אביריך לא עמד כי יי' הדפו. זמלת נסחף כמו נספח מלשון ספחת ואמר אביריך ביוד לפי שהשר שלה הוא כולל כל האבירים שתחת ידו יבוא אביר יעקב ויפרע מאותו אביר : *That is: Our Rabbis, of blessed memory, have explained it thus: the word* שאת *Seéth, that is, swelling (which derives from* נשא *Naśá, that is, to lift up, etc.) signifies Babel (or the Babylonian Monarchy), because (Isa 14:4) it is said: Then you shall take up this proverb against the king of Babylon (which "taking up" in Hebrew is called* nasáta *and derives from* Naśá.*) The word* ספחת *Sappáchath, that is, scab, signifies the Median Empire, because Haman attached himself to Ahasuerus in order to destroy, to kill, and to annihilate (the Jews) (which*

"attaching oneself" in the Hebrew text is called hiftappéach *and derives from* Saphách, *that is, to cause to attach, or to join together.) The word* בהרת *Bahéreth, that is, bright spot, signifies the Greek Empire, which displayed itself magnificently over the Israelites and had commanded: whoever has an ox shall inscribe upon its horn the words: I have no portion in the Lord, the God of Israel. But whoever had not done so, they condemned to death. (The word* צרעת *Zaráath, that is, leprosy, in the words:) "and it appears to be a leprous disease," that is, a Zaráath or leprosy on the skin of his flesh, signifies the Edomite Empire, which, together with its prince, the Holy and Blessed God will strike with leprosy; for thus did Jeremiah, upon whom be peace, prophesy (in chapter 46, v. 15): Why has* אביריך נסחף *abbirécha nischáf, that is, your mighty one been swept away? (Why) did he not stand firm? Because the Lord has thrust him down. The word* nischáf *means as much as* nispách, *that is, to be attacked or struck with scabs, from the word* Sappáchath, *which means a scab. He also says* אביריך *abbirécha, that is, your mighty ones, with a Yod (which is the sign of the plural number, or of the greater number, whereas it ought to read only* אבירך *abbirechá, that is, your mighty one, in the singular number, or in the single number), because the prince of the Edomite Empire encompasses within himself all the mighty ones (that is, all the other princes) who stand under his power; and the Mighty One of Jacob (that is, God) will come and take vengeance upon that same mighty one.*

Shortly thereafter, the following appears in the same place: זמנין שפרע הק"בה ממנה ומן השר שלה בצרעת : שכן התנבא זכריה וזאת תהיה המגפה אשר יגוף יי' את כל העמים אשר צבאו על ירושלים המק בשרו והוא עומד על רגליו That is: From where is it then proven that the holy, blessed God will take vengeance upon that same (*Edomite Kingdom*) and its prince with leprosy? Because *Zechariah* (in chapter 14, v. 12) has prophesied thus: "And this shall be the plague with which the Lord will smite all the peoples that have fought against Jerusalem; he will cause the flesh of each one to waste away while he is still standing on his feet." (Zech 14:12)

In the *Jalkut chádasch*, at fol. 143, col. 2, *numero* 58, under the title *Maschiach*, it is read that he shall be slaughtered, and the words run as follows: עתידים כל אומות לבגוד במלכות הרשעה ויגרשום מאומתם ויברחו עד בית גוברין וימצאו שם משיח ויסכימו שם להמליכו והשר שלהם יברח לבצרה ונגלה עליו הק"בה להרגו אמר לו רבונו של עולם כתיב ונס אל אחת הערים האל וחי והק"בה משיבו לא קראת מה כתיב בצידו גואל הדם ימית הרוצח וכתיב בני בכורי ישראל זכו' מיד הק"בה תופסו בציצית ראשו ואליהו שוחטו ודמו נתז על בגדו וגו' That is: In the future, all nations will fall away from the godless kingdom (namely the Christians) and drive them out from among their people; thereupon they will flee as far as *Beth guvrin*, and there find the Messiah, and unanimously make him king. But when their (understand: the Christians') prince (namely *Sammaël*) takes flight toward *Bozra*, the holy blessed God will reveal Himself over him in order to kill him. He will, however, say to Him: "Lord of the world, it is written (Deut 4:42): And the manslayer shall flee into one of those cities and remain alive." Then the holy blessed God will answer him: "Have you not read what is written alongside it (Num 35:21): The avenger of blood shall put the manslayer to death; and it is

written (Exod 4:22): Israel is my son, my firstborn, etc." Thereupon the holy blessed God will immediately seize him by the locks of his head, and Elijah will slaughter him, so that his blood will spatter upon his garment, etc. Exactly the same is also to be read in the aforementioned *Jalkut chádasch*, fol. 80, col. 4, *numero* 20, under the title *Jézer tof vejézer ra*, in these words: אמרו חזל עתיד הק"בה לשחוט את היצר הרע דאיהו סמאל שר של ארום לא הק"בה בעצמו ישחטנו אלא הק"ברה יתפוס אותו בציצית ראשו ואליהו שוחטו That is: Our sages, of blessed memory, have said that the holy blessed God will in the future slaughter the *Jézer harà*, that is, the *figmentum malum*, or the evil inclination, namely *Sammaël*, the prince of Edom; yet the holy blessed God will not slaughter him Himself, but will seize him by the locks of his head, and Elijah will slaughter him. It is likewise found in the Talmudic tractate *Súcca* fol. 52, col. 1 that he shall be slaughtered.

But he shall not be slaughtered alone; rather, the same fate shall befall all the princes of the kingdoms as well, for in Rabbi *Menachem* of *Recanati*'s commentary on the Five Books of Moses, fol. 89, col. 3, in the *Parascha Beschállach*, the following is written: וזהו מאמרם ז"ל בספר היכלות לו נקמה להנקם ממנו עד שיגיע יפקוד יי' על צבא המרום במרום שהוא נשחט ומוטל הוא וכל שרי מלכיות במרום וכגדיי' וכבשים של יום כפורים, That is: (This, that God punishes the princes before He punishes the people,) is that which our rabbis, of blessed memory, have said in the book *Hechalóth* concerning *Sammaël*, the prince of *Rome*, and his powers (that is, his subordinate spirits): and the vengeance is reserved for him, that one will take revenge upon him when the time comes (of which it is written in Isa 24:21: "At that time the Lord will visit the upper host on high"; for he shall be slaughtered, together with all the princes of the kingdoms who are on high, like the goats and lambs of the Day of Atonement). Concerning this, one may also consult the small *Jalkut Rubéni*, no. 56, under the title *Sammaël*.

Elsewhere it is read that the Messiah will kill and overthrow *Sammaël* together with his host, and this is taught in the *Jalkut chadasch* fol. 151, col. 4, numero 21, under the title *Nissim*, as follows: כשיבוא משיח יהרוג כל חילו של סמאל That is: When the Messiah comes, he will kill the entire host of *Sammaël*. In the *Jalkut Schimóni*, however, on *Isaiah*, it is written at fol. 56, col. 3, numero 359: מהו באורך נראה אור זה אורו של משיח שנאמר וירא אלהים את האור כי טוב מלמד שצפה הקב"ה בדורו של משיח ובמעשיו קורם שנברא העולם וגנזו למשיח ולדורו תחת כסא הכבוד שלו אמר שטן לפני הקב"ה רבונו של עולם אור שגנזת תחת כסא הכבוד שלך למי. אמר לו למי שהוא עתיד להחזירך ולהכלימך בבושת פנים. אמר לו רבונו של עולם הראהו לי אמר לו בא וראהו אותו. וכיון שראה אותו נזדעזע ונפל על פניו אמר בודאי זהו משיח שעתיד להפיל לי ולכל האומרת בגיהנם שנאמר בלע המות לנצח ומחה יי' אלהים דמעה מעל כל פנים that is (What do the words of Ps 36:10 mean:) In your light we see light? They signify the light of the Messiah, as it is said (Gen 1:4): And God saw the light, that it was good, which teaches us that the Holy and blessed God had looked upon the generation of the Messiah and upon his works before the world was created, and that He had hidden it for the Messiah and his generation beneath the throne of His glory. Then Satan spoke to the Holy and blessed God: Lord of the world, for whom is the light that is hidden beneath the throne of your glory? And He answered him: It is

for the one who will drive you back and put you to shame. Thereupon he said further to Him: Lord of the world, let me see him; and God said to him: Come and see him. But when he had seen him, he was seized with terror and fell upon his face and said: This is surely the Messiah who will cast me and all the nations into hell, as it is said (Isa 25:8): He will swallow up death forever, and the Lord will wipe away tears from all faces. The very same is also to be found in the book *Pesikta rabbetha* fol. 62, c. 1.

Through such downfall of *Sammaël* and his supposed subordinate people, that grave decree which was issued against him long ago, on account of the ten rabbis delivered to the Romans to be killed (who are called עשרה הרוגי מלכות *asárah harúge málchus*, that is, the ten who were put to death by the [Roman] Empire), and which he is said to have signed, shall be carried into effect. Concerning these ten rabbis and the decree signed by *Sammaël*, an account was given above in the 2nd chapter of this second part, *pagina* 139 and 140, and it is therefore unnecessary to repeat it here.

After such a fall and downfall of Christendom, things are said to go very well for the Jews, and in *Bereschîth rábba* fol. 4, col. 4. at the end, and fol. 5, col. 1 in the 6th *Parascha*, the following is read: שקע כל זמן שאורו של גדול קיים אין אורו של קטן מהפרסם. שקע אורו של גדול מהפרסם אורו של קטן. כך כל זמן שאורו של עשו קיים אין אורו של יעקב מתפרסם. שקע אורו של עשו מהפרסם אורו של יעקב. הה"ד קומי אורי כי בא אורך כי הנה החשך יכסה ארץ: that is, as long as the light of the great one endures, the light of the small one does not become manifest; but when the light of the great one sets, the light of the small one makes itself seen. So too, as long as the light of *Esau* endures, the light of *Jacob* does not become manifest; but when the light of *Esau* sets, the light of *Jacob* reveals itself. This is what is written (Isa 60:1-2): Arise, shine, for your light has come, etc., for behold, darkness covers the earth. This is also to be found in the *Jalkut Schimóni* on the five books of Moses, fol. 4, col. 1. numero 8. at the end, and fol. 58, col. 3. numero 191.

Now let us also examine at what time of year, according to the opinion of the Rabbis, their redemption will take place. In the *Jalkut Shimoni* on *Isaiah*, it is written on this subject at fol. 47, col. 1, numero 302 as follows: רבי אליעזר אומר בניסן נגאלו ישראל ממצרים ובתשרי עתידין להגאל וגו': that is, Rabbi *Eliezer* says the Israelites were redeemed from Egypt in March and will in the future be redeemed in September, etc. Rabbi *Jehoshua* says they were redeemed in March and will in the future be redeemed in March, etc. And this is taken from the Talmudic tractate *Rosh Hashanah*, fol. 11, col. 2. In the book *Mayene Yeshua*, it is read at fol. 86, col. 4 as follows: הגאולה העתידה תהיה כראשונה ולכן אמרו ז"ל בניסן נגאלו ובניסן עתידין ליגאל: That is, the future redemption will be like the first one; therefore our sages, of blessed memory, said that the Israelites were redeemed (from Egypt) in March and that they shall also be redeemed in the future in March. For this reason the Jews pray in a prayer that begins אות זה החדש, *Oth seh hachodesch*, found in the second part of the Prague *Machzor*, fol. 30, col. 2 and fol. 31, col. 1, under the title *Yotzer lepharashath hachodesch*, to God in the following manner: חפן באני ישנה והצילנה מעדינה בראשון לחדשי השנה. That is, Look upon

her who says “I sleep” (that is, the Jewish community) and deliver her from *Adina* (that is, Christendom) in the first of the months of the year. And this is expounded in the *Commentary* thereon as follows: הציל לישראל מאומה הרשעה בראשון לחדשי השנה זה חדש ניסן שבו עתידין להגאל: That is, Deliver the Israelites from the wicked people in the first month of the year, namely in the month of March, in which they are to be redeemed. In the book *Ir Gibborim*, it is taught at fol. 26, col. 1, numero 45 as follows: הגאולה שלעתיד הגופנית תהיה באותו פרק שהייתה הגאולה הראשונה דהיינו בניסן שנאמר כימי צאתך מארץ מצרים אראנו נפלאות או באותו פרק שגוטלה גדולתן של ישראל דהיינו בט באב ובאותו פרק הוא עתיד לשמחנ שנאמר שמחנו כימות עניתנו: That is, the future bodily redemption will occur at the very same time at which the first redemption took place, namely in March, as it is said (Mic 7:15): I will show them wonders, as in the time when you came out of the land of Egypt. Or at the time at which the glory of the Israelites was taken from them, namely on the ninth day of the month of July, and at that same time He will cause them to rejoice again, as it is said (Ps 90:15): Make us glad according to the days in which you have afflicted us. So too is it found in the book *Emek Hammelech*, fol. 141, col. 2, in the 32nd chapter under the title *Shaar resha difer anpin*: יש לנו קבלה אמתית שהדיה הגאולה בזמן קבלת שבת: that is, We have a certain tradition, or oral teaching, that the redemption will come at the time of the receiving of the Sabbath (that is, on Friday evening, when the Sabbath begins).

Chapter XV. In which it is shown how long the Messiah will reign after the defeat of his enemies and the subjugation of the entire world, and what further events will occur during his reign.

Just as the rabbis hold very different opinions on many matters, so too they do not agree at all on the question of how long the Messiah will reign, as can be clearly seen from the Talmudic tractate *Sanhedrin* fol. 99, col. 1., where the following is written: רבי אליעזר אומר ימות המשיח ארבעים שנה שנאמר ארבעים שנה אקוט בדור. רבי אלעזר בן עזריה אומר שבעים שנה שנאמר והיה ביום ההוא ונשכחת צור ע' שנה כימי מלך אחד איזהו מלך מיוחד הוי אומר זה משיח. רבי אומר שלשה דורות שנאמר יראוך עם שמש ולפני ירח דור דורים וגו': תניא אידך רבי אליעזר אומר ימות המשיח ארבעים שנה בכתיב הכא ויענך וירעיבך ויאכילך וכתיב התם שמחנו כימות עניתנו שנות ראינו רעה. ר' דוסא אומר ד' מאות שנה כתיב הכא ועבדום וענו אותם ארבע מאות שנה וכתיב התם שמחנו כימות עניתנו. ר' אומר שלש מאות וששים וחמש שנה כמנין ימות החמה שנאמר כי יום נקם בלבי ושנת גאולי באה וגו' . הני אבימי בריה דרבי אבהו ימות המשיח לישראל שבעת אלפים שנה שנאמר כמשוש חתן על כלה כן ישיש עליך אלהיך. אמר רב יהודה אמר שמואל ימות המשיח כמוים כשנברא העולם ועד עכשיו שנאמר כימי השמים על הארץ. רב נחמן בר יצחק אמר כימי נח עד עכשיו שנאמר כי מי נח זאת לי אשר נשבעתי : that is, we have learned in a *Baraita* or *tradition*: Rabbi *Eliezer* says the days of the Messiah will last forty years, as it is said (Ps 95:10): "Forty years long was I grieved with this generation." Rabbi *Elazar*, the son of *Azariah*, says they will last seventy years, as it is said (Isa 23:15): "And it shall come to pass at that time that Tyre shall be forgotten for seventy years, according to the days of one king." Who is this singular king? Say that he is the Messiah. The Rabbi says they will last three generations, as it is said (Ps 72:5): "They shall fear thee as long as the sun and moon endure, from one generation to another." (In Hebrew it reads *Dor dorim*, דּוֹר דּוֹרִים, which means "generation" and "generations," and the word *Dor*, that is, "generation," is said to signify one generation, and *Dorim*, that is, "generations," two generations, as Rabbi Solomon explains in his *Commentary*.) We have learned in another *Baraita* or *tradition*: Rabbi Eliezer says the days of the Messiah will last forty years. Here (Deut 8:3) it is written: "He humbled thee, and suffered thee to hunger, and fed thee"; and there (Ps 90:15) it is written: "Make us glad again, according to the days wherein thou hast afflicted us, according to the years wherein we have seen evil." Rabbi *Dosa* says they will last four hundred years. Here (Gen 15:13) it is written: "They shall be made to serve and shall be afflicted four hundred years"; and there (Ps 90:15) it is written: "Make us glad according to the days wherein thou hast afflicted us." The Rabbi says they will last three hundred and sixty-five years, according to the days of the sun, as it is said (Isa 63:4): "For the day of vengeance is in my heart, and the year of my redeemed is come, etc." (and here the word "year" is said to signify three hundred and sixty-five years, because that is how many days are in a year.) *Abimi*, the son of Rabbi *Abahu*, teaches that the days of the Messiah shall last seven thousand years for the Israelites, because it is said (Isa 62:5): "As

the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee"; for a wedding lasts seven days, and thus God will also rejoice for seven days, that is, seven thousand years, since one day of God is a thousand years, as Rabbi Solomon explains. Rav *Jehuda* says that *Samuel* said that the days of the Messiah will last as long as the time from the creation of the world until now, because it is said (Deut 11:21): "As the days of heaven upon the earth." Rav *Nachman*, the son of *Isaac*, has said that they will last as long as the time from the days of Noah until now, because it is said (Isa 54:9): "For this shall be unto me as the waters of Noah; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be angry with thee, nor rebuke thee." The same is also found in the book *Yalkut Chadash* fol. 144, col. 4. numero 93. under the heading *Mashiach*, and in the book *Midrash Tillim*, fol. 40, col. 2. on Psalm 90, as well as in the *Yalkut Shimoni* on the Psalms, fol. 112, col. 2. 3. numero 805. and *806*., though with some variation; and there follows in the third column, in the aforementioned *numero 806.* of the *Yalkut Shimoni*, the following: רבי ברכיה בשם רבי חייא הגדול אמר שש מאות שנה דכתיב כימי העץ ימי עמי עץ חסרון עושה ת"ר שנה. רבי אליעזר בנו של רבי יוסי הגלילי אומר ת"ר שנה דכתיב כי יום נקם בלבי ויומו של הק"בה ת"ר שנה. רבי יהושע אומר שני אלפים שנה שנאמר שמחנו כימות עניתנו ואין ימות פחות מב' ימים של הק"בה : that is, Rabbi *Berachya* says in the name of Rabbi *Chiya* the Great that they shall last six hundred years, because it is said (Isa 65:22): "The days of my people shall be as the days of a tree"; for the trunk of a tree lasts six hundred years. Rabbi *Eliezer*, the son of Rabbi *Jose* the Galilean, says that they shall last one thousand years, because it is written (Isa 63:4): "For the day of vengeance is in my heart"; but one day of the Holy Blessed God is one thousand years. Rabbi *Jehoshua* says they will last two thousand years, because it is said (Ps 90:15): "Make us glad according to the days wherein thou hast afflicted us"; but the word "days" (which is the plural number) signifies no fewer than two days of the Holy Blessed God, which make two thousand years. On such opinions one may also consult the book *Pesikta Rabbeta* fol. 2, col. 1., as well as the book *Netzach Yisrael* fol. 51, col. 4. and fol. 52, col. 1-2 in the 42nd chapter, in which latter work the matter is treated at length.

The learned *Rabbi Mosche bar Majemon* set no fixed duration in his book *Bábo Móse* for how long this kingdom would last, but rather expresses himself on the matter at *paginâ* 160 in the Arabic language as follows: וידום מלכה דואמא: עטימא גדא ולא יסתנכר דואם ממלכתה אלאף אלסנין : that is, His kingdom will endure for a very long time, and no one should find it strange that this kingdom will last several thousand years. The very same thing is also taught by him in his *Commentario* on the *Mishnahm* of the Talmudic *Tractate Sanhédrin,* fol. 119, col. 1. of the Talmud printed at Amsterdam, in Hebrew, with these words: יארך מלכות ימים רבים עד מאד וגו' ואין לתמוה שתתקיים מלכותו אלפים מן השנים לפי שהחכמים אמרו כי הקיבוץ הטוב כשיתקבץ לא במהרה יפרד : that is, The kingdom (of the Messiah) will endure for a very long time, etc., and one must not wonder that his kingdom will last several thousand years, since our sages have said that when a good company assembles itself, it will not quickly be dissolved. But according to the opinion of

Abarbanel, it is to last forever, for he writes thus in his book *Májene jeschúa* fol. 39, col. 1.: המלכות העתידה אשר יזכור למשיח צדקנו לא אמר שהיה עולה מן הים כי אם שבא עם ענני שמיא כלומר שלא יהיה ממשלתו מהשרים העליונים רוחות השמים That is, concerning the future kingdom of the Messiah, who is our righteousness, of which he (namely the prophet Daniel in chapter 7) makes mention, he does not say that he arose out of the sea, but rather that he came in the clouds of heaven; that is, that his dominion would not derive from the higher princes, the spirits beneath the heavens (who rule over the nations of the world), but rather from the particular *providentz*, or providence (of God); and therefore it will be enduring and eternal.

The Jews also do not agree among themselves on whether the Messiah, the Son of David, will be mortal or immortal. Rabbi *Mosche bar Majemon* was of the opinion that he would die and that his sons would reign after him, for in his aforementioned *Commentario* on the *Mishnahm* of the Talmudic tractate *Sanhédrin*, fol. 120, col. 1. of the said Talmud printed in Amsterdam, the following is written: דע כי האדם יש לו למות בהכרח ויתפרד וישוב למה שהורכב ממנו, That is: Know that man must necessarily die, and that he will be dissolved and die, and return to that from which he was composed. Shortly thereafter follows: המשיח ימות וימלוך בנו ותחתיו ובן בנו וכבר באר הנביא אות מיתתו לא יכהה ולא ירוץ עד ישים בארץ משפט, That is: The Messiah will die, and in his place his son and his grandson will reign; and the prophet (Isaiah) has clearly indicated his death (when he speaks of him in chapter 42, verse 4): He will not grow faint nor be broken until he has established justice upon the earth. He teaches the same thing also in his aforementioned book *Babo Môte pagina* 159. and 160., where he states: ואלמשיח ימות וילי אבנה וקר בין אללה מותה קאל לא יכהה ולא ירוץ עד ישים בארץ משפט, That is: The Messiah will die, and after him his son and grandson will reign; for God indicates that he will die (when He says): He will not grow faint nor be broken until he has established justice upon the earth. Rabbi *Isaac* also held this belief, for he expresses himself in his book *Chisuk emuna pagina* 473. as follows: זה המזמור נאמר על מלך המשיח אשר יקימהו השם יתברך מזרעו של דוד המלך עליו השלום ויהיה מלך על כל ישראל ולא יהיה הפסק למלכותו אבל ימלוך הוא ובנו ובן בנו אחריו עד עולם, That is: This (namely Ps 45) is spoken of the King Messiah, whom the blessed God will raise up from the seed of King David (upon whom be peace), and he will be a king over all Israel, whose reign will not cease, for after him his son and his grandson will reign unto eternity.

On the other hand, Rabbi *Bechai* teaches in his *Commentary* on the Five Books of Moses, fol. 21, col. 1, in the Parashah *Noach*, that the Messiah is immortal, when he writes the following over the words **These are the generations of Shem** (Gen 11:10): לא תמצא זכרון מיתה בתולדות שם כמו שתמצא בדורות הראשונים מאדם ועד נח. ויתכן להיות בזה טעם בעבור שמלכות בית דוד בא משם ומשיח בן דוד לא יהיה בו מיתה אבל הוא עתיד שיהיה לעולם כי מעת בואו יהיה ותל"ו שנים לתשלום האלף הששי והוא כמנין לסרבה המשרה שחשבון ם סתומה ת"ר ואחרי ה"תלו יכנס מיד באלף השביעי שכולו שבת וחיים נצחיים ועליו אמר דוד עליו השלום חיים שאל ממך נתת לו ארך ימים עולם ועד: that is, you will not find among the generations of Shem that death is mentioned, as you find it among the preceding generations from Adam up to Noah; and this must be the reason, since the royal lineage of the house of David descends

from him, and because the Messiah, the son of David, will not die but will live eternally. For when he comes, eight hundred and thirty-seven years will have elapsed toward the completion of the six thousandth year since the creation of the world, namely according to the numerical value of the word (Isa 9:7) לסרבה *lemárbeh*, in the words למרבה המשרה *lemarbéh hammisra*, that is, "he who increases the dominion," for the closed *Mem* makes 600 (and the whole word למרבה *lemarbéh* makes 837). After the eight hundred and thirty-seven years, however, the seven thousandth year will begin, which will be pure Sabbath and eternal life. And concerning that same Messiah, King David, upon whom be peace, said (Ps 21:5): He asked life of You, and You gave him length of days forever and ever.

Rabbi *Meir* is of the same opinion in his book *Avódath hakkódesch* fol. 55, col. 2., in the 43rd chapter, under the title *Chélek haavóda*, and he refutes therein the aforementioned opinion of Rabbi *Mosche bar Majemon* with these words: הר"מבם ז"ל שפט משפט מות על בני תחיית המתים ועל המשיח ודורו וזה גרם לו הסתבכותו בשרשים הפלוסופיים והדבקו בהם וחשבו שהם אמתיים כאמתה של תורה ה"ו ולזה פירש דברי התירה באופן שיסכימו עם דברי ארסטו וזופיו והבליו וכן עשה בדברי מקבלי האמת ע"ה כמפורסם בספריו וחשב שמופתי ארסטו ופתיוי אי אפשר לחלוק עליהם ולהכחישם. ולזה כשיראה בתורה או בדברי מקבליה ע"ה דבר כנגדם יפרשהו באופן יסכים עמהם וחשב לפי וסכל ועקש הבא כנגר דבריו. כללו של דבר על הזמן האבוד אשר בו נראה זאת הצרעת אמר הנביא ע"ה וימים רבים לישראל ללא אלהי אמת וללא כהן מורה וללא תורה וזה אמת אין ספק בו ירוע לחכמי האמת היותו כן. ואש קנאת התורה הביאתנו אל זה ואשוב אל הענין אשר הייתי בו והוא כי הרב ז"ל כתב בפרק חלק בזה הלשון ודע כי האדם יש לו למות בהכרח ויחפרד וישוב למה שהורכב ממנו ע"כ. זהו השרש והיסוד אשר עליו בנה טורת כפרו במה שאמר שם. עוד והחמישית יבטח וימלוך בנו תחתיו ובן בנו וכבר באר הנביא את מיתתו לא יכהה ולא ירוץ עד ישים בארץ משפט וגו'. ומי לנו בן דעת כרבי עקיבא שנכנס בשלום ויצא בשלום ואמר באותיותיו בזה הלשון ומהו יד מלמד שעתיד הק"בה להראות לכל הצדיקים שמו ונותן להם כוס של חיים כדי שיהיו קיימים לעולמים. עוד שם יד זה כוס של חיים שמשקהו הק"בה למשיח ולצדיקים לעתיד לבוא. ובמדרש ילמדנו לעולם הבא אני נגלה בכבודי על כל ישראל והם רואים אותי וחיים לעולם שנאמר כי עין בעין יראו בשוב י' ציון. וקבלת ר"זל במשיח בן דוד שהוא חי בגן עדן עד היום. וכבר כתבתי בפרק שלפני זה כי קבלת ר"זל שאין מיתה לעתיד לבוא ואל קבלתנו נשמע ולא נחוש לשופתי היוני המפתים ומשגים ישרים בדרכם הרע, That is: Rabbi *Mosche bar Majemon* was of the opinion that those who will be raised from the dead, as well as the *Messiah* and the people of his time, would be subject to death. What led him to this was that he had become entangled in the philosophical foundations, had clung to them, and had supposed that they were just as true as the Law of Moses (which, however, is far from being the case); and for this reason he interpreted the words of the Law in such a way that they would agree with the words of *Aristotle* and his corruptions and vanities. In the same manner he dealt with the words of those who receive the truth (upon whom be peace), as is evident from his books; and he supposed that one ought not to oppose the proofs and seductions of *Aristotle*, nor charge them with falsehood. Therefore, whenever something in the Law, or in the words of those who received it (upon whom be peace), appeared to contradict them, he interpreted it in such a manner that it might agree with them; and he regarded anyone who contradicted his words as a simpleton, a fool, and a perverse person. In brief, concerning that ruinous time in which this leprosy arose, the Prophet said (2 Chr 15:3):

Israel has now spent many days without the true God, and without a priest who taught, and without the Law; and this is true, and there is no doubting it, and it is known to those who understand the truth that it is so; and the fire of zeal for the Law has brought me to this (that I declare it). But I will turn again to the matter with which I was occupied, namely that the aforementioned Rabbi *Mosche bar Majemon*, of blessed memory, wrote in his commentary on the *Mishnah* of the 11th chapter of the Talmudic tractate *Sanhedrin*, which is called *Chélek*, in the following manner: Know that man must necessarily die, and that he will be dissolved and return to that of which he was composed. Thus far are his words. And this is the foundation and the ground upon which he built his silver palace, in that he further states therein: And the Messiah will die, and in his place his son and his grandson will reign; and the Prophet (Isa 42:4) has made his death clearly understood (when he says of him): He will not fail nor be broken until he has established justice upon the earth, etc. But who among us is as wise as Rabbi *Akkiva*, who entered in peace and departed in peace, and wrote in his little book *Othióth* in the following manner: What does the word "hand" signify? It teaches that the Holy and Blessed God will reveal His name to all the righteous and give them the cup of life, so that they may remain and live for eternity. Furthermore it is said therein: "hand" signifies the cup of life from which the Holy and Blessed God will in the future give the Messiah and the righteous to drink. So too is it read in the *Médrasch Jelammedénu* (that God said): In the world to come I will reveal myself in my glory to all Israelites, and they will see me and live for eternity, as it is said (Isa 52:8): For they will see it plainly when the Lord brings Zion back. Our Rabbis of blessed memory have also received through tradition or oral teaching that the Messiah, the son of David, is alive in Paradise to this very day. I have likewise already written in the preceding (42nd) chapter that our Rabbis of blessed memory have a tradition that in the future there will be no death. Let us therefore hearken to our tradition and pay no heed to the proofs of the Greek (namely *Aristotle*), which lead the upright astray and cause them to err through their evil way. These are the words of the aforementioned Rabbi *Meir*.

Since we have now seen what opinions the Jews hold concerning the Messiah with regard to the time he is to live, we also want to examine how long, according to their teaching, other people will live at the time of the Messiah. Rabbi *Bechai* is of the opinion that they will live four to five hundred years, and he expresses himself in his commentary on the five books of Moses, fol. 201, col. 4, and fol. 202, col. 1, on the words of Deut 11:21 ("That you and your children may live long in the land which the Lord swore to give to your fathers"), as long as the days of heaven upon earth endure, in the following manner: לפרך הכתוב כי ארץ ישראל נתונה לישראל לעולם כימי השמים על הארץ שהם לעולם ואם יגלו ממנה עתידין לחזור לתוכה וגו' : ויתכן עוד לומר שיהיה הבטחה לעתיד לבא כי בזכות התורה יאריכו הימים ויחיו חיים ארוכים ארבע מאות וחמש מאות שנה וזהו שאמר כימי השמים על הארץ שהרי ת"ק שנה מן השמים לארץ. וכן התנבא ישעיה עליו השלום לעתיד ואמר כימי העץ ימי עמי כאותו זמן של אדם הראשון שאכל מן העץ והיו ימי האדם והיו ארוכין כן יהיו ימי עמי לעתיד וזה יהיה כשתחזור השכינה שהיא ה"א אחרונה שבשם לפי שבעולם הזה אין בית דין של מעלה מענישין עד עשרים שנה ולעתיד כשתחזור הה"א לא יהיו מענישים עד מאה

שהוא חמש פעמים עשרים שכן כתוב כי הנער בן מאה שנה ימות והחוטא בן מאה שנה יקולל . וכיון שיאריכו לרשע ולא יענש עד מאה שהוא ה' פעמים עשרים אין ספק כי הצדיק המתברך והזוכה יהיה למעוט חמשה פעמים מאה שהוא ת"ק וזהו שאמר ישעיה עליו השלום כימי העץ ימי עמי והוא עץ החיים שדרשו בו רבותינו ז"ל עץ החיים מהלך ת"ק שנה וזהו שאמר משה בכאן כימי השמים על הארץ כמדת השמים על הארץ וזה וזה אחד אלא שהרב רסו והתלמיד בירש . ויש לפרש עוד כי הכתוב ירמוז על שני חיי האבות כי הם חיו כלן ת"ק שנה שהרי אברהם חיה ק"עה שנה ויצחק ק"פ שנה ויעקב ק"מ שנה הרי ת"קב שנה שהיו האבות השנים הנשארים כנגד שמים וארץ ות"ק הוא שיעור שבין שמים לארץ, That is: This verse teaches you that the land of Israel has been given to the Israelites forever, as long as the days of heaven upon earth endure, that is, eternally; and even if they are driven out of it, they will nevertheless return into it, etc. Furthermore, it is fitting to say that this is a promise for the time to come, that people will live long on account of the merit of the Law, and will extend their lives to four hundred and five hundred years; and this is what Scripture says: as long as the days of heaven upon earth endure, for it is five hundred years (to travel) from heaven to earth. Likewise did Isaiah, upon whom be peace, prophesy concerning the time to come, and said (in chapter 65, v. 22): the life of my people will be like a tree, just as it was in the time of the first man Adam, who ate of the tree (of life) and lived long, so shall the days of my people be long in the time to come; and this will come to pass when the *Shekhinah*, that is, the Divine Majesty, which is the last *Ha* in the name *Jehovah*, shall return. For in this world the supreme court (in heaven) punishes no one until he has reached his twentieth year; but in the time to come, when the letter *Ha* returns, it will punish no one until the hundredth year, which is the fifth time twenty; for thus it is written (Isa 65:20): for when a youth is a hundred years old, he shall die, and the hundred-year-old who sins shall be accursed. Since, then, the wicked shall live so long and not be punished until the hundredth year, which is five times twenty, there is no doubt that the righteous man, who is blessed and worthy of it, will live at the very least five times a hundred, that is, five hundred years. And this is what Isaiah, upon whom be peace, said: the life of my people shall be like a tree; and the tree of life is understood here, of which our Rabbis, of blessed memory, taught that it is as long as a man can walk in five hundred years. This is also what Moses said here (when he says): as long as the days of heaven endure upon earth, that is, according to the measure from heaven to earth; and both are one and the same, except that the teacher (Moses) indicated it, while the disciple (Isaiah) stated it plainly. Furthermore, the words of Isaiah can be interpreted to mean that Scripture alludes to the years of the lives of the patriarchs, since they all together lived five hundred years; for behold, Abraham lived a hundred and seventy-five years, and Isaac a hundred and eighty years, and Jacob a hundred and forty-seven years, and thus the patriarchs lived (together) five hundred and two years; the two remaining years are in consideration of heaven and earth (since these likewise make two); but the five hundred signify the measure between heaven and earth. These are the words of Rabbi *Bechai*. Rabbi *Mosche bar Majemon* also teaches in his aforementioned commentary on the Mishnah of the Talmudic tractate *Sanhedrin*, fol. 120, col. 1, that people at the time of the Messiah will live longer than at present, when he says:

יארכו חיי בני האדם גם כן לפי שכשיורו הדאגות והיגונות יארכו ימי אדם, That is: the life of men will also be long, for when cares and sorrows depart, the days of man will be lengthened. And this is also to be found in his book *Babo Mose*, page 160.

According to the teaching of the Talmud, the Jews are to be immortal in the future, while the remaining peoples are to be mortal; for in the tractate *Pesachim* fol. 68, col. 1. it is written thus: שלא דמי כתיב ובלע המות לנצח וכתיב כי הנער בן מאה שנה ימות. לא קשיא כאן בישראל כאן באומות העולם That is: *Ulla* raises an objection (and says): it is written (Isa 25:8): He will swallow up death forever; and (Isa 65:20) it is written: When a young man is a hundred years old, he will die. (These words are indeed contradictory; for the former (that death will be swallowed up forever) is to be understood of the *Israelites*, but the latter (that when a young man is a hundred years old he will die) is to be understood of the peoples of the world.) So also in the book *Emek hammelech* fol. 17, col. 3. in the 20th chapter, under the title *Schâar ólam hattóhu*, one reads: הנער בן מאה שנה ימות באומות העולם : כתיב אבל בישראל נאמר בלע המות לנצח That is: the words, "When a young man is a hundred years old, he will die," are written of the peoples of the world. But of the *Israelites* it is said: He has swallowed up death forever. So also in *Bereschith rabba* fol. 24, col. 3. in the 26th *Parascha* one reads that, according to the opinion of Rabbi *Channina*, those who are not Jews will die; but according to the teaching of Rabbi *Joshua ben Levi*, neither the Jews nor the remaining peoples shall die, and the words there read as follows: אמר רבי חנינא אין מיתה לעתיד לבוא אלא בבני נח בלבד . רבי יהושע בן לוי אמר לא בישראל ולא באומות העולם שנאמר ומחה ה' אלהים דמעה מעל כל פנים וגו' That is: Rabbi *Channina* had said: in the future there is no dying except only among the children of *Noah*. Rabbi *Joshua ben Levi* said: neither among the *Israelites* nor among the peoples of the world will anyone die, because it is said (Isa 25:8): The Lord will wipe away tears from all faces, *etc.*

Rabbi *Meir* teaches in his book *Avodáth hakkódesch* fol. 55, col. 1, in the 42nd chapter, under the title *Chélek haavóda*, that the pious among the nations of the world will not die, and his words read as follows: עוד יש לומר כי חסידי אומות העולם שאמרו שיש להם חלק לעולם הבא הם אשר ימצאו בזמן התחייה אשר ישארו קיימים ולא ימותו that is, one must further say that the pious of the nations of the world, of whom (our Rabbis) have stated that they will have a portion in the world to come, are those who will be found at the time of the resurrection of the dead, who will remain alive and will not die. And shortly thereafter he writes, concerning the cited words, from *Bereschith rabba*, in the following manner: הנה כי לדעת רבי יהושע בן לוי אין מיתה לעתיד לבוא אפילו באומות העולם . ורבי חנינא שסובר שיש מיתה באומות העולם מודה שאין חסידי אומות העולם בכלל מיתה that is, behold, according to the opinion of Rabbi *Joshua ben Levi*, there is no death in the future, not even among the nations of the world. Rabbi *Channina*, however, who holds that there will be death among the nations of the world, acknowledges that the pious of the nations of the world are not included among those who will die.

Furthermore, the aforementioned *Rabbi Meir* writes in the said book *Avodáth hakkódesch*, fol. 56, col. 2. in the 43rd chapter, under the title Chélek haavóda, that in the future death will no longer hold any sway at all, in these words: אחר כך תהיה התחייה ובני תחיית המתים לא ישובו עוד לעפרם ויחקיימו בגוף ונפש כי כן היתה הכוונה בתחלה באדם הראשון שיחיה לעולם כמו שכתבנו כבר והחטא גרם לו ולכל הבאים אחריו המות ואחר התחייה שיבוער היצר הרע מן העולם אין עוד מות כי הגורם חלף הלך לו. ולפי שאין יצר הרע אין חטא ואם אין חטא אין מות כי אין הרכבת היסודות מחייבת ההפרדה בהכרח כדעת היוני והנמשכים אחר דעתו המזוייף אבל החטא הוא המפסיד והמפריד ההרכבה. כי מתחלה כוון בהרכבה זו שלא תפרד לעולם והחטא גרם לה להפרד. ולעולם הבא אחר התחייה אין חטא ואין מות : that is to say, after this (namely, after the redemption) the resurrection of the dead will take place, and those who are raised will not be turned back into dust again, but will remain alive in body and soul; for this was originally the intention with the first man *Adam*, that he should live for eternity, as we have already written: but sin brought death upon him and upon all his descendants. After the resurrection, however, when the evil inclination (and sinful nature) will be eradicated from the world, there will be no more death, for the dissolution of the elements does not necessarily follow from their combination, as the opinion of the Greek (namely *Aristotle*) and of others who follow his false opinion would have it: rather, it is sin that corrupts and dissolves the combination. For the original intention with the combination was that it should never be dissolved, but sin brought about the separation; in the world to come, however, after the resurrection, there will be neither sin nor death any longer. On this matter, the book *Shulchan árba* fol. 11, col. 2. may also be consulted.

Since the time of creation, man has had the freedom to do good or evil according to his own will; and this is likewise the condition of men for as long as the Law endures, so that they may have merit when they choose the good, and (conversely) be punished when they take pleasure in evil. But in the days of the Messiah, the choosing of good will be natural to them, and the heart will not desire that which is not fitting. They will also take no pleasure whatsoever in what is improper; and this is the circumcision spoken of here (in the aforementioned words of Deut 30:6), for lust and desire are the foreskin of the heart. When man will no longer have lust and desire, he will at that time return to what he was before the sin of Adam, when man by nature did that which was fitting to do, and there were not two contrary things in his will; and this is what Scripture says in Jeremiah (in chapter 31, vv. 31, 32, 33): “Behold, the time is coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers; but this shall be the covenant that I will make with the house of Israel after those days: I will put my Law in their hearts and write it in their minds”; and these words signify the abolition of the evil nature, so that the heart may by nature take heed of what is proper. For this reason he says further (vv. 33, 34): “And I will be their God, and they shall be my people; and no one shall teach his neighbor, saying, Know the Lord, but they shall all know me, from the least to the greatest.” It is thus (from Gen 8:21) well known that the imagination of the

human heart is evil from his youth, and that it is necessary to teach men; but their *jézer*, or imagination (and evil nature), will at that time come entirely to an end. In this manner it is said in Ezekiel (chapter 36, vv. 26, 27): "And I will give you a new heart and a new spirit, etc. I will put my spirit within you and will cause you to walk in my commandments." The heart, however, signifies man's nature, and the spirit signifies desire and will. And this is what our Rabbis, of blessed memory, have said (on the words of Eccl 12:1): "Before the years come in which you will say, I have no pleasure in them": these (years) are the days of the Messiah, in which there will be neither merit nor guilt (or sin), for merit and sin depend upon the will. This last point, that in the days of the Messiah there will be neither merit nor sin, is also to be found in *Médrasch Kohéleth*, fol. 336, col. 1, where the words of Eccl 12:1 are likewise cited for the same purpose. That the *jézer hará*, or evil imagination, and the evil disposition and nature of man, shall come to an end in the time of the Messiah, is also to be seen in the book *Zerór hammór*, fol. 72, col. 1, in the *Parascha Bo*, and fol. 151, col. 4, in the *Parascha Nizzavím*, as well as in the book *Pesíkta rábbetha*, fol. 63, col. 1.

Since it has been mentioned here that in the future the evil and sinful disposition, which the Rabbis call *Jézer hará*, is to be entirely eradicated from the world, and that men will sin no more, I must also indicate what the Rabbis write further on this subject; and it stands in Rabbi Menáchem of Rekanat's commentary on the Five Books of Moses, fol. 217, col. 3, 4, in the Parascha *Nizzavím*, on the words of Deut 30:6, "And the Lord your God will circumcise your heart and the heart of your offspring, etc.," the following is written: מזמן הבריאה היתה דשור ביד האדם לעשות כרצונו טוב או רע וכל זמן התורה כן כדי שיהא להם זכות בבחירתם בטוב ועונש ועונש ברצותם ברע , אבל בימות המשיח תהיה הבחירה בטוב להם טבע ולא יתאוה הלב למה שאין ראוי ולא יחפצו בו כלל והיא המילה הנזכרת כאן כי החמדה והתאוה ערלה בלב הן , וכשלא יחמוד ולא יתאוה ישוב האדם בזמן ההוא לאשר היה קודם חטאו של אדם הראשון שהיה עושה בטבעו מה שהיה ראוי לו לעשות לא היה ברצונו דבר והפכו וזהו שאמר הכתוב בירמיה הנה ימים באים נאם יי' וכרתי את בית ישראל ואת בית יהודה ברית חדשה לא כברית אשר כרתי את אבותם כי זאת הברית אשר אכרות את בית ישראל אחר הימים ההם נתתי תורתי בלבם ועל לבם אכתבנה וזהו ביטול יצר הרע לעשות הלב בטבעו מעשה הראוי ולכך יאמר עוד והייתי להם לאלהים והמה יהיו לי לעם ולא ילמדו עוד איש את אחיו לאמר דעו את יי' כי כלם ידעו אותי למקטנם ועד גדולם , ובידוע כי יצר לב האדם רע מנעוריו וצריכים ללמד אותם אלא שתכלה יצרם בזמן ההוא לגמרי , וכן נאמר ביחזקאל ונתתי לכם לב חדש ורוח חדשה וגו' ואת רוחי אתן בקרבכם ועשיתי את אשר בחוקי תלכו , והלב החדש ירמוז לטבעו והרוח לחפץ והרצון וזהו מה שאמרו רבותינו ז"ל והגיעו שנים אשר תאמר אין לי בהם חפץ אלו ימות המשיח שאין בהם לא זכות ולא חובה כי הזכות והחובה תלויין בחפץ : that is, since the time of creation, man has had the freedom to do good or evil according to his own will; and this is likewise the condition of men for as long as the Law endures, so that they may have merit when they choose the good, and (conversely) be punished when they take pleasure in evil. But in the days of the Messiah, the choosing of good will be natural to them, and the heart will not desire that which is not fitting. They will also take no pleasure whatsoever in what is improper; and this is the circumcision spoken of here (in the aforementioned words of Deut 30:6), for lust and desire are the foreskin of the heart. When man will no longer have lust and desire, he will at that time return

to what he was before the sin of Adam, when man by nature did that which was fitting to do, and there were not two contrary things in his will; and this is what Scripture says in Jeremiah (in chapter 31, vv. 31, 32, 33): “Behold, the time is coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers; but this shall be the covenant that I will make with the house of Israel after those days: I will put my Law in their hearts and write it in their minds”; and these words signify the abolition of the evil nature, so that the heart may by nature take heed of what is proper. For this reason he says further (vv. 33, 34): “And I will be their God, and they shall be my people; and no one shall teach his neighbor, saying, Know the Lord, but they shall all know me, from the least to the greatest.” It is thus (from Gen 8:21) well known that the imagination of the human heart is evil from his youth, and that it is necessary to teach men; but their *jézer*, or imagination (and evil nature), will at that time come entirely to an end. In this manner it is said in Ezekiel (chapter 36, vv. 26, 27): “And I will give you a new heart and a new spirit, etc. I will put my spirit within you and will cause you to walk in my commandments.” The heart, however, signifies man’s nature, and the spirit signifies desire and will. And this is what our Rabbis, of blessed memory, have said (on the words of Eccl 12:1): “Before the years come in which you will say, I have no pleasure in them”: these (years) are the days of the Messiah, in which there will be neither merit nor guilt (or sin), for merit and sin depend upon the will. This last point, that in the days of the Messiah there will be neither merit nor sin, is also to be found in *Médrasch Kohéleth*, fol. 336, col. 1, where the words of Eccl 12:1 are likewise cited for the same purpose. That the *jézer hará*, or evil imagination, and the evil disposition and nature of man, shall come to an end in the time of the Messiah, is also to be seen in the book *Zerór hammór*, fol. 72, col. 1, in the *Parascha Bo*, and fol. 151, col. 4, in the *Parascha Nizzavím*, as well as in the book *Pesíkta rábbetha*, fol. 63, col. 1.

People shall also in the future attain once again that stature which they possessed before the fall of Adam, concerning which *Rabbi Bechai* writes in his book *Shulchan árba* fol. 9, col. 4. as follows: תמצא מפורש שהקומות יחזרו לעתיד למאתים אמה והוא שדרשו בפרק הספינה ואולך אתכם קוממיות • שתי קומות של אדם הראשון דברי רבי מאיר • רבי יהודה אומר מאה אמה כקומת ההיכל שנאמר מחוטבות תבנית היכל וגו’ ראוי שתשכיל אחר שידוע כי לפי שחטא אדם הראשון נתמעטה קומתו כמו שדרשו ז”ל כיון שחטא נתן ה”בה עיניו עליו ומעטו והעמידו על אלף אמה שנאמר אחור וקדם צרתני ותשת עלי כפכה אין לתמוה בהתכפר החטא ובהתבטל הגזירה אם יחזרו הקומות לשיעורן שהרי הקומות לא נתמעטו אלא בשביל החטא שבסבתו נתקלקל האויר ובזמן ההוא ישתנה כל מעשה בראשית לטוב וישוב לשלמותו וזכותו כמו שהיה בזמנו של אדם הראשון קודם החטא ואז יגדלו הקומות ויחזרו לשיעורם וכל ישראל יעלו ויתענגו במלכות שדי : That is: You will find it plainly stated that bodily statures shall in the future reach two hundred cubits, and this is what is taught in the Talmudic *Traktat Báva báthra* fol. 75, col. 1., in the chapter *Hassefina* (on the words of Lev 26:13): “And I have caused you to walk” קוממיות *Komemiúth*, that is, upright (or with an upright, straight body); for according to the statement of *Rabbi Meir*, the word *Komemiúth*, that is, “upright,” signifies as

much as *Schetté Kumóth schel ádam harischon*, that is, two bodily statures of the first man Adam (which amounts to two hundred cubits, since Adam, who was originally created so tall that he reached with his head up to Heaven, was afterward made so small by God that he remained only one hundred cubits tall, as was mentioned above in the 8th chapter of the first part, *paginâ* 367). *Rabbi Jehuda* says that people shall be one hundred cubits tall, according to the height of the (second) Temple, as it is said (Ps 144:12): "Hewn after the structure of the Temple," etc. It is fitting that you understand this, since it is known that the bodily stature of the first man Adam was made smaller because he had sinned, just as our Rabbis, of blessed memory, have taught it (when they say): After he had sinned, the holy blessed God turned His eyes upon him, made him smaller, and set him so that he was only one thousand cubits tall, as it is said (Ps 139:5): "You have formed me behind and before, and laid Your hand upon me." One need therefore not wonder, when the sin is atoned and the judgment (which was passed against it) shall be lifted, that bodily statures will return to their (former) measure; for bodily statures were made smaller solely on account of sin, because through sin the air was corrupted. But at that same time (namely, at the time of the Messiah) the entire work of creation shall be transformed into good, and shall return to its perfection and purity, as it was in the time of the first man Adam before he had sinned. Then bodily statures shall become greater and return to their measure; and all Israelites shall be exalted and shall delight themselves in the Kingdom of the Almighty. These are the words of *Rabbi Bechai*.

That the aforementioned word קוממיות *Komemiúth* signifies two bodily heights of *Adam* can also be seen in the Talmudic tractate *Sanhedrin* fol. 100, col. 1., and *Rabbi Solomon Jarchi* writes in his commentary thereon as follows: קוממיות שתי קומות של אדם הראשון כדאמרינן בחגיגה שמיעטו הק"בה והעמידו על מאה אמה שנ' ותשת עלי כפך כ"ף בגימטריא הכי הוי : that is, the word *Komemiúth* signifies two *Komoth*, or bodily heights, of the first man *Adam*, as we read in the (Talmudic tractate) *Chagigah (fol. 12, col. 1.)* that the holy and blessed God made him smaller and set him at a height of one hundred cubits, because it is said (Ps 139:5): "And You have laid Your כף *Caph*, that is, hand upon me"; and the word כף *caph* amounts in number to precisely that much, namely one hundred.

The rabbis also teach that six things were taken from the first man Adam, among which is also his bodily stature, which are to be restored to mankind in the time of the Messiah. That six things were taken from Adam is taught in *Bereschith rabba* fol. 11, col. 2. in the twelfth Parascha, where, concerning the words of Gen 2:4, "These are the תולדות *Toledoth* (or *Toledos*)," that is, the generations of the heavens, the following is written: אמר רבי שמואל בר נחמן כל תולדות שנאמרו בתורה חסרין בר' מן הדין אלה תולדות פרץ וגו' והדין. ומפני מה אינון חסרין רבי יודן בשם רבי אבין אמר כנגד ששה דברים שנטלו מאדם הראשון ואלו הן זיוו וקומתו וחייו ופירות הארץ ופירות האילן ומאורות. זיוו מנין שנאמר משנה פניו ותשלחהו. חייו מנין שנאמר כי עפר אתה. קומתו מנין שנאמר ויתחבא האדם ואשתו. אמר רבי אבהו באותה שעה גובה קומתו של אדם הראשון ונעשית של מאה אמה . פרי האילן ופרי הארץ מנין שנאמר ארורה האדמה בעבורך . מאורות דר' שמעון ב"ר יהודה איש כפר עכו אמר משום ר"מ אף על פי שנתקלקלו המאורות מערב שבת לא לקו עד מוצאי שבת. אתיא

כרבנן ולא אתיא כרבי יוסי דאמר רבי יוסי אדם הראשון לא לן כבודו עמו. מאי טעמיה אדם ביקר בל ילין וגו' : ורבנן אמרי במוצאי שבת ניטל זיוו ממנו וטרדו מגן עדן הדא הוא ויגרש את אדם : That is to say: Rabbi Samuel bar Nachman said that the word תולדות, that is, "generations" or "lineages," wherever it is mentioned in the Law (namely, the five books of Moses), is defective (in that either the preceding or the following *Vau* is missing, and it is read as תולדת *toledoth* or תלדות *toledoth*), with the exception of two instances (namely, Ruth 4:18, in the words:) "These are the תולדות *toledoth*," that is, the generations of Perez, etc., and here (Gen 2:4). But why is it defective? Rabbi Joden said in the name of Rabbi Abbin that this occurs on account of the six things that were taken from the first man Adam (for the missing *Vau* accounts for the number six, and these are the following:) his radiance, his life, and his bodily stature, and the fruit of the earth, and the fruits of the trees, as well as the lights. From where is it proven that his radiance was taken from him? Because it is said (Job 14:20): "You change his countenance and drive him away." From where is it proven that his life was taken from him? Because it is said (Gen 3:19): "For you are dust (and shall return to dust again)." From where is it proven that his bodily stature was taken from him? Because it is said (Gen 3:8): "And Adam hid himself with his wife." Rabbi Abhu said that at that very moment Adam's bodily stature was diminished and reduced to a hundred cubits (for if he had not been made smaller, it could not be said of him that he hid himself, since he had previously filled the entire earth with his great body, so that he could not have concealed himself had he remained as large as before, as may be read in the commentary *Mattenoth Kehunna* on this passage). From where is it proven that the fruits of the trees and of the earth were taken from him? Because it is said (Gen 3:17): "Cursed be the earth for your sake." As for the lights (namely, the sun and moon), Rabbi Simeon, the son of Rabbi Jehuda, who was from the village of *Acco*, said in the name of Rabbi Meir that although the lights were cursed before the evening of the Sabbath, they were not struck (and darkened) until after the Sabbath had ended. And this is in agreement with the statement of our rabbis, but not with the opinion of Rabbi Jese; for Rabbi Jese said that the glory of the first man Adam did not remain with him overnight. What was the reason for this opinion of his? (Because it is written in Ps 49:13:) "Adam (or man) did not remain in his glory overnight," etc. Our rabbis, however, say that his radiance was taken from him at the end of the Sabbath and that he was driven out of Paradise, and this is what is said (Gen 3:24): "And He drove Adam out." The very same is also to be found in the *Jalkut Schimoni* on the five books of Moses, fol. 6, col. 1. numero 17. at the end, and on the little book of Ruth fol. 145, col. 1. 2. numero 609, and in *Bammidbar rabba* fol. 207, col. 1. in the 13th Parascha.

That these six lost things are to be restored at the time of the Messiah can be read in the aforementioned place in *Bereschith rabba* fol. 11, col. 3. in the twelfth *Parascha*, in these words: רכי ברכיה בשם רבי שמואל אמר : אף על פי שנבראו הדברים על מליאתן כיון שחטא אדם הראשון נתקלקלו ועוד אינן חוזרין לתיקונן עד שיבא פרץ שנאמר אלה תולדות פרץ מלא בשביל ו' דברים שיחזרו ואלו הן זיוו חייו קומתו פירות הארץ ופירות האילן ומאורות . זיוו מנין שנאמר ואהביו כצאת השמש בגבורתו . חייו מנין שנאמר כימי העץ ימי עמי וגו' תני

ר' שמעון בן יוחאי אומר אין עץ אלא תורה היך מה דאמר עץ חיים היא למחזיקים בה: קומתו מנין שנאמר ואולך אתכם קוממיות . תני רבי חייא בקומה זקופה ולא יראים מכל בריה . ר' יודן אמר מאה אמה כאדם הראשון . רבי שמעון אמר מאתים אמה . ר' אלעזר ב"ר שמעון אומר שלש מאות קום (או קוף) מאה סיוה פואתים . ר' אבהו אמר תשע מאות אמה . רכי ברכיה בשם רבי דוסא אמר טעמיה דרבי אבהו מהכא כי כימי העץ ימי עמי כשקמה הזו שהיא עושה שש מאות שנה והוולד יוצא משני אש אמו באמה גרומה צא וחשוב אמה ומחצה בכל שנה הרי תשע מאות אמה . פירות הארץ זכירות האילן מעין שנאמר כי זרע השלום הגפן תתן פריה וגו' . מאורות מנין שנאמר והיה אור הלבנה כאור החמה וגו' That is: Rabbi Beráchja said in the name of Rabbi Samuel: although all things were created in their fullness, they were nonetheless corrupted after Adam had sinned, and they will not return to their proper state until the son of Perez (that is, the Messiah) comes, as it is said (Ruth 4:18): "These are the תולדות *Toledóth*, that is, the generations of Perez," and the word תולדות *toledóth* is written in full (for the letter *Vau* is not omitted, which in its numerical value signifies six), because six things will return and be restored to their former state, namely: the radiance of man, his life, his bodily stature, the fruits of the earth, and the fruits of the trees, as well as the lights. From where is it proven that his radiance will be restored? Because it is said (Judg 5:31): "But those who love Him shall be as the sun when it rises in its might." From where is it proven concerning his life? Because it is said (Isa 65:22): "For the days of my people shall be as the days of a tree, etc." We learn that Rabbi Simeon ben Jochai said that by the tree nothing other than the Law is to be understood, according to what Scripture says (Prov 3:18): "She is a tree of life to all who take hold of her." (The Law, however, endures forever, and thus men shall also endure forever, as is noted in the commentary *Mattenóth Kehúnna* on this passage.) From where is it proven concerning his bodily stature? Because it is said (Lev 26:13): "And I have made you walk קוממיות *Komemiúth*, that is, upright." Rabbi Chija teaches that men will walk with an upright and straight body and will fear no creature. Rabbi Jóden said that men will be one hundred cubits tall, as the first man Adam was. Rabbi Simeon stated that they will be two hundred cubits tall. Rabbi Eliezer, the son of Rabbi Simeon, said that they will be three hundred cubits tall, and that *Kom*, or the letter *Koph* or *K* (in the word *Komemiúth*), signifies one hundred, and *miúth* as much as *matháim*, that is, two hundred (which together makes three hundred). Rabbi Abhu said that they will be nine hundred cubits tall. Rabbi Beráchja said in the name of Rabbi Dósa that Rabbi Abhu's proof is derived from the fact that it is said (Isa 65:22): "For the days of my people shall be as the days of a tree," just as a wild fig tree, which stands in the earth for six hundred years. A child, however, comes forth from its mother's womb one small cubit in length; now reckon one and a half cubits for each year (of the six hundred years), and nine hundred cubits result. From where is it proven concerning the fruits of the earth and the fruits of the trees? Because it is said (Zech 8:12): "They shall be a seed of peace; the vine shall give its fruit, etc." From where is it proven concerning the lights? Because it is said (Isa 30:26): "And the light of the moon shall be as the light of the sun, etc." All of this is also to be found in *Bammidbar rabba* fol. 207, col. 1. in the 13th *Parascha*, as well as in the *Jalkut Schimoni* on the books of Moses fol. 6, col. 1. numero 18. and on the little book of Ruth fol. 165, col. 2. numero 609.; and from this one can see how

varied the opinions of the most learned Rabbis are concerning the future stature of men, and how subtly each one defends his own view, such that one ought rightly to feel pity for their foolishness. That the Messiah will restore the aforementioned six things that were lost through Adam's sin can also be looked up in the book *Avodath hakkodesch* fol. 51, col. 4. in the 38th chapter, under the title *Chelek haavoda*.

Regarding the lifespan of human beings, and how long it shall endure in the future, this has been briefly indicated in the preceding section. As for the radiance which Adam lost, but which is to be restored at the time of the Messiah, mention of this will be made in what follows, in the description of the banquet which is to be held for the Righteous in Paradise, drawn from the little book *Othioth* (or *Othos*) *Rabbi Akkiva*. It is also written in the book *Shulchan arba* fol. 11, col. 2.: פניהם של צדיקים דומין לעתיד לבוא לחמה וללבנה לרקיע ולכוכבים לברקים ולשנונים ולמנורות בית המקדש : that is, the faces of the Righteous shall in the future be equal (in radiance) to the sun, the moon, the firmament, and the stars, to the lightning, the lilies, and the lampstand of the Temple.

Regarding the lights, such as the sun and moon, which are also supposed to regain their former brightness: this is proven in the Talmudic tractate *Pesachim* fol. 68, col. 1. from Isa 30:26, where it is written: "And the light of the moon shall be as the light of the sun, and the light of the sun shall be שבעתים *Schifataim*, that is, sevenfold, as the light of seven days, at the time when the Lord shall bind up the wound of His people." These words are interpreted by Rabbi Solomon Jarchi in his *Commentary* in the aforementioned fol. 68, col. 1 in the following manner: שבעתים הן ארבעים ותשע וכתב כאור שבעת הימים ארבעים ותשע כאור שבעת ימים של עכשיו נמצא עודף על אור של עכשיו ג' מאות וארבעים וג' That is: (The word) שבעתיים *Schifataim* means (seven times, that is,) forty-nine times; and it is written: "as the light of seven days," by which is understood that the light of the sun will be forty-nine times as great as it currently is over seven days; and it is thus found that its light will then be three hundred and forty-three times more glorious and greater than it currently is (for seven times forty-nine makes three hundred and forty-three). The aforementioned Rabbi Solomon also interpreted these words in the same manner in his *Commentary* on Isaiah; to which he was undoubtedly prompted by the Chaldean translation, in which those same words are rendered as follows: ויהי נהור סיהרא כנהור שמשא ונהור שמשא יהי עתיד לאנהרא על חד תלת מאה ארבעין ותלתא כנהור שבעת יומיא וכו' That is: "And the light of the moon shall be as the light of the sun, and the light of the sun shall in the future shine three hundred and forty-three times as much (as it does now,) as the light of seven days (of the present time) is." The word שבעתיים *Schifataim*, however, is in this manner interpreted entirely incorrectly, for it means nothing other than seven times, or sevenfold. For this reason it is also rendered in the Chaldean translation at Ps 12:7 as שבעתי ומנין *Schifatha simnin*, that is, seven times, and at Ps 79:12 as חד שבעה *chad schifah*, that is, sevenfold. So too does Aben Ezra write in his commentary on Gen 4:15, on the words "Whoever slays Cain shall be שבעתיים *Schifataim*, that is, avenged sevenfold," in the following manner: שבעתיים עד שבעה דורות כי אין זאת

המלה ארבעה עשר ולא שלש מאות ומג׳ והעד ואור החמה יהיה שבעתיים ואחר כן באר הנביא דברו ואמר כאור שבעת הימים That is: *Schifataim* means as much as “unto the seventh generation,” for it does not mean fourteen, nor does it mean three hundred and forty-three. This is attested by the words of Isa 30:26, where one reads: “And the light of the sun shall be *Schifataim*, that is, sevenfold,” whereupon the prophet explains his words when he says: “as the light of seven days.” Something has also been mentioned above in the sixth chapter of this second part concerning the future brilliance of the sun and its heat.

There will then also be no more months; instead, only years will be counted. Concerning this, Rabbi Samiga writes in his book *Mikräë Kodesch*, in the second part, fol. 48, col. 1, in the first chapter, as follows: בזמן המשיח יהיו שנה ולא חדש למה שיהיה אור הלבנה כאור החמה: that is, in the time of the Messiah there will be years and no months. Why? Because the light of the moon will be like the light of the sun. As for how long the days will be in the future, this can be seen from the little book *Schechechath léket*, where under *numero* 29, under the title *Maschiach*, the following is read from the book *Hattemúna*: לעתיד יהיה מנוחת הגלגלים שלא יתגלגלו במרוצה • ואחר יתגדלו הזמנים עד שיהיה יום של אותו זמן כשרבוע אחד שלנו וזה יהיה ק׳ שנים • ואחר יהיו ק׳ שנים כל יום כשני שבועים • ואחר כך יהיו ק׳ שנים כל יום כחדש שלנו וכן יותר הולכים וכופלים : that is, in the future the celestial spheres will have rest, and they will no longer revolve with such great speed, but slowly, so that the days will become longer and the periods of time greater, and one day of that time will be as long as one of our weeks; and this will last for a hundred years. After this there will be a hundred years in which each day will be as long as two weeks. After that period there will be a hundred years in which each day will be as long as one of our months. And so it will continue and be doubled.

Regarding the fruits of the earth, things are supposed to go splendidly in the future, and Rabbi Jehuda Léva expresses himself on this matter in his book *Názach Jisráel*, fol. 54, col. 2, in the 45th chapter, as follows: לעתיד כאשר יסתלק החטא מבני אדם האדמה אשר אררה השם בשביל חטא אדם תחזור לקדמותה ולברכתה כאשר היתה קודם שחטא האדם: that is, in the future, when sin will be taken away from mankind, the earth, which God cursed on account of the sin of man, will return to its original state and to its blessing, as it was before the sin of man. Likewise, in the Talmudic tractate *Kethuvóth* (or *Kesúvos*), fol. 111, col. 2, the following is written on this subject: אמר רבי חיה ברבי יוסף עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת שנאמר : יהי פסת בר בארץ • תנו רבנן יהי פסת בר בארץ • בראש הרים • אמרו עתידה חטה שתתמר כדקל ועולה הרים שמא תאמר יש צער לקוצרה תלמוד לומר ירעש כלבנון פריו הקדוש ברוך הוא מביא רוח מבית גנזיו ומנשבת עליה ומשרה את סלתה ואדם יוצא לשדה ומביא מלא פיסת ידו וממנה פרנסתו ופרנסת אנשי ביתו • עם חלב כליות חטה • אמרו עתידה חטה שתהא כשתי כליות של שור הגדול וגו׳: that is, Rabbi Chijá, the son of Rabbi Joseph, said that the land of Israel will in the future (at the time of the Messiah) bring forth cakes and garments of the finest wool (which will grow from it), because it is said (Ps 72:16): there shall be a handful of grain in the earth. Our rabbis teach (concerning the words): there shall be a handful of grain in the earth, upon the top of the mountains; one shall sow a handful of grain upon the earth at the top of the mountains, and

they say that the wheat will grow like a palm tree, like a pillar, and rise above the mountains. You might perhaps say that it will be laborious to harvest it (since it will grow so tall that one cannot conveniently handle it and reach the ears of grain); to this, however, it is stated there: so shall its fruit rustle like Lebanon; that is, the Holy One, blessed be He, will cause a wind to come forth from the house of His treasuries, which will blow against it and dissolve (and cast down) the fine flour that is within the kernels; then a man will go out into the field and bring back a full handful, and will sustain himself and his household from it. (It is written in Deut 32:14:) with the fat of the kidneys of wheat; and our rabbis say that the wheat (that is, a single grain of wheat) will be as large as the two kidneys of the greatest ox, etc. The very same thing is also to be found in the *Jalkut Schimóni* on the Psalms, fol. 112, col. 3, numero 406.

Regarding the cakes and his garments, the following is also read in the Talmudic tractate *Shabbath* fol. 30, col. 2: יתיב רבן גמליאל וקא דריש עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת שנאמר יהי פיסת בר בארץ לגלג עליו אותו הלמיד ואמר אין כל חדש תחות השמש אמר ליה בוא ואראך דוגמתן בעולם הזה נפק אחוי ליה כמיהין ופטריות ואכלי מילתא נברא בר קורא : that is, Rabbi Gamaliel sat and preached that the land of Israel will bring forth cakes and garments of the finest wool; but when a disciple laughed at him over this and said (from Eccl 1:9) there is nothing new under the sun, he said to him: come here, I will show you the like of these things in this present world, and he went out and showed him mushrooms and chanterelles (which grow up in a single night and are round like cakes). And as for the garments of fine wool, he showed him a branch (of a palm tree) with the tender and soft growth that is on it, on which hung a moss or wool shaped like a garment, as Rabbi Solomon explains it. In the book *Toledoth Yitzhak*, at fol. 82, col. 1. in the *Parashah Behar Sinai*, the following is also found: ר"ז אמרו עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת שנאמר יהי פסת בר בארץ פירוש לחם ממש אבוי בלא טורח וכן כלי מילת ולזה הקנו המוציא לחם מן הארץ : that is, our Rabbis, of blessed memory, have said that the land of Israel will bring forth cakes and garments of the finest wool, because it is said (Ps 72:16): there shall be a handful of grain in the earth, by which actual bread is to be understood, which will be baked without labor. Likewise, garments of the finest wool shall grow; for this reason they ordained (that when blessing the bread one should say: Blessed art Thou, O Lord our God, Thou Lord of the world) who causest bread to come forth from the earth. One can thus see from this that Rabbi Isaac Karo intended this to be understood literally and according to the letter.

If this is true, that in the future bread and cakes will grow from the earth, and that fine wheat flour will be found in abundance in the fields, then the earth will without doubt also bring forth all manner of other fruits of itself, which are now produced only with great labor through digging and plowing. For what purpose, then, would the fields be cultivated at that time? For it is written in the *Jalkut chadasch* fol. 141, col. 2. numero 8.: לעתיד לבוא כל בעלי אומנות ישליכו אומנותם ויהיו עובדי אדמה, that is, in the future all craftsmen will abandon their crafts and take up farming. This passage is taken from the Talmudic tractate *Jevammoth* fol. 63, col. 1. Furthermore, it was mentioned in the preceding fourteenth chapter of this second part that

foreigners, namely those who are not Jews, will be required to cultivate the fields and vineyards of the Jews. Now, if the fields are to be cultivated at that time as they are at present, then the produce of the earth at that time must also be constituted as it is now, which was without any doubt the opinion of Rabbi *Samuel*, of whom it is written thus in the Talmudic tractate *Sanhédrin*, fol. 99, col. 1.: אמר שמואל אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד, that is, Samuel said: there is no difference between this world and the days of the Messiah, except only that the kingdoms (of the nations of the world will be subject to the Messiah). Now, if there is to be no difference between those times and the present, it follows that it is also not true that cakes will grow from the earth.

Regarding the fruits of the vine that will grow in the promised land in the time to come, the following is written in the Talmudic tractate *Kethuvóth (or Kelúvos)* fol. 111, col. 2.: אמרו לא כעולם הזה העולם הבא העולם הזה יש בו צער לבצור ולדרוך . העולם הבא מביא ענבה אחת בקרן או בספינה ומניחה בזוית ביתו ומספק הימנה כפיטס גרול ועציו מסיקין תחת התבשיל ואין לך כל ענבה וענבה שאין בה שלשים גרבי יין שנאמר ודם ענב תשתה חמר אל תקרי חמר אלא חומר . כי אתא רב דימי אמר מאי דכתיב אוסירי לגפן עירה . אין לך כל גפן וגפן שבארץ ישראל שאין צריך עיר אחת לבצור . ולשורקה בני אתונו אין לך כל אילן סרק שבארץ ישראל שאינו מוציא משא שתי אתונות . ושמא תאמר אין בו יין תלמוד לומר כבס ביין לבושו . ושמא תאמר אינו אדום תלמוד לומר ודם ענב תשתה חמר ושמא תאמר אינו מרוה תלמוד לומר סותה . שמא תאמר אין בו טעם ותלמוד תלמוד לומר חללולי עינים מיין כל היין שטעמו אומר לי לי. ושמא תאמר לנערים יפה ולזקנים אינו יפה תלמוד לומר ולבן שנים מחלב אל תקרי לבן שנים אלא לבן שנים : that is, (our Rabbis) have said: this world is not like the world to come. In this world one has trouble gathering the grapes (in autumn) and treading them; but in the world to come, one will bring a single grape on a cart or in a ship, and lay it in a corner of one's house, and draw from it as from a great cask; and the wood of that grape will be burned under the dishes that one cooks; and there will be no grape in which there will not be thirty measures of wine, as it is said (Deut 32:14): "And you will drink the blood of the grape as חמר *chémer*," that is, as pure (unmixed) wine. Do not read חמר *chémer*, which means pure wine, but rather חומר *chómer* (which was the greatest measure among the Hebrews, and contained as much as four thousand three hundred and twenty hen's eggshells). When *Rav Dimi* had come, he said: what do the words mean (Gen 49:11), "He will bind his foal to the vine?" (and noted thereby that it is taught by this that there will be no vine in the land of Israel whose harvested grapes will not require a young donkey to carry them. He further said: what then do the following words mean?) "And to a שורקה *Sorékah*," that is, to a barren tree, "the foal of his she-donkey?" (and said that it is thereby to be understood) that there will be no barren tree in the land of Israel that will not bear as much fruit as two donkeys can carry. Should you perhaps say that there will be no wine (or juice) in those fruits, it is written (in the aforementioned verse 11): "He will wash his garment in wine." Should you perhaps say that it will not be red, it is indeed read (Deut 32:14): "And you will drink the blood of the grape as pure wine." Should you perhaps wish to say that it will not make one drunk, the word סותה *Suthóh* is found in the cited passage (Gen 49:11), (which derives from הסית *Hesith*, that is, to incite or to drive, since that

wine will inflame and intoxicate people). Should you perhaps claim that it will have no taste, it is written (also in the same place, v. 12): “His eyes will be red from wine. Every palate that tastes it will say: give me more of it.” Should you perhaps wish to say that it is beneficial to drink for the young but not for the old, it is indeed read (also there): ולבן שנים מחלב *Ulefén Schinnaím mechálaf*, that is, “And white of teeth from milk.” Do not read לבן שנים *lefén schinnaím*, that is, white of teeth, but rather לבן שנים *lebén schaním*, that is, for one who is advanced in years (and old), it will be beneficial and good to drink.

Here one can observe the peculiar sophistry of the Talmudic teachers, or rather, I should say, their great foolishness, in that they are not ashamed to pervert Holy Scripture in such a senseless manner. The word *Chemer*, which means pure and unmixed wine, must be transformed into *chómer*, which among the ancient Hebrews was the largest measure for measuring something, as has been noted. The word שורקה *Soréka* must be made to signify a barren tree, because סרק *Serák* in the Rabbinic usage means barrenness, and אילן סרק *ilan serák* means a barren tree; whereas it signifies nothing other than a magnificent vine, for Rabbi *David Kimchi* writes of it thus in his *Sépher Scharaschim*: הוא משובח ממיני הגפן, that is, it denotes the most celebrated variety among the vines. Rabbi *Levi ben Gersom* and *Aben Esra* likewise teach that it means a vine. How then do the Talmudic teachers wish to make a barren tree out of it? The word סותה *Suthóh* means as much as כסותו *Kesutóh*, that is, his garment, as it is interpreted in the Chaldean translation of *Onkelos*, and in the aforementioned *Sepher Scharaschím*, under the *Radice* or root word סות *Suth*, as well as in the commentary of the said Rabbi *Levi*, fol. 51, col. 1, and is commonly understood in this way; for which reason Rabbi *Salomon Jarchi* also writes in his *Commentario*: סותה לשון מין בגד, that is, *Suthóh* denotes a kind of garment: how then can it mean to make drunk? How also can one with any reason whatsoever change the words לבן שנים *lebén schinnáim*, that is, white in the teeth, into לבן שנים *lebén schaním*, that is, one who is advanced in years? This is indeed to draw Holy Scripture into a false and perverted meaning in a wanton and willful manner, and to lie so egregiously that the very rafters bend. Notwithstanding all of this, among the foolish and utterly obdurate Jews, the insipid book of fables, the Talmud, must be held as the Word of God and ranked higher than the Bible.

That the grapes, according to the supremely wise Rabbis’ teaching, will in the future be so large need not cause one too much wonder, since they are also said to have grown extraordinarily large in the land of Canaan in ancient times. Concerning this, as well as other glories of that land, the following is read in the aforementioned passage of the tractate *Kethuvóth* fol. 111, col. 2. and fol. 112, col. 1: רב חייא בר אדא מקרי דרדקי דריש : כי אתא אמר ליה אמאי איפרת אמר ליה דלית לקיש הוה איפגר תלתא יומי ולא אתא . כי אתא אמר ליה אמאי איפרת אמר ליה דלית אחת הניח לי אבא ובצרתי ממנה יום ראשון שלש מאות אשכולות אשכול לגרב . יום שני בצרתי שלש מאות אשכולות שני אשכולות לגרב . יום שלישי בצרתי מיניה שלש מאות אשכולות שלש שלש אשכול לגרב והפקרתי יותר מחציה. אמר ליה אי לאו דאיפגרת הוה עבדא טפי. רמי בר יחזקאל איקלע לבני ברק חזנהו עזי דאכלן תותי תאיני וקנטף דובשא מתאיני וחלב טייף מנייהו ומיערב

בהדי הדדי אמר היינו זבת חלב ודבש. ואמר רבי יעקב בן דוסתאי מלוד לאונו שלשה מילין פעם אחת קדמתי בנשף והלכתי עד קרסולי בדבש של תאנים , אמר ריש לקיש לדידי חזי לי זבת חלב ודבש של ציפורי והוי שיתסר מילין אשיתסר מילין. אמר רבה בר בר חנה לדידי חזי לי זבת חלב ודבש של כל ארץ ישראל והוה כמבי מיכסי עד אקרא דתולבנקי עשרים ותרתי פרסי אורכא ופותיא שיתא פרסי. רבי חלבו ורבי עוירא ורבי יוסי בר חנינא איקלעו להההוא אתרא אייתו קמייהו אפרסקא דהוה כאלפס כפר הינו ואלפס כפר הינו כמה הוי חמש סאין. אכלו שליש והפקידו שליש ונתנו לפני בהמתן שליש. לשנה איקלע רבי אליעזר להתם ואייתו לקמיה נקטו בידיה ואמר ארץ פרי למלחה מרעת יושבי בה. רבי יהושע בן לוי איקלע לנבלא חזנהו להנהו קטופי דהוו קיימי כי עגלי אמר עגלים בין הגפנים אמרו ליה קטופין אינהו אמר ארץ ארץ הכניסי פירותייך למי את מוציאה פירותיך לגוים הללו שעמדו עלינו בחטאותינו. לשנה איקלע רבי חייא להתם חזנהו דהוו קיימי כעזיז אמר עזיזים בין הגפנים אמרו ליה זיל לא תעביד לן כי חברך: that is, *Rav Chija, the son of Ada, was Resch Lakisch's children's schoolmaster, and stayed away (on one occasion) for three days and did not come (to instruct the children). When he had come back, Resch Lakisch said to him: why have you stayed away (so long)? He answered him: my father left me a grapevine that is trained up high onto a trellis and tied there, from which on the first day I cut three hundred clusters of grapes, each of which yielded one Gerábh of must (that is, as much as goes into two hundred and eighty-eight eggshells). On the second day I gathered three hundred clusters of grapes, from every two of which one Gerábh of must was pressed (so that each one yielded as much as goes into one hundred and forty-four eggshells). On the third day I also cut three hundred clusters from it, of which every three yielded one Gerábh of must (so that in each one there was as much as goes into ninety-six hen's eggshells), and I left more than half standing, which anyone was free to take. Thereupon Resch Lakisch said to him: if you had not been negligent (in the instruction of my children), it would have yielded even more. Rami, the son of Ezekiel, came once to the inhabitants of Berák, and saw goats that were eating under the fig trees, and honey was dripping from the figs, while milk was flowing from the goats, so that both (honey and milk) mingled together; whereupon he said: this is the land in which (as is written in Exod 3:8, 17 and 13:5) milk and honey flow. Rabbi Jacob, the son of Dosethai, said: from Lud to Ono is three miles; and once I set out on that road before twilight (before the dawn had broken) and walked up to my ankles in the honey of the figs. Resch Lakisch said: I myself have seen that in the region of* Zippori* milk and honey flowed for sixteen miles in length and breadth. Rabba, the grandson of Channa, reported: I have seen where milk and honey flow throughout the whole land of *Israel*, and that region is as long as the distance from *Bemichse* to *Akra-Tulbanke*, namely twenty-two miles in length and six miles in breadth. Rabbi Chelbo, and Rabbi Avera, and Rabbi Jose, the son of Channina, came once to a certain place, where a peach was brought to them that was as large as a frying pan from the village of *Hino*. How large then was a frying pan from the village of *Hino*? It held six *Seah* (that is, as much as goes into eight hundred and sixty-four hen's eggshells, for one *Seah* holds as much as one hundred and forty-four eggshells): of this they ate one third, gave one third away freely (so that whoever wished might eat of it), and placed one third before their animals (namely their donkeys). A year later Rabbi Eliezer came there, and peaches were brought to him that were so small that he could hold one in his hand, whereupon he said

(from Ps 107:34): “A fruitful land (God has turned) into a salt waste (and barren land) because of the wickedness of those who dwell therein.” Rabbi Joshua, the son of Levi, came once to *Gabia*, and saw the grapes (in the vineyards) standing there like calves, and said: are those calves among the vines? The inhabitants answered him: they are grapes. Thereupon he said: O land, draw in your fruits (and bring them forth more modestly). For whom do you bear your fruits? Are you not bringing them forth for these heathens who, because of our sins, have risen up against us? A year later Rabbi Chija came there and saw that the grapes were standing there like goats (and thus smaller than in the preceding year), whereupon he said (to the inhabitants): are those goats among the vines? But they answered him: go away, and do not do to us as your companion did, namely the aforementioned Rabbi Joshua, the son of Levi, who caused the grapes to be smaller now than they were a year ago.* Furthermore, in the aforementioned fol. 112, col. 2 of the Tractate *Kethuvóth*, the following boast is made: תנו רבנן בברכותיה כל ארץ ישראל בית סאה עושה חמשת רבוא כורין, That is: Our Rabbis teach that when the land of *Israel* is blessed (and it is a fruitful year), a field on which one *Seah* of grain is sown (that is, as much as fills one hundred and forty-four hen’s eggshells) yields five times ten thousand (that is, fifty thousand) *Cor*. Now a *Cor* is the largest measure the Hebrews had, and it held as much as the aforementioned *chomer*, namely four thousand, three hundred and twenty hen’s eggshells, and roughly one malter by our measure; and thus on such a small field (which, as Rabbi *Mosche bar Majemon* and *Bartenóra* teach in their commentary on the *Mishnah* of the Talmudic Tractate *Scheviith*, cap. I, numero 2, is to be no more than fifty cubits in length and breadth, for they write: בית סאה נ’ אמה על נ’ אמה, That is: A field requiring one *Seah* for sowing is fifty cubits long and fifty cubits wide, with which Rabbi *Salomon Jarchi* also agrees in his commentary thereon) fifty thousand malter of grain would have had to grow, which is indeed a monstrous and crude Talmudic lie. As for what is written elsewhere about a large turnip that a fox had hollowed out and made his lair in, yet which still weighed sixty pounds, as well as about a large mustard stalk and an exceedingly large cabbage stalk, at fol. 111, col. 2 of the aforementioned Tractate *Kethuvóth*, this has already been noted above in the eighth chapter of the first part, *paginâ* 406.

Regarding the trees, they are all supposed to bear fruit every day, and the following is read concerning this in the Talmudic tractate *Shabbath*, fol. 30, col. 2.: יתיב רבן גמליאל וקא דריש עתידים אילנות שמוציאין פירות בכל יום שנאמר : ונשא ענף ועשה פרי מה ענף בכל יום אף פרי בכל יום ליגלג עליו אותו תלמיד אמר והכתיב אין כל חדש תחת השמש אמר לו בוא ואראך דוגמתן בעולם הזה נפק אחוי ליה צלף : that is, Rabbi Gamaliel sat and preached that the trees will bear fruit every day, as it is said (Ezek 17:23): “And it will bring forth branches and yield fruit.” Just as the branches will be on the trees every day, so too will the fruit be every day. When a disciple laughed at him over this and said that it is written (Eccl 1:9): “There is nothing new under the sun,” he answered him: “Come here, I will show you something like it in this world,” and went outside and showed him a caper bush (which simultaneously bears three kinds of fruit: unripe berries, capers, and also shoots, as

Rabbi Solomon writes in his commentary on this passage). Indeed, all barren trees are also supposed to bear fruit, as was reported shortly before from the Talmudic tractate *Kethuvoth* fol. 111, col. 2. It is likewise reported there at fol. 112, col. 2: אמר רב חייא בר אשי עתידין כל אילני סרק שבארץ ישראל שיטענו פירות שנאמר כי עץ נשא פריו תאנה וגפן נתנו חילם : that is, Rabbi Chija, the son of Aschi, said that all barren trees in the land of Israel will bear fruit, because it is said (Joel 2:22): "The trees will bring forth their fruit, and the fig trees and vines will give their abundance."

A stream shall also flow in the future from the Holy of Holies of the Temple, along which excellent fruits will grow, concerning which the following is written in the Talmudic *Tractate Sanhedrin* fol. 100, col. 1.: עתיד הקדוש ברוך הוא להוציא נחל מבית קדשי הקדשים ועליו כל מיני מגדים שנאמר ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא יתם פריו לחדשיו יבכר כי מימיו מן המקדש המה יוצאים והיה פריו למאכל ועלהו לתרופה That is: The holy, blessed GOD will in the future cause a stream to flow from the Holy of Holies of the Temple, along which all manner of excellent fruits will grow, as it is said (Ezek 47:12): Along this stream, on both sides of its banks, all manner of fruit-bearing trees will grow, whose leaves will not fall off and whose fruits will not cease. In every month they will bring forth new fruits, for their water comes from the sanctuary; and their fruit will be (good) to eat, and their leaves will be (good) for medicine.

In the Temple itself, precious fruits shall also grow in the future, and the following is found concerning this in the Talmudic *Tractate Yoma* fol. 21, col. 2.: בשעה שבנה שלמה בית המקדש נטע בו כל מיני מגדים של זהב והיו מוציאין פירותיהן בזמן וכשהרוח מנשבת בהן נושרין שנאמר ירעש כלבנון פריו וכשנכנסו גוים להיכל יבשו שנאמר ופרח לבנון אומלל ועתיד הקדוש ברוך הוא להחזירן שנאמר פרוח תפרח ותגל אף גילת כבוד הלבנון נתן לה That is: At the time when Solomon had built the Temple, he planted in it all manner of golden, magnificent, fruit-bearing trees, which bore their fruits in their season; and when the wind blew upon them, the fruits fell down, as it is said (Ps 72:16): "His fruit shall rustle like Lebanon." But when the heathens had entered into the Temple, they withered, as it is said (Nah 1:4): "And the blossom of Lebanon faded." However, the Holy and blessed GOD will restore them, as it is said (Isa 35:2): "It (namely the wilderness) shall bloom abundantly and rejoice, and shall also be joyful and sing; (for) the glory of Lebanon shall be given to it."

The wives shall also, in the time of the Messiah, give birth every day, concerning which the following is read in the Talmudic *Tractate Shabbath* fol. 30, col. 2.: יתיב רבן גמליאל וקא דריש עתידה אשה שתלד בכל יום שנאמר הרה ויולדת יחדו לגלג עליו אותו תלמיד אמר והכתיב אין כל חדש תחת השמש אמר לו בא ואראך דוגמתן בעולם הזה הוה נפק אחוי ליה תרנגולת That is: Rabbi Gamaliel once sat and preached that a woman would in the future give birth every day, because it is said (Jer 31:8): "She who is with child and she who gives birth at the same time." When a disciple laughed at him over this and said that it is indeed written (Eccl 1:9): "There is nothing new under the sun," he gave him this answer: "Come here, I will show you the like of this in the present world," and went outside and showed him a hen (which lays an egg every day). Likewise it was reported above in the 8th chapter of the first part, *pagina* 370, that Adam and Eve went to bed in the eighth

hour and came back out of it as four, in that Eve immediately bore two children, namely Cain and his sister. In the book *Emek hammélech* it is written at fol. 23, col. 4. in the 42nd chapter under the title *Schâar ólam hattóhu* that the blood of women will be transformed into pure milk and no impurity will come from it any longer, and there follows thereafter concerning the future daily bearing of children by women the following: לכן עתידה אשה שתלד בכל יום שלא תהיה עוד זוהמא בעולם והזרע יתבשל כראוי באותו זמן ולא יתקלקל עוד ולכן יצמיח ויוליד הכף That is: Therefore a woman will in the future give birth every day, because at that time there will be no impurity in the world, and the seed will ripen as it ought, and will no longer be corrupted; therefore it will at once grow and cause birth.

How many children each Jew will have at that time is indicated in the *Medrasch Tillim* fol. 28, col. 4., where the words of Ps 45:17, “In place of your fathers shall be your children,” are written as follows: אמר רבי אלעזר ברבי יוסי עתיד כל אחד ואחד מישראל להיות לו בנים כיוצאי מצרים שנאמר תחת אבותיך יהיו בניך . וכמה היו אבותיו כשיצאו ממצרים ששים רבוא: אמר רבי אבהו ואל תתמה שהרי התרנגולת בדא ביומא רבא ילדה תרי ביעי וביומא זוטא חדא ה”הד כי כימי העץ ימי עמי That is: Rabbi Eliezer, the son of Rabbi Jose, said: In the future, every Israelite will have as many children as there were Israelites who went out of Egypt, as it is said: “In place of your fathers shall be your children.” How many fathers did he then have when they went out of Egypt? Sixty times ten thousand (or six hundred thousand.) Rabbi Abhu said: Do not marvel at this, for a wild hen lays two eggs on a large day and one egg on a small day. This is what is written (Isa 65:22): “For as the days of a tree, so shall be the days of my people.” On this matter, the book *Mechílta* fol. 24, col. 1. in the *Parascha Jethro*, in the second *Parascha*, may also be consulted.

Now let us also examine how large the land of *Israel* and the city of *Jerusalem* will be at the time of the *Messiah*, according to the teaching of the Rabbis. As regards the land of *Israel*, it is written in the book *Emek hammelech* fol. 1, col. 1. in the first chapter, under the title *Schâar Schaaschuíe hammléch*, as follows: אמרינן במדרש שעתיד ארץ ישראל להיות כל כך גדול כמו העולם כולו : that is, We say in the *Medrasch* that the land of *Israel* will in the future be as large as the entire world. Likewise, in the very same book, fol. 143, col. 2. in the 34th chapter, under the title *Schâar réscha dise-ánpin*, it is stated that the chief devil *Sammaël* and *Lilis* shall be slain, and Christendom burned above and below, and thereafter it follows: ואז ארץ ישראל תהיה כמלוא כל העולם כולו כי יתקדש מקום החלל של עצמותו ראשו כמו סופו שנאמר אני ראשון ואני אחרון ומבלעדי אין אלהים באמצע : that is, Then the land of *Israel* will be as large as the entire world, for the hollow place of its essence will be sanctified from its beginning to its end, as it is said (Isa 44:6): I am the first and I am the last, and besides me there is no God. And at fol. 44, col. 1. it is taught in the 35th chapter, under the aforementioned title *Schâar réscha dise-ánpin*, as follows: לעתיד לבוא שיאמר הקדוש ברוך הוא לשכינה הרחיבי מקום אהלך היא הגן עדן שלמטה יבלעה מקום חללה דגיהנם ויתקדש גם כן כקדושת הגן עדן . וכן למטה מקום ארץ ישראל יתרחב ויבלעה חוצה לארץ כולה ואז ישושום מדבר וציה ותפרח כחבצלת שנאמר קומה אלהים שפטה הארץ כי אתה תנחל בכל הגוים : that is, In the future, when the holy blessed GOD will say to the divine Majesty: enlarge the place of your tents, that is, spread out the lower Paradise,

she will swallow up the hollow place of Hell's essence, and that place will likewise be sanctified, just as Paradise is sanctified. So too, down below, the place of the land of *Israel* will be enlarged, and it (the land) will swallow up all the lands that lie outside of it; then (as may be read in Isa 35:1) the wilderness and the dry land will rejoice and blossom like a rose, as it is said (Ps 82:8): Arise, O God! Judge the earth, for You shall inherit all the nations. More on this subject will also appear in what immediately follows.

In the chapters of Rabbi *Eliezer*, it is read in the 43rd chapter that God will shake all impurity out of the land of *Israel* in the future with these words: לעתיד לבוא ה"בה אוחז בכנפות הארץ ישראל ומנער אותה מכל טומאה : כאדם שמנער את הבגד ומשליך כל מה שבתוכה ומשליך אותן לחוץ שנאמר לאחוז בכנפות הארץ וינערו רשעים ממנה : that is, in the future the holy blessed God will seize the land of *Israel* by its corners and shake all impurity from it, as a man does who shakes out a garment and throws away everything that is in it and casts it out, as it is said (Job 38:13): that the corners of the earth might be seized, and the wicked shaken out of it.

Regarding the city of Jerusalem, the following is taught concerning its future greatness in the book *Megalleh amykkóth*, fol. 55 col. 1, in the *167th Ofan* or *Chapter*: ירושלים עתידה להיות ג' פרסאות על ג' פרסאות, that is, Jerusalem will in the future be three miles long and three miles wide; and this is taken from the Talmudic tractate *Báva báthra* fol. 75, col. 2, whose words shall be cited below, where the height of the city of Jerusalem is treated. In the *Médrasch Tillim*, one reads at fol. 39, col. 1 on Ps 87 as follows: אמר רבי פנחס בשם רבי ראובן עתיד הקדוש ברוך הוא להביא לסיני ולתבור ולכרמל וליתן ירושלים בראשן שנאמר נכון יהיה הר בית יי' בראש ההרים, that is, Rabbi *Pinchas* said in the name of Rabbi *Ruben* that the holy, blessed God will in the future bring *Sinai*, *Tabor*, and *Carmel* together and set *Jerusalem* upon their peaks, as it is said (Isa 2:2): (It shall come to pass in the last days that) the mountain of the house of the Lord shall be established upon the peak of the mountains. And in the Talmudic tractate *Pesachím*, one reads at fol. 50, col. 1 as follows: אמר רבי יהושע בן לוי עתיד הקב"ה להוסיף על ירושלים עד שהסוס רץ ומציל, that is, (It is written in Zech 14:20:) And it shall come to pass at that time that all the shadow of a horse shall be holy unto the Lord. What does the shadow of the horse signify (here)? Rabbi *Joshua*, son of *Levi*, said that the holy, blessed God will in the future do so much for Jerusalem (and extend it so far) as a horse runs (from early morning) until midday, when the sun stands directly above it, and it casts a shadow beneath itself. Here in the *Talmud*, the word מצילות *mezillóth*, which appears in the cited passage Zech 14:20, must be made to mean "a shadow," when in fact it means nothing other than bells, which are hung on horses, as Rabbi *Salomon Jarchi*, Rabbi *David Kimchi*, and *Aben Esra* themselves are compelled to acknowledge in their *Commentarii* on that passage.

In the book *Schir hasschírim rábba*, the following is read at fol. 274, col. 1 concerning the future greatness of the city of *Jerusalem*: עתידה ירושלים להיות כבכל ארץ ישראל עד שתהא מגעת לשער דמשק וגליות באות ונינוחות תחתיה לקיים מה שנאמר ודמשק מנוחתו : מנוחתו : that is, *Jerusalem* will be enlarged on all its sides, so that it will reach as far as the gate of *Damascus*, and the Jews who

were in captivity will come and rest beneath it, in order to fulfill what is said (Zech 9:1): “And *Damascus* shall be his resting place.” In the *Jalkut Schimoni* on *Isaiah*, the following is found at fol. 57, col. 2. numero 363: כתיב והיה מידי חדש בחדשו והיאך אפשר שיבא כל בשר בירושלים בכל שבת ובכל חדש אמר רבי לוי עתידה ירושלים להיות כארץ ישראל וארץ ישראל ככל העולם כלו והיאך באים בראש חדש ובשבת מסוף העולם אלא העבים באים וטוענים אותם ומביאים אותם לירושלים והם מתפללין שם בבקר והוא שהנביא מקלסן מי אלה כעב תעופינה : that is, it is written (Isa 66:23): “And it shall come to pass that from one new moon to another new moon (and from one Sabbath to another Sabbath, all flesh shall come to worship before me, saith the Lord).” How then will it be possible for all flesh to come to *Jerusalem* on every Sabbath and every new moon? *Rabbi Levi* said: *Jerusalem* will in the future be as large as the entire land of *Israel* (as it formerly was), and the land of *Israel* will be as large as the entire world. How then will they come there (to *Jerusalem*) on the new moon and the Sabbath from the ends of the earth? Clouds will come and carry them and bring them to *Jerusalem*, and they will pray there in the morning; and this is that which the prophet (*Isaiah*) praises them for when he says (Isa 60:8): “Who are these that fly like a cloud?” This is also found in the book *Pesikta rabbetha* fol. 1, col. 2. in these very same words.

When and in what manner the city of Jerusalem will be rebuilt is indicated by Rabbi *Naphtali* in his book *Emek hammelech*, fol. 132, col. 2, in the 12th chapter, under the title *Schάar réscha díser ánpin*, with these words: ביאת משיח צריך להיות קודם קבוץ גליות ובנין בית המקדש ובנין ירושלים עיר הקודש שיורידם הקדוש ברוך הוא משמי מרום הוא קודם לקיבוץ גליות. וקבוץ גליות הוא קודם לתחיית המתים. ותחיית המתים הוא האחרון שבכולם דכתיב בונה ירושלים יי’ נדחי ישראל יכנס: that is, the Messiah must come before the gathering of the Jews who are in captivity, and before the building of the Temple and of the holy city of Jerusalem, which (city and Temple) the holy and blessed God will cause to descend from the high heavens before the gathering of the captive Jews; the gathering of the captive Jews will precede the resurrection of the dead, and the resurrection of the dead will be the last of all these things, as it is written (Ps 147:2): “The Lord builds Jerusalem; He will gather together the dispersed of Israel.” According to this, then, God Himself is to build the city of Jerusalem after the coming of the Messiah and cause it to descend from heaven; and for this reason the Jews also pray daily, as can be seen in their prayer book under the title *Shacharit*, after the prayer which begins *Velammalschinim al tehi tikvah*, in the following manner to God: ולירושלים עירך ברחמים תשוב ותשכון בתוכה כאשר דברת ובנה אותה בקרוב בימינו בנין עולם וכסא דוד מהרה לתוכה תכין: that is, Return with mercy to Jerusalem, Your city, and dwell therein, just as You have said; and build it speedily, in our days, as an everlasting structure, and swiftly prepare the throne of David within it. After this follows another prayer, which begins: נחם יי׳ אלהינו אבלי ציון, that is, Comfort, O Lord our God, those who mourn for Zion, in which they speak as follows: ברוך אתה יי׳ מנחם ציון ובונה ירושלים ברוך אתה יי׳ בונה ירושלים: that is, Blessed are You, O Lord, who comforts Zion and builds Jerusalem; blessed are You, O Lord, who builds Jerusalem. That God Himself will build the city of Jerusalem is also written in the book *Avodath hakkodesch*, fol. 53, col. 1, in the 40th chapter, under the title *Chelek*

haavoda, with these words: נשבע הקדוש ברוך הוא לבנות ירושלים ושלא תהרס לעולם דאמר רבי ירמיה עתיד הקדוש ברוך הוא לחדש עולמו ולבנות ירושלים ולהורידה בנויה מלמעלה בנין שלא יהרס: that is, the holy and blessed God has sworn that He will build Jerusalem and that it shall never again be destroyed, for Rabbi Jeremiah has said that the holy and blessed God will renew His world and build Jerusalem and cause it to descend already built from heaven, with a structure that shall not be destroyed.

How high the city of Jerusalem will be built is stated in the Talmudic tractate *Bava bathra* fol. 75, col. 2. in these words: אמר רבה אמר רבי יוחנן עתיד הק״בה להגביה את ירושלים שלשה פרסאות למעלה שנאמר וראמה וישבה תחתיה מאי תחתיה כתחתיה וממאי דהאי תחתיה תלתא פרסי הויא אמר רבה אמר לי ההוא סבא לדידי חזי לי ירושלים קמיתא ותלתא פרסי הויא ושמא תאמר יש צער לעלות הלמוד לומר מי אלה כעב תעופינה וכיונים אל ארובותיהם . אמר רב פפא שמע מינה האי עיכא תלתא פרסי מידלי : that is, Rabba reported that Rabbi Jochanan said that the holy blessed God will in the future raise the city of Jerusalem (with its buildings) three miles high into the air, as it is said (Zech 14:10): She (namely the city of Jerusalem) will be exalted and inhabited in her place. What do the words “in her place” mean? They mean that just as she will be three miles long and wide below in her place, so too shall she be built three miles high. But from where is it proven that she will encompass three miles below in her place? *Rabba* said: an old man told me that he himself had seen the first city of *Jerusalem*, which was three miles in size. You might perhaps say that people will have difficulty climbing up (because the houses will be so high); yet it is written (Isa 60:8): Who are these that fly along like a cloud, and like doves to their windows (or lofts and holes in which they dwell)? *Rav Papa* said: learn from this that a cloud rises three miles high. The very same thing is also to be found in the book *Nézach Jisraël* fol. 55, col. 2. in the 46th chapter. The people will therefore have to fly up to their dwellings, just as doves are accustomed to fly to their nests.

In the book *Schir hasschirim rábba*, fol. 274, col. 1, far more is boasted about this matter, and it is written there as follows: עתידה ירושלים להתרחב ולעלות ולהיות מגעת עד כסא הכבוד עד שתאמר צר לי המקום, that is, *Jerusalem* will in the future be enlarged and rise up so high that it will reach to the Throne of Glory (of God, up to Heaven), such that one will say, “the place is too narrow for me,” that is, as it is explained in the *Commentario Matrenóth kehúnnah*, the height of the world is too small to contain it. When people, as mentioned above, will be one hundred to nine hundred cubits tall, the houses as well, in which many stories stand one above another, will have to be built exceedingly high, for otherwise such giants would not have enough room to walk upright within them.

The gates of Jerusalem are also supposed to be built of magnificent stones, and the rabbis prove this from the words of Isa 54:12: “I will make your windows of crystal and your gates of carbuncle stones.” Concerning these words, the following is read in the Talmudic tractate *Báva bāthra* fol. 75, col. 1: יתיב ר’ יוחנן וקא דריש עתיד הקדוש ברוך הוא להביא אבנים טובות ומרגליות שהם שלשים על שלשים וחקוק בהן עשר על עשרים ומעמידן בשערי ירושלים לגלג עליו אותו תלמיד השתא כביעתא דציצלא לא

משכחינן כולי האי משכחינן לימים הפליגה ספינתו בים חזא מלאכי שרת דיתבי וקא מנסרי אבנים טובות ומרגליות שהם שלשים על שלשים וחקוק בהן עשר ברום עשרים אמר להו הני למאן אמרו ליה שעתיד הקדוש ברוך הוא להעמידן בשערי ירושלים. אתא לקמיה דרבי יוחנן אמר ליה דרוש רבי לך נאה לדרוש כאשר אמרת כן ראיתי אמר לו ריקא אלמלא לא ראית לא האמנת מלגלג על דברי חכמים אתה נתן עיניו בו ונעשה גל של עצמות That is: Rabbi Jochanan once sat and preached that the holy, blessed God would cause precious stones and pearls to be brought, which would be thirty cubits long and thirty cubits wide, and would be hewn ten cubits in breadth and twenty cubits in height, and He would set them at the gates of Jerusalem. At this, a disciple laughed at him (and said): we can't even find one now as large as a turtledove's egg, and stones of such size are supposed to be found! Some time afterward, this disciple was sailing on a ship in the middle of the sea, and he saw certain ministering angels who were sawing precious stones and pearls that were thirty cubits long and thirty cubits wide, and were hewn ten (cubits in breadth) and twenty (cubits) in height. He asked them: to whom do these belong? And they answered him that the holy, blessed God would set them at the gates of Jerusalem. When he came back to Rabbi Jochanan, he said to him: Rabbi, preach on; preaching becomes you well. As you said, so have I seen it. Then he said to him: you fool, if you had not seen it, you would not have believed it. You mock the words of the Wise. And when he turned his eyes upon him, he was turned into a heap of bones, that is, he fell down and died. This Talmudic fable also appears in the tractate *Sanhédrin* fol. 100, col. 1, as well as in the *Médrasch Tillim* fol. 38, col. 4, on Ps 87.

By the aforementioned *thor* (gate), the portals through which one enters the city are understood; for this reason it is written in the aforementioned *Médrasch Tillim* at the cited passage as follows: אמר רבי יהודה בשם רבי שמואל שער הגדול של ירושלים שתי מזוזות ושתי פשפשים על אבן אחת, That is: *Rabbi Jehuda* has said in the name of *Rabbi Samuel* that the great gate of *Jerusalem* shall have two *mesusóth* (or *mesusos*, that is, two scrolls which the Jews are accustomed to insert into the doorposts of their doors, concerning which information can be found in *Buxtorf's* Judenschul) and two small doors set in one stone. From this it can be seen that the aforementioned precious stones are to be used for the gates of the city of *Jerusalem*, from which it may be concluded that the gates will be twenty cubits high. But since it was mentioned above that people at the time of the *Messiah* will be at least one hundred cubits tall, and they would not be able to pass through a gate that is only twenty cubits high, *Rabbi Bechai* in his book *Shulchan árba* fol. 9, col. 3. maintains that by the word שערים *Schearím* one should understand not the gates of the city and the doors of houses, but rather window frames, expressing himself as follows: זה שאמר עתיד הקדוש ברוך הוא להביא אבנים טובות ומרגליות וחוקק בהם עשר ברום עשרים ומעמידן בשערי ירושלים שנאמר ושעריך לאבני אקדח שנראה מזה שיהיו הקומות כ' אמה לא יותר לכך הוצרכו לומר שאין זה נאמר בשערי הבתים חכימא כִּי שֵׁאִין יִכְנְסוּ אוֹתָם הַקּוֹמוֹת אֶלָּא בְּוַדַּאי בְּשַׁעֲרֵי חַלּוֹנוֹת נֶאֱמַר, That is: What is said (in the *Talmud*), that the holy blessed GOD will cause precious stones and pearls to be brought, which will be hewn ten cubits in breadth and twenty cubits in length, and will set them at the *Schaaré*, that is, the gates of Jerusalem, because it is said (Isa 54:12):

“And thy *Schearím*, that is, gates of carbuncle stones,” and from this it appears that the bodily stature of men will be only twenty cubits tall and no taller, one has been compelled to say that this is not spoken of the doors of houses, for how would such large people be able to enter through them? but rather that it is spoken of the *Schearím* or gates of the windows (that is, of the window frames). However, *Rabbi Bechai* ought to have demonstrated that the word *Schâar*, which nowhere signifies anything other than a portal or gate, can also be taken to mean a window frame, which he could never have done. If, then, the gates of Jerusalem are to be only twenty cubits high, it is not true that people will be as tall as was stated above.

Since the precious stones are mentioned here, I must also indicate what a great multitude of them will be in and around Jerusalem in the future. This is written in the *Jalkut Schimóni* on *Esaiam* fol. 54, col. 1. 2. numero 339., on the words of Isa 54:12, “I will make your windows of crystal, and your gates of carbuncle, and all your borders of pleasant stones,” as follows: אמר רבי בנימין בן לוי עתידין תחומי ירושלים להיות מלאים אבנים טובות ומרגליות וכל ישראל באים ונוטלים חפציהם לפי שישראל בעולם הזה מתחמים באבנים ובצרורות אבל לעתיד לבוא מתחמים באבנים טובות ומרגליות הה”ד וכל גבולך לאבני חפץ That is: Rabbi Benjamin, the son of Levi, has said: the borders of Jerusalem will in the future be full of precious stones and pearls, and all Israelites will come and take from them as much as they please. In this world the Israelites set their boundary markers from (common) stones, but in the future they will set them from precious stones and pearls; this is what is written: “And all your borders of pleasant stones.” The same is to be found in the *Médrasch Tillim* fol. 38, col. 4. on Ps 87.

Thereupon it continues in the cited passage of *Jalkut Shimóni*: אמר רבי לוי עתידין תחומי ירושלים להיות מלאים י”ב מיל על י”ה מיל אבנים טובות ומרגליות לפי שבעולם זה אדם חייב לחבירו הוא אומר לו לך נדון אצל הדיין פעמים שהוא עושה שלום ביניהם פעמים שאינו עושה שלום ביניהם לית הדתין אפין נפקין מרציין. אבל לעתיד לבוא אדם חייב לחבירו והוא אומר לו לך נדון אצל המשיח בירושלים וכיון שמגיעים אצל תחומי ירושלים הם מוצאים אותם מלאים אבנים טובות ומרגליות והוא נסיב תרתין מנהון וא”ל יותר מאלין אני חייב | חייב לך והוא אומר לו אף לא בדין יהא שרי לך יהא שביק לך הה”ד השם גבולך שלום That is: Rabbi Levi has said: the borders of Jerusalem will in the future be twelve miles in length and eighteen miles in breadth, full of precious stones and pearls. When a man owes another in this world, he says to him: come, let us plead our case before the judge. Sometimes the judge makes peace between them (and reconciles them); sometimes, however, he makes no peace between them, and they do not both go away from him satisfied. But in the future, one will owe his neighbor, and will say to him: come, let us plead our case before the Messiah in Jerusalem; and when they arrive at the borders of Jerusalem, they find them full of precious stones and pearls; thereupon he (namely the debtor) will take two of them (and give them to his creditor as payment), and say to him: do I owe you more than these? But the other will answer him: you do not owe me even so much as that; I acquit you and release you from the debt. This is what is said (Ps 147:14): He who sets your borders in peace.

In the aforementioned *Midrasch Tillim*, the matter is presented differently at the last-cited passage, with these words: אמר רבי יודן לעתיד לבוא אדם יש לו שנים ושלשה זהובים חוב על חבירו והוא אומר לו נלך אצל מלך המשיח והם הולכים אצלו והוא אומר לו מה אני חייב לך שנים ושלשה זהובים איל מכאן שהכסף והזהב לפני מלך המשיח הוא כעפר שנאמר השם גבולך שלום That is: *Rabbi Joden* said, when in the future someone has two or three guilders in debt to claim from his neighbor, the debtor will say to his creditor, let us go to the *Messiah* (to pay you). They will then go to him, and the debtor will say to the creditor, how much do I owe you? Two or three guilders? (and will there take as much money and pay his debt, and say:) I will depart from here (since my debt is paid;) for silver and gold will be before the King *Messiah* like dust (and thus in great abundance), as it is said (Ps 147:14): "He who sets your borders in peace."

Now, as has been mentioned, since there are to be so many precious stones and pearls around Jerusalem in the future, the Jews will have no need of serpents to bring them these things. Concerning this, the Talmudic tractate *Avóth* (or *Ovós*) of Rabbi Nathan, fol. 1, col. 2, 3, contains the following written passage: אלמלא לא נתקלל נחש לכל אחד ואחד מישראל היו לו שני נחשים בתוך ביתו אחד משגרו למערב ואחד משגרו למזרח ומביאים להם סנדלכים טובים אבנים טובות ומרגליות ואין כל בריה יכולה להחזיק ולא עוד אלא שהיו מכניסין אותן תחת גמל תחת חסור ותחת פרד ומוציאין זכליס לגנות ולפרדסות : that is, if the serpent had not been cursed, every Israelite would have had two serpents in his house. He would have sent one toward the setting of the sun and the other toward the rising of the sun, and they would have brought him fine emeralds, precious stones, and pearls. No person would have been able to lay hands on them; indeed, they would have brought those same precious stones under the camels, donkeys, and mules (into the stalls), and carried the dung (from beneath such animals) out into the gardens and pleasure gardens. In the Talmudic tractate *Sanhedrin*, however, this matter is read somewhat differently at fol. 59, col. 2, with these words: אלמלא לא נתקלל נחש כל אחד ואחד מישראל היו מזדמנין לו שני נחשים טובים אחד משגרו לצפון ואחד משגרו לדרום להביא לו מרגליות טובות ואבנים טובות ומרגליות ולא עוד אלא שמפשילין רצועה תחת זנבו ומוציא בה עפר לגנתו ולהרבהו : that is, if the serpent had not been cursed, two good serpents would have been appointed for every Israelite, one of which he would have sent toward the south and the other toward the north, to bring him fine emeralds, precious stones, and pearls. This would not have been enough; rather, a strap would also have been fastened to their tail, with which they would have brought earth into the person's garden or uncultivated field. The very same thing is also to be found in the *Jalkut Schimóni* on the books of Moses, fol. 4, col. 4, *numerô* 15.

It is also said that in the future there will be a fire around the city of Jerusalem, through which people will pass unharmed, and this is written in the *Jalkut* on *Zachariam,* fol. 85, col. 1. *numerô* 569, as follows: אמר רבי שמעון בן לוי : שבכ פמליא שלי נעשים לה חומה לירושלים לעתיד לבוא ואני מצוה למלאכים לשומרה שנאמר על חומתיך ירושלים הפקדתי שומרים וכי נאחד שהאש מוקפת לה מי יכול ליכנס בתוכה אבל לעתיד לבוא הצדיקים מהלכים באש כאדם שמהלך בחמה מפני הצנה והיא ערבה עליו. ואם אתה תמה בדבר זה בוא והסתכל בחנניה מישראל ועזריה שבעשה שהשליכם נבוכדנאצר בתוך כבשן האש היו מהלכים בו כאדם שהוא מהלך בחמה ביום הצנה שנאמר ענה ואמר הא אנא חזי גוברין ארבעה שריין מהלכין מגו נורא וחבל לא איתי בהון : that is, Rabbi

Simeon, the son of *Levi*, says (that God has said): in the future, all those who are in my household (that is, all my angels) shall be a wall around Jerusalem, and I will command the angels to guard it, as it is said (Isa 62:6): "I will set watchmen upon your walls, O Jerusalem!" But since fire will surround it on all sides, who then will be able to enter? The righteous will in the future walk through fire, just as a person walks in the sunshine, which is pleasant to him on account of the cold. But if you marvel at this, then come and consider Hananiah, Mishael, and Azariah, who, when Nebuchadnezzar had them thrown into the fiery furnace, walked about within it just as a person walks in the sunshine when it is cold, as it is said (Dan 3:25): "He answered and said, I see indeed four men walking freely in the fire, and they are unharmed." But let this be enough concerning the city of Jerusalem; we will now also examine what the rabbis write about the Temple that will exist in Jerusalem in the future.

Regarding the work of the Temple, the rabbis do not agree with one another in their opinions. Some say God will build it Himself and cause it to come down from heaven; others teach that the *Messiah* will build it; others report that the Edomites, that is, the Romans, or the Christians, will build it; and others maintain that it was not burned but was hidden away by the devils. That God will build it Himself is stated in the book *Séra Abraham*, fol. 66, col. 3, in these words: יבנה הקדוש ברוך הוא בית המקדש לעתיד בעצמו שנאמר אני הצתי אש בציון ואני עתיד לבנותה: that is, the holy blessed God will in the future build the Temple Himself, as it is said (Lam 4:11): I have kindled a fire in Zion, and I will build it again. The following is also read on this subject in the *Jalkut Schimóni* on *Isaiah*, fol. 41, col. 1, number 258: רבי פנחס בשם רבי ראובן אמר עתיד הקדוש ברוך הוא להביא סיני ותבור וכרמל ולבנות בית המקדש על גביהן מה טעם והיה באחרית הימים נכון יהיה הר בית יי' בראש ההרים והם אומרים שירה. אמר רב הונא דיין עד כאן אלא בית המקדש אומר שירה וההרים עונים אחריו וגו': that is, *Raf Pinchas* said in the name of *Rabbi Ruben* that the holy blessed God will bring *Sinai*, *Tabor*, and *Carmel* together and build the Temple upon them. From where is this proven? (Because it is written in Isa 2:2:) It shall come to pass in the last days that the mountain of the house of the Lord shall be established at the top of the mountains; and they shall sing a song of praise. *Raf Hona* said: Is that sufficient? The Temple will sing a song of praise, and the mountains will respond to it. In the book *Toledóth Yitzhak*, fol. 31, col. 1, in the *Parascha Toledóth Yitzhak*, the following is likewise written: בית המקדש השלישי יבנה על הקדוש ברוך הוא וכמו שהקדוש ברוך הוא חי לעד כן יהיה קיים לעד ולא יחרב עוד: that is, the third Temple will be built by the holy blessed God; and just as the holy blessed God lives eternally, so too will the Temple endure eternally and be laid waste no more. Beyond this, the following is also found in the little book *Schechechâth léket*, number 2, under the title *Beth hammikdalch*, drawn from the book *Tikkúne hassóhar*, from the twenty-first *Tikkun*: כדין יהבני ביתא דשכינתא דאיהו הוא בעצמו ובניינא דבי מקדשא ההא בנויה מכספא ודהבא ואבנין יקרין ותהא מרקמא מכל ציורין דעובדא דבראשית וגו׳ that is, thus will the house of the divine Majesty, namely the Temple, be built, which the holy blessed

God will build Himself. The structure of the Temple, however, will be built of silver and gold and precious stones, and embroidered work depicting all manner of forms from the work of creation will be incorporated into it.

That God will cause the Temple to descend from Heaven is taught in the book *Emek hamméleh* fol. 121, col. 4., in the 152nd chapter, under the title *Scháar Kirjáth árba*, in these words: אמרו רבותינו זכרונם לברכה שארץ ישראל יהיה לעתיד לבוא כל כך גדולה כמו כל העולם כולו בטהרתו ואז יוריד הקדוש ברוך הוא בית המקדש משמי שמים העליונים אשר כולו אש מעשה ידיו של הקדוש ברוך הוא וישמשו בו ישראל כמלאכי הקודש המשרתים בשמי מרום וזהו המקדש שעלה ברצונן של הק״בה להורידו משמי מרומים אחר יציאת מצרים ולכן הזכיר אותו משה רבינו עליו השלום בשירת הים שונו אל מקדש יי׳ כוננו ידיך ולא ישלטו בו ידי אדם מעולם וזהו סמיכתו יי׳ ימלוך לעולם ועד שראה ברוח הקודש שלא יורידו עד לעתיד אורות עין מיכה שנאמר ועבר בים צרה וגו׳ ולעתיד לבוא יורידו ה״קבה בזמן שימלוך יי׳ לעולם ועד שהוא אחר ביאת משיח ולכן לא אמר יי׳ מלך יי׳ מלך רק ימלוך והמבין יבין. וכמו שמלכותו קיים לעולם ועד ולנצח נצחים כך בנין בית המקדש שלו קיים לעולמי עד ולעולמי עולמים: That is: Our rabbis, of blessed memory, have said that the land of Israel will in the future be just as large as the entire world is, in its purity; and that the holy, blessed God will then cause the Temple to descend from the high Heaven, which will be entirely of fire and the work of the hands of the holy, blessed God, in which the Israelites will serve just as the holy angels serve in Heaven. And this is the very Temple which the holy, blessed God had resolved, at the departure of the children of Israel from Egypt, to cause to descend from the high Heaven; for this reason our teacher Moses, upon whom be peace, made mention of it in the song of praise concerning the sea (through which the Israelites passed on dry foot and in which the Egyptians drowned), that they would be made worthy of it (when he says, Exod 15:17: “You will bring them in and plant them on the mountain of Your inheritance, which You, O Lord, have made Your dwelling”), as the sanctuary, O Lord, which Your hands have prepared, over which the hands of men shall never have power. For this reason there follows immediately thereafter (v. 18): “The Lord shall reign forever and ever,” since he (namely Moses) saw through the Holy Spirit that God would not cause it to descend until the future time, on account of the sin of Micah (mentioned in Judg 17), as it is said (Zech 10:11): “And he shall pass through the sea of affliction,” etc. But in the future the holy, blessed God will cause it to descend at the time when the Lord shall reign forever and in eternity, which will come to pass after the coming of the Messiah; for this reason he did not say “the Lord has reigned, the Lord has reigned,” but rather “He shall reign.” Whoever is wise will understand it. And just as His kingdom endures forever and ever, so too will the building of His Temple endure for all eternity. That the Temple will be given by God from Heaven is also to be found in the aforementioned book *Emek hammelech* fol. 42, col. 4., at the end of the 72nd chapter, under the title *Scháar ólam hattóhu*, and fol. 132, col. 2., in the 12th chapter, under the title *Scháar réscha diser ánpin*.

That the *Messias* will build it is stated in the *Jalkut Schimoni* on the Song of Solomon, fol. 179, col. 3, *numero* 988, where the words read as follows: מלך המשיח יתעורר מן הצפון ויבנה בית המקדש בדרום, That is: The King *Messias* will be roused from the north and will build the Temple

toward the south. So too is it read in Rabbi *Mosche bar Majemon*'s book *Jad chasaka*, in the second part, fol. 297, col. 1, in the 11th chapter, under the title *Hilchóth melachim*, *numero* 1: המלך המשיח עתיד לעמוד ולהחזיר מלכות בית דוד לישנה הממשלה הראשונה ובונה המקדש וגו׳, That is: The King *Messias* will in the future arise and restore the dominion of the house of David, and set the first sovereignty back into its former state, and build the Temple, *etc.* In the book *Pesikta sotárta*, fol. 58, col. 1, in the *Parascha Balak*, on the words Num 24:17, "He will shatter the princes of Moab," it is likewise written: מלמד שיהיו ישראל מקובצין בגליל העליון ויצפה עליהם שם משיח בן יוסף מתוך הגליל והם עולים משם וכל ישראל עמו לירושלים וגו׳ והוא עולה ובונה את בית המקדש ומקריב קרבנות והאש יורדת מן השמים והוא מוחץ כל אומות העולם:, That is: This teaches us that the Israelites will gather in upper *Galilaea*, and that the Messias, the son of *Joseph*, will watch over them from the midst of *Galilaea*, and will go up from there with all the Israelites to Jerusalem, *etc.* He will go up and build the Temple and offer sacrifices, and fire will come down from heaven, and he will shatter all the nations of the world. And in *Bammidbar rabba*, fol. 205, col. 2, in the 13th *Parascha*, it is read: לכשיתעורר מלך המשיח שהוא נתון בצפון יבא ויבנה את בית המקדש שהוא נתון בדרום, That is: When the King Messias will be roused, he who is situated in the north, he will come and build the Temple, which is situated in the south. Beyond this, it is also taught twice in *Abarbanel*'s commentary on Zech 4, fol. 284, col. 4, at the end, and fol. 185, col. 1, that the Messias will build the Temple.

That the Edomites, that is, the Romans, or Christians, are to build it, this is taught by Rabbi Bechhai in his commentary on the Five Books of Moses, fol. 132, col. 2, in the Parashah Shemini, where he expresses himself as follows: במדרש תנחומא למה נמשלה מלכות זו לחזיר שעתיד הק"בה להחזיר עליהן מדת הדין . ויש נוסחאות שכתוב בהן שעתיד להחזיר העטרה ליושנה . והענין כי שני המקדשים נבנו על ידי ישראל בית ראשון בנה שלמה שהוא מזרע יהודה . בית שני בנה זרובבל שהיה גם כן מזרע יהודה שנאמר ידי זרובבל יסדו וגו׳ אבל הבית השלישי עתידה אומה זו לבנותו . וזהו שאמרו עתיד להחזיר העטרה ליושנה לפי שהוא החריבו : That is: In the *Midrasch Tanchúma* (it is read:) why is this kingdom (namely the Edomite or Roman kingdom, as can be seen from the preceding words) compared to a *Chásir*, that is, a pig? Because the holy and blessed God will cause the attribute of judgment to come upon them (namely the Edomites, or Romans, or Christians), which causing to come upon is called *hachasir*. In other copies, however, it is written (that the Roman Empire, or Christendom, is compared to a *Chásir* or pig for this reason) that it will restore the crown to its former state, which restoring is called *hachasír*. The meaning is that the two Temples were built by the Israelites. The first Temple was built by Solomon, who was of the seed of Judah. The second Temple was built by Zerubbabel, who was likewise of the tribe of Judah, as it is said (Zech 4:9): The hands of Zerubbabel have laid the foundation of this house. But the third Temple will be built by this people (namely the Edomite, that is, the Roman and Christian people); and this is what is meant when it is said that the Edomite kingdom will restore the crown to its former state, because it destroyed the Temple (through Titus Vespasianus). But if the Christians, as mentioned above, are all to be killed at the time of the Messiah, how will they

then be able to build the Temple? Or will they perhaps be allowed to live until the building is finished, and only then be put to death? In such a manner, however, they would receive a very poor reward for their completed heavy labor and rendered bitter service.

Regarding the materials: as far as the stones are concerned, it is written in the *Jalkut chádasch* fol. 42. numero 66. under the title *Beth hammikdasch* as follows: לערתיד יבנה בית המקדש על מכונו מאותן האבנים בעצמן שהיה בית המקדש ראשון בנוי: that is, in the future the Temple will be built upon its place from the very same stones with which the first Temple was built. As for the beams, the following is read in the Chaldean translation of the words of Song 1:17: אמר שלמה נביא כמה יאי בית מוקדשא די' דאתבני על ידי מן קיסי גולמיש אבל יתיר יהי יאי בית מוקדשא דעתיד לאתבנאה מיומי מלכא משיחא דכשורהי יהון מן ארזין דגנתא דעדן ושירותהי יהון מן ברתי ושני ושורבני: that is, the Prophet Solomon said: how beautiful is the Temple of the Lord, which was built by me from cedar wood. But the Temple which will be built in the future, in the time of King Messiah, will be far more beautiful, its beams being of cedars from the Garden of Eden, and its rafters of fir trees and cedars.

That the Temple was not burned but rather hidden by the devils: this is read in the *Jalkut chádasch* fol. 74, col. 3. numero 7. from the first part of the book *Asaráh maamaróth cap. 26.* fol. 111, col. 2. with the following content: המקדש לא נשרף אלא נגנז רק שדים ושרתין הביאו גל של אבנים סיד להשביע עינו של רשע וגו': that is, the Temple was not burned but hidden, and the devils and she-devils brought a heap of burnt lime to satisfy the eye of the wicked one (*Titus Vespasianus*). This is also read in the book *Emek hammélech* fol. 37, col. 1. at the end of the 65th chapter, under the title *Schaar olām hattóhu*, that not only was the Temple not destroyed, but also that even at the present time sacrifices are offered therein by the angel *Sandálfon*, who is *Elijah*, and the words there read as follows: הוא המקריב בבית המקדש עתה אפילו בחרבנו כי אי איפשר לעולם בלא קרבנות והאומות אינם רואים אותו ואינם יודעים בו ויש לו מעות מהרומת הלשכה שנגנזת לשם . ועל זה אז"ל שמעתי שמקריבין קרבנות אע"פ שאין בית המקדש והבן . ובאמת בית המקדש לא נחרב כמו שה'קבה גזר על הרוחין ושרין שהביאו האבנים בימי שלמה כאשר הוא במדרש רבה שיר השירים כן הביאו אבנים שרופות למלאות עינו של אותו רשע . וכן הוא בזוהר פקודי דף ר"מ ע"ב ת"ח אינון אבנין דיסודי ציון וירושלים ה"ו דשליטו עלייהו שאר עמין: that is, he (*Elijah*) is the one who now offers sacrifice in the Temple, even though it is desolate, for the world cannot exist without sacrifices; but the nations (who are outside of Judaism) do not see him and know nothing of it. The money (which is needed for this purpose) he has from the chamber of the heave-offerings, which is hidden there. For this reason our rabbis, of blessed memory, have said: I have heard that sacrifices are offered, even though there is no Temple. Understand it well. It is also in truth the case that the Temple was not destroyed; rather, just as the holy blessed God ordained over the spirits and devils that in the times of *Solomon* they had to bring the stones (for the building of the Temple), as is read in the *Médrasch rábba* on the Song of Songs of *Solomon*, so too did they bring burnt stones (and covered the Temple with them) so that they might fill the eyes of that same wicked one (namely *Titus Vespasianus*) and satisfy him, so that he would believe the Temple had been burned. Thus it

is also written in the *Sóhar* in the Parashah *Pekudé*, fol. 240, col. 2.: Come and see: far be it that the nations should have had power over the stones and foundations of Zion and Jerusalem. Furthermore, in the cited fol. 74, col. 4. numero 18. of the *Jalkut chádasch*, it is written from the book *Galánte* as follows: כל האבנים ויסודי ירושלים ויסודי המקדש לא נשרף ולא נחרב ולא נאבד אחד מהם אלא נגנזו וכשישיב הקדוש ברוך הוא ויקים את ירושלים על מקומו אותן האבנים הראשונים ישובו למקומם וכל הבנין יעמוד כבראשונה אף על פי שלפי הנראה היו מהרסים יסודי המקדש לא היה אלא מראית עין: that is, not a single one of all the stones, nor a single one of the foundations of Jerusalem and of the Temple, was burned, or destroyed, or lost; rather, they were hidden (and preserved or kept safe); and when the holy blessed God will restore Jerusalem and set it in its place again, those same original stones will also return to their place, and the entire structure will stand as before; although to outward appearance the foundations of the Temple were destroyed, it was nothing other than an illusion before the eyes.

The doors of the Temple, too, are said not to have been burned but rather to have been hidden away. Concerning this, the following is read in the *Jalkut Schimóni* on the Psalms, fol. 98, col. 4, no. 699, on the words of Ps 24:6, 9, "Lift up your heads, O ye gates," from the book *Tanchúma*, which is held in high esteem among the Jews: מי אמר הפסוק הזה שלמה אמרו כשעשה את הארון עשאו של עשרה אמות ונשא אותו להכניס לבית קודש הקדשים כיון שהגיע לפתח בית המקדש היה הפתח של עשר אמות והארון של עשר אמות ואין עשר אמות יכולין ליכנס בתוך עשר אמות ועוד שהיו טוענין בו . כיון שראה שלא היה יכול להכניסו היה מתבייש ולא היה יודע מה לעשות התחיל מתפלל לפני הקדוש ברוך הוא שאו שערים ראשיכם ויבא מלך הכבוד. באותה שעה בקשו השערים לירד ולרוץ על ראשו של שלמה שהיו סבורים שמא על עצמו הוא אומר אמרו ליה מי הוא זה מלך הכבוד אמר להן ה' צבאות מלך הכבוד סלה . כיון שהזכיר ארונו של דוד וראו ארונו מיד נענה . אמר להן הק"בה אתם חלקתם חלקתם לי כבוד חייכם כשאחריב את ביתי אין כל אומה שולטת בכם. כל כלי בית המקדש גלו לבבל שנאמר מכלי בית ה' הביא נבוכדנאצר מלך בבל לבבל אבל השערים במקומן נגנזו שנאמר טבעו בארץ שעריה. ולמה נצטער שלמה על יד שנתגאה ואמר בנה בניתי בית זבול לך : That is: Who spoke this verse? Solomon spoke it. When he had made the Ark (of the Covenant), he had made it ten cubits in size; and he carried it, intending to bring it into the Holy of Holies. But when he came to the gate of the Temple, the gate was ten cubits wide and the Ark was also ten cubits wide; ten cubits, however, cannot pass through ten cubits (and beyond that, it was also being carried, which required still more room). When he saw that he could not bring it in, he was ashamed and did not know what to do, and he began to pray before the holy and blessed God: "Lift up your heads, O ye gates, that the King of Glory may enter." At that moment the gates wanted to come down and fall upon Solomon's head (to crush it), because they supposed he had said this of himself (and had called himself the King of Glory), and they said to him: "Who is this King of Glory?" And he answered them: "The LORD of Hosts is the King of Glory." *Sela*. After he had made mention of David's LORD (that is, of God), and they had seen His Ark (of the Covenant), he was immediately heard (and they widened themselves so that one could enter). Then the holy and blessed GOD said to them (meaning the gates): "You have shown Me honor; I swear by your life that no nation shall have power over you when I destroy My house." All the vessels of the Temple were

carried away to Babylon, as it is said (2 Chr 36:7): “Nebuchadnezzar also carried off some of the vessels of the house of the LORD to Babylon”; but the gates were hidden in their place, as it is said (Lam 2:9): “Her gates are sunk into the ground.” But why was Solomon so afflicted (that things went so badly for him)? Because he had been arrogant and had said, as is seen in 1 Kgs 8:13: “I have built a house for You to dwell in.” These are the words of the *Jalkut Schimoni*.

But where is it written that King Solomon made the Ark of the Covenant, or had it made? It is indeed read in 1 Kgs 8:6 that he had the Ark of the Covenant carried into the Holy of Holies, but it had already been made in the time of Moses, as can be seen in Exod 25:10 etc. and 37:1 etc. Likewise, the Ark was not ten cubits in size, as is erroneously stated here, but was only two and a half cubits long, one and a half cubits wide, and one and a half cubits high, as is to be found in the two last-cited passages; although in the Talmudic tractate *Schekalim* fol. 9, col. 1, it is read that according to the opinion of Rabbi Ilai there were two arks, a view which is however contradicted there by the Rabbis; on which matter the commentary of Isaac Abarbanel on 1 Sam 4:4 may also be consulted. Just as very great errors have been made in this regard, so too is all the rest an insipid and foolish Jewish fable, which is presented in a different manner in the *Méderasch Tillim* fol. 22, col. 3, on the aforementioned words of Ps 24:6, and indeed in these words: את מוצא בשעה שבנה שלמה בית המקדש ביקש שלמה להכניס את הארון והיה השער קטן חמש אמות ארכו ושתים וחצי רחבו. והארון הזה אמתים וחצי ארכו ואמה וחצי רחבו . וכי לא היה אמה וחצי נכנסת בתוך שתים וחצי . אלא באותה שעה דבקו שערים זה בזה ואמר שלמה עשרים וארבע רננות ולא נענה. חזר ואמר שאו שערים ראשיכם ולא נענה כיון שאמר יי׳ אלהים אל תשב פני משיחך זכרה לחסדי דוד עבדך מיד נענה ונשאו שערים ראשן ונכנס הארון וירדה אש מן השמים. ולמה נצטער שלמה כל כך מפני שנתגאה ואמר בנה בניתי בית זבול לך : *That is: You find that when Solomon had built the Temple, he wished to have the Ark (of the Covenant) brought into it, and that the gate was small, five cubits long and two and a half cubits wide, while the Ark was two and a half cubits long and one and a half cubits wide. What! Could the Ark, which was one and a half cubits wide, not pass through the gateway that was two and a half cubits wide? The gates held fast together at that time (so that one could not separate them and open them); and Solomon spoke twenty-four songs (in the hope that they would open), but he was not heard. Thereafter he said: Lift up your heads, O you gates! and was likewise not heard. But after he had spoken (the words of 2 Chr 6:42): Lord GOD, turn not away the face of Your anointed: remember the mercies of Your servant David, he was immediately heard, and the gates lifted up their heads, and the Ark went in, and fire came down from Heaven. But why was Solomon so distressed? Because he had been proud and had said: I have built a house for You as a dwelling*. But if those gates were to be used again in the future for the Temple, which had been there in ancient times, then there would certainly be no place for that gate which the angels are said to have fashioned from precious stones for the future Temple, concerning which it is written in the *Jalkut Schimóni* on *Esaias*, fol. 54, col. 1, numero 339 as follows: אמר רבי ירמיה בשם רבי שמואל בר יצחק עתיד הקב”ה לעשות שער

המזרח של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית. רבי יוחנן הוה יתיב ודריש בבי כנישתא בציפורי עתיד הק"בה לעשות שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית. הוה תמן חד אפיקורוס אמר אפילו כהדא ביעתא דשפנינא ליה אנן משכחין והדין יתיב ואמר הכדין עם שהוא מפרש בים הגדול פקעה ספינתו בים וירד לעומקי תהום וראה מלאכי השרת מסתתין בו מגלפין בו מרגלין בו אמר להם מהו זה אמרו לו זה שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית. אמר ליה סבא סבא כל מה דאת יכיל למגלג לגלג למשבחא שבח דאילולי חמון עיני לא הינא מהימנא. אמר ליה ואילו לא חמון עינך לא היתא מהימנא למיליא דאוריתא הלא עינוי ואסתכל ביה מיד נעשה ביה גל של עצמות: that is, Rabbi *Jeremias* said in the name of Rabbi *Samuel*, the son of Rabbi *Isaac*: the Holy Blessed God will in the future make the gate of the Temple facing the rising of the sun, together with two small doors, out of one precious stone (or one pearl). Rabbi *Jochanan* once preached in the synagogue in *Zipporia* (and said): the Holy Blessed God will in the future make the gate of the Temple facing the rising of the sun, together with two small doors, out of one precious stone. But there was an *Epicurean* (or heretic) present, who said: we find none that is as large as a turtledove's egg, and this man sits here and tells such lies. When that same man was afterwards sailing on the great sea, his ship broke apart in the sea, and he sank down into the depths of the abyss, and saw ministering angels therein cutting (a stone), and hewing it out, and fashioning a distinction upon it. Then he said to them: what is this? And they answered him: this is the gate of the Temple facing the rising of the sun, together with two small doors, fashioned from one precious stone. (After the said *Epicurean* had returned home again,) he said to Rabbi *Jochanan*: O old man, recount all that you can recount, and praise what you can praise; for had my eyes not seen it, I would not have believed it. But he gave him this answer: if your eyes had not seen it, you would not have believed the words of the Law. And he lifted up his eyes and looked at him, and that man was turned into a heap of bones, that is, he died. These are the words of the *Jalkut*. But I would very much like to know how this *Epicurean*, after having suffered shipwreck and sunk into the depths of the sea, was kept alive and came back out again.

Notwithstanding that this is a palpable fabrication, there follows immediately after the passage just cited the claim that God Himself showed such a stone to a pious man who had also doubted it, and the words read as follows: מעשה בחסיד אחד דהוה מטייל בשינתא דימא והרהר בלבו ואמר נאכד שהק"בה עתיד לעשות שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית יצתה יצתה בת קול ואמרה אלולי שאתה חסיד גמור כבר היהה מדת הדין פוגעת בו באותו איש : העולם כולו בראתי בששה ימים דכתיב כי ששת ימים עשה יי' את השמים ואת הארץ ושער המזרחי של בית המקדש אפשר לעשות ושני פשפשין אבן אחת של מרגלית : מיך בקש רחמים על עצמו ואמר רבון העולמים אף על פי שלבי הרהרתי בשפתי לא דברתי : מיד נעשה לו נס ונבקע הים לו וראה מלאכי השרת מכתתין בו פולפין בו ואמר להם מה הוא זה אמרו לו זה שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית : That is: It came to pass with a pious man that, as he was walking along the shore of the sea and was pondering in his heart that which is said, namely that the holy and blessed God (according to the teaching of the Rabbis) will in the future make a gate on the Temple facing the rising of the sun, with two small doors, out of a single precious stone (and he doubted whether this could be so), a voice came down from Heaven and said: if you were

not a perfectly pious man, the attribute of judgment would already have struck (and punished) you. I have created the entire world in six days, as it is said (Exod 20:11): “For in six days the Lord made heaven and earth”; so it is likewise possible for Me to make the gate of the Temple facing the east, with two small doors, out of a single precious stone. Thereupon that same pious man immediately begged for mercy and said: O Lord of the worlds! although I thought this in my heart, I did not speak it with my lips. Then a miracle was immediately wrought for him, and the sea was parted before him, and he saw ministering angels therein cutting, hewing, and making distinctions upon (a stone), and he said to them: what is this? And they answered him: it is the gate of the Temple facing the east, with two small doors, being fashioned out of a single precious stone.

The ark of the covenant, together with those things which had been in the Holy of Holies, is said to have been hidden away, but in the future, at the time of the Messiah, it will come to light again. That the ark of the covenant was hidden is found in the Talmudic tractate *Jóma* fol. 53, col. 2. in these words: רבי יהודה בן לקיש אומר ארון במקומו נגנו שנאמר ויאריכו ראשי הבדים : וגו’ מן הקודש על פני הדביר ולא יראו החוצה ויהיו שם עד היום הזה : that is, Rabbi Jehuda, the son of Lakisch, says that the ark was hidden in its place, because it is said (1 Kgs 8:8): “But the poles of the ark were so long that their tips (that is, their outermost ends) were seen from the sanctuary before the inner chamber, but they were not seen on the outside, and they remained there until this day.” The proof, as Rabbi Salomon notes in his commentary on this passage, is drawn from the fact that it says “and they remained there until this day,” from which it follows that they must still be there. Rabbi Isaac Abarbanel writes in his exposition of these words, fol. 226, col. 1 of the Leipzig printing, as follows: ה”זל דרשו ויהיו שם עד היום הזה מלמד כשגלו ישראל לא נגלה הארון עמהם אלא במקומו נגנז; that is, our sages, of blessed memory, report that through the words “and they remained there until this day” it is taught that when the Israelites were led away into captivity, the ark was not carried away with them, but was hidden in its place.

From the Talmudic tractate *Schekalim* fol. 9, col. 1., it is taught that other things were hidden along with it, in these words: משנגנז ארון נגנז עמו צנצנת של שמן המשחה מקלו של אהרן שקדיה ופרחיה וארגז שהשיבו פלשתים אשם לאלהי ישראל. מי גנזו יאשיהו כיון שראה שכתוב יולך ה’ אותך ואת מלכך עמד וגנזו שנאמר ויאמר אל הלוים המבינים לכל ישראל הקדושים לה’ תנו את ארון הקדש בבית אשר בנה שלמה בן דוד מלך ישראל אין לכם משא בכתף עבדו את ה’ אלהיכם ואת עמו ישראל. אמר להן אם גלה עמנו לבבל שוב אינו חוזר למקומו וגנזו : that is, from the time when the ark was hidden, there were also hidden along with it the jar of manna (of which one may read in Exod 16:33), and the vessel with the oil of anointing, as well as the staff of Aaron together with its almonds and its blossoms (of which mention is made in Num 17:8), and the little chest which the Philistines sent as a guilt offering to the God of Israel (which may be seen in 1 Sam 6:11, 15). Who then hid them? Josiah did it, after he had seen that it is written (Deut 28:36): “The Lord will lead you and your king away,” whereupon he arose and hid them, as it is said (2 Chr 35:3): “He also spoke to the Levites who taught all Israel, who were consecrated to the Lord: place the holy ark in the house that Solomon the

son of David, king of Israel, built. You shall carry it on your shoulders no more. Now serve the Lord your God and His people Israel." He said: if it is carried away with us to Babylon, it will not return again to its place, and therefore it was hidden. The very same thing is also to be found, with minor variation, in the Talmudic tractate *Horajoth* (or *Horajos*) fol. 12, col. 1 Isaac Abarbanel expresses himself on this matter in his commentary on 2 Kgs 23:3, fol. 302, col. 3 of the Leipzig printing, as follows: ידע יאשיהו שעתיד היה הבית ליחרב מדברי חולדה הנביאה לכן צוה לגנזו קודש ה' אשר אהב כדי שלא יבא לידי האויבים כשאר כלי בית ה'; that is, Josiah knew that the Temple was to be destroyed, from what the prophetess Huldah (2 Kgs 22:15-17) had said, and therefore he commanded that the sanctuary of the Lord, which he loved, be concealed, so that it might not fall into the hands of the enemies, as did the remaining vessels of the house of the Lord.

Our sages, of blessed memory, say that this refers to the structure which Solomon had built beneath the floor of the inner sanctuary, in order to conceal the Ark there; for it was known to him that the Temple would be destroyed. He had that place made with deep and winding hidden vaults, and had a stone laid over the opening of that place, upon which the Ark stood. But Josiah concealed there the Ark, and the jar of manna, and the staff of Aaron, together with the anointing oil. And one may well say that he was moved to do this by the prophecy which, as mentioned above, had come to him.

Where, however, that same Ark, along with the other aforementioned things, was hidden, the aforesaid Abarbanel indicates in his commentary on the first book of Kings, on the words of Cap. 6, v. 19, "But the inner sanctuary he prepared within the house, that the Ark of the Covenant of the LORD might be placed there," fol. 220, col. 1 of the aforementioned edition, expressing himself as follows: חז"ל אמרו שבזה רמז אל הבנין אשר עשה שלמה תחת קרקע הדביר לגנזו שם את הארון לפי שהיה נודע אליו שעתיד היה הבית ליחרב. ועשה אותו מקום במטמוניות עמוקות ועקלקלות והניח האבן על פי המקום ההוא ועל האבן ההוא היה הארון. ויאשיהו גנז שמה הארון וצנצנת המן ומטה אהרן ושמן המשחה. ואפשר לומר שמתוך הנבואה שבאה לו כמו שנזכר למעלה נתעורר לעשות זה, That is: Our sages, of blessed memory, say that this refers to the structure which Solomon had built beneath the floor of the inner sanctuary, in order to conceal the Ark there; for it was known to him that the Temple would be destroyed. He had that place made with deep and winding hidden vaults, and had a stone laid over the opening of that place, upon which the Ark stood. But Josiah concealed there the Ark, and the jar of manna, and the staff of Aaron, together with the anointing oil. And one may well say that he was moved to do this by the prophecy which, as mentioned above, had come to him.

That the Ark of the Covenant will come forth again and be revealed at the time of the Messiah is taught by the aforementioned *Abarbanel* in his *Commentary* on the First Book of *Samuel*, where he writes at fol. 86, col. 2 of the aforementioned edition, on the words of *Cap.* 4, v. 4, *And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of GOD*, as follows: הארון המיוחד הזה הוא אשר הכניס שלמה המלך בקדש הקרשים אחרי בנין הבית וכפי קבלת חז"ל האמתית הוא אשר גנז יאשיהו המלך בחרבן בית קדשנו ותפארתנו והוא העתיד להגלות בביאת משיחנו מהרה

יגלה That is: This particular Ark is the one which King *Solomon* had placed in the Holy of Holies after the Temple was built. And according to the true *Tradition*, or oral teaching of our sages of blessed memory, it is the one which King *Josias* concealed at the destruction of our holy and glorious Temple, and which will in the future come to light at the coming of our *Messiah* (may he reveal himself speedily).

That the remaining things which were in the Holy of Holies shall also come forth again at that time is taught by the aforementioned *Abarbanel* on the ninth chapter of *Daniel*, as the highly learned *Buxtorf* indicates in his *Exercitationes*, in the history of the ark of the covenant, in the 23rd chapter, *pagina* 204, with these words: The sacred vessels which were in the Holy of Holies, namely the ark of the covenant of the LORD, the tablets which were written with God's finger, the book of the law of *Moses* which was laid at the side of the ark, and the vessel of the anointing oil which stood beside it, I say, all these sacred vessels were hidden away at the destruction of the first Temple: ושוב יי׳ את שיבת ציון ישובו כלם באופן שיהיה קודש הקדשים בבית השם בכל כליו וקדושתו that is, but when the LORD shall bring back the captives of Zion, they shall all return again, in such a manner that the Holy of Holies in the house of God shall be with all its vessels and its holiness.

In the future, sacrifices shall also be offered again in the Temple, concerning which the following is read in the book *Jad chasaka* of *Rabbi Mosche bar Majemon*, in the second part, fol. 297, col. 1, *numero* 1, *cap*. 11, under the title *Hilchóch melachím*: המלך המשיח עתיד לעמוד ולהחזיר מלכות בית דוד לישנה הממשלה הראשונה ובונה המקדש ומקבץ נדחי ישראל וחוזרין כל המשפטים בימיו כמה שהיו מקודם מקריבין קרבנות ועושין שמטין ויובלות ככל מצוה האמורה בתורה: that is, the King Messiah will in the future arise and restore the kingdom of the house of David to its former dominion in its original state, and build the Temple, and also gather the scattered Israelites. In his time all laws will be reinstated as they were before. Sacrifices will be offered, and the sabbatical years and jubilee years will be observed, according to every commandment mentioned in the Law. Likewise, in the book *Pesikta sotárta* fol. 58, col. 1, in the *Parascha Balak*, the following is read concerning the *Messia*: הוא עולה ובונה את בית המקדש ומקריב קרבנות: that is, he will go up (to Jerusalem) and build the Temple and offer sacrifices.

On the other hand, it is written in *Vajikra rábba* fol. 142, col. 3. in the ninth *Parascha* as follows: לעתיד לבוא כל הקרבנות בטלים וקרבן תודה אינו בטל כל התפלות בטלות הודאה אינה בטלה: that is, in the future all sacrifices will cease, but the sacrifice of praise (or of thanksgiving) will not cease. All prayers will cease, but the thanksgiving will not cease. And this is also to be found in the aforementioned *Vajikra rabba* fol. 161, col. 2. in the 27th *Parascha*, and in the *Médrasch Tillim* on the 56th *Psalm* fol. 31, col. 3., as well as in the book *Maarécheth haëlahúth* fol. 129, col. 1. Likewise, in the book *Avodáth hakkódesch* fol. 56, col. 2. in the 43rd chapter under the title *Chélek haavóda*, the following is taught on this matter: לעולם הבא אחר התחיה אין חטא אין מות ולוה אין חטאות ואשמות ושום קרבן לעתיד לבוא וולת המידין ומוספין וקרבן תודה שלא יתבטלו לעולם כי החטאות ואשמות באות על חטא ובזמן שאין חטא חטאות ואשמות למה וגו׳: that is, in the world to come, after the resurrection

of the dead, there will be neither sin nor death any longer; therefore in the future there will also be no more sin offerings, nor guilt offerings, nor any sacrifice whatsoever, except for the daily and additional offerings and the thank offering, which will never cease: for the sin offerings and guilt offerings come on account of sin. But what purpose would sin offerings and guilt offerings serve in that time in which there is no sin? *etc.*

Regarding the aforementioned building of the Temple, it is evident from this that the Jews are caught in the erroneous belief that the third Temple is to be built at the time of the Messiah whom they have hitherto awaited in vain; and this is demonstrated in *Bereschíth rábba* fol. 3, col. 4., at the end of the second *Parascha*, from the words of Gen 1:1-3, "In the beginning God created the heavens and the earth; and the earth was without form and void, etc.; and God said, let there be light," in a most hair-splitting manner, after the custom of the Jews, as follows: אמר רבי חייא מתחלת ברייתו של עולם צפה הקדוש ברוך הוא בית המקדש בנוי וחרב ובנוי: בראשית ברא אלהים הרי בנוי הין מה דאת אמר לנטוע שמים וליסוד ארץ וגו׳ : והארץ היתה תהו ובהו הרי חרב היך מה דאת אמר ראיתי את הארץ והנה תהו ובהו, ויאמר אלהים יהי אור הרי בנוי ומשוכלל לעתיד לבוא היך מה דאת אמר קומי אורי כי בא אורך וכתיב כי הנה החשך יכסה ארץ וגו׳ : that is, Rabbi *Chija* said that the holy and blessed God had seen the Temple built, destroyed, and built again from the beginning of the world. The words "In the beginning God created" signify it as built, just as it is said in Isa 51:16, "To plant the heavens and to lay the foundations of the earth, etc." The words "and the earth was without form and void" signify it as destroyed, as it is said in Jer 4:23, "I looked upon the earth, and behold, it was without form and void." The words "and God said, let there be light" signify it as (again) built and completed in the future, just as it is said in Isa 60:1, "Arise, be enlightened, for your light has come." And it is written (Isa 60:2), "For behold, darkness covers the earth, etc."

Such a nonsensical proof is also found in the aforementioned *Bereschíth rábba* ba, fol. 63, col. 3, in the 70th *Parascha*, on the words of Gen 28:17, "And (Jacob) was afraid, and said: How dreadful is this place! This is none other than the house of God, and this is the gate of heaven," which reads as follows: אמר רבי שמעון בן יוחאי אין בית המקדש של מעלן גבוה מבית המקדש של מטן . אלא י"ח מייל מאי טעמא וזה השער השמים מנין וזה דבר אחר מלמד שהראהו הק"בה ליעקב בית המקדש בנוי וחרב ובנוי וייירא ויאמר מה נורא המקום הזה זה בנוי. המ"רא נורא אלהים ממקדשיך : ואין זה הרי חרב כמ"דאל על זה היה דוה לבנו ועל אלה חשכו עינינו : כי אם בית אלהים בנוי ומשוכלל לעתיד לבוא כמ"דא כי חזק בריחי שעריך, That is: Rabbi *Schimon ben Jochai* said that the upper Temple is no more than eighteen miles higher than the lower one. From where is this proven? (Since it is said) וזה *Veseh*, "This is the gate of heaven," where the word וזה *Veseh* yields the number eighteen. In another manner, such words teach us that the holy, blessed God caused Jacob to see the Temple built, destroyed, and (again) rebuilt. The words "And he was afraid, and said: How dreadful is this place" signify it as built; this is what is said in Ps 68:36: "Thou art dreadful, O God, out of thy holy places." The words "This is none other" signify it as destroyed; just as it is said in Lam 5:17:

“For this our heart is faint, and for these things our eyes are dim.” The words “than the house of God” signify it as (again) built and perfected in the future, just as it is said in Ps 147:13: “For he hath strengthened the bars of thy gates.”

From this, nothing else could be concluded but that only two Temples were supposed to have existed, since it is mentioned only twice that one was to have been built: where, then, does the building of the third and future Temple fit? This is also acknowledged by *Rabbi Bechai*, in his commentary on the five books of Moses, fol. 38, col. 3, in the *Parascha Vajeze*, where he says: ורשו רז”ל הראהו בית המקדש בנוי וחרב ובנוי . בנוי מה נורא המקום הזה חרב אין זה . בנוי וזה שער השמים ולמי זה לא ירמון הכתוב רק שני מקדשים בלבד : that is, our *Rabbis*, themselves of blessed memory, have taught that God showed Jacob the Temple built, destroyed, and (again) built: built (because it is written:) “How awesome is this place?” Destroyed (because it is said:) “This is nothing.” Again built (because one reads:) “And this is the gate of Heaven.” After this, however, the Scripture indicates no more than two Temples (even though the third is also yet to be built.) Thereupon the aforementioned *Rabbi Bechai* further expresses himself as follows: יתכן לפרש שיש בכתוב רמז לשלש מקדשים ממה שידוע : כי מילת זה רמז לשכינה כמו זה אלי ואנוהו. ואמר מה נורא המקום הזה על בית המקדש הראשון ששרתה בו שכינה. אין זה כי אם על בית שני שלא שרתה בו שכינה כן כתוב בנבואת חגי ואירצה בו ואכבדה ואכבד כתיב כי השכינה שהיא הה”א נחסרה משם. וזה שער השמים על הבית השלישי שיבנה במהרה בימינו. שתחזור העבודה והשכינה בירושלים כימי קדם ומזה הזכיר כאן שמים שיהיה מעשה שמים לא בנין אדם כמו הראשונים שהזכיר בהם מקום ובית. וכן רמז משה בברכות בנימין שבית המקדש בחלקו הוא שאמר ישכון לבטח עליו זה בית ראשון ששרתה בו שכינה שנקראת ידיד ה’. וחופף עליו כל היום זה בית שני שלא שרתה בו שכינה. ובין כתפיו שכן זה בית שלישי העתיד שתשרה בו שכינה. וכן תמצא במסכת נזיר היכל ה’ היכל ה’ היכל ה’ המה זה מקדש ראשון ומקדש שני ומקדש שלישי שימע מינה תרי חרוב וג’ יעמוד לעולם עד כאן. ונראה שהזכיר בשלישי לשון המה שהוא לשון מורה על דבר נצחי וקיים כלשון ואדע כי כרובים המה. וכנכי מעולם המה. וכן דרשו ז”ל בלשון כחית למאור. בית ראשון עמד ת”י שנה ובית שני ת”ך והכל כמנין כה”ת. והענין הזה נרמז בלשון כתית לפי ששני המקדשים היו מרמם ושניהם נחרבו אבל בית שלישי להעלות נר תמיד כלומר מעלתו תמידית ואורו אל פסק לעולם: that is, one must interpret the matter such that in the (seventh) verse (Gen 28) there is an allusion to three Temples, since it is known that the little word זה *Seh*, meaning “this” or “this one,” signifies the *Shekhinah*, that is, the divine indwelling (or presence, or Majesty), just as it is said (Exod 15:2): *Seh eli veanvéhu*, that is, “This is my God, I will make Him a dwelling” (or “I will glorify Him”). He (namely Jacob) spoke the words “How awesome is this place” of the first Temple, in which the *Shekhinah*, or divine Majesty, had dwelt. The words “this is nothing” he spoke of the second Temple, in which the *Shekhinah* had not dwelt. Thus it is written in the prophecy of Haggai (Hag 1:8): “And I will take pleasure in it, and ואכבדה *Veeccafedáh*, that is, that I may be honored.” However, it is written ואכבד *Veeccafedá* (without the *He*, or the letter *Ha*, at the end), because the *Shekhinah*, which the *He* signifies, was absent from that place. The words “This is the gate of Heaven” he spoke of the third Temple, which shall be built speedily and in our days, since the divine worship and the *Shekhinah* will return to Jerusalem as in former times. For this reason he made mention of Heaven here, because it will be a work of Heaven and not a

building of men, as the preceding two Temples were, in speaking of which he used the words "place" and "house." Moses also signified this in the blessing of Benjamin, in whose inheritance the Temple stood, when he says (Deut 33:12): "(The beloved of the Lord) shall dwell securely with Him," by which the first Temple is to be understood, in which the *Shekhinah* had dwelt, and which is called the beloved of the Lord. (The following words:) "He shall cover him all the day long," signify the second Temple, in which the *Shekhinah* had not dwelt. The words "And he shall dwell between his shoulders" signify the future third Temple, in which the *Shekhinah* will dwell. Thus you also find in the Talmudic tractate *Nasir* (fol. 32, col. 2) that (the words of Jer 7:4) "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord," המה *hėmmah*, that is, "they are," signify the first and second, as well as the third Temple. Learn from this that two shall be laid waste, but the third shall remain standing for eternity. Up to this point (are the words of the Talmud:) and it appears that in connection with the third, the word המה *hėmmah* was mentioned, which word signifies an eternal and enduring thing, according to the words (Ezek 10:20): "And I perceived, *Ki Kerubhim hėmmah*, that is, that they were Cherubim." Likewise it is said (Ps 25:6): *Ki meolam hėmmah*, that is, "For they are from eternity." So too have our Rabbis, of blessed memory, explained the words (Lev 24:2): כתית למאור *Cathith lemāor*, that is, "(Pure olive oil) beaten for the light." The first Temple stood four hundred and ten years, and the second four hundred and twenty years, and both together remained standing according to the numerical value of the word כתית *Cathith* (that is, eight hundred and thirty years). This matter was signified by the word כתית *Cathith* (which derives from כתת *Catháth*, that is, to crush and to shatter), because both Temples were trodden down (and shattered) and destroyed. But the third Temple shall be such that the everlasting light will be kindled within it, that is, its glory shall endure forever, and its light shall never cease.

These are the words of Rabbi Bechai, by which he intends to prove that the third Temple will yet be built; however, they contain nothing other than a foolish rabbinical fantasy. For how can one, with sound reason, force three Temples out of the aforementioned words of Gen 28:17 and Deut 33:12, as well as Lev 24:2? Beyond that, it is also an insipid foolishness to say that the word המה signifies something eternal and enduring, since it is nothing other than a *pronomen tertiae personae, masculini generis, pluralis numeri*, meaning "they"; which is also sometimes taken in place of the *verbum substantivum sunt*, that is, "they are," or *erant*, that is, "they were," *&c.* Thus it is read in Ps 16:3: "For the saints" אֲשֶׁר בָּאָרֶץ הֵמָּה *ashér baárez hémmah*, that is, "who are upon the earth," where the word *hémmah* means "are." In this sense, and in no other, is it also taken in the passages cited by Rabbi Bechai. If it meant something everlasting and imperishable, why is it used with the stone tablets in Exod 32:16, where it is read: וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה *Vehalluchóth maaséh Elohím hémmah*, that is, "And the tablets were the work of God"? Those tablets certainly did not last long, but were, as can be seen at v. 19 of the same passage, soon broken by Moses. Likewise it stands in Ps 78:39: וַיִּזְכֹּר כִּי

וַיִּזְכֹּר כִּי בָשָׂר הֵמָּה *Vajiczór ki basár hémmah*, that is, “And He (namely, God) remembered that they (the Israelites) are flesh.” Flesh is indeed a perishable thing and lasts but a short time, as is said in Isa 40:6: “All flesh is (like) grass, and all its goodness is like the flower of the field.”

Just as the Jews’ proof that the third Temple is yet to be built is entirely vain and foolish, so too is their hope in this matter completely and utterly futile and in vain. The second Temple, which, as can be seen in the book of *Ezra*, was built by *Zerubbabel*, is called the last Temple in the prophet Haggai 2:10, where one reads: “The glory of this latter house shall be greater than that of the former.” If it was the last, then no other can be built after it. That God does not wish the Temple to be rebuilt is clearly to be seen from the third *Oration* of the ancient Church Father *Chrysostom*, which he delivered against the Jews; for after he had treated the desolation of the city of *Jerusalem* and of the Temple there, and the prophecy of Dan 9:26, and stated that they shall not be rebuilt, he goes on to speak further of this matter, as can be seen in the first *Tomus* or part of the edition prepared here in *Frankfurt* in the year 1698, from col. 431 to 435, as follows: *Καὶ ὅτι οὐ ψεύδονται τὰ εἰρημένα, Φέρε καὶ τὰ ἀπὸ τῶν πραγμάτων αὐτῶν παρασχώμεθα μαρτυρίαν. εἰ μὲν γὰρ μὴ ἐπεχείρησαν οἰκοδομῆσαι τὸν ναὸν, εἶχον ἂν λέγειν, ὅτι εἴγε ἠθελήθημεν ἐπιχειρῆσαι, καὶ τὰ τῆς οἰκοδομῆς ἅψασθαι, πάντως ἀνισχύσαμεν καὶ ἠνύσαμεν· νυνὶ δὲ αὐτοὺς δείκνυμι, ὅτι οὐχ ἅπαξ, οὐδὲ δὶς, ἀλλὰ καὶ τρὶς ἐπιχειρήσαντας καὶ φαγέντας, καθάπερ ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν· ὥστε ἀναμφισβήτητον εἶναι, τῆς ἐκκλησίας τὸν στέφανον. πῶς οὖν ἐπεχείρησαν οἱ ἀεὶ τῶ πνεύματι τῷ ἁγίῳ ἀντιπίπτοντες, καὶ νεωτεροποιοὶ καὶ στασιασταί; μετὰ γὰρ τὴν Οὐεσπασιανοῦ καὶ Τίτου γενομένην ἐρήμωσιν, ἐπὶ Ἀδριανοῦ ζήσαντες ἔτι οἱ Ἰουδαῖοι ἐσπούδαζον ἐπὶ τὴν προτέραν πολιτείαν ἐπανελ—* ἐπανελθεῖν· οὐκ εἰδότες, ὅτι ψήφῳ θεοῦ πολεμοῦσι, κελεύσῃ διὰ παντὸς ἐρημοῦσθαι τὴν πόλιν· ὁ δὲ θεῷ πολεμῶν, περιγενέσθαι ἀμήχανον· συμβήξαντες τοίνυν τῷ βασιλεῖ, πάλιν εἰς ἀνάγκην αὐτὸν κατέστησαν παντελοῦς ἐρημώσεως· καθελῶν γὰρ αὐτοὺς ἐκεῖνος, καὶ χειρωσάμενος, καὶ τὰ λείψανα ἀφανίσας πάντα, ἵνα μηδὲ ἀναισχυντεῖν ἔχωσι λοιπὸν, ἢ ἀνδριάντα ἔστησε τ’ ἑαυτοῦ· εἶτα ζωιδῶν, ὅτι συμβαίνει χρόνῳ ποτὲ τὰ μνημεῖα καταπεσεῖν, ὥστε αὐτοῖς εὐθεῖναι καυτῆρα ἀνίατον τῆς ἥττης καὶ τῆς ἀναισχυντίας ἐκείνης ἔλεγχον· τὸ ὄνομα τὸ ἑαυτοῦ τῇ πόλεως ἐπέθηκε λειψάνοις· Ἐπειδὴ γὰρ Αἴλιος Ἀδριανὸς ἐχρημάτιζεν· οὕτω καὶ τὴν πόλιν καλεῖσθαι ἐνομοθέτησεν, ἐκεῖθεν τε Αἰλία μέχρι τοῦ νῦν ὀνομάζεται, ἀπὸ τῆς ἐπωνυμίας τοῦ κρατήσαντος καὶ καθελόντος αὐτήν· ὁρᾷς τὴν πρώτην ἐπιχείρησιν τῶν ἀναισχύντων Ἰουδαίων, βλέπε καὶ τὴν μετ’ ἐκείνην, πάλιν ἐπὶ Κωνσταντίνου τοῖς αὐτοῖς ἐπεχείρησαν· Ὁ δὲ βασιλεὺς ἰδὼν τὴν ἐπιχείρησιν αὐτῶν τὰ ὦτα αὐτῶν ἀποτεμὼν, καὶ τὸ τῆς παρακοῆς σύμβολον ἐνθεὶς αὐτῶν τῷ σώματι· πανταχοῦ περιῆγε καθάπερ τινὰς δραπέτας καὶ μαστιγίας· διὰ τῆς τοῦ σώματος πηρώσεως ἅπασι καταδήλους ποιῶν, καὶ τοὺς πανταχοῦ σωφρονίζων, μηκέτι τοῖς αὐτοῖς ἐπιχειρεῖν πράγμασιν· ἀλλὰ ταῦτα μὲν ἀρχαῖα καὶ παλαιά· μᾶλλον δὲ τὸ μὲν τοῖς ἔτι πρεσβυτέροις καὶ γέρουσιν ὑμῶν ἐστὶ γνώριμον· ὃ δὲ μέλλω νῦν ἐρεῖν, καὶ τοῖς σφόδρα νέοις δῆλόν ἐστι καὶ καταφανές, οὐδὲ γὰρ ἐπὶ Ἀδριανοῦ καὶ Κωνσταντίνου γέγονεν· ἀλλ’ ἐπὶ βασιλέως πρὸ εἴκοσι ἐτῶν γεγενημένου ἐπὶ τῆς γενεᾶς τῆς

ἡμετέρας· Ἰουλιανοῦ γὰρ πάντας ἐν ἀσεβείᾳ τοὺς βασιλέας νικήσαντος, καλοῦντος αὐτοὺς ἐπὶ τὰς τῶν εἰδώλων θυσίας, καὶ ἐπισπωμένου αὐτοὺς πρὸς τὴν οἰκείαν ἀσέβειαν· εἶτα τὸν παλαιὸν τῆς θεραπείας προβαλλόμενοι τρόπον, καὶ λέγοντες, ὅτι καὶ ἐπὶ τῶν προγόνων τῶν ἡμετέρων οὕτως ὁ θεὸς ἐθεραπεύετο· καὶ ἄκοντες ὡμολόγουν τότε ταῦτα, ἅπερ ἡμεῖς ἀπεδείξαμεν νῦν, ὅτι τῆς πόλεως ἔξω θύειν οὐκ ἔνι, ἀλλὰ παρανομοῦσι πᾶν ὅτι οὖν ἐπιτελοῦντες ἐπὶ γῆς ἀλλοτρίας· ὥστε εἰ βούλει φησὶν ἡμᾶς θύοντας ἰδεῖν, ἀπόδος ἡμῖν τὴν πόλιν, ἀνάστησον ἡμῶν τὸν ναὸν, δεῖξον ἡμῖν τὰ ἅγια τῶν ἁγίων, ἀνάστησον τὸν βωμὸν, καὶ θύσομεν καὶ νῦν καθάπερ καὶ πρότερον· καὶ οὐκ ἠσχύνοντο οἱ μιαροὶ καὶ ἀναίσχυντοι παρὰ ἀνδρὸς ἀσεβοῦς καὶ Ἕλληνος ταῦτα αἰτοῦντες, καὶ τὰς μιαρὰς ἐκείνου χεῖρας καλοῦντες ἐπὶ τὴν τῶν ἁγίων οἰκοδομήν· καὶ οὐκ ἠσθάνοντο ἀδυνάτοις ἐπιχειροῦντες πράγμασιν, οὐδὲ συνεῖδον, ὅτι εἰ μὲν ἄνθρωπός ἦν ὁ καταλύσας ἐκεῖνα, ἐνὴν καὶ παρὰ ἀνθρώπου πάλιν λαβεῖν αὐτά· θεοῦ δὲ ὄντος τοῦ καθελόντος αὐτῶν τὴν πόλιν, ἀμήχανον τὴν θείᾳ δόξαντα ψήφῳ, δύναμιν ἀνθρωπίνην μετατρέψαι ποτέ· ἃ γὰρ ὁ θεὸς ὁ ἅγιος βεβήλωται, φησὶ, τίς διασκεδάσει; καὶ τὴν χεῖρα αὐτοῦ τὴν ὑψηλὴν τίς ἀποστρέψει; ὥσπερ γὰρ ἂν ἀναστῆσαι βουληθῇ μένειν, καθελεῖν ἀδύνατον ἀνθρώποις, οὕτως ἅπερ ἂν καθελῇ καὶ μένειν καθηρημένα, ἀναστῆσαι πάλιν *πάλιν οὐκ ἔνι ἔσω), Ἰουδαῖοι, ὅτι Βασιλεὺς τὸν ναὸν ἐδίδο, καὶ τὸν βωμὸν ἀνίστα, καθάπερ ὑμεῖς ἐποπτεύετε μάτην· μὴ καὶ τὸ πῦρ ἄνωθεν ὑμῖν ἀφεῖναι ἐκ τῶν οὐρανῶν δυνατὸν ἦν; τότε γὰρ οὐκ ἂν ἦν ἐναγὴς καὶ ἀκάθαρτος ἡ θυσία ὑμῶν· Διὰ γὰρ τοῦτο γὰρ οἱ παῖδες Ἀαρὼν ἀπώλοντο, ἐπειδὴ πῦρ ἀλλότριον εἰσήνεγκαν· Ἀλλ' ὅμως εἰς ἅπαντας τυφλώττοντες, παρεκάλουν αὐτὸν, καὶ ἱκέτευον συμπράξασθαι τῇ οἰκοδομῇ τοῦ ναοῦ· ὁ δὲ καὶ χρήματα ἀνήλωσε, καὶ ἐπιστάτας τοῦ ἔργου ἔπεμψε τοὺς ἀπὸ τῆς μεγάλης ἀρχῆς, καὶ τεχνίτας πάντοθεν ἐκίνησε, καὶ πάντα ἐποίει, καὶ ἐπραγματεύετο, ἠρέμα καὶ κατὰ μικρὸν αὐτοὺς ἄχρις εἰς τὸ θύειν ἐμβάλῃ προσδοκῶν ἐκεῖθεν ἐπὶ τὴν τῶν εἰδώλων θεραπείαν ἄξειν ῥᾳδίως, ὁμοῦ τε ἐλπίζων ὁ μεμηνὼς καὶ ἀνόητος τοῦ Χριστοῦ περιγράφειν τὴν ἀπόφασιν, τὴν οὐκ ἐῶσαν ἀναστῆναι τὸν ναὸν ἐκεῖνον. Ἀλλ' ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, εὐθέως διὰ τῶν ἔργων ἐδήλου, ὅτι αἱ τοῦ Θεοῦ ψῆφοι πάντων εἰσὶ δυνατώτεραι, καὶ ἰσχυρὰ τὰ λόγια τοῦ Θεοῦ· ὡς γὰρ ἥψαντο τοῦ παρανόμου ταύτης σπουδῆς, καὶ γυμνοῦν ἤρξαντο τὰ θεμέλια, καὶ πολὺν ἐκένωσαν χοῦν, καὶ τοῦ οἰκοδομῆς ἅπτεσθαι λοιπὸν ἔμελλον, πῦρ ἐκπηδῆσαν ἐκ τῶν θεμελίων τῆς γῆς εὐθέως, κατέφλεξέ τε πολλοὺς ἀνθρώπους, οὐ μὴν ἀλλὰ καὶ τοὺς λίθους τοῦ τόπου ἐκείνου, καὶ τῆς ἀκαίρου φιλονεικίας ἔστησεν, οὐ μόνον τοὺς τῷ ἔργῳ ἐπιχειρήσαντας, ἀλλὰ καὶ Ἰουδαῖοι πολλοὶ, ἔτι θεασάμενοι ἐξέστησαν καὶ ᾐσχύνθησαν· Ταῦτα ἀκούσας ὁ βασιλεὺς Ἰουλιανὸς, καίτοι τοσαύτην μανίαν ἔχων περὶ τὴν σπουδὴν ἐκείνην, δείσας μὴ περαιτέρω προελθὼν ἐπὶ τὴν ἑαυτοῦ κεφαλὴν καλέσῃ τὸ πῦρ, ἀπέστη ἡττηθεὶς μετ' ἔθνους παντός· καὶ νῦν ἐὰν ἔλθῃς εἰς Ἱεροσόλυμα, γυμνὰ ὄψει τὰ θεμέλια τῆς γῆς ἐκείνης· κἂν τὴν αἰτίαν ζητήσῃς τῆς κατασκαφῆς, οὐδεμίαν ἄλλην ἢ ταύτην ἀκούσῃ, καὶ τούτου μάρτυρες ἡμεῖς πάντες, ἐφ' ἡμῶν γὰρ, οὐ πρὸ πολλοῦ ταῦτα γέγονε χρόνου· καὶ σκόπει νίκης περιφάνειαν βεβαίαν· οὐ γὰρ ἐν χρόνοις βασιλέων εὐσεβῶν τοῦτο συνέβη, ἵνα μή τινες λέγωσιν ὅτι χριστιανοὶ ταῦτα θαῤῥήσαντες ἐπελθόντες διεκώλυσαν μὴ ἀναστῆναι τὸν ναὸν, ἀλλ' ἡνίκα τὰ ἡμέτερα ἠλαύνετο πράγματα, ἡνίκα περὶ τοῦ ζῆν πάντες ἐκινδυνεύομεν, καὶ παῤῥησία

ἀνθρωπίνη πᾶσα παρῄρητο, καὶ τὰ Ἑλληνικὰ ἤνθει, καὶ τῶν πιστῶν οἱ μὲν ἐν τοῖς οἴκοις ἐκρύπτοντο, οἱ δὲ πρὸς τὰς ἐρημίας μετῳκίζοντο, καὶ τὰς ἀγορὰς ἔφευγον, τότε δὴ ταῦτα ἐγίνετο, ἵνα μηδεμία ἀναισχυντίας αὐτοῖς καταλιμπάνηται πρόφασις. That is to say: in order to demonstrate that what has been said is no untruth, we wish to bring forward a testimony from their works (namely, those of the Jews); for if they had never undertaken to rebuild the Temple, they could say: had we set our hands to it and wished to begin the construction, we could have accomplished it by every means and brought it to completion. But now I show them that they undertook it not once or twice, but three times, and employed great vehemence, just as is customary in the Olympic contests, so that there can be no doubt that the (Christian) Church has received the crown (that is, the victory). Where then did those who always resist the Holy Spirit, and undertake new things, and stir up rebellions, set about this? After the destruction carried out by Vespasian and Titus, the Jews banded together under (the Emperor) Hadrian and applied every effort to return to their former governance; but they did not know that they were waging war against God's counsel, which commands that the city (Jerusalem) shall be desolate at all times. But when God wages war, it is impossible to prevail. When they had fought against the Emperor, they compelled him to bring about a complete destruction of the city; for when he had overcome and subdued them and had wiped out everything that remained, so that they might no longer conduct themselves shamelessly, he set up his image there. Thereafter, knowing that it would in time come to pass that it would fall into ruin, he gave his name to the remaining part of the city, in order to affix upon them an indelible mark of disgrace that would be a sign of their defeat and shamelessness; for since he was called Aelius Hadrianus, he also commanded that the city be named accordingly, and for this reason it has been called Aelia to this day, after the surname of its conqueror and destroyer. You see here the first undertaking of the shameless Jews; consider also that which followed upon it. Under (the Emperor) Constantine they also attempted such a thing; but when the Emperor saw their intention, he had their ears cut off and marks of their disobedience set upon their bodies, and led them about everywhere as runaway slaves and wicked scoundrels worthy of the whip, and made them known to all through the mutilation of their bodies, and brought those who were scattered everywhere to a better understanding, so that they should undertake such things no more. But one might say: these matters are old, and it has been a long time since they occurred. I answer, however: it is all the more well known to your old and aged people; but that which I am about to say is also known and manifest to the very young, for it did not happen under Hadrian or Constantine, but under the Emperor who lived twenty years ago, in our own lifetime. For when Julian, who surpassed all emperors in godlessness, summoned them to the sacrifices of idols and wished to draw them into his domestic impiety, they held before him the ancient manner of worship and said: it is also in this way that our forefathers served God. They then confessed against their will that which we have now demonstrated, namely that it is not permitted to offer sacrifice outside the city of Jerusalem, and that everything done in a foreign land is contrary to the Law; but they

said to him: if you wish to see us sacrifice, then give us back the city of Jerusalem, build us the Temple, show us the Holy of Holies, set up the altar, and we will sacrifice as we did before. These vicious and shameless men were not ashamed to demand such things from a godless and heathen man, and to summon his unclean hands to the building of holy things, and they did not understand that they were undertaking impossible things; nor did they consider that if a man had destroyed them, it would also lie within a man's power to restore them. But since it is God who destroyed their city, it is impossible that human power should ever turn aside what divine ordinance wills; for He says (Isa 14:27): Who can scatter what the holy God has decreed? And turn aside His high hand? For just as it is impossible for men to destroy what He has built and wills to remain standing, so also it is not permitted to rebuild what He has destroyed and wills to remain destroyed. But suppose, you Jews, that the Emperor had given you back the Temple and set up the altar again, as you vainly hoped: would he then also have had the power to send fire down upon you from heaven above? But if that had not been the case, your sacrifice would have been impure and unclean; for it was for this reason that the sons of Aaron perished, because they had brought in strange fire (as may be read in Lev 10:1-2). But they were at the same time blind to all things, and sought him out and humbly entreated him to lend assistance to the rebuilding of the Temple and to undertake it together with them. Now he applied money to this end and sent overseers of the work who were of great lineage, and had craftsmen brought from all places, and did everything and took pains to drive them gradually and by degrees toward the offering of sacrifice, hoping thereby that he would easily bring them to the service of idols. At the same time this senseless and foolish man hoped to reduce to nothing the saying of Christ (Matt 23:38), which does not permit that same Temple to be rebuilt. But He who catches the wise in their craftiness revealed at once in deed that God's counsels are mightier than all things, and that the works of God's words are more powerful; for when they laid hold of this godless undertaking and began to lay bare the foundations and had cleared away much earth and wished to proceed with the rest of the building, fire immediately sprang forth from the foundations of the earth and burned many men, and indeed the very stones of that place, and not only those who were undertaking the work; and it checked their untimely stubbornness, and many Jews who saw it were seized with terror and shame. When the Emperor Julian heard this, although he was given over to this work with such great senselessness, he feared that if he proceeded further he might bring the fire upon his own head, and he withdrew from it, overcome, together with the whole people. If you now come to Jerusalem, you will see the foundations of that earth laid bare. And when you ask why the earth is thus cast up, you will hear no other answer than this; and we are all witnesses of it, for it happened not long ago in our own time. Consider now this excellent victory; for it did not come to pass in the times of pious emperors, lest some should say that the Christians who had gathered there prevented the Temple from being rebuilt; but rather at a time when our affairs were in disorder, when we were all in danger for our lives, and all human freedom had been taken away, and paganism was flourishing, and some of the

faithful were hiding in their houses while others had made their dwellings in the deserts and avoided the marketplaces: it was then that this occurred, so that no pretext or excuse might remain for their shamelessness. These are the words of Chrysostom, from which it may be seen that God did not permit the godless Emperor Julian (who, on account of his apostasy from the Christian to the heathen faith, was given the surname *Apokata*, that is, a renegade) and the stubborn Jews to rebuild the Temple, in that fire came forth from the earth and burned the workers; concerning which one may also consult Sozomen's Ecclesiastical History, Book Three, Chapters 18, 19, and 21. And the senseless Jews may conclude from this that, since God at that time prevented the building of the Temple in so terrible a manner, He certainly does not will that it be erected again and that the Mosaic worship, which was nothing other than a prefiguration of Christ, be reinstated.

Would the malicious Jews wish to cast doubt on the words of the ancient Church Father *Chrysostom*, and claim that his testimony is suspect because he was a Christian, they must know that the pagan writer *Ammianus Marcellinus*, who lived in the time of the aforementioned *Julian the Apostate* and had much dealings with him, confirms this in his 23rd book, where he writes as follows: *Ambitiosum quondam apud Hierosolymam Templum, quod post multa internecina certamina obsidente Vespasiano, posteaque Tito, aegre est expugnatum, instaurare sumptibus cogitabat immodicis: negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro praefectis. Cum itaque rei idem fortiter instaret Alypius, juvaretque provinciae rector, metuendi globi flammarum, prope fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operantibus inaccessum: hoc modo elemento destinatius repellente cessavit inceptum:* that is, he intended to rebuild with excessive expenditure the formerly magnificent Temple that had stood at Jerusalem, which had been besieged by *Vespasian* and afterward by *Titus*, and taken with great difficulty after much bloody fighting, and he entrusted the work to *Alypius* to expedite, who was from *Antioch* and had previously served as governor in *Britannia*. When now *Alypius* pressed forward vigorously, and the one who governed the province rendered him assistance, terrifying balls of fire and flame burst forth near the foundations, leaping repeatedly upon the workers, and rendered the site inaccessible, after the workmen had been burned several times. In this manner, as the element drove the people back, the work that had been begun came to a halt. Thus far are the words of *Ammianus Marcellinus*, which are in agreement with the testimony of *Chrysostom*.

If the Jews are still not willing to be satisfied with this, let them consider what their own historian, Rabbi Gedalja, writes about it in his book *Shalshelet hakkabala*, fol. 89, col. 2, Amsterdam edition, whose words read as follows: בימי רב חנן וחבריו שהיה שנת כמו ד' אלפים ש"ט ליצירה אומרים הקרוניקי זה הקימוקו שהיה רעש גדול בכל השלם ונפל המקדש הגדול שעשו היהודים בירושלים בנצית יוליאנו אפוסטטו הקיסר עם הוצאה רבה. וביום שאחריו בא מן השמים אש גדול That is: the chronicles report that in the time of Rav Chanan and his companions, which was approximately in the year 4343 after the

creation of the world, there was a great earthquake in the world, and the great temple which the Jews had built in Jerusalem, by order of the Emperor *Juliani Apostatæ*, at great expense, had collapsed. On the following day, a great fire fell from heaven, so that the iron which was part of the building melted, and a great many Jews were burned, too numerous to count. Now, although the circumstances which Rabbi Gedalja presents do not agree with what *Chrysostomus* and *Ammianus Marcellinus* report, it is nonetheless stated on all sides that God brought the work to nothing through fire.

The Jewish historian Rabbi David Gans, however, in his book *Zemach David*, in the second part, fol. 24, col. 1, Frankfurt printing, concealed the truth of this account in a malicious and frivolous manner, writing of *Julianus* as follows: הקיסר הזה צוה לחדש בנין בית המקדש לכבוד ולתפארה ונתן לזה עזר מממונו אך מן השמים נתעכב שלא נגמר בנינו כי הקיסר נהרג במלחמת פרס : that is, this emperor commanded that the Temple be rebuilt to honor and glory, and contributed money from his own funds toward it; he was, however, prevented by Heaven from completing the building, for the emperor was killed in the war he waged against Persia. The villain, however, was unwilling to state the true cause, so that the matter might not give the Jews occasion for reflection and prompt them to call into doubt the rebuilding of the Temple and to conclude that God no longer takes pleasure in Jewish worship. But let this be enough on the subject of the Temple.

To return to those things which will come to pass at the time of the Messiah: God will at that time make seven canopies or heavens for the Messiah, concerning which it is written in the book *Pesikta rabbetha* fol. 63, col. 1. as follows: מה הקדוש ברוך הוא עושה לו המשיח שבע חופות של אבנים טובות ומרגליות וכל חופה וחופה מושכים מתוכה ארבע נהרות של יין ושל דבש ושל חלב ושל אפרסמון טהור וגו' : that is, What then will the holy blessed God make for the Messiah? He will make for him seven canopies or heavens of precious stones and pearls, and from each heaven four rivers will flow, one of wine, another of honey, the third of milk, and the fourth of pure balsam, *etc.* Likewise it is read in the Talmudic tractate *Báva bâthra* fol. 75, col. 1. that God will make just as many canopies or heavens for every righteous person, and the words there read as follows: עתיד הקדוש ברוך הוא לעשות שבע חופות לכל צדיק וצדיק וגומר that is, The holy blessed God will in the future make seven heavens for each and every righteous person, *etc.* In the future, a magnificent banquet is to be held for the righteous in Paradise, concerning which the following is read in *Vajikra rabba* fol. 146, col. 2, in the 13th *Parascha*: אמר רבי ברכיה בשם רבי יצחק אריסטין עתיד הקדוש ברוך הוא לעשות לעבדיו הצדיקים לעתיד לבוא וכל מי שלא אכל נבילות בעולם הזה זוכה לראותו לעולם הבא הה"ד וחלב נבלה וחלב טרפה יעשה לכל מלאכה ואכול לא תאכלוהו That is: Rabbi Berachja said in the name of Rabbi Isaac that the Holy One, blessed be He, will in the future prepare a banquet for His servants, the righteous; and everyone who has not eaten carrion in this world will be worthy to behold it in the world to come; this is what is written (Lev 7:24): “But the fat of that which died of itself, and the fat of that which was torn by beasts, may be used for any other purpose; but you shall not eat of it.” This is also to be found in Rabbi Bechai’s commentary on

the Five Books of Moses, fol. 7, col. 3, in the *Parascha Bereschîth*, and in the *Jalkut chádasch,* fol. 143, col. 4, *numero* 68, under the title *Maschíach*, as well as in the *Jalkut Schimóni* on the Books of Moses, fol. 143, col. 4, *numero* 536. And in *Bamídbar rábba* it is written at fol. 205, col. 2, in the 13th *Parascha*, as follows: לעתיד לבוא עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים בגן עדן ואין צריכין לא בפלסמון ולא ראשי בשמים אלא רוח צפון ורוח דרום מכבדות ומזלות כל בוסמי גן עדן ונותנים ריחם הה"ד עורי צפון ובואי תימן הפיחי גני יזלו בשמיו That is: In the future, the Holy One, blessed be He, will prepare a banquet for the righteous in Paradise, and they will have no need of balsam or of the finest spices; rather, the north wind and the south wind will sweep together all the fragrant things, and all the spices of Paradise will flow and give forth their fragrance. This is what is written (Song 4:16): "Awake, O north wind, and come, O south wind; blow through my garden, that its spices may flow."

Regarding the foods that are to be set before them, the first shall consist of the flesh of the two great fish called Leviathan, concerning which the following is read in the Talmudic tractate *Báva bâthra* fol. 75, col. 1.: אמר רבה אמר רבי יוחנן עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים מבשרו של לויתן שנאמר יכרו עליו חברים ואין כירה אלא סעודה שנאמר ויכרה להם כירה גדולה ויאכלו וישתו ואין חברים אלא תלמידי חכמים שנאמר היושבת בגנים חברים מקשיבים לקולך השמיעיני That is: Rabba says that *Rabbi Jochanan* said that the holy blessed God will prepare a meal for the righteous from the flesh of the Leviathan; because it is said (Job 40:25): "The companions יכרו עליו *jichrú aláv*," that is, "will hold a meal over him"; for the word כירה *Kerách* means nothing other than a meal, as it is said (2 Kgs 6:23): "And he prepared for them *Kerách gedolá*," that is, "a great meal, and they ate and drank." By the companions, however, no one else is understood than the disciples of the wise, as it is said (Song 8:13): "You who dwell in the gardens: the companions hearken to your voice; let me hear it."

The female, however, is said to have been slaughtered by God at the beginning of the world and salted for such a meal, concerning which it is written in the *Jalkút Schimóni* on *Esaiam* fol. 46, col. 4. *numero* 301, from the Talmudic tractate *Báva báthra,* fol. 74, col. 2, as follows: אמר רב יהודה אמר רב כל מה שברא הק"בה בעולמו זכר ונקבה בראם אף לויתן נחש בריח ולויתן נחש עקלתון זכר ונקבה בראם ואלמלא נזקקין זה לזה היו מחריבין את כל העולם כלו מה עשה הק"בה סרס את הזכר והרג את הנקבה ומלחה לצדיקים לעתיד לבוא שנאמר והרג את התנין אשר בים : that is, *Raf Jehuda* says that *Raf* said: everything that GOD created in His world, He created a male and a female of it. He also created the Leviathan, which is a straight serpent, and the Leviathan, which is a crooked serpent (of which mention is made in Isa 27:1), a male and a female. But if they had mingled with one another (and multiplied their kind), they would have destroyed the entire world. What did the holy blessed God do? He castrated or gelded the male, and killed the female, and salted her for the righteous in the time to come, as it is said (in the cited passage, Isa 27:1): He will slay the dragon that is in the sea. This same thing is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, fol. 7, col. 3, in the *Parascha Bereschith*.

As for the little male creature, it is supposed in the future to fight with the *Behemóth*, or great ox, which is mentioned in the passage immediately following, and they are supposed to kill one another and also to be set out as food at such a banquet. Concerning the combat of these two monstrous great beasts, the following is written in the *Jalkút Schimóni* on the second book of Samuel, fol. 25, col. 3, numero 161: אמר רבי יודן אמר רבי סימון בהמות ולויתן הם קניגין של צדיקים לעתיד לבוא וכל מי שלא ראה קנינין של אומות העולם בעולם הזה זוכה לראותו בעולם הבא. כיצד הם נשחטין בהמות אלו נותן ללויתן בין בין קרניו וקורעו ולויתן נותן לבהמות בין סנפיריו ונוחרו והצדיקים אומרים שחיטה זו כשרה : That is: Rabbi *Joden* says that Rabbi *Simon* said that *Behemóth* and *Leviáthan* will in the future be the hunt of the righteous, and whoever in this world has not seen the hunt of the nations of the world will be worthy to see it in the world to come. But how will they be slaughtered or butchered? The *Behemóth* will take the *Leviáthan* between his horns and tear him apart; and the *Leviáthan* will take the *Behemóth* between his fins and split open his nostrils (and in this manner kill him), and the righteous will say: this *schechting* or slaughtering is *coscher*, that is, lawful, and the eating of their flesh is permitted. This same passage is also to be found in the aforementioned *Jalkut Schimóni* on the five books of Moses, fol. 144, col. 3, numero 535, and in *Vajíkra rábba*, fol. 145, col. 2, in the 13th *Parascha*, as well as in the *Jalkut chádasch*, fol. 143, col. 3, numero 60, under the title *Maschiach*.

What will remain of the *Leviathan* shall be sold in the markets of Jerusalem, concerning which, following the previously cited words from the Talmudic tractate *Báva báthra* fol. 75, col. 1, wherein an account is given of the meal from the flesh of the *Leviathan*, the following stands: והשאר מחלקין אותו ועושין בו סחורה בשוקי ירושלים שנאמר יחצוהו בין כנענים : that is, the remainder they will divide among themselves and conduct trade with it in the markets of Jerusalem, as it is said (Job 40:25): they will divide him among the merchants. But since the great ox cannot subsist in the water, and the *Leviathan* cannot subsist on dry land, and yet these two animals are supposed to fight one another, I would very much like to know where they will come together and where this battlefield is supposed to be.

In the Talmudic tractate *Báva Báthra*, it is read at fol. 74, col. 2. at the end, and at fol. 75, col. 1, that the angel *Gabriel* will commence a hunt with the *Leviathan*, in these words: עתיד גבריאל לעשות קנוגיא עם לויתן שנאמר התמשוך לויתן בחכה ובחבל תשקיע לשונו ואלמלא הק"בה עוזרו אין יכול לו שנאמר העושו יגש חרבו : that is, *Gabriel* will hold a hunt with the *Leviathan*, as it is said (Job 40:20): canst thou draw out the *Leviathan* with a hook, and press down his tongue with a cord? And if the holy and blessed GOD would not help him, he could not overpower it, as it is said (Job 40:14): he that made him shall make his sword approach unto him.

Since it was shown above in the 8th chapter of this second part, *pagina* 434, that the cited words of Isa 27:1, "At that time the Lord will visit with His hard, great, and strong sword both the Leviathan that is a straight serpent and the Leviathan that is a crooked serpent, and will slay the dragons in the sea," are interpreted as referring to the chief devil *Sammael*, who is called the Leviathan that is a straight serpent, and to his wife *Lilis*, who bears the name of the

Leviathan that is a crooked serpent, just as these same words are also explained and understood in that manner in the first chapter of this second part, *pagina* 7, according to the content of the book *Ammudeha Schibha*, whereas here fish are understood by them: the rabbis may see for themselves how these things fit together. In the Chaldean translation, the aforementioned words of Isaiah are explained as referring to King Pharaoh. Rabbi *David Kimchi*, however, writes in his *Commentary* on this passage: לויתן נחש בריח וגו' משל הוא על מלכי האויבים החזקים, that is, the Leviathan of whom the prophet makes mention is a figure for the kings of the mighty enemies. Rabbi *Salomon Jarchi* reports the following in his *Commentary* on this passage: לויתן נחש בריח הוא מצרים לויתן נחש עקלתון הוא אשור, that is, the Leviathan that is a straight serpent signifies Egypt; but the Leviathan that is a crooked serpent signifies Assyria. *Isaac Abarbanel* understands by the straight serpent the Turks, and by the crooked serpent the Christians, as may be found in his *Commentary* on this passage. But where, then, does the fish remain that the Jews intend to eat?

The second meal will consist of the aforementioned great ox, which is called *Schor habbar*, that is, the wild ox, or also *Behemoth*, which was also mentioned in the eighth chapter of the first part, along with its female; and it is written thus in the Chapters of Rabbi *Eliezer*, in the eleventh chapter: בששי הוציא מן הארץ בהמות שהוא רבוץ בהררי אלף ובכל יום ויום מרעיתו אלף הרים ובלילה הם צומחין מאליהן כאלו לא נגע בהם שנאמר כי בול הרים ישאו לו ומי ירדן להשקותו שמימי הירדן סובבין את כל ארץ ישראל החציו למעלה מן הארץ והחציו למטה מן הארץ שנאמר יבטח כי יגיח ירדן אל פיהו והוא מוכן לסעודה גדולה של צדיקים שנאמר העושו יגש חרבו That is: On the sixth day He (namely GOD) brought forth the *Behemoth* from the earth, which lies upon a thousand mountains; it also grazes a thousand mountains every day, and by night they grow back of themselves (and the grass stands there again) as though it had not touched them, as it is said (Job 40:15): The mountains bring him fodder. And the water of the Jordan is there to give him drink, for the water of the Jordan flows around the entire land of Israel, half of it above the earth and the other half of it beneath the earth, as it is said (Job 40:18): He trusts (or is confident) that he can draw up the Jordan with his mouth (and drink it); and this same creature is appointed for the great banquet of the righteous, as it is said (v. 14 ibid.): He who made him will bring his sword against him. It is likewise read in the Talmudic tractate *Báva báthra* fol. 74, col. 2 as follows: ואף בהמות בהררי אלף זכר ונקבה בראם ואלמלא נזקקין זה לזה מחריבין כל העולם כולו. מה עשה הקדוש ברוך הוא סירס הזכר וצינן הנקבה ושמרה לצדיקים לעתיד לבוא שנאמר הנה נא כוחו במתניו זה זכר ואונו בשרירי בטנו זו נקבה: That is: He also created the *Behemoth*, which lies upon a thousand mountains, as a male and a female; and had they mingled with one another (and multiplied), they would have destroyed the entire world. What then did the holy blessed GOD do? He castrated the male and made the female cold (and rendered her unfit to bear young), and preserved her for the righteous for the time to come, as it is said (Job 40:11): Behold, his strength is in his loins, these words signify the male; and his power in the sinews of his belly, these words signify the female. In the Chaldean translation of the words of Ps 50:10, “For all the beasts of the forest are mine, the *Behemoth* upon a

thousand mountains," it is read: ארום דילי כל חיות חורשא. ושהתית לצדיקיא בגן עדן בעיריא דכין וחור בר חרעי בכל יומא בטורין אלפא: That is: For all the beasts of the forest are mine, and I have prepared for the righteous in paradise pure animals, and the wild ox that grazes every day upon a thousand mountains. Rabbi Solomon also writes in his commentary on the word *Behemoth*: הוא המתוקן לסעודת העתיד: That is: This is the one who is appointed for the future banquet.

The third dish will be from the great bird *Bar júchneh*, which was also mentioned above in the eighth chapter of the first part, among the great birds. Concerning this, the following is read in Rabbi Bechai's commentary on the Five Books of Moses, fol. 83, col. 1, in the *Parascha Beschállach*: צריך אתה לדעת כי כשם שהמן היה מאכל גופני קיום תולדות האור העליון ונתן למקבלי התורה כדי לזכך שכלם ולעלות השגתם בידיעת השם יהברך כן מצינו מאכלים גופניים קיימים והם בעלי חיים מעותדים לעתיד לבוא ושתיד הקדוש ברוך הוא לעשות מהם סעודה לצדיקים ואולי כי גם הם מתולדות האור העליון ועל כן הם קיימים ואלו הם דג ששמו לויתן עוף ששמו בר יכני ונבראו שניהם ביום חמישי ונקרא בר יוכני לפי שהוא מוכן לסעודת הצדיקים וגו׳: that is, You should know that, just as the manna was a bodily, enduring food that came from the highest light and was given to those who received the law, so that their understanding might be purified and their comprehension in the knowledge of the blessed God might be elevated, so too we find bodily, enduring foods, namely those creatures which are appointed for the time to come; and the holy, blessed GOD will prepare a meal for the righteous from them, and they will perhaps also come from the highest light, which is why they are also enduring (and last so long). These are the fish called *Leviathan* and the bird called *Bar juchne*, and both were created on the fifth day (of the creation of the world). The bird, however, is called *Bar juchne* because it is מוכן *muchan*, that is, prepared and appointed, for the meal of the righteous. On this matter, the book *Shulchan arba* fol. 9, col. 2, at the beginning of the fourth chapter, may also be consulted. *Elias* likewise writes in his *Tischbi* fol. 41, col. 1, concerning the word *Juchneh* as follows: נמצא באגדה כי יש עוף גדול הנקרא בר יוכנה והפליגו בגודל ביצתה במסכת בכורות . גם שמעתי שעתיד הק"בה לעשות ממנו סעודה לצדיקים עם הלויתן ושור הבר: that is, In the *Aggada* it is found that there is a great bird called *Bar juchneh*, and something remarkable is reported concerning the size of its egg in the Talmudic tractate *Bechoroth* (fol. 57, col. 2). I have also heard that the holy, blessed GOD will prepare a meal for the righteous from it, together with the *Leviathan* and the *Schor habbar*, or wild ox. *Aben Esra* expresses himself in his commentary on Dan 12:3 as follows: הצדיקים שמתו בגלות יהיו בבוא הגואל כי עליהם כתוב כימי העץ ימי עמי ואז יתענגו בלויתן וביז ובהמות: that is, The righteous who died in the exile or captivity will come back to life when the Redeemer comes, for concerning them it is written (Isa 65:22): "The days of my people shall be as the days of a tree." Then they will delight in the *Leviathan*, and the (bird) *Sis*, and the *Behemoth*. From this it is evident that the great bird called *Bar juchneh* is also called *Sis*, concerning which *Sis* a discussion was given in the eighth chapter of the first part.

The fourth dish will consist of fat geese, concerning which the following is written in the Talmudic tractate *Bava bathra* fol. 73, col. 2.: אמר רבה בר בר חנה זימנא חדא הוא קא אזלינן במדברא וחזינן הנהו אווזי דשמטי גדפייהו משמנייהו וקא נגדי נחלי דמשחא מתותייהו אמינא להו אית לן בגווייכו חלקא לעלמא דאתי הדא דלי גדפא והדא דלי אטמא : that is, *Rabba*, the grandson of *Channa*, said: we went once into a wilderness and saw geese whose feathers were falling off on account of their fatness, and streams of fat flowed from beneath them; whereupon I said to them, do we have a portion among you in the world to come (when the Messiah will reveal himself)? Then one of them lifted up its wing, and another lifted up its foot, as if they wished thereby to give us to understand: this is your portion in the world to come, as Rabbi Solomon expounds it.

These aforementioned dishes are said to have a special effect, concerning which the following is read in the book *Shulchan árba* fol. 9, col. 2. at the beginning of the fourth chapter: מעלת המאכלים האלה עצומה מאד לחדד השכל ולזכך הלב כענין המן שזכו בו דור המדבר שהיא כצפיחית בדבש והיה מתולדת האור העליון : that is, the excellence of such dishes is very great, for sharpening the understanding and purifying the heart, just as the manna did, of which the generation of the wilderness was found worthy, which was like a cake with honey and came from the highest light.

Regarding the wine that is to be drunk at this meal, it is supposed to be very old. In the Talmudic tractate *Avóda sára*, fol. 40, col. 2, the following is read concerning old wine: תנו רבנן פעם אחת חש רבי במעיו אמר כלום יש אדם שיודע יין תפוחים של גוים אסור או מותר אמר לפניו רבי ישמעאל ב"ר יוסי פעם אחת חש אבא במעיו והביאו לו יין תפוחים של גוים של ע' שנה ושתה ונתרפא אמר לו כל כך היה בידך ואתה מצערני בדקו ומצאו גוי אחד שהיה לו שלש מאות גרבי יין של תפוחים של ע' שנה ושתה ונתרפא : that is, our Rabbis teach that the Rabbi once had stomach pains and asked whether there was anyone who knew whether the apple wine of the *Gojim*, or heathens, was forbidden or permitted to drink; whereupon Rabbi Ishmael, the son of Rabbi Jose, answered him: my father once had stomach pains, and when apple wine of the *Gojim* was brought to him that was seventy years old, and he drank of it, he was healed. Thereupon the Rabbi said to him: you had so much within your knowledge, and yet you let me suffer pain? Then they searched and found a *Goi*, or heathen, who had three hundred pails of apple wine that was seventy years old, and when he drank of it, he was healed. This apple wine was indeed old; however, the wine that the Jews hope to drink is supposed to be far older still, for it is said to have grown from the beginning of the world and to lie preserved in its clusters, whose berries are like barrels, in Paradise. Concerning this wine, the following is written in the Talmudic tractate *Sanhédrin*, fol. 99, col. 1: מאי עין לא ראתה אמר רבי יהושע בן לוי זה זה יין המשומר בענביו משׁשת ימי בראשית : that is, what do the words (Isa 64:4) "No eye has seen it" mean? Rabbi *Jehóschca*, the son of *Levi*, said: they signify the wine that has been preserved in its clusters since the six days of the creation of the world. And in the Chaldean translation of the words of Eccl 9:7, the following is read concerning it: אמר שלמה ברוח נבואה מן קדם י"י עתיד מרי עלמא למימר לכל צדיקיא באנפי נפשיה אזל טעום בחדוא לחמך דאתיהב לך על לחמך די יהבתא לעניא ולחשיכא דהווי כפן ושתי בלב טב חמרא דאצטנע לך בגן עדן חלף חמרך דמזגתא לעניא וחשניא : that is, Solomon

said through the spirit of prophecy from God: the Lord of the world will say to every righteous person individually, go and eat with joy your bread, which will be given back to you in return for the bread that you shared with the poor and the needy who were hungry; and drink with a glad heart the wine that is preserved in Paradise, in return for your wine that you poured out for the poor and those who suffered want. Likewise, in the Chaldean translation of the words of Cant 8:2, the following is written concerning the same: אדברך מלכא משיחא ואעלנך לבית מוקדשי ותאלף יהי למדחל מן קדם י"י ולמהך בארחתיה ותמן נסעוד סעודתא דלויתן ונשתי חמר עתיק דאצטנע בענבוהי מן יומא דאתברי עלמא ומרמוני פרי דאתעתדו לצדיקיא בגנתא דעדן : that is, I will lead you, O King Messiah, and bring you into my Temple, and you shall teach me to fear God and to walk in His ways. There we will also hold the meal of the *Leviathan* and drink old wine that has been preserved in its clusters from the day on which the world was created, and eat of the pomegranates and fruits that are prepared for the righteous in Paradise.

From such wine the patriarch Jacob is also said to have drunk, for the Chaldean translation of Jonathan renders the words of Gen 27:25 as follows: ואמר קריב לי ואכול מצידא דברי בגין דתברכינך נפשי וקריב ליה ואכל ולא הוה חמרא גביה ואזדמן ליה מלאכא ואייתי מן חמרא דאצטנע בענבוי מן יומי שרוי עלמא ויהביה ביד יעקב ויעקב אמטי ליה לאבוי ושתי : that is, And he (namely Isaac) said (to Jacob, whom he took for Esau): my son, bring me here of the venison, that my soul may bless thee; and he brought it to him, and he ate. But he had no wine with him, and an angel came to him and brought of that wine which has been preserved in its grapes since the beginning of the world, and gave it into Jacob's hand, and Jacob presented it to his father, and he drank it. Concerning the aforementioned meal and such wine, one may also consult the *Jalkut chadäsch*, fol. 142, col. 2, numero 35, from the book *Médrasch néelam*, where, among several other things, one reads: רוב העולם סובלין הגלות באהבה בשביל סעודה זו : that is, Most people willingly endure the *exilium*, or captivity, on account of this meal.

The aforementioned combat that will take place between the Leviathan and the great ox, as well as the meal just mentioned, are described in a Pentecost prayer beginning אקדמות מילין וגו׳ *Akdamóth* (or *Akdómos*) *míllin* &c., in the Prague *Machsor*, in the second part, fol. 113, col. 1. 2., under the title *Józer lejóm ríschon schel schevuóth* (or *schevúos*), as follows.

The sport with the *Leviathan* and the ox that dwells in the high mountains, when they will fight and battle one another. The *Behemoth* (or ox) will thrust mightily with his horns, and the fish will leap boldly against him with his fins. His Creator will draw near to him in glory with His sword (and slay him), and will prepare a meal and banquet for the righteous. They will sit at tables made of agates and carbuncles, and rivers of balsam will flow before them. They will make merry and drink themselves drunk from full cups of sweet wine, which has been kept in the winepress since the beginning of the world.

Concerning this meal, the following is also read in the booklet *Othióth Rabbi Akkíva* fol. 18, col. 1. 2. 3., on the letter *Caph*: כ"ף זה כף השבועה . כ"ף שהוא מכח זו על גב זו בשמחה רבה בסעודתן של צדיקים לעולם הבא ועומד (הקב"ה) ומרקד לפניהם בסעודה וכל צדיק וצדיק מהלכת עמו שמינה כרובי רבבות מלאכי שרת ועמודי ברק סביב להן וניצוצין של זוהר מקימות להן וויקוקי זיו מבהיקים את פניהם וזיקי אור מקרינין את עפעפיהם ורוחות מתנשין לפניהם ועננים מזילים לנגד פניהם והרים מרקדים לפניהם . ועל אותה שעה אומר ישעיה ה' דמה ידך . נהו רמה ידך מלמד שעתיד ישעיה לומר לפני הקדוש ברוך הוא בסעודתן של צדיקים כגון ערן כשערן שהוא שהוא מרקד לפניהם רבונו של עולם רמה ידך לא יבאו רשעים ויראו בטובתן של צדיקים. משיב הקדוש ברוך הוא ואומר ישעיה בני יבאו ויראו בשמחתם ובטובתם וילבשו בושה וכלמה שנאמר יחזו ויבושו קנאת עם. משיב ישעיה ואומר לפניו רבונו של עולם לא יבאו ולא יראו. אומר הקדוש ברוך הוא מי מכריע בינינו שנעשה כדברו. משיב ישעיה ואומר לפניו רבונו של עולם תבא כנסת ישראל הגדולה ותכריע בינינו ונעשה. מיד קורא הקב"ה למטטרון שר הפנים ואומר עברי לך והבא לי כנסת ישראל כדי שתכריע בינינו. ומיד הולך מטטרון ומביא כנסת ישראל לפני הקדוש ברוך הוא ולפני ישעיה וכיון שרואה כנסת ישראל את הקדוש ברוך הוא אמרה לפניו רבונו של עולם למה קראת אותנו. משיב הקדוש ברוך הוא ואומר לה בתי מפני שאני אומר יבאו רשעים ויראו בטובתן של צדיקים. משיבה יבאו ויבושו שנאמר ותראה אויבתי ותכסה בושה. באותה שעה באין רשעים לפתח גן עדן ועומדין להסתכל בטובתן של צדיקים ורואים כל הצדיקים כל אחד ואחד בפני כבודו בלבוש מלכות ובכתר מלכות ובעדי מרגליות של מלכים. וכל אחד ואחד יושב כמלך על כסאו של זהב ולפני כל אחד ואחד שולחן של מרגליות וביד כל אחד ואחד כוס של זהב מרוקם באבנים טובות ומרגליות שהוא מלא כס חיים וכל מעדני גן עדן מונחים לפניהם על השולחן ולפני כל אחד ואחד עומדים שלשה מלאכי השרת לשמשן וקרני הדר על ראשיהם וזיקים וברקים יוצאים אז מפיהם וזיו פניהם הולך מסוף העולם ועד סופו כזיו החמה שנאמר ואהביו כצאת השמש בגבורתו. ושמים ושמי השמים פותחין את דלתותיהן וממטירים עליהם טללי בושם אפרסמון טהור שריחו הולך מסוף העולם ועד סופו. ואלף אלפים מלאכי השרת עומדים לפניהן ואוחזים בידיהם כנורות ונבלים ומצלתים וכל כלי שיר ומרננים לפניהם בסעודה. וחמה ולבנה וכוכבים ומזלות מימינו ומשמאלו ומרקדים לפניהם עמו. וכיון שהרשעים רואים כל אותה גדולה ומלכות וכל אותה הפארת וכבוד מגביהין את קומתן מאה אמה מפני כבודן של צדיקים להסתכל בהן ויהיו שואלים עליהם לומר כי אלו שכל אותו הכבוד וכל אותה גדולה עשה להם הקדוש ברוך הוא. משיבים מלאכי השרת ואומרים לפניהם הללו עמו של הקדוש ברוך הוא שעסקו בתורתו ובמצוותיו והביאום לגן עדן ליתן להם שכר טוב וחלק טוב. מיד נופלים רשעים על פניהם ופותחים את פיהם בשבחו של הקדוש ברוך הוא ושל צדיקים ואומרים אשרי העם שככה לו אשרי העם שי"י אלהיו: That is: The letter *Caph* signifies the hand of שבועה *Schevúa*, that is, of the oath-swearing (in the edition printed at Venice in the year 306, that is, 1546, however, the word שכינה *Schechína*, that is, the divine Majesty, stands in place of the words of the oath-swearing): the hand which, out of great joy at the meal of the righteous in the world to come, strikes upon the other hand. At this meal the holy blessed GOD will arise and dance before them (namely, before the righteous); and with each individual righteous person the divine Majesty will walk, accompanied by many tens of thousands of ministering angels, and pillars of lightning will be around them, and sparks of radiance will surround them, and shining little sparks will make their faces gleam, and fiery flashes will cause their eyebrows to radiate. The winds will gather before them, and the clouds will let water flow toward their faces, and the mountains will dance before them. Of that same time Isaiah speaks (Isa 26:11): "LORD, Thy hand is lifted high." What do these words, "Thy hand is lifted high," signify? They signify that Isaiah will say to the holy blessed GOD, when He is dancing in Paradise at the meal of the righteous: "O Thou LORD of the world, Thy hand is lifted high; let not the wicked come, that they might see the good fortune of the righteous." But the holy

blessed GOD will answer and say: "My son Isaiah, they shall come and see their joy and their blessed estate, so that they may be covered with shame and disgrace," as it is said in the cited verse 11: "They shall see it and be put to shame, because of the zeal for Thy people." Thereupon Isaiah will give answer and say to Him: "O Thou LORD of the world, they shall not come and see it." But the holy blessed GOD will say: "Who shall give the verdict between us, so that we do according to his word?" And Isaiah will answer Him and say: "O Thou LORD of the world, let the great congregation of Israel come, so that it may give the verdict between us, and we will act accordingly." Thereupon the holy blessed GOD will immediately call upon *Metatron*, the prince of the countenance, and say to him: "My servant, go and bring me the congregation of Israel, so that it may give the verdict between us." Then *Metatron* will straightway go and bring the congregation of Israel before the holy blessed GOD and before Isaiah. Now when the congregation of Israel sees the holy blessed GOD, it will say to Him: "Thou LORD of the world, why hast Thou had us called?" Thereupon He will answer and say to her: "My daughter, it is for this reason: because I say that the wicked shall come and see the blessed estate of the righteous" (but since Isaiah does not want this, thou shalt give the verdict in the matter as to what is to be done). Thereupon she will say: "They shall come and be put to shame," as it is said (Mic 7:10): "And mine enemy shall look on, and shame shall cover her." At that same hour the wicked will come before the gate of Paradise and stand there to behold the good fortune of the righteous, and they will see all the righteous, each one in his own glory, clothed in a royal garment and a royal crown and royal adornment of pearls, and each one sitting like a king upon his golden throne, and before each one a table of pearls, and in the hand of each one a golden cup set with precious stones and pearls, full of the spice of life, and all the delights of Paradise laid before them upon the table, and before each one three ministering angels standing to wait upon them, and rays of glory upon their heads. Then lightning and thunder will go forth from their mouths, and the radiance of their faces will go, like the radiance of the sun, from one end of the world to the other, as it is said (Judg 5:31): "But they that love Him must be as the sun when he goeth forth in his might." The heavens and all the heavens of heavens will also open their doors and rain down upon them dew of spice and pure balsam, whose fragrance will go from one end of the world to the other. A thousand times a thousand ministering angels will also stand before them, holding in their hands flutes, fiddles, cymbals, and all manner of musical instruments, and will play before them at the meal. The sun and the moon, as well as the stars and planets, will also dance before them at His (namely, God's) right and left sides together with Him. Now when the wicked see all this glory and such royal estate, and all such splendor and such honor, they will raise their bodily stature up to a hundred cubits in honor of the righteous, so that they may behold them; and they will ask after them and say: "Who are these, that the holy blessed GOD shows them such honor and glory?" Then the ministering angels will answer and say to them: "These are the people of the holy blessed GOD, who have studied (and devoted themselves to) His law and His commandments, and they have been brought into Paradise so that they may

be given their reward and a good inheritance." Thereupon the wicked will fall upon their faces and open their mouths and praise the holy blessed GOD together with the righteous, and say (from Ps 144:15): "Happy is the people that is in such a case; happy is the people whose GOD is the LORD." These are the words from the booklet *Othioth Rabbi Akkiva*.

Regarding dancing, at which GOD Himself is also supposed to appear and dance along, this has already been treated in the first chapter of the first part, *pagina* 48 and 49. As for the wicked, who will stand before Paradise and behold the glory of the righteous, it is also written thus in *Shemóth rábba* fol. 116, col. 1, in the 25th *Parascha*: לעתיד לבוא הוא עושה שלום להם והם מסובין בגן עדן ואוכלין פני והאומות רואין מתגס וניסופן שנ' הנה עבדי יאכלו ואתם תרעבו : that is, In the future He (namely GOD) will make peace for them (the righteous), and they will sit in Paradise and eat, and the nations will see their custom and their manner, as it is said (Isa 65:13): Behold, my servants shall eat, but you shall be hungry.

After the meal, King David is to give thanks to God for it, and the following is read concerning this in the Talmudic tractate *Pesachím* fol. 119, col. 2: עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים ביום שיגמול חסדו לזרעו של יצחק לאחר שאוכלין ושותין נותנין לו לאברהם אבינו כוס של ברכה לברך ואומר להן. איני מברך שיצא ממני ישמעאל. אומר לו ליצחק טול וברך אומר להם איני מברך שיצא ממני עשו. אומר לו ליעקב טול וברך אומר להם איני מברך שנשאתי שתי אחיות בחייהן שעתידה תורה לאוסרו עלי. אומר לו למשה טול וברך אומר להם איני מברך שלא זכיתי ליכנס לארץ ישראל לא בחיי ולא במותי. אומר לו ליהושע טול וברך אומר להן איני מברך שלא זכיתי לבן דכתיב יהושע בן נון נון בנו יהושע בנו. אומר לו לדוד טול וברך אומר להן אני אברך ולי נאה לברך שנאמר כוס ישועות אשא ובשם ה' אקרא : That is: The Holy Blessed God will in the future prepare a meal for the righteous on that day on which He will show His mercy to the seed of Isaac. After they have eaten and drunk, our father Abraham will be given the cup of thanksgiving in order to give thanks; but he will say: I will not give thanks, because Ishmael came forth from me. Then they will say to Isaac: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I brought forth Esau. After that they will say to Jacob: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I married two sisters during their lifetimes, which the Law afterward forbade on my account. Thereupon they will say to Moses: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I was not found worthy, neither during my life nor after my death, to enter the land of Israel. Then they will say to Joshua: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I was not deemed worthy of a son, as it is written (Num 14:6): Joshua the son of Nun, and (1 Chr 7:27) it is said: whose son was Nun, whose son was Joshua. After this they will say to David: Take it (the cup) and offer the thanksgiving; and he will say to them: I will give thanks, and it is fitting for me to give thanks, as it is said (Ps 116:13): I will lift up the cup of salvation and call upon the name of the Lord. The very same thing is also to be found, with some variation, in the book *Shulchan árba* fol. 10, col. 2. How much, however, this cup of David will hold is found in the Talmudic tractate *Jóma* fol. 76, col. 1. in these words: כסא דדוד לעלמא דאתי מאתן ועשרין וחד לוגא מחזיק שנאמר כוסי רויה רויה בגימטריא הכי הוי : That is: The cup of David in the world

to come will hold two hundred and twenty-one *Log*, as it is said (Ps 23:5): כוסי רויה *Cosi revajah*, That is: my cup is full; for the word רויה *revajah* amounts to that number. One *Log*, however, holds as much as six eggshells of a hen. It must therefore be a reasonably large cup.

Since there could be an objection raised against what has been reported concerning the aforementioned feast, namely that the Jews perhaps do not understand it so plainly, according to the letter, I must indeed confess that there are some who have wished to understand it not literally, as the words read, but in a spiritual manner, among whom is also Rabbi *Menasse ben Israel*, who in his book *Nischmáth chájim* fol. 48, col. 1. in dem 17. Capitel des ersten Máamar expresses himself as follows: ראיתי מי שהאמין שהסעודה הזאת ובשרו של לויתן הכל כפשוטו ממש וכמו שהקדוש ברוך הוא נתן לישראל במדבר המן לחם אבירים המזכך את הלב כך לעתיד לבוא יאכלו מן הדגים מבשרו של לויתן מן העופות הבר יוכני ומן החיות הארציים הנקראת בהמות שהם מאכלים דקים וזכים להיותם הכנה לזכך הגוף והחומר ולחדד השכל כדי שבנקל ישיגו ידיעת הבורא ויתבוננו בנפלאות הטבע והמלאכים עד שיגיעו לידיעת השכלים היותר עליונים והספירות הנעלמות • אמנם לא מחשבותי מחשבותיהם שכבר העידו ולא כחשו המקובלים שענין הסעודות האלו הכל משל ורמז לסעודה השכלית שהיא לנפש והיא החכמה הרמה והסודות המופלאות אשר שם ישיגו הנפשות הנכבדות ואשר בם יתעדנו בעדון עצום ונפלא : That is: I have seen one who believed that such a feast and the flesh of the *Leviathan* are to be understood literally, according to the letter, and that just as the holy and blessed GOD gave the Israelites in the wilderness the *Manna*, the bread of the Mighty (that is, of the angels, concerning which one may read in Ps 78:25), which purified the heart, so too in the time to come men shall eat of the fish, from the flesh of the *Leviathan*, of the birds from the *Bar júchne*, and of the earthly beasts from the *Behemóth*, which shall be delicate and pure foods, suited to purify the body and the (earthly) matter, and to sharpen the understanding, so that one may readily grasp the knowledge of God and comprehend the wonders of nature and of the angels, until one attains to the knowledge of the highest angels and of the hidden *Sephiróth*. But my thoughts are not as their thoughts (and I do not concur with them): for the Kabbalists have already testified and acknowledged that the matter of such feasts is a pure allegory, and signifies a spiritual feast belonging to the soul, namely the highest wisdom and the wondrous mysteries, which the glorious souls shall there comprehend and in which they shall take delight beyond all measure. These are the words of Rabbi *Menasse ben Israel*.

Rabbi *Mosche bar Majemon* was of the same opinion, having mentioned in his *Commentario* on the *Mishna* of the Talmudic *Tractate Sanhedrin*, fol. 118, col. 4, at the end of the Talmud printed in Amsterdam, the erroneous and confused opinions of many Jews, and thereafter writing on fol. 119, col. 1 as follows: כת סוברת כי הטובה היא גן עדן וכי הוא מקום שאוכלים ושותים בו מבלי עמל הגוף ובלי יגיעה ושיש לשם בתים מאבנים טובות ומטות מוצעות במשי ונהרות משוכות יין ושמנים מבושמים והרבה דברים מזה המין וגו' . וכת שניה הסבור ותחשוב שהטובה המיוחלת הוא ימות המשיח מהרה יגלה וכי באותו הזמן יהיו בני אדם כלם מלאכים כלם חיים וקיימים לעד ויגביהו בקומתם וירבו ויעצמו עד שיושיבו כל העולם לעד לעולם ואותו המשיח כפי מחשבתם יחיה בעזר השם יתברך . וכי באותן הימים תוצא הארץ בגדים ארוגים ולחם אפוי ודברים הרבה כאלה שהם מן הנמנעות, That is: (One party holds that happiness consists in Paradise, and that it is

a place in which one eats and drinks without bodily labor and without toil, and that there stand houses of precious stones and beds prepared with silk, and streams of wine and fragrant oil flow there, and many more things of the like. The other party, however, supposes and imagines that the hoped-for happiness consists in the days of the Messiah, who is to reveal himself speedily, and that at that same time all people will be angels, and all will live in eternity, and will be taller in bodily stature, and will beget many children and multiply, so that they will inhabit the entire world forever. Likewise, that the Messiah, according to their thinking, will remain alive with the help of the blessed God; and that in that same time the earth will bring forth woven garments and baked bread, and many more things of the like, which are impossible.) Beyond this, he also makes himself heard on this matter in his book *Jad chasaka*, in the second part, fol. 297, col. 1, in the *12th chapter, numero 4*, under the title *Hilchoth Melachim*, as follows: לא נתאוו החכמים והנביאים ימות המשיח לא כדי שישלטו על כל העולם ולא כדי שירדו בכותים ולא כדי שינשאו אותם העמים ולא כדי לאכול ולשתות ולשמוח אלא כדי שיהיו פנויין בתורה וחכמתה ולא יהיה להם נוגש ומבטל כדי שיזכו לחיי העולם הבא כמו שביארנו בהלכות תשובה, That is: The sages and the prophets did not desire the days of the Messiah in order that they might rule over the entire world, nor in order that they might have power over the *Cutheans*, nor for the reason that the nations might exalt them, nor to the end that they might eat and drink and be merry; but rather so that they might have time to attend to the Law and its wisdom, and that there be no one to afflict and hinder them, so that they might become worthy of the world to come (that is, of eternal life), as we have explained in the Tractate on repentance. The like is also to be found in his book *Babo Móse pagina* 160.

Notwithstanding all of the foregoing, there are other Jews, and indeed the majority of them, who hold that everything is to be understood properly and simply according to the literal sense, among whom is Rabbi Bechai, who writes in his book *Cad hakkemach* fol. 32, col. 4. under the title *Oth cheth* (or *Os ches*) in the following manner: דרשו ז"ל עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים והסעודה ההיא יש לנו להאמין אותה סעודה ממש גופנית כי המאכלים והם מוכנים משׁשת ימי בראשית והם מן הדגים (מלויתן) ומן העופות בר יוכני ומן הבהמות בהמות בהררי אלף ואולי יהיו מהולדת האור העליון כענין המן במדבר ובהכלית העלוי והדקות יותר כי שפע החכמה וההשגה לקבל המושכלות ההיה בהם יותר מכל הזמנים כולם אחר הסעודות האלה וגו' : That is: Our Rabbis, of blessed memory, have taught that the holy blessed God will in the future prepare a meal for the righteous; and we must believe that this meal will be a proper bodily meal, since the foods are pure and have been prepared since the six days of creation; and these, as regards the fish, will come from the *Leviathan*, and as regards the birds, from the *Bar júchne*, and as regards the cattle, from the *Behemóth*, which is upon a thousand mountains. They will perhaps also derive from the highest light, just as the *Manna* in the wilderness derived from it, and will be of the most glorious and refined kind, since the *influxus*, or inflowing of wisdom and of the capacity to comprehend intelligible things, will be present in those (righteous ones) after these meals more than at any other time. The aforementioned Rabbi Bechai also makes himself heard on this matter in the following

manner in his book *Shulchan árba* fol. 9, col. 3. in the fourth chapter, saying: ואם יסגור לב איש מתחכם להתחכם ולהקשות על דבר זה ויאמר כי דברי חכמיז"ל מיוסדים על אדני החכמה ועל זיו השכל וכולם נכוחים למבין והם לא דברו ולא אמרו דבר זה אלא דרך משל וסעודת לויתן אינה גופנית אלא דרך משל על מעלה השכלית וצרור החיים נשיב ונאמר כי יש עלינו בהכרח להאמין כי כפשוטן הדברים בסעודה גופניה מלבד מעלה השכלית שהרו אמרו בפרק הספינה אמר רבי יוחנן עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים מבשרו של לויתן שנאמר יכרו עליו חברים ואין כירה • אלא סעודה שנאמר ויכרה להם כרה גדולה ואין חברים אלא תלמידי חכמים שנאמר חברים מקשיבים לקולך השמיעני והשאר אוצרים אותו ועושים בו סחורה בשוקי ירושלים שנאמר יחצוהו בין כנענים • וכבר ידעת לדברי רז"ל שהולכים בלשונם אחר לשון התורה וכשם שיש בתורה מאכלים המותרים והאסורים את זה תאכלו ואת זה לא תאכלו וכתיב מבשרם לא תאכלו ואין לומר שהוא משל חס ושלום אלא כפשוטו ממש כן כשאמרו כבאן מבשרו של לויתן יש לנו לומר בודאי שאינו משל אלא כפשוטו ממש • וכן אמרו עוד עתיד הקדוש ברוך הוא לעשות סוכה לצדיקים מעורו של לויתן וגו' והשאר פורשו הקדוש ברוך הוא בחומות ירושלים וזיוו מבהיק מסוף העולם ועד סופו שנאמר והלכו גוים לאורך • מכל זה יתבאר בפירוש כי הדברים כפשוטן בבשרו ממש ובעורו ממש. בבשרו ממש למאכלם של צדיקים שהטריחו עצמם בתורה ובמצווה ועורו ממש להבהיק דירותם כדי שיתפרסם מעלתם בפני העמים איך עבדו להקב"ה והחזיקו בתורתו וגו' : That is: But if someone who fancies himself clever should close his heart, be presumptuous, and raise objections against this matter, and should wish to say that the words of the Sages, of blessed memory, are founded upon the pillars of wisdom and the radiance of understanding, and are all right to one who is rational, and that they spoke and said this in no other way than as a parable, and that the meal of the Leviathan is not bodily but is to be understood as a parable concerning spiritual excellence and the bundle of the living (which is mentioned in 1 Sam 25:29), then we wish to answer him and say that we must necessarily believe that the words are to be understood according to their plain sense, as referring to a bodily meal, alongside the spiritual excellence. For in the chapter *Hassefina* (that is, in the fifth chapter of the Talmudic tractate *Báva báthra*, fol. 75, col. 1.) it is reported that Rabbi *Jochanan* said that the holy blessed God will prepare a meal from the flesh of the Leviathan for the righteous, as it is said (Job 40:25): The companions יכרו עליו *jichru aláv*, that is, will hold a meal from it, for the word כרה *Kérah* means nothing other than a meal, as it is said (2 Kgs 6:23): And he prepared for them a great כרה *Kérah*, that is, meal. By the companions, however, no one else is meant than the disciples of the Sages, as it is said (Song 8:13): The companions hearken to your voice; let me hear (them). But that which remains (of the Leviathan) will be stored up, and trade will be conducted with it in the markets of Jerusalem, as it is said (Job 40:25): The merchants will divide him among themselves. Now you know from the words of our Rabbis, of blessed memory, that in their discourses they follow the manner of expression of the Law; and just as in the Law certain foods are permitted and forbidden (and it is said in Deut 14): These you shall eat, but those you shall not eat; and (ibid. v. 8) it is written: Of their flesh you shall not eat, and one cannot say that this is a parable (which be far from us), but that it must be understood properly and literally: so too must we say that what they have reported here concerning the flesh of the *Leviathan* is certainly not a parable, but must be understood plainly and properly. Likewise it is further said (in the cited tractate *Báva báthra* fol. 75, col. 1.) that the holy blessed God will in the future make a hut or tent for the righteous from

the hide of the *Leviathan*, etc. But whatever remains of it, the holy blessed God will spread out upon the walls of Jerusalem, and its radiance will shine from one end of the world to the other, as it is said (Isa 60:3): And the nations shall walk by your light. From all of this it is clearly evident that the words concerning the flesh and the hide of the *Leviathan* are to be understood literally and properly. Concerning its flesh, they are to be taken literally, as that which will serve the righteous as food, those who have labored in the Law and the commandments; and concerning the hide, they are likewise to be understood literally, from which their dwellings shall be illuminated, so that their glory may be revealed among the nations, showing how they served the holy blessed God and held fast to His Law, etc. From all of this it is sufficiently evident that Rabbi Bechai wishes everything to be understood literally, and entirely rejects the opinion of Rabbi Mosche bar Majemon. It may likewise be gathered from the book *Avodáth hakkódesch* fol. 55, col. 4. in the 43rd chapter, under the title *Chelek haavóda*, that Rabbi Meir understands everything according to the literal sense. But let this suffice on the matter.

Chapter XVI. In Which Is Set Forth What the Jews Teach Concerning the Resurrection of the Dead.

The Jews generally believe that the dead will rise again, and whoever denies this is considered a heretic; they hold it to be a chief article of their faith, on account of which the thirteenth article thereof (as may be seen in the daily prayer books under the title *Shacharit*, where all thirteen articles are found) reads as follows: אני מאמין באמונה שלמה שיהיה תחיית המתים בעת שתעלה רצון מאת הבורא יתברך שמו ויתעלה זכרו לעד ולנצח : that is, I believe with a perfect faith that the resurrection of the dead will take place at that time which shall be pleasing to the Creator, blessed be His name, and praised be His memory forever. Accordingly, *Rabbi Menasse ben Israel* also writes in his book *Nischmáth chájim*, fol. 39, col. 2. at the beginning of the 15th chapter of the first *Maamar* as follows: אמונת התחייה היא עיקר מעיקרי תורתנו והאומר אין תחיית המתים מן התורה הוא מין ואפיקורוס ואין לו חלק לעולם הבא : that is, The belief in the resurrection of the dead is one of the chief articles of our law; and whoever says that the resurrection of the dead cannot be proven from the law (namely, the books of Moses) is a heretic and an *Epicurean*, and has no share in the world to come (or eternal life.) Shortly thereafter he further expresses himself on this matter in the same place, saying: וכתובים מצינו שאמונת התייה המתים היא הכרחית לתורה האלהית ונפקא מינה שהאומר אין תחייה המתים מן התורה יצא מכלל המאמינים וכפר בעיקר ובתורה עצמה : בתורה בנביאים that is, We find in the law, in the Prophets, and in the *Hagiographa* (by which the remaining books of Holy Scripture are understood) that the belief in the resurrection of the dead is necessary in the divine law, and it follows from this that whoever says that the resurrection of the dead cannot be established from the law has departed from the community of believers and denies a chief article as well as the law itself.

In the book *Menórath* (or *Menóras*) *hammāór*, at fol. 66, col. 1, at the beginning of the second chapter, under the title נר רביעי חלק שלישי *Ner revii chélek schelischí*, the following is also read: כל הכופר בתחיית המתים או באחד מכל הנסים הכתובים בתורה כאלו כופר בכל התורה כולה ואין לו חלק לעולם הבא כדגרסינן בריש פרק חלק דף צ' תנו רבנן אלו שאין להם חלק לעולם הבא האומר אין החיית המתים לפיכך אין לו חלק לעולם בתחיית המתים לפי שמדותיו של הקדוש ברוך הוא מדה כנגד מדה: that is, whoever denies the resurrection of the dead, or any one of all the signs written in the Law, does as much as if he denied the entire Law, and has no share in the world to come, as we learn (in the Talmudic tractate *Sanhédrin*) in the (eleventh) chapter, which is called *Chélek*, fol. 90, col. 1, that our Rabbis teach: these are those who have no share in the world to come: he who denies the resurrection of the dead, etc.; therefore he shall never have any share in the resurrection of the dead, since the holy and blessed God is accustomed to repay like with like. Rabbi *Saadías* also expresses himself on this matter in his book, which is called *Sepher haëmunóth vehaddeóth*, fol. 36, col. 2, under the title *Maamar Schevii techiáth hamméthim*, as follows: מי שכופר בתחיית המתים לא יחיה לימות המשיח אע"פ ששאר מעשיו טובים כי שכופר בדבר מונעין אותו ממנו: that is,

whoever denies the resurrection of the dead shall not rise at the time of the Messiah, even if his other works are good; since like is repaid with like. Whoever denies a thing shall likewise have no part in it. That the resurrection must necessarily be believed is also to be seen in the *Sepher Ikkarím*, or book of the principal articles of Rabbi *Joseph Albo*, fol. 151, col. 1, at the beginning of the 35th chapter, in the fourth *Máamar*. In what manner, however, the Jews prove it from the five books of Moses, and from the prophets, as well as from the *Hagiographa*, this is to be found in the aforementioned Rabbi *Menasse ben Israel*'s book *Nischmáth chájim*, in the 15th and 16th chapters of the first *Máamar*, where all the proofs are brought forward. Some of these are also indicated in the previously cited passage of the book *Menoráth hammāór*, fol. 66, col. 1-2, in the second chapter, under the title *Ner revii chélek schelischí*, and in the Talmudic tractate *Sanhédrin*, fol. 90, col. 2.

Since the resurrection of the dead is not taught in the five books of Moses in clear and explicit words, I do not consider it unnecessary to indicate here what, in the opinion of *Rabbi Bechai*, may be the reason why this has not been done. He writes in his commentary on the aforementioned five books of Moses, fol. 225, col. 3, in the Parascha *Haalinu* ... concerning this matter in the following manner: ודע כי רבים יתמהו וישאלו למה לא נזכר ענין תחיית המתים בתורה בפירוש כיון שהוא עיקר גדול ופנה גדולה בתורה, וכמה פרשיות בתורה יאריך בהן הכתוב ויכפול אותן ואין בהן צורך כל כך ואם כן למה יקצר הכתוב בענין הזה וימסור עקר גדול לרמז מועט. ותשובת הדבר הוא הענין שכתבתי לך פעמים כי דרך התורה לקצר בעניינים הנעלמים וכל מה שהוא נעלם יותר יקצר בו הכתוב יותר ואין הדבור בו אלא ברמז ובקצרה, כי כן תמצא במעשה בראשית שקצר בענין האור הראשון והאריך ביום שלישי בבריאת האילנות והצמחים וכן תמצא בדוד עליו השלום שאחז הדרך הזה ודבר מן האורה בקצרה הוא שאמר עוטה אור כשלמה, וקצר גם כן במים העליונים והאריך במים התחתונים, קצר במים העליונים הוא שאמר המקרה במים עליותיו, כי עליותיו שהם העולמות שברא קרה אותן בתוך המים. והאריך במים התחתונים הוא שאמר התהום כלבוש כסיתו על הרים יעמדו מים מגערתך ינוסון וגו' : יעלו הרים וגו' : גבול שמת בל יעברון וגומר. המשלח מעיינים בנחלים וגו' : זאת ועוד אחרת שכל היעודים שבתורה הנאמרים על ידי משה אינן אלא יעודים גופניים שאפשר לבני אדם להעיד עליהם בזמן קרוב כדי לקבוע בלב אמתת נבואתו של משה ומהחזיק היעודים ההם הגופניים יתאמתו אצלם העניינים השכליים הנעלמים ולכך קצר בהם מתוך העלמתן זה טעם העלמת ענין תחיית המתים. גם ענין העולם הבא שלא נזכר בתורה בפירוש גם כן מתוך העלמהו כי התורה נתנה להמון ודעת ההמון לא יכילו העינים השכליים וכן תמסור התורה אותם אל רמז קטן ודק יעברו ההמון עליו והיחיד המשכיל יתעורר אליו: that is, Know also that many wonder and ask why the matter of the resurrection of the dead is not explicitly mentioned in the Law (of Moses), seeing that it is a great foundation and a chief article of the Law, and the Scripture is expansive in many passages of the Law and sets them down twice, which would not otherwise be so necessary. If this is the case, then why is the Scripture so brief in this matter, and teaches a great article (of faith) with only a small indication? The answer to this is that which I have written to you several times, namely, that it is the custom of the Law to be brief in hidden (and secret) matters, and the more hidden a matter is, the more briefly the Scripture treats it, and mentions it in no other way than through an *indicium*, or indication, and briefly. For thus you find in the work of creation that it makes mention of the first light in few words, while it is expansive on the third day concerning the creation of trees and plants of

the earth. Thus you also find in David, upon whom be peace, that he followed this same manner and spoke of the light briefly when he says (Ps 104:2, to God): “You who clothe yourself with light as with a garment”; and likewise he used few words concerning the upper waters, but treated the lower waters at length. He made brief mention of the upper waters when he says (in the cited second verse): “He beams together (or joins) in the waters His high chambers (or His halls)”; for he had joined His halls, which are the expanses that He had created, together in the water. But concerning the lower waters he treated at length, and this is what he says (Ps 104:6, 7, 8, 9, 10): “You cover them (namely the earth) as with a garment. The waters stand over the mountains. At Your rebuke they flee, etc. The mountains rise up high, etc. You have set a boundary which they shall not cross, etc. You let springs well up in the valleys, etc.” This (is the answer that is to be given to the aforementioned question.) There is also yet another (answer that can be given, namely) that since all the promises that are in the Law and were declared by Moses are nothing other than bodily promises, concerning which the children of men are able to bear witness in near (and short) time (that they are true), so that they may hold fast in their hearts the truth of the prophecy of Moses, and through those same bodily promises the spiritual hidden things are confirmed and established among them: and for this reason he treated them briefly on account of their hiddenness. This is the reason for the concealment (and suppression) of the matter of the resurrection of the dead. The matter of *ôlam habba*, that is, the world to come, namely eternal life and blessedness, of which no explicit mention is made in the Law, is likewise constituted on account of its hiddenness: for the Law was given to the multitude (of the uncomprehending people); but the understanding of the multitude of the (uncomprehending) people is such that they cannot grasp spiritual things; therefore the Law teaches these things (only) through a small and subtle indication, which the multitude of the (unlearned) people passes over (without grasping it), but a person of understanding is thereby awakened to reflect upon the hidden meaning of the Law and to comprehend its purpose. These are the words of *Rabbi Bechai*. Such an answer may also be employed against the Jews when they wish to have the doctrine of the Holy Trinity proven from the Old Testament in clear and explicit words.

Regarding the time when the dead are to be raised, the Jews teach that this will occur in the time of the Messiah. For this reason, *Rabbi Isaac Abarbanel* expresses himself in his commentary on Isaiah, fol. 35, col. 1, on the words of Isa 18:3, as follows: האופן השני מהפירוש הוא שרצה בזה הנס הפליאה העצומה אשר יעשה השם יתברך באחרית הימים בזמן קבוץ הגליות והוא גם תחיית המתים שבאמצעותו יכירו וידעו כל יושבי תבל אמתת אלהות השם יתברך: that is, the second manner of interpreting these words is that he (namely the prophet) intended to indicate the exceedingly great miracle which the blessed GOD will perform in the last days, at the time of the gathering of the Jews who are in *exilio* or in misery, which will be the miracle of the resurrection of the dead, through whose mediation all inhabitants of the world will recognize the truth of the blessed

God. And in his preface to Isaiah he teaches at fol. 3, col. 2, as follows: השרש הי״ד הוא שיהיה זמן התחייה זמן קיבוץ הגלויות או קרוב אליו: that is, the fourteenth foundation is this: that the time of the resurrection will be at the time of the gathering, or near to that same time. We thus see from this that the dead are to rise in the time of the Messiah, after the Jews will have gathered to him from all four corners of the world. So too writes Rabbi *David Kimchi* in his commentary on the words of Isa 66:5, "But he will appear to your joy," in the following manner: על שכר הנפשות או לפי שהם עתידים לחיות בתחיית המתים לימות המשיח: that is, (this is to be understood) of the reward of souls, or because those same persons (who tremble) will be made alive again in the time of the Messiah, at the resurrection of the dead.

The resurrection, according to Rabbi *Naphtali*'s opinion, is to occur forty years after the gathering of the Jews, concerning which he writes in his book *Emek hammelech,* fol. 42, col. 4. in the 72nd chapter, under the title *Scháar ólam hattóhu*, as follows: קיבוץ גלויות קודם לתחיית המתים ותחיית המתים הוא אחרון שבכולם דכתיב בונה ירושלים יי׳ נדחי ישראל יכנס הרופא לשבורי לב ומחבש לעצבותם, בונה ירושלים החלה. ואחריו נדחי ישראל יכנס. ותחיית המתים שהוא סוד הרופא לשבורי לב ומחבש לעצבותם הוא אחרון על הכל. וזמן קיבוץ גליות עד תחיית המתים יהיה מ׳ שנה וכל צרות וכל מלחמות יתעוררו על שנתיהם של ישראל באותן המ׳ שנה ולכן נקראים חבלי משיח That is: The gathering of the Jews driven into misery shall precede the resurrection of the dead, but the resurrection of the dead shall be the last of all things, as it is written (Ps 147:2-3): The LORD builds Jerusalem and brings together the scattered of Israel. He heals those who are broken of heart and binds up their sorrows. He builds Jerusalem first, and thereafter gathers the dispersed of Israel. The resurrection of the dead, however, which is the mystery of Him who heals those who are broken of heart and binds up their sorrows, is the very last of all things; and from the time of the gathering of those driven into misery until the resurrection of the dead, there shall be forty years, in which forty years all tribulations and all wars shall come upon the Israelites, and for this reason they are called *Chefle Maschiach*, that is, the birth pangs of the *Messiah*. These forty years, however, shall occur during the reign of the *Messiah*. Blessed is he who is delivered from them, *etc*. The very same is also to be found at fol. 132, col. 2. in the 12th chapter, under the title *Scháar réscha disér ánpin*, in the aforementioned book *Emek hameléuch*.

So also in the *Jalkut chádasch* fol. 142, col. 3. *numero* 38, under the title *Malchiach*, from the book *Médrasch néelam*, the following is read: ימות המשיח ותחיית המתים הם שני דברים קיבוץ גליות יהיה ארבעים שנה קודם לתחיית המתים : that is, the days of the *Messiæ* and the resurrection of the dead are two things. The gathering of those driven into misery will be forty years before the resurrection of the dead. And *numero* 36, in the same place, from the aforementioned book *Médrasch néelam*, it is reported: יקומו בשנה הארבעים הגופות מעפרם : that is, in the fortieth year the bodies will rise from their dust. Of this same opinion was also *Abarbanel*, who in his book *Májene jeschuá* fol. 82, col. 4, in the 12th *Májan*, in the 5th *Tamar*, writes as follows: ויצא מהם כלם שהחיה הגאולה כפי זאת הכוונה המקובלת לב״ר ליצירה ותחיית המתים שנת ה׳ אלפים ש״לה : that is, from all of this (which precedes) it follows that the redemption, according to this purpose which is

learned from the book through *tradition*, will occur in the year 5294 after the creation of the world (that is, in the year 1534 A.D.), but the resurrection of the dead in the year 5335 (that is, in the year 1575 A.D.). For when one subtracts 5294 from 5335, 41 years remain. However, *Abarbanel* erred greatly, for the time he set for the redemption and the resurrection of the dead has long since passed.

Rabbi Bechai, however, teaches in his commentary on the Five Books of Moses, fol. 221, col. 2, in the *Parascha Nizzavim*, on the words of Deut 30:15, "Behold, I have set before you today life and good," that from the time of the coming of the Messiah until the resurrection of the dead there will be two hundred and six years, with these words: יתכן לפרש ראה נתתי לפניך היום את החיים ואת הטוב כי סמך הכתוב פרשה זו לפרשה של מעלה שהיא מדברת בהבטחת הגאולה שזמן תחיית המתים עתיד להיות סמוך לזמן הגאולה מנין ר"אה ולכך סמך לפרשת הגאולה ראה נתתי לפניך היום את החיים ואת הטוב ומה אמר שלטה האלף לך שלמה ומאתים לנוטרים את פרי ומאתים ו' שנים על מאתים וגלה לך כי זמן תחיית המתים מאתים ושש אחר ביאת שלמה כלומר ביאת המשיח שהוא מורע שלמה : that is, it is fitting that one interpret the words "Behold, I have set before you today life and good" in such a way that Scripture has placed this *Parascha* or section (which begins at the eleventh verse of the aforementioned thirtieth chapter and extends to the end of the same) immediately after the preceding one (which begins at the first verse and ends with the tenth, and which speaks of the promise of redemption), because the time of the resurrection of the dead will be close to the time of redemption, according to the numerical value of the word ראה, *rëeh*, which means "Behold" (and amounts to 206). For this reason Scripture has placed the words "Behold, I have set before you today life and good" directly adjacent to the *Parascha* concerning redemption. Hence Solomon also said (Song 8:12): "A thousand belong to you, Solomon, but two hundred to those who keep its fruit"; the two hundred, however, signify six years beyond two hundred. And Scripture has thereby revealed to you that the time of the resurrection of the dead will be two hundred and six years after the coming of Solomon, that is, of the Messiah, who is of the seed of Solomon.

Now let us also examine who will raise the dead, concerning which it must be known that, according to the teaching of some rabbis, God the Lord will raise them, while according to others the Messiah will raise them. Indeed, it is also held that the righteous will raise some, and that those who dwell in the land of Canaan will restore to life their relatives who died outside of it. That this resurrection is attributed to God the Lord by some can be seen in the booklet *Afkath* (or *Afkas*) *rochel*, at the beginning of the fourth part, where it is written as follows: כל ישראל גדולים וקטנים יש להם להאמין שעתיד הקדוש ברוך הוא להחיות המתים ולהקים ולנער אותם מעפרם ולהביא רוחם אל קרבם : that is, All Israelites, both great and small, must believe that the holy blessed God will again make the dead alive and cause them to rise, and will raise them up from their dust, and bring their spirit into them. And in the *Sepher Ikkarim*, or book of the principal articles of Rabbi *Joseph Albo*, it is read at fol. 151, col. 2, in the 35th chapter of the fourth *Maamar*: לפי שזה הדבר רחוק מאד מדרך הטבע יחסו אנשי כנסת הגדולה במטבע ברכות זה הדבר אל גבורת השם יתברך ואמרו אתה גבור לעולם יי' מחייה המתים : that is, Because this matter (namely, the

resurrection of the dead) is very far removed from the course of nature (and is a supernatural work), the men of the great assembly (that is, Ezra and his companions) have, in the formula of the blessings, ascribed it to the power of the blessed God, and said: Lord, You are mighty forever, You who raise the dead. So too does Rabbi David Kimchi write in his *Commentario* on Isa 26:19 in the following manner: אמר אז בעת הישועה יחיו מתיך כי עתיד הקדוש ברוך הוא להחיות מתים בעת הישועה : that is, He (namely, the prophet) said, then at the time of salvation, your dead will become alive, because the holy blessed God will raise the dead at the time of salvation (or redemption).

It is also taught in the book *Menoráth hammáor*, fol. 66, col. 4, in the first chapter, under the aforementioned title *Ner reviic hélek schelischí*: אמר רבי יוחנן ג' מפתחות לא נמסרו ביד שליח ואלו הן מפתח של חיה ושל גשמים ושל תחיית המתים. מפתח של חיה דכתיב וישמע אליה אלהים ויפתח את רחמה. מפתח של גשמים דכתיב יפתח יי' לך את אוצרו הטוב את השמים. ומפתח של תחיית המתים דכתיב וידעתם כי אני יי' בפתחי את קברותיכם: that is, Rabbi Jochanan said there are three keys which were not given into the hand of any (messenger) whom He (God) sent, namely the key of birth, and of rain, and also of the resurrection of the dead. The key of birth, as it is written (Gen 30:22): And He (the Lord) heard her (namely Rachel) and opened her womb. The key of rain, as it is written (Deut 28:12): The Lord will open unto you His good treasure, the heavens. And the key of the resurrection of the dead, as it is written (Ezek 37:13): And you shall know that I am the Lord, when I open your graves. Concerning this, it is also read in the Talmudic tractate *Sanhedrin*, fol. 113, col. 1, on the words of 1 Kgs 17:17, "And after these things the son of the woman, the mistress of the house, fell sick," as follows: בעא רחמי למיתן ליה אקלידא דתחיית המתים אמרו ליה שלש מפתחות לא נמסרו לשליח של חיה ושל גשמים ושל תחיית המתים יאמרו שהים ביד הלמוד ואחת ביד הרב: that is, He (Elijah) prayed for mercy that the key of the resurrection of the dead might be given to him (so that he might restore the widow's son to life), whereupon it was said to him (by God) that three keys had not been given into the hand of any messenger, namely the key of birth, of rain, and of the resurrection of the dead; and it will be said that the disciple has two of them in his hand (since I have already given you the key of rain, and now also entrust to you the key of the resurrection of the dead at your request), but the third has remained in the hand of the master. Concerning these three keys, one may also consult *Bereschíth rábba*, fol. 66, col. 3, in the 73rd *Parascha*.

Regarding the Messiah, that he will resurrect the dead, the following is written about this in the book *Médrasch míschle*, fol. 67, col. 3: שבעה דברים נבראו קודם לבריאתו של עולם ואלו הן כסא הכבוד ולמה נקרא שמו ינון שהוא עתיד לינן לישיני עפר וגו׳. שנאמר נכון כסאך מאז מעולם אתה. ומלך המשיח שנאמר יהי שמו לעולם לפני שמש ינון שמו ויתברכו בו כל גוים יאשרוהו: that is, Seven things were created before the creation of the world, namely the Throne of Glory, as it is said (Ps 93:2): From that time your throne stands firm; You are eternal. And the Messiah, as it is said (Ps 72:17): His name shall endure forever; before the sun, *jinnom schemó*, his name is atoned (that is, he has been called a son), in him they shall be blessed, and all the heathen shall praise him. But why is he called *Jinnon*?

Because he will raise up those who sleep in the earth. This can also be read in the *Aruch*, or the Lexicon of Rabbi Nathan, under the word *Jenán*, and in the Chapters of Rabbi Eliezer, in the 32nd chapter. Rabbi Mosche bar Majemon likewise writes in his commentary on the 11th chapter of the Mishnah of the Talmudic tractate *Sanhédrin*, as can be seen in the Amsterdam Talmud, fol. 119, col. 1 of the said tractate, concerning a portion of the Jews, in the following manner: אומרים כי ההנהלה היא שיבא המשיח ויחיה המתים וגו׳: that is, They say that they hold the hope that the Messiah will come and will resurrect the dead, *&c.* This is also to be found at the end of the same author's book *Bábo Móse*, paginâ 136.

Rabbi Levi ben Gershom, in his commentary on the Five Books of Moses, fol. 198, col. 2, in the *Parashat Balak*, on the words of Deut 34:10, "And there arose not a prophet since in Israel like unto Moses," also lets it be heard thus: ואמנם האמת יהיה המתחייב מהפסוק הזה שלא קם נביא עוד במשה שהיה נביא בישראל לבד אבל יהיה שיהיה עם זה נביא באומות העולם גם כן והוא מלך המשיח כמו שאמרו במדרש הנה ישכיל עבדי יהיה יותר גדול ממשה ויתבאר שנפלאותיו גם כן תהיינה למעלה מנפלאות משה כי משה משך ישראל לבד לעבודת השם יתברך בנפלאות שחידש והוא ימשוך כל האומות לעבודת השם יתברך באמרו אז אהפוך אל עמים שפה ברורה לקרוא כלם בשם י״י וזה אמנם יהיה באמצעות מופת נפלא נראה בקצות הארץ לכל האומות והוא תחיית המתים: that is, the truth which follows from this verse certainly consists in this: that no prophet has arisen like Moses, who was only a prophet in Israel; but there will be another who is to come, who will also be a prophet of the nations of the world, and who will be the King Messiah, just as it is said in the *Midrash* (on the words of Isa 52:13), "Behold, my servant shall deal wisely," that he will be greater than Moses; from which it is evident that his miracles too will be greater than the miracles of Moses were, for Moses brought the Israelites to the service of the blessed God only through his miracles which he performed, but the Messiah will bring all nations to the service of the blessed God, as it is said (Zeph 3:9): "Then will I turn to the peoples a pure lip, that they shall all call upon the name of the LORD." This, however, will come to pass through the mediation of the wondrous miracle, namely the resurrection of the dead, which he will cause all nations to behold unto the ends of the earth. Beyond this, the aforementioned Rabbi Levi ben Gershom writes in his cited *Commentario*, fol. 245, col. 2, at the end of the *Parashat Ha'azinu*, in the following manner: מצאנו גם כן באליהו ואלישע שהחיו המתים וידמה שזה המופת יהיה נעשה בעת שירצה השם יתעלה להפוך אל עמים שפה ברורה ויראה להם אז זה המופת הנפלא על ידי מלך המשיח כדי שידעו כלם כי הוא ה׳ ויכנעו כולם לעבודתו יתעלה: that is, we find also that Elijah and Elisha raised the dead, and I hold it to be the case that this miracle will be performed at that time when the praised God shall wish to turn to the nations a pure lip; then He will cause them to behold this wondrous miracle through the King Messiah, so that they may all know that He is the LORD, and that they may all submit themselves to the service of the praised God. Beyond this, it is also read in the book *Col Bo*, fol. 136, col. 1, that Korah, Dathan, and Abiram go every week to the Messiah in Paradise and ask him when he will raise the dead, as may be seen from what has been cited above from this source in Chapter 5 of this second part, at page 305.

That the righteous shall also raise some of the dead is read in the Talmudic tractate *Pesachîm* fol. 68, col. 1. in these words: אמר רבי שמואל בר נחמני אמר רבי יונתן עתידין צדיקים שיחיו את המתים שנאמר עוד ישבו זקנים וזקנות ברחובות ירושלים ואיש משענתו בידו מרוב ימים וכתיב ושמת משענתו אל פני הנער: that is, Rabbi Samuel bar Nachmani says that Rabbi Jonathan said: the righteous will in the future raise the dead, because it is said (Zech 8:4): There shall yet again sit old men and old women in the streets of Jerusalem, each one having a staff in his hand on account of the multitude of days. And it is written (2 Kgs 4:29) that the prophet Elisha said to Gehazi: Take my staff in your hand and go, and lay my staff upon the face of the boy. Concerning this, Rabbi Solomon Jarchi writes in his *Commentario* as follows: כמדובר באליהו ואלישע שהחיו את המתים כך יחיו כל הצדיקים את המתים: that is, Just as it is reported of Elijah and Elisha that they raised the dead, so shall all the righteous raise the dead. But is this not a senseless proof that the righteous will raise the dead? Because old men and women will carry staffs in the streets of Jerusalem on account of their advanced age, they are supposed to raise the dead with their staffs, just as Elisha commanded Gehazi to revive the Shunammite's son with his staff. The reason why old people in Jerusalem will carry staffs is indicated by Scripture itself, when it states that this will happen on account of the multitude of days, that is, of advanced age, in which people are weak, in order to lean upon them, and not at all so that they should raise the dead with their sticks.

That the righteous will raise the dead with their staffs is also taught in the *Jalkut chadrasch* fol. 142, col. 1. numero 32. under the title *Maschiach*, from the *Sohar*, in these words: לא הגרים יעמדו בתחיית המתים אלא הצדיקים עתידים להחיות אותן המתים במשענתם שבידיהם : that is, The companions of the Jews (who have adopted the Jewish faith) will not rise at the resurrection of the dead; rather, the righteous will raise them with their staffs, which they hold in their hands.

Concerning this resurrection of the dead, which is to be accomplished by the righteous, the following is also read in the book *Emek hammelech* fol. 42, col. 3. in the 72nd chapter, under the title *Schaar olam hattohu*: עתידים הצדיקים להחיות את הגרים שנתגיירו מאומות העולם והם המתים בימות המשיח דכתיב באומות העולם כי הנער בן מאה שנה ימות והחוטא בן ק' שנה יקלל ומפני שלא נתגיירו קודם ביאת הגואל לא יקרב אותם משיח ויתביישו ממעשיהם ויעשו תשובה וימותו אחר זה יהיו על ידי הצדיקים : that is, The righteous will in the future raise up those companions of the Jews who, from among the nations of the world, have adopted the Jewish faith; and these are those who will die in the time of the Messiah, as it is written (Isa 65:20) concerning the nations of the world: For when a young man is a hundred years old, he shall die, and the hundred-year-old who sins shall be cursed. But because they did not adopt the Jewish faith before the coming of the Redeemer, the Messiah will not allow them to come to him; therefore they will be ashamed on account of their deeds, and will do penance, and thereafter die. After this, the righteous will raise them up again.

Indeed, every person who dwells in the land of Israel shall henceforth have the power to raise from the dead all his relatives who have died outside the land of Canaan; concerning which it is written in the *Sohar*, in the *Parascha Emor*, fol. 37, col. 3. 4. as follows: דע כי יש מסורה קבלה בידינו שתחיית המתים של ארץ ישראל קודם לתחיית המתים של חוצה לארץ ארבעים שנה: אמנם כל מי שנפטר בחוצה לארץ ויש לו אחד ממשפחתו בארץ ישראל שהוא כל כך קרוב לו שחייב באבילתו בין איש בין אשה יש כח ביד קרובו שבארץ ישראל להחיות כל קרוביו שבחוצה לארץ: that is, Know that we have learned through tradition, or oral teaching, that the dead who are in the land of *Israel* shall be raised forty years before the dead who are outside of it. But every person who dies outside the land of *Canaan* and has someone of his kindred in the land of *Israel* who is so closely related to him that he would be obliged to mourn for him (when he dies), whether that person be a man or a woman (so can he be raised by that same relative), and his relative who is in the land of *Israel* has the power to raise from the dead all his kinsmen who are outside the land.

Inasmuch as it has been stated here that the dead of the land of *Israel* will rise forty years before those who are buried in other countries, it is to be known that, according to the teaching of the Rabbis, the dead of the Promised Land are to have a precedence over the others in this regard. For this reason, *Rabbi Bechai* writes in his commentary on the five books of Moses, fol. 57, col. 3, in the *Parascha Vajechi*, as follows: מתי ארץ ישראל היים תחלה אבל מתי חוצה לארץ אינם חיים אלא על ידי צער גלגול מחילות: that is, the dead of the land of *Israel* will be the first to come to life, but the dead outside the land will rise in no other way than through the torment of rolling through the caverns (of the Earth). What manner of rolling this is will be shown in what follows. So too is the following read in the little book *Askath* (or *Alkas rochel*, in the fourth part): בהחלה יחיו מתי ישראל ויקדימו לכל שאר המתים שבעולם ולפיכך הנתבר בארץ ישראל יקום תחלה להחיית המתים: וכמה ענינים גדולים הורונו רבותינו ז"ל על מי שזכה להקבר בארץ ישראל ובלבד שיהיה לשם בעת שמת ויהיה דר בארץ. וחוץ מכל הענינים הגדולים והרמים שזוכה הדר בארץ ישראל והנקבר בארץ ישראל לתועלת גדולה והוא שתקדים תחייתו לכל שאר המתים שבחוצה לארץ ועדין הדברים במחלוקת בין החכמים כמה זמן יהיה בין תחייה לתחייה והדברים סתומים דבריהם נכונים למוצאי דעת ואין ראוי להשיב על דבריהם: that is, first the dead of *Israel* will come to life, and will rise before all the other dead who are in the world; therefore, he who is buried in the land of *Israel* will be the first to rise at the resurrection of the dead. How many great things have our Rabbis, of blessed memory, taught us concerning him who is so worthy as to be buried in the land of *Israel*, provided only that he is there at the time of his death and dwells in the land. But besides all those great and excellent things of which he who dwells in the land of *Israel* and is buried therein becomes worthy, to his great benefit, there is also this: that he will rise before all the other dead who are outside the land. The sages have, however, until now remained in dispute as to how much time will pass from one resurrection to the other, and this matter is concealed; yet their words are true to those who attain knowledge, and it is not fitting to respond to their pronouncements or to bring anything forward against them. These are the words from the book *Afkâth rôchel*.

In the *Jalkut chadasch*, at fol. 142, col. 3, numero 41, under the title *Maschiach*, it is taught from the book *Medrasch néeelam* how many years the righteous will rise before the others, and the words read as follows: הַצַּדִּיקִים יַקְדִּימוּ בִּתְחִיַּת הַמֵּתִים לִשְׁאָר הָעוֹלָם וְכַמָּה יַקְדִּימוּ רַבִּי יְהוּדָה בְּשֵׁם רַבִּי אוֹמֵר י' שָׁנָה רַבִּי יִצְחָק אוֹמֵר ר"ד שָׁנָה : that is, the righteous will precede the rest of mankind in the resurrection. How much time will they then rise before them? Rabbi *Jehuda* says in the name of the Rabbi: ten years. Rabbi *Isaac* says: one hundred and fourteen years.

It is also disputed among the rabbis as to when *Adam* and the patriarchs *Abraham*, *Isaac*, and *Jacob* will rise again together with their wives, and the following is written concerning this in the aforementioned book *Afkâth rôchel*, in the fourth part: רַבִּי יְהוֹשֻׁעַ בֶּן מְנַסְיָא אוֹמֵר שֶׁהַמֵּתִים שֶׁעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲיוֹת בַּתְּחִלָּה יְשִׁינֵי חֶבְרוֹן הֵם שֶׁנֶּאֱמַר יִחְיוּ מֵתֶיךָ אִלּוּ יְשִׁינֵי חֶבְרוֹן אָדָם הָרִאשׁוֹן אַבְרָהָם יִצְחָק וְיַעֲקֹב וְזִוּוגֵיהֶם עִמָּהֶם . וְאַחַר כָּךְ חוֹזֵר הַקָּדוֹשׁ בָּרוּךְ הוּא וּמְטַהֵר אֶרֶץ יִשְׂרָאֵל מִנְּבֵלוֹת וְטוּמְאוֹת הַגּוֹיִם וּמְנַעֵר אוֹתָם מִתּוֹכָהּ כְּאָדָם הַמְנַעֵר טַלְיִתּוֹ מִלְכְלוּכוֹ שֶׁנֶּאֱמַר לָאֶחוֹז בְּכַנְפוֹת הָאָרֶץ וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה וְאָז יָקִים לְזֶרַע קֹדֶשׁ הַנִּקְבָּרִים בְּתוֹכָהּ שֶׁלֹּא קִבְּלוּ מִיתָתָם עַל סִיבַּת הַמַּלְאָךְ הַמַּשְׁחִית כִּי אֵין שִׁלְטוֹנוֹ בְּאֶרֶץ הַחַיִּים וּלְעוֹלָם אֵין רוּחַ הַטּוּמְאָה שׁוֹרָה בְּאֶרֶץ יִשְׂרָאֵל וגו' : that is, Rabbi *Joshua*, son of *Menasja*, says that those who sleep in *Hebron* (that is, those who are buried in the double cave at *Hebron*, which is described in Gen 23:19-20) will be the first to be raised by the holy and blessed God, as it is said (Isa 26:19): "Your dead shall live," by which are to be understood those who sleep in *Hebron*, namely *Adam*, *Abraham*, *Isaac*, and *Jacob*, together with their wives. Thereafter the holy and blessed God cleanses the land of *Israel* from the carcasses and filth of the heathens, and shakes them out of it, as a man shakes the dirt from his cloak, as it is said (Job 38:13): "That the corners of the earth might be seized, and the wicked shaken out of it." Then He will raise up the holy seed (namely the Jews) who are buried therein and who did not die through the destroying angel (the *Sammael*), because he has no power in the land of the living and an unclean spirit never dwells in the land of *Israel*, *etc.*

Shortly after this, it is reported that first all the dead in the land of *Israel* will rise, and the following passage comes after it: ואחר כך יקיצו ישני חברון ואם תאמר מפני מה אינם נקדמים למתי ארץ ישראל שהרי שם אדם הראשון ואברהם ויצחק ויעקב אלא כדי שיקיצו ויעוררו על שמחה בראותם בניהם שקמו מקבריהם והארץ מלאה מכמה צדיקים וחסידים הנקברים בארץ ועל כן ירננו כענין שעשה הק"בה באדם הראשון שלא הביא אותו לעולם עד שהיה העולם מלא. ואמרו רבותינו ז"ל בת קול מהפוצצת במערה ואומרת הקיצו ורננו שוכני עפר לבוא אל ארץ מלאה וביניהם יראו וישמחו וירננו על רוב שלום ויהיה העולם בשמחה. ואמר רבי אלעזר אפילו המתים שבחוצה לארץ יקומו תחלה ואחר כך יקיצו ישני חברון לראות העולם כולו בשמחה ברוב אונים ואמיץ כח איש לא נעדר: That is: Thereafter, those who sleep in *Hebron* will awaken. But if you were to ask why they do not rise before the dead who are in the land of *Israel*, seeing that the first man *Adam*, as well as *Abraham*, *Isaac*, and *Jacob*, are there (I answer that this happens) so that they may rise with joy when they see their children, who will have been raised from their graves, and so that the earth may be full of many righteous and pious persons who were buried in it; and for this reason they will sing (and be joyful), just as the holy and blessed GOD did with the first man, whom He did not allow to come into the world until the world was full (of all manner of creatures). Our Rabbis,

of blessed memory, have also said that a voice from Heaven will spread through the cave (in which they are buried) and will say: awake and sing, you who dwell in the dust, that you may come into a full land, and your children will see you and rejoice and sing on account of the great peace, and the world will be joyful. But Rabbi *Eliezer* has said that even the dead who are outside the land of *Israel* will rise first, and only thereafter shall those who sleep in *Hebron* awaken, so that they may see the entire world in joy and great power, with no person lacking.

Regarding the people who are to rise from the dead, the rabbis are by no means in agreement on this matter. Some teach that only the *Israelites*, and no other peoples, are to be raised from the dead. Others are of the opinion that the pious among the nations of the world shall also partake of the resurrection; but others hold that even the wicked among the nations of the world will rise again.

That only the Israelites are to expect the resurrection is taught by *Rabbi Bechai* in his commentary on the Five Books of Moses, fol. 21, col. 1, in the *Parascha Nóach*, when he says: אין שום אומה זוכה לתחיית המתים כי אם אנחנו בני שם That is: There is no people that partakes of the resurrection of the dead, except for us (Jews,) who are the children of *Shem*. And this is also to be found at fol. 17, col. 4, in the said *Parascha*. Furthermore, the same author writes in his aforementioned commentary, fol. 229, col. 2, in the *Parascha Vesoth habberachá*, on this matter in the following manner: מן הידוע כי ארבעה דברים הם שלא זכתה בהן שום אומה ולשון אלא ישראל ואלו הן הנבואה והתורה וארץ ישראל ותחיית המתים ונראה לי להוכיחם ולהבואם כלם מדברי משה שגלה על ארבעתם ובכל פסוק ופסוק תמצא מבואר שיזכיר שם יעקב להורות כי כלן לא נתנו אלא לזרע יעקב בלבד. הנבואה הוא שכתוב נביא מקרבך מאחיך כמוני אמר כמיני שאני מזרע יעקב ולמדנו בזה שאין הנבואה מצויה אלא בזרעו של יעקב. כי מפני שהזכיר מאחיך ובני עשו נקראים אחים שנאמר כה אמר אחיך ישראל לכך הוצרך להוסיף כמוני כדי לפסול שאר האחים שהם עשו וישמעאל ולהוציאם מן הכלל והא למדת שאין נבואה אלא בישראל. ומה שמצינו בלעם שהיה נביא באומות מקרה הוא היה לו ולא עלה לאותה השגה אלא לכבודן של ישראל ולפי שעה ודרך מקרה וכן הזכיר בלשון מקרה ויקר אלהים אל בלעם. ויקרה׳ אל בלעם או מטעם שפירשו ז"ל כדי שלא יהא פתחון פה לאומות העולם ליום הדין לומר לישראל נביאים ולנו אין נביאים אילו היו לנו נביאים היינו חוזרין למוטב . התורה הוא שכתוב תורה צוה לנו משה והזכיר מיד קהלת יעקב כי לא נתנה התורה אלא לקהלת יעקב ואין מי שיזכה בה כי אם יעקב לבדו וכל המתקהל עמו . הארץ הוא שהזכיר כאן עין יעקב אל ארץ שלא נתנה הארץ למורשה אלא לזרע יעקב ולא נתיישבה מעולם אחר שנחרבה ולא תתיישב לעם אחר . תחיית המתים הוא שאמר א: שמיו ירעפו טל . מלת שמיו חוזרת לעין יעקב ולמעלת זרעו של יעקב ייחס לו השמים שהוא ערבות שעליו הזכיר למעלה רוכב שמים. ואמר ירעפו טל כי הטל שעתיד להחיות בו את המתים הוא בערבות ושאר האומות אינן זוכין לתחיית המתים כי אם ישראל זרע יעקב והוא שכתוב ורבים מישני אדמת עפר יקיצו. וידוע כי מלת רבים ענינה על ישראל כענין שכתוב ורבים מעמי הארץ מתיהדים כן דרשו רבותינו ז"ל בספרי . אמר רבי סימאי יקרא אל השמים מעל זו נשמה . ואל הארץ זה הגוף . לדין עמו למי שהוא מדיין לעמו. מכאן לתחיית המתים לישראל ע"כ. וכן מצינו ישעיה עליו השלום שהתנבא על אומות העולם ואמר מתים בל יחיו רפאים בל יקומו וחזר והתנבא על ישראל ואמר יחיו מתיך נבלתי יקומון הקיצו ורננו שוכני עפר כי טל אורות טלך באר שאין תחיית המתים אלא לישראל: That is: It is known that there are four things of which no people or tongue is worthy, except the Israelites, and these are: prophecy, the Law, the land of Israel, and the resurrection of the dead. I wish, however, to demonstrate and explain all of

them from the words of Moses, who revealed all four of them, and in each and every verse you will find it clearly stated that he makes mention of the name of Jacob, in order to teach that they were given to none other than the seed of Jacob alone. Concerning prophecy, it is written (Deut 18:15): "A prophet like me shall the Lord your God raise up for you from among you, from among your brethren." He (namely Moses) said: "like me," because I am of the seed of Jacob, and thereby taught us that prophecy is found nowhere except among the seed of Jacob. For since he mentioned "from among your brethren," and the children of Esau are called brethren, as it is said (Num 20:14): "Thus says your brother Israel," he was therefore compelled to add "like me," in order to exclude the remaining brethren, namely Esau and Ishmael, and to shut them out from the general category. See, you have thus learned that prophecy exists only in Israel. That we find, however, that Balaam was a prophet among the nations, this happened to him only by chance, and he attained to that level of comprehension for no other reason than for the honor of the Israelites, and for a certain time, and *derech mikreh*, that is, by chance or by an encounter. Thus (the Scripture, Num 23:4) uses the word *mikreh*, or chance: ויקר וגו. And God encountered Balaam. (And v. 16 of the same:) ויקר וגו. And the Lord encountered Balaam. Or it occurred for the reason that our rabbis, of blessed memory, have explained it: so that the nations of the world might have no excuse on the day of judgment, and might not say: the Israelites had prophets, but we had no prophets; if we had had prophets, we would have turned to the better. Concerning the Law, it is written (Deut 33:4): "Moses commanded us the Law," and immediately thereafter it is mentioned: "(an inheritance of) the congregation of Jacob." For the Law was given to none other than the congregation of Jacob, and no one is worthy of it except Jacob alone and whoever joins himself to his congregation. Concerning the land, it is mentioned here (v. 28 of the cited chapter 33) (when it is said:) "The eye of Jacob shall be directed toward the land," for the land (of Israel) was given as an inheritance to none other than the seed of Jacob, and it has never been inhabited since it was destroyed, nor will it be inhabited by any other people. Concerning the resurrection of the dead, it is said (in the aforementioned verse 28): "Moreover his heaven shall drip with dew," and the words "his heaven" refer to the eye of Jacob, and on account of the excellence of the seed of Jacob, the heaven is attributed to him, which is called *Aravóth* (or *Arovós*), of which mention is made above (v. 26 of the said chapter 33) (when it is said:) "He who rides upon the heaven." And it is stated that "(his heaven) shall drip with dew," because the dew with which God will raise the dead is in the heaven called *Aravóth*. The remaining nations, however, are not worthy of the resurrection, except only the Israelites, the seed of Jacob, and this is what is written (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake." Now it is known that the word "many" is understood to refer to the Israelites, just as it is written (Esth 8:17): "And many of the peoples of the land became Jews." Thus our rabbis, of blessed memory, have expounded (the words of Ps 50:4) "He calls to the heavens above and to the earth, that He may judge His people," in the book *Siphre*. Rabbi *Simai* said: (the words) "He calls to the heavens above"

signify the soul. (And the words that follow:) “and to the earth” signify the body. (But the subsequent words:) “that He may judge His people” signify Him who judges His people. From this it is proved that the dead of the Israelites will rise again. Thus far (are the words from the book *Siphre*.) So we also find that *Isaiah* prophesied concerning the nations of the world and said (Isa 26:14): “The dead shall not live; the departed shall not rise.” Thereafter he prophesied again (v. 19) concerning Israel and said: “Your dead shall live, and my body shall rise. Awake and be joyful, you who lie in the earth, for your dew is a dew of green herbs,” whereby he makes clear that no dead shall rise except the Israelites.

The very same thing is also to be found shortly thereafter in the book *Cad hakkémach* fol. 8, col. 1. under the title *Oth Aleph*, where the following is likewise taught: לעתיד לבוא יבטל ההספר בביטול יצר הרע ותמחה הדמעה מעל כל פנים ויזכו כל ישראל לתחיית המתים שהיא המעלה שהראה הקדוש ברוך הוא למשה ממה שררשו ז”ל עד היכ האחרון אל תקרי הים אלא היום האחרון זה תחיית המתים שהיא המעלה המיוחדת והמשותרת לישראל בלבד ולא לעם אחר: that is, In the time to come, the mourning will come to an end when the evil inclination ceases, and the tears will be wiped from all faces, and all Israelites will be made worthy of the resurrection of the dead, which is that excellence which the holy blessed God showed to Moses, in that our rabbis, of blessed memory, expound the words (Deut 34:2) עד הים האחרון *Ad hajám haácharon*, that is, unto the uttermost sea, as follows: read not *hajám*, but rather היום האחרון *ha-jóm haácharon*, that is, unto the last day, in which the resurrection of the dead takes place, which is that excellence which belongs to the Israelites alone and is appointed for them, and comes to no other people. In the Prague *Machsor*, in the first part, fol. 59, col. 2., in the *Commentario* on the prayer which begins עשה פלא לחיים וגו׳ *Aséh péle lechájim &c.*, one reads: מהים אלה אומות העולם שישארו בקבר שנאמר רפאים בל יקומו that is, By the dead are understood the peoples of the world, who remain in their graves (and will not be raised), as it is said (Isa 26:14): The deceased will not rise. So too it is written in the *Jalkut chadash* fol. 60, col. 1. *numero* 10. under the title *Geschamim* as follows: תחיית המתים לישראל וגשמים בין לישראל בין לאומות that is, The resurrection of the dead belongs to the Israelites, but rain belongs both to the Israelites and to the peoples.

Furthermore, in the commentary of *Rabbi Menáchem of Recanati* on the Five Books of Moses, fol. 72, col. 2, in the *Parascha Vajéschef*, from the *Medrasch Ruth*, on the words of Ruth 4:7, “This was the testimony in Israel,” the following is taught: בישראל ולא בשאר האומות שלא נתן להם מצוה זו ועליהם כתיב יאבדו מארצא ומתחות שמיא אלה שלא נתן להם תקומה לא בעולם הזה ולא בעולם הבא דכתיב מתים בל יחיו וגו׳ That is: In *Israel* (it was a testimony), but not among the remaining nations, for this commandment (namely, the removing of the shoe and giving it to another when one did not wish to inherit a property, as can be seen in the cited passage Ruth 4:7) was not given to them by God. And of those same nations it is written (Jer 10:11): They must be destroyed from the earth and from under heaven; for He gave them no resurrection, neither in this world nor in the world to come, as it is written (Isa 26:14): The dead shall not live again, *&c.* On this matter, the aforementioned *Rabbi Menáchem*’s book *Taáme mizvóth*, fol. 17, col. 2, and the

book *Jesod Schirim*, fol. 26, col. 2, may also be consulted. Likewise, in the book *Zijóni*, in the *Parascha Kórach*, one reads: גוף מן הגוי עובד עבודה זרה בחייו טמא ובמותו טהור למה בשביל שהתאבד נשמתו דיליה והגוף ישוב אל העפר כשהיה That is: The body of an idolatrous *Goi* (Christian or pagan) who practices idolatry is unclean during his lifetime and clean after his death. Why? Because his soul perishes, and the body returns to dust as it was before. Now, since the soul is entirely annihilated, it will no longer be reunited with the body.

That others, by contrast, hold the opinion that the righteous among the nations of the world will also rise from the dead is evident from the book *Avodáth hakkódesch*, in which at fol. 54, col. 4, at the end, and fol. 55, col. 1, in the 42nd chapter, under the title *Chélek haavóda*, the following is written: מה שאמרו חסידי אומות העולם יש להם חלק לעולם הבא ואם הוא כמו שאמרנו שהוא העולם הבא שאחר התחייה איך יזכו לו חסידי אומות העולם וכבר אמרו שתחיית המתים אינה אלא לצדיקים גמורים. יש לומר כי חסידי אומות העולם הם אשר קיימו כל תורת בני נח שהן ו' מצוות שנצטוו ואחר שקיימו תורתם הנה קנו המדרגה ההיא כמו שהצדיקים הגמורים הם אשר קיימו כל תורת משה ע"ה אלה בתורתם הואיל וקיימוה ככו שנצטוו כלם יקנו המדרגה בעולם הבא כפי תורתם . ואם כן למה לא יאמינו שיזכו אל תחיית המתים הואיל וקיימו תורתם: That is to say: Our rabbis say that the righteous among the nations of the world have a share in the life to come; but if it is as we have said, that the life to come is that which follows the resurrection, how then can the righteous among the nations of the world partake of it, given that our rabbis say that only those who are perfectly righteous will rise from the dead? To this it must be answered that those who are the righteous among the nations of the world are those who have observed the entire law of the children of Noah, namely the seven commandments that were enjoined upon them. Since they have kept their law, they attain that same degree, just as those who are perfectly righteous, who have observed the entire law of Moses (upon whom be peace), have attained it. These attain the degree according to their law, and those according to their law, in that they have kept it as it was commanded to them. They all receive the degree in the life to come, according to their law. If this is so, then why should we not believe that they will partake of the resurrection of the dead, seeing that they have kept their law?

That according to another opinion not only the righteous but also the godless nations of the world will rise again is likewise to be seen in the book *Afkáth róchel*, in the fourth part, under the title *Sod techiáth hammethím*, where the following is read: כל הגוים עתידים לקום ולעמוד בדין והק"בה ינקום נקמת עמו מהם לעולמים על כל הרעות אשר עשו לנו ודוקא המתים שמחו בחוצה לארץ אבל אותם שמתו בארץ ישראל אין להם תקומה שנאמר רפאים בל יקומו: That is: All *Gójim* (or heathens) will rise again and stand before the judgment, and the holy blessed God will avenge Himself upon them in eternity on behalf of His people, on account of all the evil they have done to us. This, however, concerns only those *Gójim* who died outside the (promised) land, for those who died in the land of *Israel* do not rise again, as it is said (Isa 26:14): The deceased will not rise again. So also in the 34th chapter of the Chapters of Rabbi *Eliezer* the following is read on this matter: מתים בל יחיו אלו הגוים שהן כנבלת הבהמה שיקומו ליום הדין אבל לא יחיו that is, (the words of Isa 26:14) "The dead will not live" signify the *Gójim*, who are like the carcass of cattle, who will rise at the day

of judgment but will not live (that is, remain alive). At the end of the aforementioned 34th chapter, the following is further written on this matter: יחיו מתיך אלו ישראל שמתו בטוחים על שמו . נבלתי יקומון אלו עכ״ום שהן כנבלת הבהמה שיקומו ליום הדין אבל לא יחיו that is, (the words of Isa 26:19) "Your dead will live" signify the *Israelites*, who, trusting in His (namely God's) name, will rise again. (And the following words) "My carcasses or corpses will rise" signify the idolaters, who are like the carcass of cattle and will rise at the day of judgment but will not live.

Isaac Abarbanel also teaches in his preface to his commentary on Isaiah, fol. 3, col. 1, that a portion of all the peoples of the world will rise again, in these words: הנה הנביא ישעיה ביאר שגם מהאומות יקומו בתחיית המתים בכל פלכי הארץ ומהוזיה רוצה לזכר שיקומו בכל מחוז אנשים מיוחדים לפרסם אמונת השם ואמתתו כי הם יהיו עדים נאמנים באמתת אלהות השם ית׳ וזה ענין אמרו בנבואה הי״א הוי ארץ צלצל כנפים כמו שיתבאר שם That is: Behold, the prophet Isaiah has made clear that from among the nations as well, people will rise at the resurrection of the dead in all the provinces of the earth and its borders; that is, that in every district certain persons will rise to proclaim the faith in God and the truth thereof, for they will be faithful witnesses to the divinity of the blessed God; and of this he speaks (namely the prophet Isaiah) in the eleventh prophecy, when he says (Isa 18:1): Woe to the land that is shadowed with wings, as will be explained there. Immediately following this, the text continues: ובנבואה הכ׳ אמר על זה ועשה ה׳ צבאות לכל העמים משתה שמנים משתה שמרים . וכבר דרשו חזל בפרקי ר׳ אליעזר על זה יחיו מתיך נבלתי יקומון שאמרו שכל המתים עולים לתחייה המתים חוץ מדור המבול שנ׳ רפאים בל יקומו . מתים בל יחיו אלו הגוים-שהם כנבלת בהמה יקומו אבל לא יחיו . ובנבואה הכ״ז אמר בדברו על התחייה כמו שיתבאר שם כל הנקרא בשמי ולכבודי בראתי וגו׳ כל הגוים נקבצו יחדיו ויאספו לאומים ולפי שהקמים בתחייה יפרסמו אמתת אמונת ה׳ ית׳ ויגלו ענשם בגיהנם לכן אמר יתנו עדיה ויצדקו וישמעו ויאמרו אמת אתם עדי נאם ה׳ ועבדי אשר בחרתי בו . אמר אתם אתם עדי על האומות ועבדי אשר בחרתי בועל ישראל That is: And in the twentieth prophecy he speaks of this (Isa 25:6): And the Lord of hosts will prepare for all peoples a feast of rich food, a feast of well-aged wine. So our sages, of blessed memory, have expounded the words (Isa 26:19): Your dead shall live, my corpses shall rise, in the chapters of Rabbi Eliezer, and have said that all the dead will rise at the resurrection of the dead, with the exception of the generation of the Flood, as it is said (Isa 26:14): The departed shall not rise, the dead shall not live. These are the *Gójim* (or heathens), who are like the carcass of cattle; they will rise, but will not remain among the living. And in the twenty-seventh prophecy he says, when speaking of the resurrection, as will be explained there (Isa 43:7): All who are called by my name, and whom I have created for my glory, etc. (And in v. 9 he continues:) All the heathens will come together, and the peoples will assemble. And because those who rise at the resurrection will proclaim the truth of faith in the blessed God and will reveal their punishment in hell, he therefore says (in the cited v. 9 and v. 10): Let them bring forth their witnesses, and they shall be held to be truthful; then it will be heard, and men will say: it is true. But you are my witnesses, says the Lord, and my servant whom I have chosen. The words "you are my witnesses" he speaks of the peoples of the world, and the words "and my servant whom I have chosen" of the Israelites.

Further, some rabbis teach that not all Israelites or Jews, but only the righteous among them, and not the godless, have the resurrection to hope for. On the other hand, however, others hold that the godless Israelites too shall be raised, and they reject the contrary opinion. That according to some opinions only the righteous shall rise, I demonstrate from the following: *Rabbi Mosche bar Majemon*, in his *Commentario* on the Talmudic *Tractate Sanhedrin*, as may be seen in the Amsterdam *Talmud*, fol. 120, col. 1 of that *Tractate*, writes as follows: תחיית המתים הוא יסוד מיסודי משה רבינו ע"ה ואין דת ולא דבקות בדת יהודית למי שלא יאמין זה אבל הוא לצדיקים וכן הוא לשון בראשית רבה גבורת גשמים לצדיקים ותחיית המתים לצדיקים בלבד . ואיך יחיו הרשעים והם מתים אפילו בחייהם . וכן אמרו רשעים אפילו בחייהם קרואים מתים צדיקים אפילו במיתתן קרואים חיים : that is, the resurrection of the dead is a foundation (or chief article) of the foundations of *Moses* our teacher, upon whom be peace; and he who does not believe this has no religion, nor does he belong to the Jewish religion: but this resurrection pertains only to the righteous. And thus it is said in *Bereschith rabba*: the power of rain belongs to the righteous, and the resurrection of the dead is due only to the righteous. How indeed should the godless be made alive again, who are already dead even during their lifetimes? Thus also (our rabbis) have said: the godless are called dead even while they yet live; but the righteous are called living even in their death.

Rabbi *Isaac Abuhabh* also expresses himself in his book *Menorath hammaor*, fol. 65, col. 4, in the first chapter, under the title *Ner revij, chelek schelischi*, as follows: אמר רבי אבהו גדול יום הגשמים יותר מיום תחיית המתים דאלו תחיית המתים לצדיקים ולא לרשעים וגשמים לצדיקים ולרשעים . לפי שתחיית המתים הוא דבר הבא לגוף האדם כפי שלמותו ואין זוכים בו לעתיד לבוא אלא הצדיקים אבל לרשעים הוא להם לגריעון ופחיתות ולדאבון כדכתיב ורבים מישני כדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות ולדראון That is: Rabbi *Abhu* has said (as may be seen in the Talmudic tractate *Taanith*, fol. 7, col. 1) that the day of rain is greater (or more heartfelt) than the day of the resurrection of the dead; for the resurrection of the dead belongs to the righteous, and not to the wicked; but rain is for the righteous and the wicked alike, since the resurrection of the dead is a matter that pertains to the body of man according to his perfection, and only the righteous will partake of it in the time to come; but for the wicked it is a diminishment and a reduction, and a sorrow, as it is written (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Rabbi *Saadias* reports on this matter in his book, which he calls *Sepher haëmunoth vehaddeoth*, fol. 36, col. 2, under the title *Maamar schevij, techiath hammethim*, the following as well: אם ישאל שואל מי ומי יחיו מן האומה בעת הישועה אשיב ואומר כל צדיק ובעל תשובה כי מי שימות מבלי תשובה הוא מהענושים וגו׳ That is: If someone should ask which are those who will rise from the people of Israel at the time of redemption, I give in answer, and say, that every righteous person, and one who has done penance, will rise; for whoever dies without penance is one of those who will be punished, *&c.* Rabbi *David Kimchi* likewise agrees with this, when he writes in his commentary on the words of Isa 26:19, "Your dead shall live," as follows: אמרו רבותינו ז"ל כי תחיית המתים לצדיקים ולא

לרשעים That is: Our rabbis, of blessed memory, have said that the resurrection of the dead belongs to the righteous and not to the wicked. Rabbi *Joseph Albo* teaches on this matter in his *Sepher Ikkarim*, fol. 28, col. 2, in the 23rd chapter of the first *Maamar*, likewise as follows, and says: זאת התחייה יש מרבותינו שאומרים שאינה אלא לצדיקים גמורים That is: As for this resurrection, there are some among our rabbis who say that it belongs only to those who are perfectly righteous. And in fol. 147, col. 1, in the 31st chapter of the fourth *Maamar*, he writes: תחיית המתים לצדיקים גמורים בלבד That is: The resurrection of the dead belongs solely to the perfectly righteous.

That the wicked will not rise again is shown by Rabbi *Bechai* in his commentary on the five books of Moses, fol. 33, col. 4, in the *Parascha Chaje Sara*, with these words: הרשעים אין להם לא תורה ולא חכמה ואינן יודעין ומכירין מעשיו של הק"בה ונפלאותיו והם מתים כמיתת הבהמות ותחיות ונשמתו אובדת כאבדן גופם ומזה אמר שלמה ע"ה ונר רשעים ידעך. כי המשיל נפש הרשע לנר. ובאר שהיא תלויה בגופו בשם שאור הנר תלוי בשמן ובכלות השמן ידעך That is: the wicked have neither law nor wisdom; they neither know nor recognize the works of the holy blessed God, nor His wonders, and they die like cattle and beasts; their soul perishes just as their body perishes. Concerning this, Solomon also, upon whom be peace (Prov 13:9), said: the light of the wicked shall be extinguished; for he compared the soul of a wicked person to a light, and thereby made plain that it is attached to the body, just as the flame of a light is attached to the oil, and is extinguished when the oil runs out. The same is taught by Rabbi *David Kimchi* in his commentary on the Psalms, on the words of Ps 1:5, "Therefore the wicked shall not stand in judgment," etc., where he writes: שהולכים הרשעים בדרך רע בעולם הזה לא יקומו במשפט ר"ל ביום הדין והוא יום המיתה לא תהיה להם תקומה וחטאים גם כן והוא הדין הלצים בעדת הצדיקים שבמותם לא תהיה להם תקומה והרשעים האבד נפשם עם גופם ביום המיתה That is: since the wicked walk in the evil way in this world, they shall not stand in judgment, that is, on the day of judgment, namely on the day of death. They shall not rise again; nor shall the sinners. And it is likewise with the mockers in the congregation of the righteous, who after their death shall not rise again, for the soul of the wicked perishes together with their body on the day of death.

That others, by contrast, reject this opinion and teach that even the wicked Israelites or Jews will rise again, can be seen in Abarbanel's aforementioned preface to his *Commentarium* on the Prophet Isaiah, where he writes at fol. 3, col. 1 as follows: השרש הששי הוא בחמר התחייה רוצה לומר מי ומי הקמים בתחייה האם יהיו כל בני אדם שנבראו מששת ימי בראשית עד אותו זמן בתחתייה וזה בלתי אפשר כי לא תכיל אותם הארץ ואם לא יקומו כלם אבל קצתם מי יהן ואדע מי ומי ההולכים בתחייה ההיא ואם יהיה זה במקרה ובהזדמן והנה הגאון והרב הגדול המימוני והרמב"ן וכן הרב רבי חסדאי ותלמידיו כלם נמנו וגמרו שלא יקונו בתחייה כי אם הצדיקים בלבד מאומתנו ויסתייעו בזה ממה שאמרו ז"ל ג'נ'ר' גבורות גשמים לצדיקים ולרשעים אבל תחיית המתיס לצדיקים בלבד והוא דעת זר לפי שהכתוב אמר ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם ואם בתחייה לא יהיו כי אם הצדיקים אין ספק שמספר יהיו ונער יכתבם ואיך יאמר עליהם ורבים כל שכן שהכתוב צווח אלה לחיי עולם ואלה לחרפות לדראון עולם . וישעיהו אמר ויצאו וראו בפגרי האנשים הפושעים כי הוא המורה שגם מהרשעים יקומו לקבל עונש . ואתה תראה האמונה הזאת נשרשת בכל האומות כאילו טבע האמת מקובל בפיהם ואמנם

מש"חזל גבורות גשמים לצדיקים ולרשעים תחיית המתים לצדיקים בלבד לא כוונו בזה לשלול התחייה מהבלתי צדיקים כי אם להודיע ענין התועלת והשכר הנקנה בה שלא תהיה כגבורה הגשמים שיהנו מהם כצדיק כרשע וכן יגדלו ויציצו התבואות לרשע בבוא הגשמים כמו לצדיק לא תהיה כן התחייה כי תועלתה ושכרה תהיה לצדיקים לא לרשעים כי הנה הצדיקים יזכו ויקבלו שכר והרשעים יפרסמו ענשם ותגלה רעתם בקהל . וגם נוכל לומר שאותו המאמר שהביאו מכ"ר שהוא לרבי אבהו וכא במסכת תענית בפרק קמא לא קבלוהו כל החכמים שהרי אמרו שם עליו ופליגא דרב יוסף דאמר רב יוסף מתוך ששקולה כתחיית המתים לפיכך קבעוה בתחיית המתים ואתה תראה שסתם התלמוד תופש עיקר דברי רב יוסף וכמו שבארתי בצדק עולמים, That is: **The sixth root treats of the matter of the resurrection, that is, who those persons are who will rise again, whether all human beings who have been created from the six days of creation up to the time of the resurrection of the dead will rise again. This, however, is impossible, for the earth could not contain them (and would be too small for that purpose). But if not all of them, but only a portion of them, will rise again, I would very much like to know who those persons are who will come forth at that resurrection, and whether this will happen by chance and accidentally. Behold, the great Rabbi Mosche bar Majemon, and Rabbi Mosche bar Nachman, as well as Rabbi Chasdai and their disciples, have all maintained and taught that at the resurrection no one other than the righteous of our (Jewish) people will rise again, and they have been confirmed in this by what our Rabbis, of blessed memory, said in *Bereschith rabba*, that the powers (that is, the benefits) of rain are apportioned to the righteous and to the wicked alike, but that the resurrection of the dead belongs to the righteous alone. This, however, is a strange opinion; for Scripture says (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But if only the righteous were to partake of the resurrection, there is no doubt that they would be so few in number that a boy could write them down. How then could Scripture say of them, "and many (shall awake)"? Still less could Scripture cry out: "Some to everlasting life, and some to shame and everlasting contempt." Likewise Isaiah says (Isa 66:24): "And they shall go forth and look upon the corpses of the men who have transgressed against me," by which he teaches that the wicked also will rise again to receive their punishment. You also see that this belief is rooted among all peoples, as though the nature of this truth were received by tradition in their mouths. But when our Sages, of blessed memory, said that the powers of rain are apportioned to the righteous and the wicked alike, while the resurrection of the dead belongs to the righteous alone, their intention therein was not to deny the resurrection to the unrighteous, but rather to make known the nature of the benefit and the reward that is obtained through it, namely, that it will not be like the power of rain, which both the righteous and the wicked enjoy. For when the rains come, the fruits grow and flourish for the wicked just as for the righteous. With the resurrection, however, it is not so**

constituted; for its benefit and reward will be apportioned to the righteous and not to the wicked: for behold, the righteous will be found worthy to receive their reward, while the wicked will have their punishment made manifest, and their misfortune will be disclosed before the assembly. We may also say that those words which they adduce from *Bereschith rabba* as proof were spoken by Rabbi Abhu, which also appear in the tractate *Taanith*, in the first chapter (fol. 7, col. 1), and that not all the Sages accepted them; for behold, it is said there in opposition that Rabbi Joseph disputed and contended against them: for Rabbi Joseph said that, since the power of rain is equal to the resurrection of the dead (inasmuch as through rain that which has withered and is, as it were, dead is revived again), for this reason it was placed alongside the resurrection of the dead. So you also see that the Talmud straightforwardly takes the words of Rabbi Joseph as its foundation, just as I have also explained in the book *Zédek olamim*. On this point, one may also consult the aforementioned Abarbanel's book *Májene jeschúa*, fol. 77, col. 2-3, in the 11th *Majan*, in the 9th *Támar*, where, in addition to the above, he further adds: ועוד שאם לא יקומו רק הצדיקים איך יהיו שלשה כיתות ליום הדין של צדיקים גמורים ושל רשעים גמורים ושל בינוניים כדברי הברייתא : That is: Moreover, if only the righteous are to rise, how then can there be three groups on the day of judgment, namely that of the wholly righteous, and that of the wholly wicked, and that of the middling, as the *Barájetha* reports. By which he means to say that if the wicked are to appear before the judgment, they must also rise again.

Although *Rabbi Bechai*, as mentioned just before, teaches in his commentary on the Five Books of Moses, fol. 33, col. 4, that the wicked die like cattle and their souls perish together with their bodies, he nevertheless expresses himself in the contrary sense in the aforementioned commentary, fol. 229, col. 3, in the *Paráscha Vesóth habberachá*, writing as follows: הודע לך כי כל ישראל יחיו בין רשעים בין צדיקים צדיקים לקבל שכר ורשעים לקבל עונש כי ביון שקיימו המצוות או עברו עליהן בגוף ובנפש כן ראויין ליטול השבר או העונש בגוף ובנפש : that is, Know that all Israelites, both the wicked and the righteous, will rise again. The righteous, so that they may receive their reward; the wicked, however, so that they may receive their punishment: for since they have kept or transgressed the commandments with body and soul, they will likewise deserve to receive the reward or punishment with body and soul.

Regarding the aforementioned words of *Abarbanel*, that it would be impossible for all people to rise from the dead, since the world could not contain them and would be too narrow for that purpose: *Rabbi Saadias* does not agree with him on this point, for he has worked out the matter in his *Sepher haëmunóth vehaddeóth*, fol. 36, col. 2, 3, under the title *Maámar schevii, techiáth hammethím*, calculating how much space each person who will be resurrected will have, and he teaches that each one shall have a space of two hundred and eighty-eight cubits. This, however, is a foolish calculation, just as *Abarbanel*'s opinion is foolish, that the earth will not be able to contain all people.

On the above, it is read in the Talmudic tractate *Kethuvóth* (or *Kessúvos*) fol. 111, col. 2, that, according to the opinion of *Rabbi Eliezer* and others, the idiots, or common and unlearned people, who have not studied the law, will not rise again; and the words there read as follows: אמר רבי אלעזר עמי הארצות אינן חיים שנאמר מתים בל יחיו וגו' תניא נמי הכי מתים בל יחיו יכול לכל תלמוד לומר רפאים בל יקומו במרפה עצמו מדברי התורה הכתוב מדבר וגו' כל המשתמש באור תורה אור תורה מחייהו וכל שאין משתמש באור תורה אין אור תורה מחייהו : מחיָהו : that is, Rabbi Eliezer has said: the common unlearned people will not come back to life, because it is said (Isa 26:14): "The dead will not live again," *etc.* The *tradition* (in the *Barájetha*) reads likewise: "The dead will not live again." Perhaps this is to be understood of all (the dead)? No, for it further stands written (in the cited verse 14): "The *rephaím*, that is, the departed, will not rise up," and Scripture speaks of him who is *meráppeh* from the words of the law, that is, who withholds himself from them and desists from them, *etc.* (for the word *repháim* derives from רפה *Raphá*, which means to let go, to desist, and to cease, because in the dead the vital force ceases). Everyone who makes use of the light of the law, the light of the law will make alive again; and everyone who does not make use of the light of the law, the light of the law will not make alive again. The very same is also to be found in the *Jalkut Schimóni* on *Esaiam*, *numero* 298. According to this teaching, therefore, no unlearned person shall have a share in the resurrection. Others, however, teach on the contrary that the unlearned will also rise again, as may be sufficiently seen from what is indicated in what follows concerning the means by which the resurrection is to take place.

Furthermore, it is also read at the end of the 38th chapter of the Chapters of Rabbi Eliezer, concerning the Cutheans or Samaritans, that they shall have no share in the resurrection; the words on this matter read as follows: האוכל פת כותי כאלו אוכל בשר חזיר ואל יתגייר אדם כותי ואין להם חלק בתחיית המתים שנאמר לא לכם ולנו לבנות בית אלהינו לא בעולם הזה ולא בעולם הבא : that is, whoever eats of a Cuthean's (or Samaritan's) bread does just as much as if he were eating pork. Likewise, no Cuthean person shall be received when he wishes to convert to the Jewish faith. They also have no share in the resurrection of the dead, as it is said (Ezra 4:3): "It is not fitting for you and us to build the house of our God, neither in this world nor in the world to come." What kind of people the Cutheans are, and why they are also called Samaritans, has been indicated above in the 16th chapter of the first part, *pag.* 633, under the third name that the Jews give to Christians; and there are still people of that kind to be found to this day in Shechem and in other places of that region, as can be read in the travel account of Rabbi Benjamin, printed in Amsterdam in the year 451 according to the Jewish reckoning, that is, in the year 1691 A.D., printed in Judeo-German, *fol.* 52, *col.* 2, and *fol.* 56, *col.* 1, and *fol.* 57, *col.* 1, that in Shechem more than one hundred, in Ashkelon three hundred, and in Damascus four hundred such people were living at the time when the aforementioned Rabbi Benjamin was there. Moreover, those who reside in Shechem wrote, approximately thirteen years ago, several letters to the highly learned and renowned Mr. *Job Ludolf*, Counselor to His Imperial Majesty and my most gracious patron, which were subsequently printed. But since the Jews have

always been the bitterest enemies of the Samaritans, as can be seen from John 4:9, that they had no dealings with them even in the time of Christ, and since the Samaritans also entirely reject the *Talmud* and hold only to the five books of Moses, it is truly no wonder when the Jews, out of sheer hatred and envy, teach that the Cutheans will not rise again.

Rabbi Saadia presents in his aforementioned book, which is called *Sepher haëmunôth vehaddeôth*, fol. 34, col. 2, under the title *Maamar schevîi, techiâth hamméthim*, the question of whether those people who have been devoured by wild beasts will also rise again, and writes about it in the following manner: אם ישאל שואל על מי שאכלוהו החיות איך יחייה והוא כבר נשתנה אל גופות אחרים נשיב כי האומר המאמר הזה אומר כי הגופים הנאכלים הם כלים ומשתנים אל הגופים אשר נכנסו עליהם וראוי שנשיבהו אל שני הדברים יחד בשרש אשר אנחנו קהל המיחדים מאמינים בו . ונודיעהו כי אין לגוף מן הברואים לכלות גוף אחר בשום ענין אפילו אם ישרפהו באיש לא יוכל לכלותו לעולם כי לא יוכל לכלות הדברים עד שישובו לא דבר כי אם מי שבראם לא פדבר ושמם נמצאים אבל כל הברואים אינם יכולים כי אם להפריד חלקי הגוף בלבד עד שהאש כשהיא בוערה בגוף מן הגופים אין דרכה כי אם להפריד אבריו וישוב החום אשר בו אל מוצא האש והלחות והקור אל מוצאיהם ותשאר העפריות אפר מבלי שיבלה מחלקי היסודות . וכאשר העשה האש הנראית לעין כן תעשה האש אשר בבעלי חיים בדבר הנאכל וכאשר יאכל החי חפוח על דרך הדמיון יפרדו חלקיו ויגנב האויר מחלקיו מה שדרכו לנגב מחלקי החפוח תמיד ומה שאלו לא מצא לנגב מחלקי החפוח היה מונב מגוף החי ההוא תמיד עד שלא ישאר בו כי אם העפריות בלבד . וכמו שהגאמד בהפוח הנאכל כן המאמר באדם הנאכל כי האויר מגנב החלקים אשר משלשה היסודות מגוף החי אשר אכלו וישאר החלק העפרי ויורד למטה . ואין הפרש ביניהם אלא שהחלקים אשר שבו אל האויר מן הפקוח הנאכלים כבר התערבו ביסודות השרשיים והחלקים אשר עלו אל האויר מגוף האדם הנאכל הם שתרים בלהי מתערבים ביסודות השרשיים להיותם מוכנים לעת הפקידה כאשר הקדמנו . וכאשר העברתי הדברים האלה על לבי סרו מעלי הספקות ההם והתאמצה אמונתי בדעת הזה והחזקתי בו ואמרתי ישתבח היכול על כל דבר : that is, if someone were to ask how the one who has been devoured by wild beasts will come back to life, given that he has already been transformed into other bodies, we answer that the one who raises such a question holds the view that the devoured bodies perish and are transformed into the bodies into which they have entered. We must, however, answer him on two points at once, from the foundational principle (or chief matter) in which we believe, we who are the community of those who confess the one God; and we wish to make known to him that no body among the creatures has the power to reduce another body to nothing by any means whatsoever: even if one were to burn it in fire, one can still never annihilate it; for no one can annihilate any things such that they become utterly nothing, except for the one alone who created them out of nothing and caused them to exist. All creatures, however, can do nothing other than merely separate the parts of a body, so that fire, which burns a given body, does nothing other than divide its members, and the heat that is within it returns to the source of fire, and the moisture and cold likewise return to their source, so that only the dust, namely the ash, remains, and nothing of the parts of the elements is annihilated. Just as fire, which is seen with the eyes, does this, so also does the fire that is within living creatures do the same with that which is eaten by them. And when, for example, a living creature eats an apple, its parts are separated, and the air dries from its parts what it is accustomed to dry from them, until nothing but the dusty matter remains.

Just as it is with the apple that is eaten, so also is it with the man who is devoured, for the air dries out those parts which belong to the three elements from the living body of the one who devoured him, and the dusty part remains and sinks downward. Nor is there any difference between them, except that the eaten parts which return from the apple to the air are mixed with the original elements, whereas those parts which ascend into the air from the devoured human body are preserved and not mixed with the original elements, because they are prepared for the time of the visitation, as we have stated previously. And when I take these things to heart, such doubts depart from me, and my faith in this view is strengthened, and I hold fast to it and say: praised be the Almighty. These are the words of *Rabbi Saadia*.

Regarding the place in which the dead are to rise, *Abarbanel* teaches in his commentary on Isa 18, fol. 35, col. 1, that the resurrection will take place in all lands of the world, when he says: לפי שתהיה התחיה בכל פאות ה־ישוב לכן בכל גלילות הארץ וגם בארץ צלצל כנפים מעבר לנהרי כוש יחרדו מאד מזה וישלחו בים צירים לארץ בני ישראל כי ידעו כי מציון תצא תורה ודבר ה׳ מירושלים ולזה יקראו בשם ה׳ כי בראותם מתיהם קמים מקברותיהם קוראים בשם ה׳ ומפרסמים אמתת אמונתו ולמהו גם כן הם לקרא כלם בשם ה׳ ולעבדו שכם אחד: *that is,* Since the resurrection will take place in all quarters of the world, therefore in all the regions of the earth, as well as in the land that is shadowy at its wings, on the banks of the rivers of the land of the Moors, they will tremble greatly over this, and will send messengers by sea into the land of the children of *Israel*, because they will know that the Law will go forth from *Zion*, and the word of the Lord from *Jerusalem*. Therefore they will call upon the name of the Lord, for when they see their dead rising from their graves, calling upon the name of the Lord and proclaiming the truth of faith in Him, they will likewise learn from them to all call upon the name of the Lord and to serve Him with one accord.

There is perhaps the possibility, however, that *Abarbanel* understood this only with respect to those peoples who are outside of Judaism; for most of the Rabbis teach that the bodies of Jews who die and are buried outside the land of *Canaan* must be rolled through the earth, through tunnels made for that purpose, into the land of *Canaan* beneath the Mount of Olives, where the souls will first return into their bodies, and they will go forth from the mountain, which will open itself. Yet there have also been some Rabbis who taught that those *Israelites* who die and are buried outside the Promised Land will rise in those lands in which they are buried, concerning which *Rabbi David Kimchi* writes in his commentary on Ezek 37:12 as follows: מחלוקת יש בדברי ר"זל על המתים בחוצה לארץ. מהם אמרו כי בחוצה לארץ יעלו מקברותיהם ומהם אמרו מקברותיהם יעלו לארץ ישראל בגלגול ודרך מחילות והפסוק הזה מוכיח כי בחוצה לארץ יהיו כמו מתי ארץ ישראל שהרי אמר פתחתי את קברותיכם והעליתי אתכם מקברותיכם ואחר כך והבאתי אתכם אל אדמת ישראל: That is: In the words of our Rabbis, of blessed memory, there is a dispute concerning the dead who are outside the land (of *Israel*). Some of them say that they will rise from their graves outside the land; others, however, say that they will go from their graves, through the rolling and the way of the tunnels, into the land of *Israel*. But this verse demonstrates that they will be restored to

life outside the land, just as the dead in the land of *Israel*; for behold, he says: I will open your graves and will cause you to come up out of your graves. And thereafter it follows: And I will bring you into the land of Israel.

In the booklet *Schene chuchoth léket*, number 18, under the title *Maschiach uthechiáth hamméthim*, it is written that the resurrection will take place in the land of Galilee, where the words from the *Sohar* read as follows: כל המתין יקומון בארעא דגליל בגין דתמן זמין מלכא משיחא לגלאה: that is, all the dead will rise in the land of Galilee, because the Messiah will be revealed there.

That they must be rolled through underground caverns all the way to the land of Israel is indicated by Rabbi Elias in his *Tischbi* fol. 6, col. 2. under the word *Gilgul*, with these words: דעת רבותינו זכרונם לברכה כי בתחיית המתים לא יחיו רק הנקברים בארץ ישראל והנקברים בחוצה לארץ אינם חיים אלא דרך גלגול מחילות רוצה לומר שיתגלגלו תחת הקרקע עד חוך ארץ ישראל ושם יחיו וזהו נקרא גלגול מחלות: that is, our rabbis, of blessed memory, hold that only those who are buried in the land of Israel will rise at the resurrection of the dead, but those who are buried outside the land (of Israel) will rise in no other way than through the rolling through the caverns, that is, they will be rolled underground all the way into the midst of the land of Israel, and will rise there, and this is called *Gilgul mechillóth* (or *mechillos*), that is, the rolling through the caverns. Rabbi Bechai likewise writes about this in his commentary on the five books of Moses, fol. 57, col. 3. in the *Parascha Vajechi*, as follows: מתי ארץ ישראל חיים תחלה לימות המשיח אבל מתי חוצה לארץ אינם חיים אלא על ידי צער גלגול מחילות: that is, the dead of the land of Israel will be the first to rise at the time of the Messiah, but the dead who are outside the land will rise in no other way than through the pain of the rolling through the caverns. And in the *Jalkut Schimóni* on Isaiah, fol. 46, col. 3. *numero* 298, it is written as follows: יחיו מתיך אלו המתים שבארץ ישראל נבלתי יקומון אלו המתים שבחוצה לארץ ועל ידי גלגול מחילות שהקדוש ברוך הוא עושה להם מחילות בתחתית בקרקע: that is, (the words of Isa 26:19) “Your dead shall live” signify those who have died in the land of Israel; and (the words) “my corpses shall rise” signify those who have died outside the land, who will rise through the rolling through the caverns, for the holy and blessed God will make many caverns for them in the earth.

In the booklet *Othióth* (or *Otios*) Rabbi Akkíva, it stands at fol. 17, col. 1. 2., concerning the words of Ezek 26:20, “I will set the glory in the land of the living,” and also the following: ומהו ארץ חיים וכי יש ארץ חיים וארץ זארץ מתים אלא זו ארץ ישראל שנקראת ארץ החיים שמתיה חיים תחלה לעולם הבא. אם כן צדיקים שבחוצה לארץ כגון משה ואהרן ושאר כל הצדיקים שבארבע פינות העולם היאך חיין ובאין לעולם הבא. אלא מלמד שבשעת תחיית המתים הקב”ה יורד משמי שמים העליונים ויושב על כסאו בירושלים שנאמר בעת ההיא יקראו לירושלים כסא ה’ וקורא להם הקב”ה למלאכי השרת ואומר להם בני לא בראתי אתכם אלא לשעה זו כדי שתעשו לי קורת רוח. משיבים מלאכי השרת ואומרים לפניו רבונו של עולם הננו נעמוד לפניך בכל דבר שאתה רוצה. משיב הקב”ה ואומר להם לכו ושוטטו בארבע רוחות העולם והגביהו את ארבע כנפות הארץ ועשו מחילות מחילות בקרקע לכל צדיק וצדיק שבחוצה לארץ עד ארץ ישראל והביאו לי כל צדיק וצדיק פלוני בן פלוני חסיד פלוני בן פלוני חכם פלוני בן פלוני שמסרו עצמם על קדושת שמי בכל יום ויום כדי שלא יצטערו ויבאו לארץ ישראל ואני מחייה אותם מיד הולכים כל מלאך ומלאך וכל שר ושר וכל שר וגדוד וגדוד ומשוטטים בארבע רוחות העולם ומגביהין ארבע כנפות הארץ ומנערין רשעים ממנה שנאמר לאחוז בכנפות הארץ וינערו

רשעים ממנה ועושין מחילות מחילות בקרקע הארץ בשביל כל צדיק וצדיק שבחוצה לארץ ומביאין אותן בתוך מחילות לארץ ישראל אצל הקב"ה לירושלים ועומד הקב"ה בעצמו ומחייה אותן ומעמידן על רגליהם: That is: What is the land of the living? Is there then a land of the living and a land of the dead? It is the land of *Israel*, which is called the land of the living, because its dead will be the first to rise in the world to come. If that is so, how then will the righteous who are outside the land, such as Moses and Aaron and the rest of the righteous who are in the four corners of the world, rise and come into the life to come? This teaches us that the Holy Blessed God, at the time of the resurrection of the dead, will descend from the highest heaven and will sit upon His throne in Jerusalem, as it is said (Jer 3:17): "At that time they shall call Jerusalem the throne of the Lord"; and the Holy Blessed God will call the ministering angels and say to them: "My children, I created you for no other purpose than for this hour, so that you might refresh my spirit." Thereupon the ministering angels will answer and say to Him: "O Lord of the world! We will serve You in all that You desire." Then the Holy Blessed God will answer them and say: "Go forth and run into all four parts of the world, and lift the four corners of the earth on high, and make many tunnels in the earth for each and every righteous person who is outside the land, all the way to the land of *Israel*, and bring me each and every righteous one, the righteous N. son of N., the pious N. son of N., the wise N. son of N., who have given themselves over daily (unto death) for the sake of the holiness of my name, so that they may not be tormented, and so that they may come into the land of *Israel*; and I will revive them." Thereupon each and every angel and each and every seraph, as well as each and every prince and host, will go forth and run into all four parts of the world, and will lift the four corners of the earth on high, and shake the wicked out of it, as it is said (Job 38:13): "That the corners of the earth might be seized and the wicked shaken out of it"; and they will make many tunnels in the ground of the earth for each and every righteous person who is outside the land of *Israel*, and will bring them through the tunnels into the land of *Israel*, to the Holy Blessed God in Jerusalem. Then the Holy Blessed God will Himself arise and revive them and set them upon their feet.

In the book *Pesikta rabbetha*, fol. 1, col. 4, the following is also taught concerning this matter: אמר רבי אלעזר בשם רבי סימאי האלהים עושה להם מחילות בארץ והם מתגלגלים כנאדיות כנאדות ובאין לארץ ישראל: that is, *Rabbi Eliezer has said in the name of Rabbi Simai: God will make tunnels in the earth for them (namely, for the righteous who are buried outside the land of Canaan), and they will be rolled along like leather sacks, and will come into the land of Israel.* Likewise, in the *Jerusalem Talmud*, in the tractate *Kilaim*, in the last chapter, at the end, it is stated that they will be rolled along through the tunnels beneath the earth like wine barrels.

On the other hand, it is reported in the book *Avodáth* (or *Avódas*) *hakkódesch* fol. 53, col. 1, in the 40th chapter under the title *Chélek haavódah*, that the dead who have died outside the land of *Canaan* will stand upon their feet and travel through the caves, and the words read as follows: צדיקים שבחוצה לארץ נעשות להן מחילות ועומדין על רגליהן והולכין עד ארץ ישראל ושם

חיים כי הרוח תנתן בהם שם לפי שהיא קדושה וטהורה לא חוצה לארץ שהוא טמאה והוא שכתוב הנה אני פותח את קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל אדמת ישראל וגו׳ ואחר כך ונתתי רוחי בכם וחייתם: that is, *For the righteous who are outside the land, caves will be made for them, and they will stand upon their feet and travel into the land of Israel, and there they will come to life, for the Spirit will there be given into them, because it is a holy and pure land, but not outside the land, because the other lands are unclean*. And this is what is written (Ezek 37:12): *Behold, I will open your graves and will bring you, my people, up out of your graves and bring you into the land of Israel, etc.* And thereupon follows (v. 14): *And I will give my Spirit into you, that you shall live again*. From this it is evident that, according to this opinion, the bodies of the deceased travel underground into the land of *Canaan* without soul or life, and only there will they receive the soul and life. But how is a body supposed to be able to walk in which there is no life? This is indeed a wholly unreasonable matter: for Rabbi *David Kimchi* writes quite correctly in his commentary on Ezek 37:12, when he states: לֹא יִתְנוֹעַע הָאָדָם בְּלֹא רוּחַ חַיִּים, that is, a person cannot move without the spirit of life.

Those who die in the Promised Land, however, are to be entirely exempt from such rolling, as is taught in the little book *Afkáth róchel* in the fourth part, where the words read as follows: הַמֵּתִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל הֵם לֹא יִתְגַּלְגְּלוּ מִמְּקוֹמָם אֶלָּא בְּמְקוֹמָם תֵּרֵד רוּחָם וְתִכָּנֵס בָּהֶם וְיִחְיוּ: that is, the dead who are in the land of *Israel* will not be rolled, but rather their spirit (or soul) will descend to them in the place where they lie, and will enter into them, and they will become alive.

That the souls are first to re-enter their bodies in the land of *Israel*, having been rolled there from all other lands beneath the earth, can be seen in the book *Pesikta rabbetha* fol. 2, col. 1., where it is written as follows: וְכַמָּה הֵם יְמוֹת הַמָּשִׁיחַ שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה אַלְפִּים שָׁנִים הֵם יְמוֹת הַמָּשִׁיחַ • וּמֵהֵי אֶרֶץ יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל חַיִּים בָּהֶם וְאוֹכְלִים אוֹתָם וְכָל הַצַּדִּיקִים שֶׁבְּחוּצָה לָאָרֶץ בָּאִים בִּמְחִילוֹת לְתוֹכָהּ וְכֵיוָן שֶׁהֵם בָּאִים לְתוֹכָהּ מִיַּד הַקָּבָ״ה נוֹתֵן לָהֶם אֶת נִפְשׁוֹתֵיהֶם וְהֵם עוֹמְדִים וְאוֹכְלִים אוֹתָם עִמָּהֶם שֶׁנֶּאֱמַר רוֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נוֹתֵן נְשָׁמָה לָעָם עָלֶיהָ: that is, How long then do the days of the Messiah last? Five thousand, three hundred and sixty years are the days of the Messiah, and the children of *Israel* who have died in the land of *Israel* shall live again in those same days and enjoy those same years. But the righteous who are outside the land shall come into it through the tunnels; and when they come into it, the holy blessed GOD will immediately give them their souls, and they shall enjoy those same years together with them, as it is said (Isa 42:5): He who stretched out the earth and its produce, who gives the soul to the people upon it. Something similar is also to be found at fol. 1, col. 4. of the same work. So too in the book *Emek hammelech* fol. 42, col. 3., near the end of the 72nd chapter, under the title *Schâar ólam hattóhu*, one reads as follows: הַמֵּתִים שֶׁבְּחוּצָה לָאָרֶץ יִבְנֶה הַקָּבָ״ה גוּפָם וּמִתְגַּלְגְּלִים תַּחַת הָאָרֶץ עַד אֶרֶץ יִשְׂרָאֵל וְשָׁם יְקַבְּלוּ נִשְׁמָתָם וְלֹא בְּחוּצָה לָאָרֶץ הֲדָא הוּא דִכְתִיב וְאָמַרְתָּ אֲלֵיהֶם הִנֵּה אֲנִי פוֹתֵחַ אֶת קִבְרוֹתֵיכֶם וְהַעֲלֵיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עַמִּי וְהֵבֵאתִי אֶתְכֶם אֶל אַדְמַת יִשְׂרָאֵל • מָה כְּתִיב אַחֲרָיו וְנָתַתִּי רוּחִי בָכֶם וְחִייתֶם: that is, The holy blessed GOD will build the bodies of those who have died outside the land of *Israel*, and they shall be rolled beneath the earth all the way to

the land of *Israel*, and there, but not outside the land, they shall receive their souls. And this is what is written (Ezek 37:12): Therefore prophesy, and speak to them: behold, I will open your graves, and will bring you, my people, out of your graves, and bring you into the land of *Israel*. What is written after this (v. 14)? And I will put my Spirit in you, that you shall live again. But how long the soul will wait in the land of *Canaan* for the resurrection is indicated in *Jalkut chádasch* fol. 142, col. 3. *numero* 36., under the title *Maschiach*, with these words: ארבעים שנה קודם התחית המתים הנשמה ממתינה בארץ ישראל that is, Forty years before the resurrection of the dead, the soul waits in the land of *Israel*.

Concerning the reason why those Jews who die outside the land of *Canaan* must be rolled through the earth into that same land, the following is read on this subject in the aforementioned place in the book *Emek hammélech,* fol. 42, col. 3.: ולמה יתגלגלו המתים שבחוצה לארץ תחת מחילות ארץ ויקבלו נשמתם בארץ ישראל הטעם הוא שהק"בה נשבע לישראל בירושלים שלא יגלה אותם עוד עולמית . והק"בה מוריד ירושלים של מעלה למטה מיטמי מרומים עם בית המקדש בנוי ולא תהרס לעולם לפיכך אין מקבלים נשמתם אלא במקום הקיים לעולמים כדי שתהיה הנשמה קיימת בגוף לעולמים דכתיב והנשאר בציון והנותר בירושלים קדוש יאמר לו . מה קדוש ה' צבאות הוא חי וקיים לעולם ולעולמי עולמים אף הצדיקים נקראים קדושים וחיים וקיימים לעולם ולעולמי עולמים: that is, Why then are the dead who are outside the land (of *Israel*) rolled through the caverns of the earth, and receive their souls in the land of *Israel*? The reason is that the Holy Blessed God will swear to the *Israelites* in *Jerusalem* that He will never again allow them to be led away captive into misery. And the Holy Blessed God will cause the city of *Jerusalem* to descend from the highest heaven, built with the Temple, and it shall never more be destroyed. For this reason they receive their souls nowhere other than in a place that endures for eternity, so that the soul may remain in the body for eternity, as it is written (Isa 4:3): And whoever shall remain in *Zion* and be left in *Jerusalem* shall be called holy. Just as the Holy Lord *Zebaoth* lives and endures throughout all eternity, so too shall the righteous be called holy, and they shall live and endure throughout all eternity. On this subject one may also consult the book *Avodáth hakkódesch* fol. 53, col. 1. 2. in the 40th chapter, under the title *Chélek haavóda*.

It is also said that the aforementioned rolling shall not occur without pain, which is why Jacob and Joseph were to be buried in the land of Canaan, so that they might be spared such torment. That it occurs with great pain is taught in the *Sohar* in the *Parascha Emór*, fol. 30, col. 1. 2. with these words: הנה נודע שכל המתים של ישראל נשמתיהם עולות דרך ישר : וההוא חופאה קלישא כנ"ל מקבלא לון. ואפילו ישראל המתים בחוצה לארץ חס גם כן נכנסים דרך שם רק שיש להם צער גדול על ידי טורח גלגוליהם מקליפה לקליפה משר אל שר עד שיעבור אל מקום הקדש : That is: Behold, it is known that all the souls of the deceased Israelites travel upward by the straight path, and that thin covering, mentioned above, receives them. Indeed, the Israelites who die outside the land also go by the same path, only that they suffer great pain when they are rolled in laborious fashion from one *Kelipha* to another, and from one prince to another (that is, from the domain of one of those devils and rulers of the seventy nations, of whom mention was made in the 18th chapter of the first part,

into the domain of another), until they arrive at the holy place. So too is it read in the Talmudic tractate *Kethuvóth* (or *Kesúvos*) fol. 111, col. 1: צער הוא גלגול לצדיקים, That is: the rolling is painful for the righteous.

That Jacob and Joseph wished to be buried in the land of Canaan so that they would not have to endure this pain is read in the *Jalkut chádasch* fol. 8, col. 4 numero 1. under the title *Avóth* and *veimmahóth* as follows: יודעין היו יעקב ויוסף שהם צדיקים גמורים ושמתים שבחוצה לארץ אינם חיים לעתיד. ולמה הטריחו לישא אותם ממצרים אלא שלא יקבלו צער גלגול מחילות: that is, Jacob and Joseph, who were entirely righteous, knew full well that those who die outside the land (of *Israel*) will come back to life in the future; why then did they go to the trouble of having themselves carried out of *Egypt* (into the land of *Canaan* for burial, as can be seen in Gen 47:29 and 50:25)? (They did so) in order that they would not have to endure the pain of rolling through the tunnels. And in the aforementioned *Jalkut chádasch*, fol. 142, col. 3. numero 12., under the title *Maschiach*, the following is written: יעקב ויוסף נהיראו מצער גלגול מחילות לכן ציוו להוליכם אחרי מותם לארץ ישראל: that is, Jacob and Joseph feared the pain of rolling through the tunnels, and therefore commanded that after their death they should be brought to the land of *Israel*. As for what further reason there may have been why Jacob did not wish to be buried in *Egypt*, Rabbi Solomon Jarchi writes in his commentary on the words of Gen 49:29, "and bury me not in Egypt," that Jacob intended thereby to indicate: סופה להיות עפרה כנים ושאין מתי חוצה לארץ חיין אלא בצער גלגול מחילות ושלא יעשוני מצרים עבודה זרה: that is, the dust of *Egypt* will at some point be turned into lice, and likewise those who die outside the land (of *Canaan*) will come back to life only through the pain of rolling through the tunnels; and also so that the Egyptians would not make an idol of me. This, however, is once again a foolish doctrine, for how can a body in which there is no life suffer pain?

That those who are rolled through underground passages into the land of *Canaan* will emerge from beneath the Mount of Olives is taught in the Chaldean translation of the Song of Solomon, cap. 8, v. 5, with the following words: אמר שלמה נביא כד יחון מיתיא עתיד לאתבזעא טור משחא וכל מיתיא דישראל עתידין למפק מתחותוהי ואפילו צדיקיא דמיתו בגלותא עתידין למיתי אורח כוכיא מלרע לארעא ונפקין מן תחות טור משחא ורשיעיא דמיתו ואתקברו בארעא דישראל עתידין למהויהון רמין היכמה דרמי גבר אבנא באלא : that is, the Prophet *Solomon* has said: when the dead shall rise, the Mount of Olives will split apart, and all the dead of the Israelites will come forth from beneath it. Indeed, even the righteous who died in *exilio*, or in misery, will travel the path of the underground caverns and emerge from beneath the Mount of Olives. The wicked, however, who died and were buried in the land of Israel, will be hurled forth as a man hurls a stone with a sling. Concerning this, the following is also read in the book *Avodáth* (or *Avódas*) *hákkodesch*, fol. 53, col. 2, in the 40th chapter under the title *Chélek haavóda*: המאור הקדוש רבי שמעון בן יוחאי עליו השלום כתב בזה הלשון כל אינון דגופא דילהון בארעא מסאבא אינון גופא בלא רוחא עד די יתגלגלון תחות ארעא וימטון לארעא דישראל ויפקון מתחות הר הזיתים ותמן יקבלון נשמתא ולא ברשו אחרא כדי שיתקיימון בעלמא דאתי : that is, the great luminary, *Rabbi Shimeon ben Yochai*, upon whom be peace, has written (concerning this matter) in these

words: all those whose bodies lie in an unclean land (namely, outside the land of Israel) are a body without spirit, until they are rolled through underground passages and arrive in the land of Israel and emerge from beneath the Mount of Olives; there, and not under any other dominion, will they receive the soul, so that they may be sustained in life in the world to come.

In the book *Pesikta rábbetha*, the following is also written concerning this matter at fol. 55, col. 2: לאילו שנבלעו ברבלתה הק"בה עושה להם סחילות מחילות מלמטן והם מחלדין בהם עד שהם באים תחת הר הזיתים והק"בה עומד עליו והוא נבקע להם עולים מתוכו כמו שזכריה אומר ועמדו רגליו ביום ההוא על הר הזיתים אשר על פני ירושלים מקדם ונבקע הר הזיתים מחציו מזרחה וימה וגו' : that is, for those who were swallowed up (or slain) in *Ribletha*, the Holy Blessed God will make tunnels and caverns for them below (in the earth), and they will pass through them until they come beneath the Mount of Olives, which is near Jerusalem. Then the Holy Blessed God will stand upon it, and it will be split apart for them, and they will come forth out of it, just as *Zacharias* says (Zech 14:4): And his feet shall stand in that day upon the Mount of Olives, which lies before Jerusalem toward the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west, *&c.*

Regarding the means by which the resurrection is to take place, the Rabbis teach that it will occur through a dew and the sound of a trumpet. Concerning the dew, it is written in the 34th chapter of the Chapters of *Rabbi Eliezer* as follows: לעתיד לבוא מוריד הקב"ה החרות טל ומחייה המתים שנאמר יחיו מתיך אלו ישראל שמתו בטוחים על שמו וגו' : that is, in the future the Holy Blessed God will cause a dew of resurrection to descend and will awaken the dead, as it is said (Isa 26:19): "Your dead shall live," namely the Israelites who died trusting in His name, *&c.* And in the *Sēpher Ikkarím* of *Rabbi Joseph Albo*, in the 35th chapter of the fourth *Máamar*, fol. 152, col. 1., the following is read: אמרו רבותינו ז"ל שיש טל שעתיד הקב"ה להחיות בו את המתים נראה שהתחייה ההיה כשיודיד הקב"ה טל על הארץ יהיה כח הטל ההוא ככח טפת זרע הזכר לתת הצורה והעפר ההוא כטבח הכנה שבו כזרע הנקבה לתת החומר : that is, our Rabbis, of blessed memory, have said that the Holy Blessed God will in the future awaken the dead through a dew; and from this it is to be understood that the resurrection will take place when the Holy Blessed God causes the dew to fall down upon the earth. The power of that dew will also be like the power of the male seed, giving form or shape; but that dust (upon which the dew will fall), by virtue of the *disposition* or preparation that is within it, will be like the female seed, providing the *matter*. Something similar is also to be found in Abarbanel's preface to his commentary on the Prophet Isaiah, fol. 2, col. 4.

Where this dew shall come from, the *Talmud* teaches in the *Tractate Chagiga*, fol. 12, col. 2, where the following is read concerning one of the seven firmaments which, according to the opinion of *Resch Lakisch*, exist, namely concerning that one which is called ערבות *Aravóth* or *Aróvos*: ערבות שבו צדק משפט וצדקה גנזי חיים וגנזי שלום וגנזי נשמתן של צדיקים ורוחות ונשמות שעתידות להבראות וטל שעתיד הקב"ה להחיות בו מתים: צדק ומשפט דכתיב צרק ומשפט מכון צדקה דכתיב וילבש צדקה כשריון. גנזי חיים דכתיב כי עמך מקור חיים: וגנזי שלום דכתיב ויקרא לו ה' שלום. וגנזי ברכה דכתיב ישא ברכה מאת ה'.

נשמתן של צדיקים דכתיב והיתה נפש אדוני צרורה בצרור החיים את ה' אלהיך. רוחות ונשמות שעתידות להיבראות דכתיב כי רוח מלפני יעטוף ונשמות אני עשיתי. וטל שעתיד הק"בה להחיות בו מתים דכתיב גשם נדבות תניף אלהים נחלתך ונלאה אתה כוננתה: that is, in (the *firmament*) *Aravóth* are righteousness and justice, and righteousness, the treasures of life, and the treasures of peace, and the treasures of blessing, as well as the souls of the righteous, and the spirits and souls which are to be created in the future, together with the dew through which the holy blessed God will raise the dead. Righteousness and justice, as it is written (Ps 89:15): Righteousness and justice are the foundation of Thy throne. Righteousness, as it is written (Isa 59:17): And He puts on righteousness like a breastplate. The treasures of life, as it is written (Ps 36:10): For with Thee is the fountain of life. The treasures of peace, as it is written (Judg 6:24): And he called it (namely the altar) the LORD of peace. The treasures of blessing, as it is written (Ps 24:5): He shall receive the blessing from the LORD. The souls of the righteous, as it is written (1 Sam 25:29): So shall the soul of my lord be bound up in the bundle of the living with the LORD thy God. The spirits and souls which are to be created in the future, as it is written (Isa 57:16): For a spirit shall go forth from before Me, and the souls I have made. As also the dew through which the holy blessed God will raise the dead, as it is written (Ps 68:10): Thou givest, O God, a plentiful rain to Thine inheritance, and that which is parched (or wearied) Thou dost refresh.

From the end of the 34th chapter of the *Chapters of Rabbi Eliezer*, it is taught that this dew will flow from the head of God, in these words: מאיזה מקום הוא יורד מראשו של הק"בה ולעתיד לבוא מנער שער ראשו ומוריד טל תחיית המתים שנאמר אני ישנה ולבי ער עד שראשי נמלא טל: that is, From what place does that (dew) descend? From the head of the Holy Blessed God, and He will in the future shake the hair of His head and let the dew of resurrection fall down, and raise the dead, as it is said (Song 5:2): I sleep, but my heart wakes, for my head is full of dew.

Such dew is also said to fall twice daily upon the souls of the righteous in Paradise, and this is written in the book *Avodáth hakkódesch*, in the 29th chapter under the *title Chélek haavóda*, fol. 46, col. 2, as follows: כל זה הכבוד והמעלה והעדון מיוחד לנפשות הצדיקים בגן עדן של מטה ששני פעמים בכל יום יורד עליהם אצילות טל חיים מעל רישא דמלכא טור ראש דברך אמת והוא הטל שעתיד הק"בה להחיות בו את המתים: that is, All this glory, and excellence, and delight (of which mention is made in the foregoing) is prepared for the souls of the righteous in the lower Paradise, for the dew of life falls upon them twice every day from the head of the King, and this is the mystery (of the words Ps 119:160): The sum of Your word is truth. And this is the dew through which the Holy Blessed God will raise the dead.

What concerns the ignorant or unlearned deceased Jews: these are to be resurrected by a special dew, concerning which the following is read in the *Jalkut chádasch* fol. 141, col. 4. numero 25. under the title *Maschiach*: עמי הארצות עתיד הק"בה להחיותם בטללי שינה פירוש כשרוכירם התלמידים וישנים על הספר רוד היוצא מפיהם הק"בה משמרו ועושהו טל ומחיה מתים עם הארץ : that is, the Holy Blessed God will resurrect the unlearned through the dew of sleep; that is, God preserves the saliva (or drool) which flows from the mouth of the studying disciples when they fall asleep

over the book, and makes a dew from it, and thereby raises up the dead who were unlearned. Concerning this, one may also consult the Prague *Machsor*, in the first part fol. 24, col. 1-2 under the title *Musaph schel rosch haschaná jom rischón*, in a prayer which begins עולם בבקרך בראש השנה *Olam bebókrach berósch haschaná*, and in the commentary thereon.

Concerning the resurrection of the dead through the sound of the trumpets, the following is taught in the little book *Othiórh* (or *Otios*) *Rabbi Akkiva*, fol. 17, col. 3.: כיצד הק"בה מחייה את המתים לעולם הבא מלמד שנוטל הק"בה שופר גדול בידו שהוא אלף אמה באמתו של הק"בה ותוקע. בו וקולו הולך מסוף העולם עד סופו. בתקיעה ראשונה העולם כולו רועש. בתקיעה שניה העפר מתפרד. בתקיעה שלישית עצמותיהן מתקבצין. בתקיעה רביעית אברים מתחממין. בהקיעה חמישית עורותיהן מתקרמים. בתקיעה ששית רוחות ונשמות מתכנסות לגופיהן בתקיעה שביעית חיים ועומדים על רגליהם בלבושיהם שנאמר ה' צבאות יגן עליהם ואכלו וכבשו אבני קלע ושתו המו כמו יין ומלאו כמזרק כזויות מזבח והושיעם ה' אלהיהם ביום ההוא כצאן עמו כי אבני נזר מתנוססות על אדמתו : That is: How then does the Holy Blessed God resurrect the dead in the world to come? We are taught that the Holy Blessed God will take a great trumpet, which is a thousand cubits long according to the cubit of God (which, as was reported above in the first chapter of the first part, *paginâ 5.*, is far larger than other cubits are), into His hand, and will blow upon it, and that the sound thereof will go from one end of the world to the other. At the first blast, the entire world will be set in motion. At the second blast, the dust (into which the bodies of the dead have been transformed) will be separated. At the third blast, their bones will be gathered together. At the fourth blast, the limbs will be warmed. At the fifth blast, their skin will be covered over. At the sixth blast, the spirits and souls will be brought into their bodies. At the seventh blast, they will become alive and stand upon their feet with their garments, as it is said (Zech 9:15-16): "The LORD of hosts will protect them, and they shall devour and tread down the sling stones; and they shall drink and make a noise as from wine, and be filled like the bowl, and like the corners of the altar. And the LORD their God will save them in that day as the flock of His people; for the stones of the crown shall be lifted up upon His land."

We must now also consider from what the human body shall be prepared at the resurrection of the dead. It is to be known that, according to the erroneous teaching of the Rabbis, this is to occur from a certain bone that was present in the spine of every deceased person and is incorruptible, called לוז *Lus*, or also תרווד רקב *tarvad rakaf*. Concerning this, the following is written in the *Jalkut chadâsch fol.* 142. *col.* 1. *numero* 29, under the title *Maschiach*: בתחיית המתים כל מתי חוצה לארץ יברא להם הקב"ה גוף שלם מעצם קטן שאינו נרקב ולא יקבלו שום נשמה עד שיתגלגלו לארץ ישראל ושם יתן בהם נשמה That is: At the time of the resurrection of the dead, the Holy and blessed GOD will create for all those who have died outside the land (of *Israel*) a complete body from a small bone (of the spine) which does not decay, and they will receive no soul until they have been rolled into the land of *Israel*, and there He will place the souls into them. And in the fourth *column*, at *numero* 44, the following is read: אותו עצם אינו נרקב והקב"ה ירכך אותו בטל וממנו יתבני הגוף That is: That same bone does not decay, and the Holy and blessed GOD will soften it through the (aforementioned) dew, and from it the body will be built. In

the third *column*, at *numero* 37 under the said title *Maschiach*, the following is also taught from the *Sohar*: והאי דכתיב ב'ת בתואל הארמי דרשו על האי עצם קטן הנקרא לוז שממנו יתבנן' הגוף לעתיד שהעצם הזה הוא רמאי ומהו רמאותו שאינו נהנה מתאות עולם הזה כשאר האברים ולכן הוא זוכה שממנו יתבני יהכני הגוף בתחייה המתיס ולא ירקב בקבר ולכך קורא אותו בת בתואל הארמי That is: (Our Rabbis) have interpreted the words בת בתואל הארמי *Bath Bethuél haarámmi*, that is, the daughter of *Bethuel* the Syrian, which are written (Gen 25:20), as referring to this small bone called *Lus*, from which the body will in the future be built, because this bone is *rámmai*, that is, deceptive. In what, then, does its deceptiveness consist? Because it does not enjoy the lusts of this world as the other members do; therefore it is worthy that the body at the resurrection of the dead shall be built from it, and that it shall not decay in the grave; for this reason it is called *Bath Bethuél haárámmi*. According to the foolish opinion of the Rabbis, therefore, the word ארמי *Arámmi*, which means a Syrian, must, through a transposition of the letters, signify as much as רמאי *rámmai*, that is, deceptive.

Of the incorruptibility and indestructibility of this bone, the following is written in the little book *Afkáth Róchel*, in the fourth part: אף על פי שהעצמות נמוחו עצם אחד נשאר באדם שאינו מתכלה לעולם ואינו מתרקב והוא עצם התחתון שבשדרה וקורין לו ר"זל תרווד רקב ואומרים עליו שהוא חזק מאד כפטיש יפוצץ סלע וגו': ואמרו מעשה באדם אחד שרצה לנסות את תקפו והכה עליו במרוב והוא לא נעשה בו פגם ושם כלל ועל זה העצם עתיד הק"בה לבנות בנין הגוף ולהחזירו לבנינו הראשון : That is: Although the bones decay, there is nevertheless one bone in man which never decays nor rots, and that same bone is the lowest bone in the spine, which our Rabbis, of blessed memory, call *Tárvad rákaf*; and they say of it that it is very strong (and hard), and just as a hammer shatters a rock, *&c.* They also recount a story of a man who wished to test its strength and struck it with a hammer, yet no mark whatsoever was made upon it (by the striking, on account of its hardness). Upon this bone the holy and blessed God will in the future build the structure of the body, and restore it to its original form.

In the book *Bereschíth rábba*, fol. 25, col. 4, in the 28th *Parascha*, the following is also read: אדריאנוס שחיק עצמות שאל את רבי יהושע בן חנינה אמר לו מהיכן הק"בה מציץ את האדם לעתיד לבוא אמר לו מלוז שדרה . אמר לו מנין אתה יודע אמר לו איתיהיה לידי ואנא מודע לך . טחנו ברחים ולא נטחן . שרפו באש ולא נשרף . נתנו במים ולא נמחה . נתנו על הסדן והתחיל מכה עליו בפטיש נחלק הסדן ונבקע הפטיש ולא חסר כלום : that is, (the Emperor) *Adrianus*, whose bones must be ground to dust (in Hell), asked Rabbi *Jehóschua*, the son of *Channinæ*, and said to him: from what will the holy, blessed God resurrect man in the time to come? Thereupon he answered him: from the (bone) *Lus*, which is situated in the spine. At this, (the *Adrianus* further) asked him: how do you know this? And he gave him the answer: bring me one, and I will demonstrate it to you. (When one was brought,) they wanted to grind it in a mill, but it could not be ground. They threw it into the fire to burn it, but it was not burned. They placed it in water, but it was not softened. They laid it upon an anvil, and

one struck it with a hammer, whereupon the anvil split apart and the hammer shattered, yet the bone lacked nothing. This may also be looked up in *Vajikra rabba*, fol. 150, col. 3., in the 18th *Parascha*.

Furthermore, it is also taught on this subject in the book *Schâare Zédek* fol. 24, col. 4.: דע כי יש עצם אחד נתהוה בגוף אדם ונקרא לו לוז שהוא עצמו של אדם והוא עיקרו ושורשו. הימנו נתהוה האדם בעצום הטפה וכשמת האדם אינו נפחת ואינו נמוח ואילו יכניסהו באש אינו נשרף. כריחים אינו נטחן. בפטיש אינו מתפוצץ והוא העצם הקיים לעולמים. והוא מקבל עונג ועדנים אחר מיתת האדם הצדיק ועליו נאמר ועצמותיך יחליץ. והוא העצם המקבל העונש ברשעים ועליו נאמר ותהי עונותם על עצמותם. והעצם הזה עיקר שרשו נעשה השמים יצא ומשם מקבל כח ועצום וקיום ועמידות כל גוף האדם: That is: Know that there is one bone formed in the human body, which is called *Lus*, and which is the substance, the essential nature, and the origin of man. From it, man is created through the substance of the seed; and when man dies, it does not diminish and does not perish. If one puts it into fire, it does not burn; in the mill it is not ground; with a hammer it is not shattered; and it is a bone that endures eternally. It also receives the delight and the pleasures after the death of the righteous man, and of it is said (Isa 58:11): And He shall make thy bones strong. It is also the bone that receives the punishment in the case of the wicked, and of it is said (Ezek 32:27): And their iniquities shall be upon their bones. The essential nature of this bone, and its origin, comes from the substance of the heavens; and from it every human body receives strength, and power, and permanence.

Although it has been stated that this bone endures forever and eternally, the rabbis nonetheless teach that if someone does not bow during the prayer that begins מודים אנחנו לך שאתה הוא יי אלהינו וגו׳ *Módim anáchnu lach scheátta hu Adonái Elohénu* etc., which is prayed by Jews every morning, that bone will transform into a serpent. Concerning this, the book of *Zijóni* fol. 23, col. 2. contains the following passage: סיפור השמים נשאר עצם אחד שאינו כלה. יש אומרים שהוא עצם התחתון שבשדרה וקראוהו רז״ל תרווד רקב וגו׳: וזהו שנאמר וינאץ השקד. וזהו העצם שנשאר עד התחייה ואז טל התחייה חל עליו. ומאן דלא כרע במודים נעשה מאותו עצם נחש בריה מקולקלת: that is, from the element of heaven one bone remains (from the decayed human body) which does not decay. Some say it is the lowest bone in the spine, and our rabbis have called it *Tárvad rákaf* etc. And of this it is said (Eccl 12:5): “When the almond tree blossoms.” This is also the bone that remains until the resurrection of the dead, at which point the dew of awakening falls upon it. If, however, someone does not bow during the prayer *Módim*, then from that bone a serpent is produced, which is a corrupted creature.

How the human bodies will be formed from this bone at the resurrection is indicated in the last-cited passage of the book *Zijóni*, immediately following the preceding section, in these words: בעת התחייה יהרטב העצם בטל התחייה ונעשה כשאור בעיסה ויתפשט לכאן ולכאן ונימתחו מהוט כל האברים וכל הגידים ועור ובשר ויתגלגלו עד ארץ ישראל ושם יקבלו רוחותם בארץ הטהורה: that is, at the time of the resurrection, this bone will be moistened by the dew of the awakening, and will become like leaven in dough, and will spread itself here and there; and from it all the limbs, as well as all the nerves, together with the skin and the flesh, will extend themselves; after which they will

be rolled all the way to the land of Israel, and there they will receive their spirits (or souls) in the pure land. In the little book *Afkát róchel*, the following is also read concerning this in the fourth part: אמרו רז״ל שעתיד הקב״ה להוריד טל מאור של מעלה ויכנס למטה בתוך העפר ויגיע לאותו העצם וטהרטב כעיסה וזה העצם בתוך העפר הוא כשאור שבעיסה שמתפשטת לכאן ולכאן וימתחו מתוכו כל אברים וגידים ועצמות ובשר ועור מלמעלה. ומתגלגלים הגופות מתחת העפר בגלגול עד ארץ ישראל ושם יקבלו רוחותם מפני שהיא ארץ קדושה וטהורה דכתיב הנה אני פותח את קברותיכם והבאתי אתכם אל אדמתכם ואחר כך כתיב ונתתי רוחי בכם וחייתם: that is, our Rabbis, of blessed memory, have said that the holy blessed God will in the future cause a dew to fall down from the uppermost light, which will sink down here below into the earth and will reach that bone, whereby it will be moistened like dough. This bone, however, will be in the earth like leaven in a dough, for it will spread itself here and there, and from it all the limbs and nerves, together with the bones, as well as the flesh and the skin from above downward, will extend themselves; the bodies, however, will be rolled beneath the earth all the way to the land of *Israel*, where they will receive their spirits, because it is a holy and pure land, as it is said (Ezek 37:12): Behold, I will open your graves and will bring you into your land. After this it is written (v. 14): And I will give my Spirit into you, so that you shall live again. Concerning this, the book *Avodath hakkódesch* fol. 53, col. 1, in the 40th chapter, under the title *Chélek haavóda*, may also be consulted.

Regarding the state in which the dead will rise, they are to rise not only with clothing, but also with the infirmities and defects of the body that they previously had during their lifetimes. Concerning the clothing, the following is read in the Talmudic tractate *Kethuvóth* (or *Ketúvos*) fol. 111, col. 2: אמר רבי חייא ברבי יוסף עתידים צדיקים שיעמדו במלבושיהן קל וחומר מהטה מה חטה שנקברת ערומה יוצאה בכמה וכמה על אחת כמה לבושין צדיקים שנקברו במלבושיהן: that is, *Rabbi Chija*, the son of *Rabbi Joseph*, said that the righteous will rise with their clothing, and proved this by means of an *argumentum à minori ad majus*, that is, by a proof from the lesser to the greater, drawn from wheat. Just as wheat is buried naked and comes forth with many garments, so much more will the righteous, who are buried with their clothing, rise clothed. The same is also to be found in the Talmudic tractate *Sanhedrin* fol. 90, col. 2. In the Chapters of *Rabbi Eliezer*, the following is likewise taught on this subject in the 33rd chapter: רבי אליעזר אומר כל המתים עומדים בתחיית המתים ועולין בלבושיהן. ממי את למד מזרע הארץ קל וחומר מחטה מה חטה שנקברת ערומה ויוצאה בכמה לבושין צדיקים שנקברו בלבושיהן על אחת כמה וכמה. ולא עוד אלא ממי את למד מחנניה מישאל ועזריה שירדו לתוך כבשן האש בלבושין ועלו בתכריכיהון שנאמר וסרבליהון לא התהרו. ועוד ממי את למד משמואל הנביא שעלה עוטה מעיל: that is, *Rabbi Eliezer* says that all the dead will rise at the resurrection of the dead and will come up (out of their graves) with their clothing. From where do you learn this? From the seed of the earth; and how much more from wheat: just as wheat, which is buried naked, comes forth with many garments, so much more will the righteous, who were buried with their clothing, rise clothed. From where do you learn this further? From *Hanania, Misael*, and *Azaria*, who fell down into the fiery furnace and came back up with their clothing, as it is said (Dan 3:27): and the hair of their heads was not singed. From where do you learn it further still? From the

prophet *Samuel*, who (as is to be read in 1 Sam 28:14) came up clothed in a mantle. Concerning this resurrection with clothing, one may also consult the booklet of *Rabbi Jehuda Sabdáa*, *Michtáf hattechía*, in the second chapter.

This foolish opinion caused, in ancient times, the wealthy Jews to bury their dead in very splendid garments, since they held that they would rise again in those same garments. Concerning this, Rabbi Saadias writes in his little book called *Sepher haëmunoth vehaddeóth*, fol. 36, col. 2, under the title *Máamar Schevíi techíith hamméthim*, as follows: אמרו עוד כי המתים יעמדו בתכריכיהם אמרו עתידים הצדיקים לעמוד בלבושיהם ואין השבת בגדיהם יותר קשה אצל השכל מהשבת גופותיהם ורוחותם כאשר פשט באומה הפליגו בתכריכיהם עד שהביא זה הדבר לידי רעה גדולה שכל מי שלא היתה ידו משגת הניח מתו ובורח עד שהקן רבן גמליאל וצוה שילבישוהו שני בגדי פשתן מכוהצין ונהגו כל העם אחריו, That is: They (namely the rabbis) have further said that the dead will rise in their burial garments, and have stated that the righteous will rise in their clothes; and the restoration of their garments is no harder for reason to comprehend than the restoration of their bodies and their spirits (or souls). After this opinion had spread among the people (of Israel), they exceeded all measure with their burial garments (and made them far too splendid and costly), so that this matter brought about a great evil; for everyone who did not have the means (to clothe his dead so magnificently) left his dead lying there and fled, until Rabban Gamaliel made the ordinance and commanded that the dead should be dressed in two bleached linen garments, which all the people thereafter followed.

Regarding the defects of the bodies with which they are to rise, there is found in the aforementioned *Sepher haëmunóth vehaddeóth* of *Rabbi Saadia*, fol. 36, col. 3., under the cited heading, concerning this matter, among other questions, a question and answer of the following content: השאלה החמישית כי שימות מהם והוא סוניא או מכושל מאבריו או בשאר הפגעים והכונין מה יהיה מענינו . ואומר שיהיה החלה במום ההוא שיבירוהו בני אדם שהוא הוא ואחר כן ירפאהו הבורא ותהיה אות גמורה כמו שאמרו רבותינו עומדין במומין ואחר כן מתרפאין . ועל כן הקדים אני אמית ואחיה מחצתי ואני ארפא וכבר אמרו אז תפתחנה עיני עורים ואזני חרשים תפתחנה אז ידלג כאיל פסח ותרון לשון אלם That is: The fifth question. If one of them (namely, the Israelites) dies who was blind, and had a defect in his limbs, or was otherwise afflicted with an injury and impairment, what will be his condition (at the resurrection)? To this I answer that such a person will rise with that same defect, so that people may recognize that he is that same person; but thereafter the Creator will heal him, and this will be a perfect sign, just as our Rabbis have said: they rise with their defects and are thereafter healed. For this reason (God foretold at Deut 32:39 the words:) I kill and make alive, I wound and I heal. It is likewise reported (Isa 35:5-6): Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap like a deer, and the tongue of the mute shall sing. In the book *Majene jeschua*, fol. 78, col. 2., in the 12th *Majan*, in the 9th *Tamar*, one likewise reads: יקומו באותו מצב שמתו ובמומיהם That is: They will rise in that very same condition, and with their defects, in which they died. And in the little book of the aforementioned Rabbi *Jehuda Sabdaa*, *Michtaf hattechia*, it is written in the eleventh chapter: מבואר כי בתחיית המתים

יעמדו באותו ענין שהיו בשעת מיתה ר"ל שטומין וחגרין וגבונים יעמדו כמו שהיו That is: It is clear that the dead, at the resurrection, will rise in that very same condition in which they were at the time of death, that is, that they will rise blind, and lame, and hunchbacked, as they were.

So also in the booklet *Othioth Rabbi Akkiva*, Venice printing from the year 306, that is, 1546 according to our calendar, fol. 3, col. 2. 3. in the letter *Aleph*, concerning the aforementioned words of Deut 32:39, "I wound and I heal," the following is taught: כשם שאדם נפטר במומו מן העולם הזה כך חוזר במומו לעולם הבא. מי שנפטר חגר חוזר חגר. מי שנפטר סומא חוזר סומא. מי שנפטר חרש חוזר חרש. מי שנפטר אילם חוזר אילם. מי שנפטר גבן חוזר גבן. מי שנפטר דק חוזר דק או תבלול בעינו או גרב או ילפת או מרוח אשך ואחר כך יושב הקדוש ברוך הוא כרופא ומרפא אותם בפני כל באי עולם שנאמר שלום לרחוק ולקרוב אמר יי' ורפאתיו: that is, just as a person dies from this world with his bodily infirmity, so also does he return in the world to come with his infirmity. Whoever died lame (or limping) returns also lame. Whoever died deaf returns also deaf. Whoever died mute returns also mute. Whoever died hunchbacked returns also hunchbacked. Whoever died withered returns also withered. Or whoever had a film over his eye, or had a dry or moist scab, or is ruptured (returns likewise): thereafter the holy blessed God sits as a physician and heals them before all people who come into the world, as it is said (Isa 57:19): "Peace, peace be to him who is far off and to him who is near, says the Lord, and I will heal him."

Rabbi Isaac Abarbanel makes himself heard in the preface to his commentary on the Prophet Isaiah, fol. 3, col. 1. 2., on the condition of man at his resurrection, as follows: השרש השביעי באיזה אופן ומצב יקומו המתים כי מאחר שהיה הגוף האנושי משתנה תמיד מיום אל יום כפי המזונות והדברים היורדים עליו מחוץ ובפרט השתנות האדם מהילדות אל הנערות וממנו אל הבחרות ואל העמידה ואל הזקנה והישישות ראוי שנדע באיזה מצב מהם יקומו האנשים בהחייה אם כצביונן וקומתן ובחרותן או בזקנהן היורדת על פי מדותם או איך יהיה זה והיתה התשובה בזה שבאותו אופן ומצב שהיה האדם במותו יקום בתחייתו אם בחור ואם זקן עד שאמרו חכמים ז"ל שאפילו במומיהם שהיו להם בשעת המיתה יקומו והיה זה כדי שיהיו יותר ניכרין לבני אדם ויהפעלו יותר מדבריהם כי זהו ענין והשיב לב אבות על בנים ולב בנים על אבותם ועל זה אמר הנביא ישעיהו בנבואה הב' ובלע ההר הזה פני הלוט הלוט על כל העמים ר"ל שיגלה הקב"ה אותם המכוסים בעפר הארץ שלכן אמר הלוט הלוט ר"ל שכמו שנסתרו שמה כך יקומו: that is, the seventh foundation consists in the manner and condition in which the dead will rise; since the human body changes continually from one day to the next, according to the food and those things which come upon it from without, and in particular since man changes from childhood into boyhood, and from that into youth, and into the settled state of maturity, as well as old age and the state of advanced age, it is fitting that we know in which of these conditions men will rise at the resurrection: whether this will occur with their comeliness and in their bodily stature and in the condition of their youth, or of their old age, such as befits them according to their individual qualities, or how this will come to pass. The answer to this is that man will rise at his resurrection in that very state and condition in which he was when he died, whether he was young or old; so much so that our Sages, of blessed memory, have said that they will rise even with the defects they had at the time of their death. This will happen so that they may be the more recognized by men, and that those men may be moved all the more by their

words; for this is the meaning of the words (Mal 4:6): “He shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” Concerning this, the Prophet Isaiah also said in his twentieth prophecy (Isa 25:7): “And He will destroy on this mountain the face of the covering that is cast over all peoples”: that is, the Holy and Blessed God will uncover those who are covered and veiled with the dust of the earth; therefore mention is made of the covering and the veiled, in order to indicate that just as they are hidden there, so also shall they rise.

The rabbis also teach that the very same body which has died will rise again, in which they are not wrong; and on this subject there is written in the little book *Abkath rochel*, shortly after the beginning of the fourth part, the following: הרי לך מכל המקומות שיש להאמין שהקב”ה עתיד להחיות המתים ולנער אותם מעפרם ויקומו אותם הגופות ממש כפי אשר נכנסו יקומו כדי להאמין שהם אותם אשר מתו בתחלה והקב”ה יבנה אותם בנין גוף כאשר בתחלה וראיה לזה מתי יחזקאל. ואם תאמר מוטב יחזקאל מצא דבר על שיבנה שהרי הבקעה מלאה עצמות היתה ומתוך יסוד יוכל לקיים בנין. אבל אותם בעפר היום כמה שנים והעצמות נמוחו ושבו עפר ולא נראה מהם שרש וענף הרי הקב”ה יקים בנין אחר מן העפר כענין בנין אדם הראשון דכתיב וייצר ה’ אלהים את האדם עפר מן האדמה הרי שאינו אותו אשר מת אלא אחר ברא הקב”ה כדוגמתו של ראשון אשר מת וזה בנין אחר חדש אשר הקים מן העפר אל יעלה בלבך הדבר כי אדם אחר הוא שבנה אלא אותו ממש הוא שיקים ויבנה מהיסוד הראשון. ואף על פי שהעצמות נמחו עצם אחד נשאר מאדם שאינו מתכלה לעולם ואינו מהרקב והוא העצם התחתון שבשדרה וקורין לו ר”ל הלוז רקב וגו’ ועל זה העצם עתיד הק”בה לבנות בנין הגוף ולהחזירו לצבינו הראשון, That is: Behold, from all the passages of Holy Scripture it is evident that one must believe that the holy blessed God will in the future bring the dead back to life and raise them up from their dust, and that those very same bodies will certainly rise again and come forth just as they went in, so that one may believe that they are the very same ones who previously died. And the holy blessed God will build for them the structure of the body as before, which is proven by the dead of Ezekiel (of whom mention is made in Ezek 37:1 and following). But if you wish to object and say: it is well and good (and I grant what concerns the dead of whom Ezekiel makes mention), Ezekiel found something upon which the body could be built, for behold, the plain was full of bones, and through the means of a foundation a structure can be erected. But as for those who have decayed for many years, whose bones have dissolved and turned to dust, and of whom neither root nor branch (that is, nothing at all) will be seen, the holy blessed God will raise up another structure from the dust, just as it happened with the structure of the first man, as it is written (Gen 2:7): “And the Lord God formed man from the dust of the ground.” Therefore it will not be the same body that died, but the holy blessed God will create another one that will be like the former one that died, and it will be another new structure which He will raise up from the dust. (If you were to raise such an objection, I warn you) not to let such a thought enter your mind, that He will build a different man, but rather He will certainly raise up that very same body which existed before and build it from the original foundation. And even if the bones have decayed, one bone of a person nonetheless remains which never decays or rots, and it is

the lowest bone in the spine, which our rabbis, of blessed memory, call *Tarvad rakaf*, and so on. Upon this bone the holy blessed God will in the future build the structure of the body and restore it to its former form.

Rabbi *Isaac Abarbanel* also teaches the following on this subject in his preface to his commentary on the Prophet *Isaiah*, fol. 2, col. 3. 4.: השרש השני שלא תהיה תחיית המתים בבחינת הנפש בלבד שתשוב להתקשר בגוף ושיהיה גוף אחר זולתי הנפסד שהיה ראשונה כמו שחשבו חכמי הנוצרים כי אם היה הדבר כן היה זה גלגול נפשות בגופות אחרים או הויה מחודשת לא תחיית המתים שכבר מתו אמנם האמונה התורנית היא שישוב להתרכב הגוף הראשון מאותם היסודות שהיו בו באיכויותיהם וכמותם וכמזג הראשון והנשמה שהיתה בו בראשונה ועל זה אמר בנבואה הי'א'כי כה אמר ה' אלי אשקטה ואביטה במכוני ר"ל שישקוט הנביא מהחיית העולם הזה שהוא רמז למות ואז ישוב להביט במכוני שהוא גופו הראשון וגו' : That is: The second *fundament* consists in this, that the resurrection of the dead will not take place merely with respect to the souls, such that the soul would be reunited with a body and that it would be a different body than the one that had decayed, which was there before, as the wise men among the Christians maintain; for if the matter were to stand thus, this would be a transmigration of souls into other bodies, or a new existence, but not a resurrection of the dead who have died. The belief of the Law, however, consists in this: that the former body, composed of those very same elements of which it consisted, with their *qualities* and their *quantity*, as well as the former *temperament*, together with the soul that was previously in it, shall be reassembled; and concerning this he (namely *Isaiah*) said in the eleventh prophecy (Isa 18:4): "I will sit still and look upon my dwelling place," by which the Prophet meant that he would be at rest from the tumult of this world, which signifies death, and thereafter he would see his dwelling place, namely his former body, again, etc. On this subject one may also consult his book *Ma'jene jeschua* fol. 77, col. 2. in the eleventh *Ma'jan*, in the ninth *Tamar*, as well as the book *Avodáth hakkódesch* fol. 52, col. 4. and fol. 53, col. 1. in the 40th chapter under the title *Chélek haavoda*.

Since the beginning of this passage has already reported, in the first chapter of this second part, that according to the Jews' erroneous teaching, souls are supposed to be transferred from one body into another, but that at the time of the resurrection they must be reunited with their bodies, a dispute is conducted among the Rabbis, and the question is raised: since a soul can only be in one body at a time, will all the bodies in which the soul has been present rise again, or should only one of those bodies be raised, and which one will it be? It is therefore to be noted that those who previously among the Jews denied and rejected the transmigration and passage of souls from one body into another had raised, among other *objections* or objections against it, this one as well: that the transmigration of souls is a pure fiction, because at the resurrection of the dead a soul cannot be in many bodies at once, but must be in only one alone. This objection can be read in Rabbi *Menasse ben Israel's* book *Nischmáth chájim*, fol. 163, col. 1, in the 15th chapter of the fourth *Máamar*, where four objections against the absurd teaching of the passage of souls into various bodies are to be found, of which this is the fourth. The aforementioned Rabbi *Menasse* answers this objection,

however, in the 16th chapter that follows, fol. 164, col. 1, 2, in the following manner: ואמנם בהתר
הטענה הרביעית השיב הרב דון יצחק אברבנאל שראוי שנאמין שבעת תחיית המתים הקומנה הנפשות בגופים הראשונים אשר
ישבו בהם כי הדין הוא בעצם לנפש עם הגוף הראשון לגמול אותם כפי מעשיהם אם בשכר ואם בעונש ויהיו אלה לחי עולם
ואלה לחרפות ולדראון עולם. ואמנם הגופים אשר באו בהם כדי לזכותם בהם או כדי להענישם בהם איך היה הדין בהם
בהיותם כלי הרצון האלהי הנה באמת הדין בשכר ועונש הוא לנפש עם הגוף הראשון לא עם השאר. עד כאן הרב הנזכר. אולם
דרכי המקובלים רחקו ממנו . ראה נא במדרשו של הרש"בי בראשית עמוד ש"א והראה איך הגוף לבד אשר בן זכה יקום
בתחייה והשאר כלא היו ז"ל שם אמר רבי חזקיה אי תימא דכל גופין דעלמא יקומון ואתערון מעפרא אינון גופין דאתנטעו
בנשמתא חדא מה תהא מינייהו • אמר רבי יוסי אינון גופין דלא זכו ולא אצלחו הרי אינון כלא הוו כמה דהוו עץ יבש בהאי
עלמא הכי נמי בההוא זמנא . וגופא בתראה יקום דאינטע ואצלח ונטל שרשין כדקא יאות עליה כתיב והיה כעץ שתול על מים
ועל יובל ישלח שרשיו ולא יראה כי יבא חום והיה יהיה עליהו רענן וגומר . ועל ההוא גופא קדמהא כתיב והיה כערער בערבה
ולא יראה כי יבא טוב דא תחיית המתים . עד כאן דברי הרשב"י . אמנם עדיין צריכים אנו להודיע כי עדיין יש להקשות אם
האדם זכה ועשה מצוות מכל מצוות השם אשר תעשינה בכל הגופים נראה שיש עול בדבר שלא יקומו כל הגופים שזכו . אכן
כפי דעת חכמי הקבלה התשובה היא מבוארת . הם אמרו שהנשמה תתחלק לניצוצות והחלק הוא בכל דמיון המדליק נר מנר
וכל ניצוץ יכנס בגוף כפי כנין הגופים אשר נבנו לזאת הנשמה וכולם יקומו לזמן התחייה . ולפי זה כל גוף וגוף יקבל גמול כפי
מעשיו וכן כל ניצוץ וניצוץ בשכר ועונש המגיע לכל אחד ואחד . וזהו בכלל סוד העיבור אשר רמזתי לך במה שקדם . ונראה
דכך הוא דעת המקובלים דאי לא תימא הכי היאך אפשר שימצאו דור וחמשית בזמן אחד והכתיב בשיכה סימן ה' והקימונו עליו
שבעה רועים ושמנה נסיכי אדם . וארז"ל במסכת סוכה מאי נינהו שבעת רועים דוד באמצע שת וחנוך ומתושלח בימינו אברהם
יצחק ויעקב משמאלו . ומאי נינהו שמונה נסיכי אדם ישי שאול ושמואל עמוס צפניה חזקיה אליה ומשיח . אלא ודאי שזה יהיה
דרך עיבור: That is: In resolving the fourth objection, Rabbi *Don Isaac Abarbanel* answered that it is fitting for us to believe that at the time of the resurrection of the dead, souls will rise with the first bodies in which they dwelt and resided, for the judgment is essentially exercised upon the soul together with the first body, so that they may be recompensed according to their works, either with reward or with punishment, and that some (namely the righteous) may enter into eternal life, and others (namely the wicked) into shame and eternal contempt. But as for the bodies into which they (successively) entered, so that they might be made righteous in them or punished in them, how should judgment be exercised upon them, seeing that they were vessels of the divine will? Behold, the judgment with reward or punishment is thus certainly carried out upon the soul together with the first body, and not with the remaining bodies. Thus far are the words of the said Rabbi. But the ways of the Kabbalists are very far removed from him (that is, they are by no means in agreement with him). Consult the *Medrasch* of Rabbi *Schimon ben Jochai*, of blessed memory, on the first book of Moses, in column 311, and you will see how only that body in which a person became righteous and pious will rise at the resurrection of the dead, while with the remaining bodies it will be as though they had never existed. There Rabbi *Chiskia* stated: if you were to say that all bodies in the world shall rise again and be awakened from the dust, what then will become of those bodies that were planted (that is, created) on account of a single soul? Rabbi *Josi* said: those bodies that were not righteous and pious, and did not prosper, are as though they had never existed; and so it will be with them at that time as well. But the last body will rise again, which was planted and prospered and spread its roots as was fitting. Of it is written (Jer 17:8): He is

like a tree planted by the water, which stretches its roots toward the brook; it does not feel the heat when it comes, but its leaves remain green, etc. Of the preceding body, however, it is written (ibid., v. 6 of the said 17th chapter): He will be like a heath (or, according to others, like a tamarisk tree, or like a tree that is entirely bare) in the wilderness (or plain), and will not see when good comes, which good is the resurrection of the dead. Thus far are the words of Rabbi *Schimon ben Jochai*. We must, however, make known that one may still object against this: if a person had some merit and observed some commandments from among all the commandments of God that are to be kept, in all the bodies, it seems that it would be unjust if not all the bodies that had (through their good works) acquired some merit were to rise. The answer to this, according to the opinion of those who understand the *Cabbala*, is entirely clear: they say that the soul is divided into sparks, and that such a division is altogether like lighting one candle from another; and also that each spark enters into a body according to the number of bodies that were built for that soul, and that all of them will rise at the time of the resurrection of the dead. According to this teaching, therefore, each and every body will receive its recompense according to its works, and in like manner each and every spark will experience its reward or punishment that befalls each one; and this is comprised within the mystery of *Ibbur* (which is a kind of transmigration of souls, of which treatment was also given in the first chapter of this second part), which I indicated in what preceded; and it appears that this is the opinion of the *Kabbalists*. For if you do not speak thus, how could it be possible that David and the Messiah should be found at one and the same time (given that the soul of Adam passed into David, and from David comes into the Messiah, and these three have only one soul)? For it is written in Mic 5:5: And we will raise up (or appoint) against him seven shepherds and eight princes of men. Our Rabbis, of blessed memory, however, said in the Talmudic tractate *Succa* (fol. 52, col. 2): Who are those seven shepherds? David is in the middle, Seth, Enoch, Methuselah at his right hand, and Abraham, Isaac, and Jacob at his left hand. But who are those eight princes of men? Jesse, Saul, Samuel, Amos, Zephaniah, Hezekiah, Elijah, and the Messiah. It is therefore certain that this will come to pass through the *Ibbur*. We see, then, from all of this that, according to *Abarbanel's* opinion, the first body, and according to Rabbi *Chiskia's* teaching the last body, which conducts itself righteously, will rise again, while according to others every body in which a soul has resided will rise.

The rabbis also teach that after the resurrection, people will eat and drink and perform other bodily functions. The aforementioned *Abarbanel* expresses himself on this matter in his frequently cited preface to his commentary on the Prophet *Esaiae*, fol. 3, col. 2, as follows: השרש השביעי שהקמים בתחייה יאכלו וישתמשו בחושיהם כדעת הרב המימוני כי לא יהיו איבריהם וחושיהם לבטלה. וכבר באר זה הנביא ישעיה בנבואה הל"ה באמרו למען תינקו ושבעתם מישור תנחומיה למען המוצו והתענגתם מזיז כבודה: ואמר וראיתם ושש לבבכם ועצמותיכם כדשא תפרחנה, That is: The fourth fundamental principle consists in this, that those who rise at the resurrection of the dead will, according to the opinion of

Maimon, eat and drink and make use of their senses, for their limbs and senses will not be in vain. The Prophet *Esaias* made this clearly known in his thirty-fifth prophecy, when he says (in chap. 66, v. 11): “For you shall suck and be satisfied from the breasts of her consolation; for you shall suck and delight yourselves from the brightness of her glory.” Rabbi *Saadias* also writes on this matter in his *Sepher haëmunóth vehaddeóth*, fol. 36, col. 3, under the title *Maámar schevíi Techiáth hamméthim*, in the following manner: והשׁשׁית אם יאכלו וישׁתו וישׂאו נשׁים ואומר כן כמו שׁבן הצרפית אשׁר החיהו הכורא על ידי אליהו ובן השׁונמית על ידי אלישׁע אכלו ושׁתו ויתכן שׁנשׂאו נשׁים, That is: The sixth (question consists in this) whether those (who rise from the dead) will eat and drink and take wives. I say yes, just as the son of the (widow) of *Zarpath* (of whom one may read in 1 Kgs 17:22), whom the Creator brought back to life through *Elias*, and the son of the *Shunammite* (who is mentioned in 2 Kgs 4:32 etc.), whom God raised up through *Elisa*, ate and drank and without doubt took wives.

The rabbis also dispute and argue greatly among themselves as to whether those who rise from the dead will die once more, or whether they will remain alive forever. Concerning this disagreement, Rabbi *Joseph Albo* in his *Sepher Ikkarim* fol. 152, col. 1., in the 35th chapter of the fourth *Maamar*, where he treats of the means by which the dead are to be raised, namely the aforementioned dew, provides the following instruction and writes: וזמנם יהיה זה על איזה דרך שיהיה אם אותן המתים אחר שיהיו יאכלו וישתו ויולידו וימותו כדרך העולם או לא יהיה כן כבר ביארנו שהדבר הזה נחלקו בו גדולי האחרונים כי הרמב”ם ז”ל ורבים אשר אתו מחכמי ישראל אומרים שהמתים אחר שיחיו ישתמשו בכל הרגשותיהם החושיות כמנהג העולם ואחר ימותו וישובו לעפרן. והר”מה והרמ”בן ז”ל אומרים שאחר התחייה יחיו המתים מה שאפשר להם לחיות כפי טבעם ואחר יזדכך גופם כאליהו ויתקיימו בגוף ונפש ומן אז והלאה לא ישתמשו במורגשיהם ולא יאכלו ולא ישתו ולא ימותו ויתקיימו תמיד בלי אכילה ושתייה וגם יראה שהוא דעת קצת רבותינו ז”ל שאמרו מתים שעתיד הקדוש ברוך הוא להחיות אינם חוזרים לעפרם. וזה הדעת גם כן אף על פי שיראה זר כבר אפשר שתבא האמונה בו כי כבר יצוייר מציאותו אצל השכל והעיד עליו הנסיון במשה שנתקיים ארבעים יום וארבעים לילה בלי אכילה ושתייה אף על פי שמשה לא נתקיים תמיד בגוף כי מת בבוא עתו: That is: But let this come to pass in whatever manner it may (that the dead become alive again), and whether the dead, after they have risen, may eat and drink and beget children and die, according to the custom of the world, or whether it may not be so; we have already explained that the foremost among the later (rabbis) are in dispute on this matter; for Rabbi *Mosche bar Majemon*, of blessed memory, and many of the sages of *Israel* who agree with him, say that the dead, after they become alive again, will make use of all their sensory faculties according to the custom of the world, and will thereafter return to their dust (and die). But Rabbi *Mosche Haccohen* and Rabbi *Mosche bar Nachman*, of blessed memory, state that the dead after the resurrection will live as long as it shall be possible for them to live according to their nature; thereafter their body will be purified, as happened with *Elijah*, and they will remain steadfastly in body and soul. From that time onward, however, they will no longer make use of those things that fall under the senses, and will no longer eat, nor drink, nor die, but will remain forever without eating and drinking. It also appears that this was the opinion of some of our rabbis, of blessed memory, who said that the dead whom the Holy and

blessed God will raise will not return to their dust (and die). This opinion, though it may seem strange, can nonetheless be believed; for that it may be so, the understanding comprehends, and experience attests it in the case of *Moses*, who was forty days and forty nights (on Mount *Sinai*, as is to be read in Exod 34:28) without eating and drinking, even though *Moses* was not sustained in the body forever, for he died when his time had come.

Rabbi Bechai writes in his commentary on the five books of Moses, fol. 221, col. 3, in the Parashah *Nizzavim*, concerning the opinion of the aforementioned Rabbi Mosche bar Majemon, in the following manner: דעת הרמב״ם ז״ל בענין תחיית המתים כי בני תחיית המתים יאכלו וישתו ויולידו כי הכלים שבהם לא יהיו לבטלה ויחיו ימים ארוכים ואחרי התחייה ימותו ויבאו לחיי העולם הבא הוא שמזכירין ז״ל תמיד מזומן לחיי העולם הבא הוא עולם הבא שאחר התחייה שעליו אמרו ר״זל העולם הבא אין בו לא אכילה ולא שתייה אלא נפשות בלא גופות שאם היו גופות הנה הכלים לבטלה כיון שאין משתמשין בהן בפעולות גופניות שהן אכילה ושתייה ותשמיש. ואם תאמר אין תימה בזה שהרי מצינו פליאה במשה ואליהו שעמדו זמן בגופות בלא אכילה ושתייה כן תהיה הפליאה בבני העולם הבא שיתקיימו בגופות כקיום משה בגוף בהר סיני או כקיום אליהו אי אפשר לומר כן לפי שאם נתבטלו הכחות הגופניות ממשה ואליהו היה זה לפי שעה ואין בזה כלים לבטלה שהרי קודם הפליאה הוצרכו לכלים גם אחר הפליאה הוצרכו להם לא שבו כליהם ריקם אבל בבני העולם הבא שאין שם לא אכילה ולא שתייה שיברא הקב״ה עולם חדש ויהיו שם בגופות והכלים פועל בטל זה מן הנמנע כי אין מפועל חכם שיפעל דבר לבטלה. ולכך יש לכל משכיל להאמין שאין בפני העולם הבא גופות אלא נפשות בלבד זה כלל דעת הרב ז״ל והעולה מתוך דבריו. אמנם לא כן דעת חכמי התלמוד ויודעי הקבלה כי הם סוברים שאין מיתה אחר התחייה מנה שכתוב בלע המות לנצח ומה שדרשו ר״זל מתים שעתיד הקב״ה להחיות שוב אינין חוזרין לעפרן. ועל העולם שאחר התחייה אמרו ר״זל בברכות מרגלא בפומיה דרב העולם הבא אין בו לא אכילה ולא שתייה ולא קנאה ולא תחרות אלא צדיקים יושבין ועטרותיהן בראשיהן ונהנין מזיו השכינה והמאמר הזה יורה בוראי שיש שם גופות וזהו שאמרו אין בו לא אכילה ולא שתייה שאם לא היו שם גופות אין צריך לומר שאין בו לא אכילה ולא שתייה לנפשות ועל כן נאמין שיהיו בני העולם בגופות יתבטלו מהם הכוחות הגופניות כהתבטל הכוחות ממשה ואליהו ותתעלה נפשם על גופם כענין במשה ואליהו. ואפ תקשה עוד ותאמר שיהיו הכלים לבטלה אין לבטלה מאחר שהם מקבלים השכר והתענוג בגוף ובנפש יחדו כשם שהשתדלו בקיום המצוות וטרחו בהן כאחד בגוף ובנפש שהרי אין הקב״ה מקפח שכר כל בריה ואינו רואה שיהיה הגוף עשוק במשפטו אלא רוצה הוא שיגמלוהו שכר בתענוג שאין לו סוף ושיהיה נעתק מעולם התחייה אל העולם הבא בגוף ובנפש. וכן דרשו ר״זל הקב״ה משביעם מזיו שכינתו לעולם הבא שנאמר אשבעה בהקיץ תמונתך כלומר שיזכו להיותם שבעים מזיו השכינה בגופותם כקיום הנפש בעולם הזה באכילה ושתייה וכן דעת הרמב״ן ז״ל בשער הגטול וגו׳. That is: the opinion of Rabbi Mosche bar Majemon, of blessed memory, in the matter of the resurrection of the dead, consists in this: that those who are raised from the dead will eat and drink and beget children, since their vessels (that is, their bodily members) are not to be in vain, and that they will live for a long time, but after the resurrection will die again and enter the *olam habbá*, that is, the life of the world to come (and blessedness); and this is that of which the Sages, of blessed memory, continually make mention when they say of someone that he is appointed to the life of the world to come; and by *olam habbá*, or the world to come, is understood that life which will exist after the resurrection, concerning which our Rabbis, of blessed memory, have said: In the world to come there is neither eating nor drinking, but souls are without bodies; for if bodies were there at that time, the vessels would be in vain, since human beings will not use them for bodily acts, namely eating and drinking and

cohabitation. But should you wish to say (and object) that one need not wonder at this, since we find a miracle in the case of Moses and Elijah, who remained in their bodies for a time without eating and drinking, and that such a miracle would likewise occur with the children of the world to come, who would subsist in their bodies just as Moses subsisted in his body on Mount Sinai, or as Elijah (of whom one reads in 1 Kgs 19:8) was sustained: (to this I reply) one cannot speak thus, for when the bodily powers ceased in Moses and Elijah, this happened only for a time, and in this matter the vessels were not in vain, since they had need of them both before and after the miracle, and the vessels were not idle. But that the children of the world to come (in which there is neither eating nor drinking, since the Holy and Blessed God will create a new world) should be in that world with their bodies, and the vessels should be an idle work, is impossible; for a wise craftsman makes nothing in vain. Therefore every person of understanding must believe that the children of the world to come will have no bodies, but only souls. This is the substance of the opinion of Rabbi Mosche bar Majmon, of blessed memory, and that which follows from his words. But this is not the opinion of the Sages of the Talmud and of those who understand the Kabbalah, for they hold that after the resurrection there is no more death, since it is written (Isa 25:8): He will swallow up death forever. And because our Rabbis, of blessed memory, have taught that the dead whom the Holy and Blessed God will raise will not return again to their dust (and be transformed into it through death), our Rabbis, of blessed memory, have also said in the (Talmudic tractate) *Berachóth*: There was a pearl (that is, a splendid teaching) in the mouth of *Rab* (when he said): In the world to come there is neither eating nor drinking, neither envy nor strife, but the righteous sit with their crowns upon their heads and enjoy the radiance of the divine Majesty; and this saying teaches with certainty that bodies will be present therein. And this is what they mean when they say that there is no eating or drinking therein; for if bodies were not present therein, it would not be necessary to say that souls do not eat or drink therein (since it is well known that souls take neither food nor drink). Therefore let us believe that the children of the world to come will have their bodies, in which the bodily powers will cease, just as the bodily powers ceased in Moses and Elijah; and their soul will be exalted above their body, as happened with Moses and Elijah. But if you further object and wish to say that the vessels will be in vain, (I reply) that they will not be in vain, since they receive the reward and the delight with the body and the soul together, just as they strove together with body and soul to keep the commandments and labored therein; for the Holy and Blessed God cuts off the reward of no creature, and does not look on while the body is oppressed in His judgment, but wills that the reward be repaid to it with an endless delight, and that the person be translated with body and soul from the world of the resurrection into the world to come. Thus our Rabbis, of blessed memory, have also explained it (when they state): He satisfies them with the radiance of His Majesty in the world to come, as it is said (Ps 17:15): I shall be satisfied when Your image awakens; as if (David) wished to say that they (namely those who are raised) will be worthy to be satisfied with the radiance of the Majesty of God in their

bodies, just as the soul in this world is sustained by eating and drinking. And this is the opinion of Rabbi Mosche bar Nachman, of blessed memory, in his book *Toráth* (or *Tóras*) אדם *ádam*, in the chapter on recompense (which is called *Scháar hagemúl*). These are the words of Rabbi Bechai.

Regarding the teaching and opinion of the aforementioned *Rabbi Mosche bar Majemon*, it is to be found in his book *Jad chasáka*, in the first part, fol. 49, col. 2, under the title *Hilchóth* (or *Hilchos teschúva*, in the 9th chapter, numero 2), as well as in his little treatise on the resurrection of the dead, which is called *Máamar téchiáth hammethím* (or *techiás hammélim*), fol. 128, col. 3, and fol. 129, col. 3, in the Amsterdam edition in *quarto*, printed at the back of the book of the aforementioned *Rabbi Mosche*, which is called *Séphers mizvóth*. His erroneous teaching is, however, also refuted in the book *Schené luchóth habberíth* (or *lúchos hábberis*), fol. 20, col. 3, 4, and in the book *Avodáth* (or *Avódas*) *hakkódesch*, fol. 55, col. 2, 3, in the 43rd chapter, under the title *Chélek haavóda*. Likewise, *Rabbi Saadias* also denies, in his *Sepher häëmunóth vehaddeóth*, fol. 36, col. 2, under the title *Máamar schevií teciáth hamméthim*, that those who rise from the dead will die again; the same is likewise to be found in the aforementioned book *Avodáth hakkódesch*, fol. 56, col. 2, in the cited 43rd chapter.

Those who rise from the dead shall also recognize their relatives and friends, concerning which Rabbi Isaac Abarbanel writes in his aforementioned preface to his commentary on the Prophet Isaiah, fol. 3, col. 2, as follows: השרש השמיני שהקמים בתחייה יכירו קרוביהם ואוהביהם כי להיות ההכרה מפועל הכחות הגשמיות הנה כשישובו לעולם בגופם ונפשם תומלם הכרתם וההכרה ההיא תהיה סבה להתפעלות בני אדם יותר כי מפני זה יקומו עם מומיהם כמו שהתבאר, That is: The eighth foundation consists in this, that those who rise at the resurrection shall recognize their relatives and friends; for since recognition derives from the operation of the bodily faculties, their recognition will be perfect when they return to the world in body and soul; and that same recognition will be the cause of a greater *affection* among men, for on that account they will rise with their defects (of the body, which they had previously), as has been explained. Rabbi Saadias likewise expresses himself on this matter in his *Sepher häëmunóth vehaddeóth*, fol. 36, col. 3, under the frequently cited heading *Máamar schevií techiáth hamméthim*, as follows: הה' אם יכירו אנשי ביהם וקרוביהם מן החיים ואומר כי הנביאים יהחייב לעמת זה שיכירו קצתם את קצתם וכשיתחייב שיכירו בני האדם קצתם את אדם אל שבתו, That is: The fifth (question) is whether those (who rise) will be recognized by their household members and their relatives who are still living; I answer that, if it is concluded (and held) that men will recognize the prophets, and shepherds, and princes, it follows thereby that they will also recognize one another, and that every man will be joined to his tribe.

At the time of the resurrection, there will also no longer be any kings and princes among men, concerning which *Abarbanel* in his aforementioned preface to *Esaiam* fol. 3, col. 2. teaches as follows: השרש הי"ב שבדור התחיה לא יהיו עוד מלכים ולא שרים בין בני אדם אבל יהיו כלם שוים כמו

שהיו בתחלת הבריאה כדור אדם כי לא יצטרכו למלכים לא לענין המלחמות לפי שיהיה שלום בארץ באין מחריד ולא לענין המשפט כי המשפט לאלהים הוא והיה ה' למלך על כל הארץ וכבר נבא גם זה ישעיהו באותה פרשה שנית באמרו כי מציון תצא תורה ודבר ה' מירושלים ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וגו' ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה ואמר על זה בסוף הפרשה חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא: that is, the twelfth fundamental principle is that at the time of the resurrection there will no longer be any kings and princes among men, but they will all be equal to one another, as they were at the beginning of creation in the time of Adam; for they will have no need of kings, neither on account of wars (to conduct them), since there will be peace upon the earth and no one will frighten another, nor on account of judgment, since judgment will belong to God and the Lord will be King over the whole earth. This was also prophesied a second time by *Esaias* in that same *Parascha* (namely in the 2nd chapter), when he says (vv. 3-4): For from Zion the law will go forth, and the word of the Lord from Jerusalem. And He will judge among the heathen and rebuke many peoples; then they will beat their swords into plowshares and their spears into sickles, *&c.*, for no people will lift up a sword against another, and they will henceforth learn war no more. Concerning this he also said at the end of the *Parascha* (or of the 2nd chapter), v. 22: Cease from the man who has breath in his nostrils, for of what account is he?

The bones of human beings shall also sing a hymn of praise to the LORD God at the resurrection, concerning which the following is taught in *Jalkut chadasch* fol. 14, col. 1. numero 51. under the title *Maschiach* from the *Sohar*: גדולה השירה שיאמרו עצמותיו של אדם בתחיית המתים יותר ממה שאמרו ישראל על הים שהרי ישראל לא הזכירו את השם אלא לאחר שלש תיבות סי' כמוך באלים ה' אבל לעתיד כתיב כל עצמותי האמרנה ה' מי כמוך והיינו בתחיית המתים שיתקרבו העצמות יחד: that is, the hymn of praise which the bones of man shall sing at the resurrection of the dead will be greater than that which the Israelites sang at the sea, for behold, the Israelites did not mention the name Jehovah until after three words (in that they said, as is read in Exod 15:11:) *Mi camócha baélim Jéhova*, that is, Who is like unto thee among the gods (or the mighty ones), O Jehovah? But concerning the time to come it is written (Ps 35:10): All my bones must say, *Jehova mi camócha*, that is, LORD, who is like unto thee? And this shall come to pass at the resurrection of the dead, when the bones shall come together.

Chapter XVII. In Which Is Shown What the Jews Teach and Believe Concerning the Last Judgment.

The Jews teach that God the Lord judges mankind at three distinct times: first, every year on New Year's Day, which falls on the first day of the month of Tishrei, or September of the civil year; second, when the soul of a person is separated from the body by temporal death; and third, in the future, when the great and terrible day of the Last Judgment shall come. For this reason, Rabbi *Menasse ben Israel* writes in his book *Nischmáth chájim* fol. 44, col. 1. 2., in the 17th chapter of the first *Maamar*, in the following manner: גם כפי דעת הרמ"בן לאחר התחייה יהיה יום הדין הגדול והנורא וכפי מה שכתב בספר הגמול שלו יש לו להקדוש ברוך הוא שלשה מיני דינין בעולמו. הדין הראשון בכל שנה ושנה ביום ראש השנה אשר בו נדונין בני אדם איזו לחרב איזו לשלום איזו לרעב איזו לשובע ובריות בו יפקדו להזכירם לחיים ולמות. השני הוא לנשמה אחר פרידתה מן הגוף שאם זכתה יורשת גן עדן ואם לאו יורדת לגיהנם והעולם הזה נקרא מהרמ"בם עולם הבא ומהרמ"בן עולם הנשמות. השלישי יום הדין הגדול אחר שיחיו המתים שבו כל האדם נדון כפי מעשיו. עליו אמרו בפרק קמא דראש השנה בית שמאי אומרים ג' כתות ליום הדין אחת של רשעים גמורים ואחת של צדיקים גמורים ואחת של בינוניים. צדיקים גמורים נכתבים ונחתמים לחיי העולם הבא. רשעים גמורים נכתבים ונחתמים לאלתר לגיהנם שנאמר ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות ולדראון עולם. בינוניים יורדים ומצפצפין ועולין שנאמר והבאתי את השלישית באש ועליהם אמרה חנה ה' ממית ומחיה מוריד שאול ויעל. ובית הילל אומרים ורב חסד מטה כלפי חסד ועליו אמר דוד אהבתי כי ישמע ה' וכו' עד דלותי ולי יהושיע. וכן פירש רש"י ז"ל שלש כתות ליום הדין יום מועד הוא לדון הכל הוא שכתוב עליו יום ה' הגדול והנורא. וכן קיימו וקבלו הגאון רבי סעדיה ורבי חסדאי ושאר החכמים כלם שהתכלית הפלא העצום מהתחייה יהיה לעמוד בדין ולקבל כל אחד ואחד גמול מעשיו הטובים או ליענש על חטאתו: וזה זה שהיות העובד הגוף והנפש יחד בחבור אחד לא הסבול שורת הדין שהנשמה לבדה תקבל שכר עבודתה מבלי גוף. ולכן כאשר הנשמות ישובו להתקשר בתחיית המתים עם גופותיהם אזי יבאו ויראו אל פני האדון ה' צבאות ויעמדו לדין לתת לאיש חסיד כמפעלו ליתן לרשע רע כרשעתו: That is: According to the opinion of Rabbi *Mosche bar Nachman* as well, after the resurrection of the dead there shall be the day of the great and terrible judgment; and according to what he wrote in the treatise on *Gemul*, or retribution (in his book *Torath haadam* fol. 89, col. 3. 4.), the holy and blessed God has three kinds of judgments in His world. The first judgment is held every year on New Year's Day, and in it a verdict is pronounced over mankind: who shall be given over to the sword (and be subject to war), who shall enjoy peace, who shall suffer hunger, and who shall eat their fill; and in it mankind is visited, so that mention is made of them for life and for death. The second judgment is rendered over the soul after it has been separated from the body: for if it is worthy, it inherits Paradise; but if not, it descends into Hell; and this world (that is, such a state of souls) is called by Rabbi *Mosche bar Majemon* the world to come, but by Rabbi *Mosche bar Nachman* the world of souls. The third judgment is held on the day of the great judgment, after the dead are made alive again, in which every person is judged according to his works. Concerning this, it is reported in the first chapter of the Talmudic tractate *Rosch haschana* (fol. 16, col. 2.) as follows: those of the house (or school and sect) of *Schammai* say

that there will be three groups of people on the day of judgment: one of those who are entirely wicked (that is, who have done more evil than good, as can be seen in the *Tosephoth* at the last-cited place in the Talmud); another of those who are entirely righteous (that is, who have done more good than evil); and the third will consist of those who are middling (who are neither entirely righteous nor entirely wicked, but have done as much good as evil). The entirely righteous will be written up and sealed (or recorded) for the life of the world to come (that is, for eternal life). The entirely wicked will immediately be written up and recorded for Hell, as it is said (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But the middling descend (into Hell) and cry out (over the punishment they must endure) and come back up again, as it is said (Zech 13:9): "And I will bring that third part through the fire." Of these also did Hannah speak (1 Sam 2:6): "The Lord kills and makes alive; He brings down to the grave and brings up again." But those of the house (and school) of *Hillel* say (that such middling persons do not descend into Hell) and that the very merciful God deals with them according to His mercy (and causes the scale, on which on one side the good works and on the other the evil works are weighed against each other, to tip and outweigh on the side of the good works). And of this did *David* speak (Ps 116:1-6): "I love the Lord, because He has heard my voice and my supplications, *etc.*" down to (the words of v. 6): "I was brought very low, but He saved me." Thus also did Rabbi *Salomon Jarchi*, of blessed memory, interpret it: that on the day of the (great) judgment there will be three groups, and that such a day will be an appointed day to judge all (mankind); and this is the one of which it is written (Joel 2:31 and Mal 4:5): "(Before there comes) the great and terrible day of the Lord." This was also confirmed by Rabbi *Saadias*, together with Rabbi *Chaldai* and all the other sages, and they learned through *tradition* that the purpose of the mighty wonder of the resurrection of the dead is directed toward standing before judgment, and that each and every one shall receive the recompense of his good works, or be punished on account of his sins; for since the body and soul of the one who serves (God) are together in one bond, the order of judgment does not permit that the soul alone should receive the reward of its service without the body. Therefore, when the souls at the resurrection of the dead are reunited with their bodies (and joined together again), they will then come and appear before the face of the Lord, the *Jehovah* of hosts, and stand before judgment, in order to grant the pious person good things according to his works, but to repay the wicked person evil according to his wickedness. Shortly thereafter, the aforementioned Rabbi *Menasse ben Israel* expresses himself further at fol. 45, col. 1. as follows: וכן קיימו כל המפרשים שהדין הראשון הוא לגוף בלבד בעולם הזה. והשני לנפש בלבד בעולם הנשמות והשלישי לנפש ולגוף יחד והוא הכליתי That is: Thus have all the other commentators also confirmed that the first judgment is held over the body alone (and over bodily matters) in this world; that the second is rendered over the soul alone in the world of souls; but that the third concerns both body and soul together, and that this is the purpose of the resurrection of the dead.

As for what concerns the judgment over physical things, which, as mentioned, is to be held on New Year's Day, the following is written about it in the aforementioned Talmudic tractate *Rosch haschana* fol. 16, col. 1.: בראש בארבעה פרקים העולם נדון בפסח על התבואה בעצרת על פירות האילן. השנה כל באי העולם עוברין לפניו כבני מרון שנאמר היוצר יחד לבם המבין אל כל מעשיהם. ובחג נידונין על המים: that is, At four fixed times the world is judged: at Easter over the grain; at Pentecost over the fruits of the trees; on New Year's Day all who come into the world pass before Him (namely, GOD the LORD) like lambs (that is, as can be seen in Rabbi Solomon's commentary on the aforementioned tractate *Rosch haschana*, fol. 18, col. 1., like sheep when they are counted so that the tithe may be taken from them, which pass one after another through a small gate so that they cannot run out all at once, concerning which the said Rabbi Solomon's exposition on Lev 27:32 may also be read); but at the Feast of Tabernacles they are judged concerning water. Shortly thereafter, the following further appears in the same place: תניא הכל נידונים בראש השנה וגזר דין שלהן נחתם ביום הכפורים. דברי רבי מאיר. רבי יהודה אומר הכל נידונין בראש השנה וגזר דין שלהן נחתם כל אחד ואחד בזמנו. בפסח על התבואה בעצרת על פירות האילן בחג נידונין על המים ואדם נידון בראש השנה וגזר דין שלו נחתם ביום הכפורים. רבי יוסי אומר אדם נידון בכל יום שנאמר ותפקדנו לבקרים. רבי נתן אומר אדם נידון בכל שעה שנאמר לרגעים תבחננו: that is, We have learned in a *Barajetha* that all (people) are judged at the beginning of the year, and that the decree of judgment is sealed on the Day of Atonement. These are the words of Rabbi Meir. Rabbi Jehuda says that all (people) are judged at the beginning of the year, and that each decree of their judgment is sealed at its appointed time: at Easter (they are judged) over the grain, at Pentecost over the fruits of the trees, at the Feast of Tabernacles over water; but man is judged at the beginning of the year, and the decree of his judgment is sealed on the Day of Atonement. Rabbi Jose says that man is judged every day, because it is said (Job 7:18): Thou visitest him every morning. Rabbi Nathan says that man is judged every hour, because it is said (in the aforementioned chapter 7, v. 18): Thou triest him every moment.

Regarding the future day of the great and terrible judgment, the aforementioned *Rabbi Menasse* proves from many ancient books that it will certainly come to pass, when he, in the cited passage, fol. 44, col. 2 and fol. 45, col. 1, breaks forth into these words: וכאשר עיינתי בדברי רבותינו זכרונם לברכה למצוא חפץ האמת יגעתי ומצאתי מורגל בפיהם היום הדין הזה. וכן יונתן בן עוזיאל על פסוק שופך דם האדם באדם דמו ישפך תרגם מרי עלמא עתיד לאתפרעה מיניה ליום דינא רבא וכל. גם על פסוק כי לא ינקה ה' את אשר ישא את שמו לשוא ותרגם ארום לא מזכי ה' ביום דינא רבא ועל פסוק נקה לא ינקה פוקד עון אבות וכו' תרגם ודלא הייבין לא מזכי ביום דינא רבא גם בספר קהלת על פסוק מה שהיה כבר הוא וגו' תרגם מה דהוה מן קדמת דנא כבר הוא דאותי מה דעתיד למהוי בסוף יומיא כבר הוא וליום דינא רבא דעתיד ה' למהבע חשיכא ומסכנא מן ידוהי דרשיעא דדדיף ליה. ועל פסוק כי את כל מעשה האלהים יביא במשפט על כל נעלם תרגם ארום ית כל עובדא ה' יעיל ליום דינא רבא וכו': ובספר תהלים על פסוק לא יקומו רשעים במשפט תרגם לא יזכון ביום דינא רבא. וכן רבו מלספור המקומות אשר בהם מזכיר יום הדין הגדול והנורא הזה. גם במדרשי רבותינו תמצא מפורש ומבואר באר היטב ענין האמונה הזאת. הם אמרו במסכת חגיגה פרק א' על פסוק ויאמר שמואל אל שאול למה הרגזתני להעלות אותי. רבי אלעזר כי הוא מטי להאי קרא בכי ומה שמואל הנביא היה מתייירא מיום הדין אנו על אחת כמה וכמה. וכן פירש ידידיה האלכסנדרי שחשב שהגיע זמן התחייה והגמול. עוד אמרו במדרש

בראשית רבה אמר רבי שמעון בן אלעזר אוי לנו מיום הדין אוי לנו מיום התוכחה. בלעם חכם של גויים לא היה יכול לעמוד בתוכחת אתונו שנאמר ההסכן הסכנתי לעשות לך כה ויאמר לא. יוסף קטון של שבטים היה ולא יכלו אחיו לענות אותו כי נבהלו מפניו. לכשיבא הקדוש ברוך הוא ויוכיח עם כל אחד ואחד לפי מעשיו על אחת כמה וכמה שנאמר אוכיחך ואערכה לעיניך. גם במדרש שוחר טוב על פסוק לא יקומו רשעים במשפט גזרו אומך אלה הם ארבע מלכיות שאין להם הקמת רגל ליום הדין. ובמזמור ל"א על פסוק יבושו יובהלו מאור כל אויבי אמר רבי יוחנן לעתיד לבוא הקב"ה דן את הרשעים ומחזירן לגיהנם לכך נאמר ישובו יבושו. וכן במזמור ק"ט על פסוק על כן אהבתי תורתך מזהב ומפז אמרו כך אמר דוד אוהב אני תורתך יותר מכל זהב ופז למה לפי שאין עומד לא הממון והזהב והפז ביום הדין. ובמזמור ק"נ פן יאמר זכיתי לבי וגו' מי יוכל לומר ביום הדין זך אני טהור אני מעווני אין אדם יכול לעמוד וכה"א ומי מכלכל את יום בואו ומי העומד בהראותו ומי יוכל לעמוד ביום הדין. גם במדרש משלי אמר רבי ישמעאל בא וראה כמה קשה יום הדין שעתיד הקדוש ברוך הוא לדון את כל העולם בעמק יהושפט וכיון שתלמידי חכמים באים לפניו ואומר לפניו כלום עסקת בתורה אמר הן אמר לו הקדוש ברוך הוא הואיל והודית אמור לפני מה שקרית ומה ששנית. מכאן אמרו : כל מה שקרא אדם יהא תפוש בידו ומה ששנה יהא תפוש בידו שלא תשיגהו כלימה ליום הדין. היה רבי ישמעאל אומר אוי לאותה בושה אוי לאותה כלימה וגו'. וכן דעת הרמב"ן הוא שמזה הדין הגדול אמרו במשנה בפרק חלק דור המבול אין להם חלק לעולם הבא אבל עומדין בדין. ובמכילתא אמרו אם תזכו לשמור את השבת תנצלו מגזרת פורענויות ומיומו של גוג ומחבלו של משיח ומיום הדין הגדול: that is, after I had also looked into the words of our Rabbis, of blessed memory, in order to find the pleasing truth, I applied myself with diligence and found that they are accustomed to make much mention of this day of judgment. Thus *Jonathan ben Uziel* also translated the words (Gen 9:6), "Whoever sheds man's blood, by man shall his blood be shed," in his Chaldean rendering as: "The Lord of the world will take vengeance upon him on the day of the great judgment," etc. Likewise he translated the words (Exod 20:7), "For the Lord will not hold him guiltless who takes His name in vain," as: "For the Lord will not hold him guiltless on the day of the great judgment." And the words (Num 14:18), "He leaves no one unpunished, and visits the iniquity of the fathers," etc., he rendered as: "And those who do not repent He will not hold guiltless on the day of the great judgment." In the book of Ecclesiastes he also translated the words (Eccl 3:15), "That which has been is now," etc., as: "That which was before this time is now that which is to come; what will happen at the end of days has already happened, and on the day of the great judgment the Lord will require an account from the wicked man who has oppressed the poor and needy." And the words (Eccl 12:14), "For God will bring every work into judgment, including every hidden thing," he rendered as: "For the Lord will bring every work before the day of the great judgment," etc. Likewise in the book of Psalms he translated the words (Ps 1:5), "The wicked shall not stand in the judgment," as: "They shall not be found innocent on the day of the great judgment." And thus there are countless passages in which he makes mention of the work of this day of the great and terrible judgment. You will also find the matter of this article of faith set forth wholly clearly and plainly in the *Midrashim* (that is, the allegorical or figurative expositions) of our Rabbis. They said in the (Talmudic) tractate *Chagiga*, in the first chapter (fol. 4, col. 2.), concerning the words (1 Sam 28:15), "But Samuel said to Saul, Why have you disturbed me by bringing me up?", that Rabbi *Eliezer*, when he came to this verse, wept and said: "If the prophet Samuel feared the day of judgment, how much more must we fear it." And *Jedidja* of Alexandria explained it in the same way, that

Samuel had thought the time of the resurrection and of recompense had arrived, and that this was why he was afraid. Furthermore, they report in the *Midrash Bereshit Rabbah* that Rabbi *Simeon* the son of Eliezer said: אוי לנו מיום הדין אוי לנו מיום התוכחה (woe to us because of the day of judgment! woe to us because of the day of reproof!). *Balaam*, the wisest among the Gentiles, could not withstand the reproof of his donkey, as it is recorded (Num 22:30) that she said to him: "Have I ever been accustomed to do this to you?" and he said, "No." Joseph was the youngest among the tribes, and his brothers could not answer him, for they were dismayed before his face. When then the Holy One, blessed be He, shall come and reprove every single person according to his works, how much more shall each one be dismayed, as it is said (Ps 50:21): "I will reprove you and set it in order before your eyes." In the *Midrasch Schochar Tov* (which is a figurative exposition of the Psalms) it is also recorded, concerning the words (Ps 1:5), "The wicked shall not stand in the judgment," that by these wicked ones the four Monarchies are to be understood, which on the day of judgment will not be able to stand upon their feet. And in the 31st Psalm (there in the said book *Midrasch Schochar Tov*, fol. 25, col. 3.), concerning the words (Ps 6:11), "Let all my enemies be put to shame and greatly terrified," it is recorded that Rabbi *Jochanan* said: "In the time to come the Holy One, blessed be He, will judge the wicked and cause them to be turned back into hell; therefore it is said: they shall turn back and be put to shame." Likewise it is recorded there in the said *Midrash*, in the 119th Psalm, concerning the words (Ps 119:127), "Therefore I love your commandments above gold and above fine gold," that *David* spoke thus: "I love your commandments more than gold and fine gold. Why? Because wealth, and gold, and fine gold cannot stand on the day of judgment." And in the 143rd Psalm (there) it is recorded, concerning the words (Prov 20:9), "Who can say, I have made my heart clean?" as: "Who can say on the day of judgment, I am pure, I am clean from my transgression? No man can stand." And thus the Scripture says (Mal 3:2): "But who can endure the day of His coming? And who can stand when He appears? And who will be able to stand on the day of judgment?" Rabbi *Ishmael* also said in the *Midrasch Mischle* (which is a figurative exposition of the Proverbs of Solomon): "Come and see how severe the day of judgment is, on which the Holy One, blessed be He, will judge the entire world in the valley of Jehoshaphat. And when the disciples of the wise come before Him, He will say to each one: 'Did you also study in the Law?' and he will answer yes. Then the Holy One, blessed be He, will say to him: 'Since you have done so, tell me what you have read and what you have repeated.' From this they (namely the Rabbis) have said: whatever a man has read, by that he will be held accountable; and whatever he has repeated, by that he will be held accountable, so that no shame may befall him on the day of judgment." Rabbi *Ishmael* said: "O woe to that shame! O woe to that disgrace!" etc. Likewise Rabbi *Moses bar Nachman* is of the opinion that mention is made of this great judgment in the Mishnah (of the Talmudic tractate *Sanhedrin*), in the chapter *Chelek* (which is the eleventh chapter), where it is said: "The generation of the flood (that is, the people who lived at the time of the flood) have no share in the world to come (or eternal life) and do not stand in the judgment.

The people of Sodom have no share in the world to come, but they do stand in the judgment." And in the book *Mechilta* it is said: "If you are faithful to observe the Sabbath, you will be delivered from the decree of punishments, and from the day of Gog, and from the birth-pangs of the Messiah (that is, from the sufferings which one must endure at the time of the Messiah), as well as from the great judgment."

Although all of the foregoing makes it clear that the ancient Jews taught that God will hold a great day of judgment in the future and will judge all people without distinction, Rabbi Isaac Abarbanel is nevertheless of an entirely different opinion, and he expresses himself in his book *Májene jeschúa*, fol. 47, col. 4, and fol. 48, col. 1, 2, 3, 4, under the title *Májan schemini, támar schevií*, on the words of Dan 7:10, "The judgment was held (or seated itself), and the books were opened," to the following effect: לביאור זה ראוי לדעת שהרמ'בן כתב בשער הגמול אשר לו שיש אצלנו ג' דינים הדין האחד הוא בעולם הזה ביום ראש השנה מדי שנה בשנה ועליו אמר שלשה ספרים נפתחים בראש השנה אחד של צדיקים גמורים ואחד של רשעים גמורים ואחד של בינוניים וגו' והדין הזה הוא בלבד לגוף בענינים הגשמיים והרעב והדבר והחרב כמו שנזכר בתפלת מוסף של אותו היום . והדין השני הוא בצאת הנשמה מן הגוף שהיא נידונה כפי מעשיה אשר עשה אם לזכות לירש גן עדן ואם לחובה לרשת גיהנם . ואם היה בינוני יהיה נטרד מן העונג ימים אחדים עד אשר יזכך נפשו מעונותיה מתוך היסורים אז השם יתברך יטה כלפי חסד וירחמול עליה וידינה לכף זכות. והדין הג' הוא לעתיד לבוא למתים שיקומו בהחייה וישפוט ה' כל הקמים מי הוא חייב ומי הוא זכאי וישכיר את הצדיקים ויעניש את הרשעים והוא יום הדין הגדול שקרא הנביא יום ה' הגדול והנורא ועליו אמר הכתוב כי ידין ה' עמו. והנביא אמר נצב לריב ה' ועומד לדין עמים ושמואל היה מתיירא כשהעלההו הבעלת אוב שמא היה נקרא לדין וכמו שדרשו חז'ל על למה הרגזתני להעלות אותי . ואמרו במכילתא על זה אם תזכו לשמור את השבת תנצלו מגזירת פורעניות ומיומו של גוג ומגזג ומחבלו של משיח ומיום הדין הגדול . ומזה הדין אמרו בפרק קמא של ראש השנה בית שמאי שנאמר אומרים שלש כתות ליום הדין של צדיקים גמורים ושל רשעים גמורים ושל בינוניים וגו' ושעל דין זה אמר כאן דניאל דינא יתיב וספרין פתיחו זהו דעת הרמב"ן והוא עצמו דעת הגאון רבי סעדיה שקדמו ברעות האלה וגם רבים מחכמי עמנו שהיו לפניו ולאחריו. אבל אחרי בקשת המחילה מכבוד תורתם אין רוחי נוחה בדבריהם ואין דעתי סובל דבר זה לפי שאם רצו בדין השלישי הזה בענין שאד הדינין שישב הקב"ה ופלס ומאזני משפט בידו לשקול ולפלס זכויות כל אדם ועונותיו ולפסוק הדין זה זכאי וזה חייב הנה לא ידעתי דין הג' ההוא כי כיון שכבר בשעת המיתה נדון ונגזר אם לזכות אם לחובה בין שיהיה מתן שכרו וענשו מיד בעולם הנשמות כדעת הרב הגדול המיימוני שהוא הטוב והיושר בעיני אלהים ואדם או שנאמר שתהיה נפשו ערוכה בכל ושמורה בגן עדן ולא תקבל שכרה עד אלף דור לזמן התחייה ולא נתקיים בה ביומו תתן שכרו כדעת הרמב"ן אין ספק בין להא ובין להא שכבר נגמר הדין לכל אדם במותו אם לגמול אם לעונש ולמה אם כן יכנס באחרית הימים פעם אחרת בדין שלישי ואם אחרי הדין הג' ההוא עשה מצוה או עבירות לשידון עליהם. או אם אפשר שמי שנמצא זכאי באותו דין השני אחרי מותו ימצא חייב באותו דין השלישי האחרון. או בהפך שמי שנתחייב בשני יזכה בשלישי. זה בלתי אפשר כי הם הימים אשר אין בהם חפץ לא לזכות ולא לחובה כדבריהם ז"ל ומלבד שהסברא לא תסבלהו הנה עוד לא נמצא בכתוב ולא בדבריהם ז"ל דבר מורה עליו לפי שמה שאמר כי ידין ה' עמו עינינו שינקום נקמתן מאויביו וכן נצב לריב ה' ועומד לדין עמים כבר באר הדין ההוא שהוא הריב שיריב את קובעיהם נפש וביאור זה הדין ומשפט פעמים יאמרו על פסק דין וגזרת המשפט אשר יגזור הדיין כמו דנני אלהים. דין לא דנו. ושפטתי בין איש ובין רעהו. ופעם יאמר דין ומשפט על העונש אשר יענש בו הרשע. כי לפי שהוא נמשך משורת הדין וגזרת המשפט יקרא בשמו. וכבר זכרו זה המדקדקים והביאו מזה השמוש לא ידון רוחי באדם. ויהי כל העם נדון. ובענין המשפט ובאלהיהם עשה ה' שפטים. כאשר נשפטתי את אבותיכם ורבים ככה. ומזה המין הוא מה שנבא יואל וקבצתי את כל הגוים והורדתים אל עמק יהושפט ונשפטתי שם עמהם על עמי ועל נחלתי ישראל אשר פזרו בגוים ואת ארצם חלקו וגו' וכענין הייעוד הזה שבזמן ביאת

משיחנו יעשה ה׳ ית׳ נקם בכל הגוים אשר הרעו לישראל וגם המתים יקיצו ויעורו משנתם כדי שיקבלו ענשם לעיני החיים. ואחשוב שלכן אמר אל עמק יהושפט לא שכל הגוים מכל פנות העולם יבאו ויתחברו שמה כי לא תכיל אותם הארץ אבל לפי שהיה המשפט הזה שזכר קבלת העונש המופלג באיזה מקום שיהיה יקרא עמק יהושפט מפני שיעמיק שם משפטן וענשן וזהו יום הדין הגדול הנזכר בדבריהם ז״ל במאמר הנביא הנה יום בא בוער כתנור וקראו יום ה׳ הגדול והנורא לפי שבו יתגלה משפטו וענשו לא שישב על כסא דין לראות איזהו זכאי ואיזהו חייב. אמנם מה שאמרו שממואל היה מתירא שמא נקרא לדין לא כוונו על הדין הגדול לעתיד לבוא כי הוא היה נאמן נביא לה׳ ולא נפל מכל דבריו ארצה ואיך יטעה בחשבונו בהיות מן הזמן ההוא עד התחייה כשלושת אלפים שנת. וגם כי לדעת הרב התנחני יהיה יום הדין אחר התחייה ואם שמואל עדיין לא חיה ולא קם מקברו בתחייה איך יחשוב שהיה נקרא לדין. אבל הם כוונו לומר כי לפי שהיה זה בתוך שנים עשר חדש לקבורתו חשב שמא נקרא לדין באותו דין שני שהאדם נידון בהפרד נפשו מגופו שהוא באותם שנים עשר חרש ואמנם הבריאה שבא בפרק קמא של ראש השנה ג׳ כתות ליום הדין שפירשן והרמב״ן גם כן על אותו הדין השלישי אשר אמרו חוץ ממעלת כבוד תורתם לא נאמרה הבריאה הזאת כי אם על הדין שנעשה לכל אדם במותו. וכן פי׳ הדבר טורדוס הלוי בחדושיו למסכת ראש השנה שכתב ז״ל שלש כתות ליום הדין זהו מיד אחר המות הנה שכר אדם נתן כפי סעיפי וכן פירשה בעל הספר המכתב בפרושו לאותה גמרא. והמופת החותך על זה שונה בימינם ז״ל לא מצאנו כי אם שניהן ב׳ דינין הא׳ של ראש השנה באותם ג׳ ספרים הנפתחים והשני בבריאה הזאת . ואם יפרשוהו על הדין הג׳ לא יהיה לנו אם כן לדבריהם פסק באותה ליום הדין ליום הדין השני הנעשה להם אחר המות והוא זה מאד. ושוב שנאמר שהב׳ דינין אשר זכרו הם הראשון והשני אשר זכרתי לפי שלא קיימו שזהן ה״ס אנה האדם אחרי מותו כי אם פעם אחר ולא ישנה לו ואמנם החיין העתיד לבוא יגיש קצת שמי שבעה התחיה ה׳ יחפוץ למען צדקו שיראו בני אדם כולם בעוניהם הגשמיים שכר הצדיקים ועליהם אמר המלאך לדניאל והמשכילים יזהירו כזוהר הרקיע להגיד שאותם הקמים יהיו פניהם נארים ומזהירים כספירים לאות על דביקותם בזיו השכינה וסיראו גם הרשעים בעונשם דעליהם אמר ישעיה ויצאו וראו בפגרי האנשים הפושעים בי וכו׳. ועל שתי הכתות נאמר לדניאל ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות ולדראון עולם וכמו שיתבאר עוד אחרי זה. ולא נזכר בזה שום דין ולא במקום אחר שוכרה התורה התחייה נזכר בכתוב בלשון דין ומה שקראוהו חז״ל יום הדין ענינו יום המשפט והנקמה אשר ועשה ה׳ לעיני כל בשר באופן שיכירו וידעו כל יושבי תבל ושוכני ארץ כי יש אלהים שופטים בארץ ויאמרו דאו צדיק כי טוב כי פרי מעלליהם יאכלו. אוי לרשע רע כי גמול ידיו יעשה לו. זאת היא אמתה הפנה הזאת וכבר הרחבתי בה המאמר בביטול כל הטענות אשר זכר הרמ״בן בזה המאמר צדק עולמים אשר לו. ותצא לנו מזה שאמר כאן דניאל דינא יתיב וספרין פתיחו לא כיון לדבר מתחיית המתים כי עדיין לא נתבארה לו ענינה כי אם במראה הרביעית וכמו שיתבאר בעזרת השם אבל הדין שזכר כאן הוא העונש שיעניש הק״בה את האומות ויבטל ממשלתם בזמן ביאת משיחנו. והשלטנות והממשלה שתקבל האומה כי כל זה נכלל בשם הדין. וכן תמצא שאמר אחרי זה עד די אתה עתיק יומיא ודינא יהיב לקדישי עליונים כי אמר דינא יתיב על השלטנות והכבוד שיתן לישראל ואותו קרא בשם דין. והוא המוכיח שענין הדין הוא השכר וגם כן העונש אשר יבא על האויבים ולפי שיהיה ביום ועונשם כפי מעשיהם ודבריהם הרעים לכן אמר דינא יתיב וספרין פתיחו רוצה לומר הנה עתה בעולם כל האלים גבר ולית דין ולית דיין לפי שאין ה״בה משגיח בעולמו בהשגחתו הפרטית ועזב את הארץ להנהגת השרים העליונים. אבל כי יקום אל האחד במשפט ידו ימשכו עניני העולם כפי שורת הדין וספרי המעשים הראשונים יפתחו לפניו והוא על דרך וכל מעשיך בספר נכתבים. או שיהיו הספרים ספר הזכות וספר החובה וימשך מזה מה שיזכור אחריו מהרבן האומות והשחתתם וגאולת האומה די לא תתחבל: That is: For the explanation of this, one must know that Rabbi Moses bar Nachman (in his book *Toráth adam*) wrote in the chapter on retribution that there are three kinds of judgment. The first judgment is in this world, every year at the beginning of the year, and that he (namely the prophet Daniel) spoke of it when he said that three books are opened at the beginning of the year: the first is for the entirely righteous, the second for the entirely wicked, and the third for those of middling conduct, etc.; and this judgment concerns only the body, in bodily matters, and hunger, and pestilence, and the sword, just as is to be

seen in the additional prayer of that day (which is called in Hebrew *Músaph schel rosch haschána*). The second judgment is when the soul departs from the body, and it is judged according to its deeds: either it is declared innocent (or righteous) and inherits Paradise, or it is held guilty (and wicked) and inherits Hell. But if the person was of middling conduct (and did as much good as evil), he is kept away from the delight of Paradise for a certain time and withheld from it, until he purifies his soul from its sins through punishment; whereupon the blessed God deals with that soul according to His goodness, has mercy upon it, and judges it on the side of innocence. The third judgment, however, will come in the future upon the deceased, who will rise again at the resurrection of the dead; and the Lord will judge all who rise, which of them is guilty or innocent, and will reward the righteous but punish the wicked; and this is the day of the great judgment, which the prophet called the great and terrible day. Of this same day the Scripture also said (Deut 32:36): "For the Lord will judge His people." And the prophet (Isaiah) reported (Isa 3:13): "But the Lord stands up to contend, and has risen to judge the peoples." And that Samuel feared, when the sorceress brought him up (as is to be seen in 1 Sam 28:7 etc., since he was of the opinion) that he might perhaps have been summoned before the judgment, just as our sages of blessed memory interpreted the words (v. 15 of the same passage): "Why have you disturbed me by bringing me up?" Of this it is also said in the book *Mechilta*: If you are righteous and keep the Sabbath, you will be delivered from the decree of punishment, and from the day of Gog and Magog, and from the sufferings which must be endured in the time of the Messiah, as well as from the day of the great judgment. Of this judgment it was also said in the first chapter of the Talmudic tractate *Rosch haschána* (fol. 16, col. 2): those of the house (and school) of Shammai say that there will be three groups of people on the day of judgment, namely the entirely righteous, and the entirely wicked, and those of middling conduct, etc.; and that Daniel here made mention of this judgment (when he says): "The judgment seated itself, and the books were opened." This is the opinion of Rabbi Moses bar Nachman; and it is likewise the opinion of the excellent Rabbi Saadia, who preceded him (Rabbi Moses) in these views, as well as of many sages of our people who lived before and after him. But, begging pardon of the honor of their learning, my mind is not at ease with their words, and my understanding cannot tolerate this matter: for if by this third judgment, in the manner of the other judgments, they meant that the Holy Blessed God will sit with the scales of justice in His hand to weigh and balance every person's merits and sins against one another, and to pronounce the verdict that this one is righteous and that one is guilty, then I do not know how such a third judgment could be; for since the person has already been judged at the hour of death, and the verdict has been passed over him, whether he is declared righteous or guilty, whether his reward or punishment is given immediately in the world of souls, according to the opinion of the great Rabbi Moses bar Maimon, which is the best and most upright in the eyes of God and men, or whether we should say that his soul is well ordered in all things and preserved in Paradise, and does not receive its reward until the thousandth generation, at the time of the resurrection, and the

commandment (Deut 24:15) “You shall give him his wages on the same day” is not fulfilled in him, according to the opinion of Rabbi Moses bar Nachman: there is no doubt in either case that the judgment over every person at his death, whether to reward or to punishment, has already been concluded. If that is so, why should he enter again in the last days into a third judgment for a second time? Does he then, after the second judgment, perform a commandment of God or commit sins, that he should be judged for them? Or is it possible that one who was found righteous in that second judgment after his death should be found guilty in that third and final judgment? Or conversely, that one who was condemned in the second should be acquitted in the third? This is impossible, for in those times one has no inclination either toward righteousness or toward wickedness, as our rabbis of blessed memory say. Beyond the fact that reason cannot tolerate it, nothing is found either in Scripture or in the words of our rabbis of blessed memory that teaches such a thing: for what Scripture says (Deut 32:36), “For the Lord will judge His people,” means that He will take vengeance on His enemies. Likewise (the words of Isa 3:13 are to be understood when he says): “The Lord stands up to contend, and has risen to judge the peoples”; and he (namely the prophet Isaiah, in vv. 14-15 of the same passage) has already explained that judgment, that it is the contention with which He will contend against those who rob their souls. To explain this: the words *Din* and *Mischpat* (which otherwise mean judgment) are sometimes used of the verdict of the court, or the judicial sentence which the judge pronounces; thus (Gen 30:6 reads that Rachel said): “God has judged my cause” (that is, He has settled the dispute between me and my sister). And (Jer 5:28 is written): “They do not plead the cause.” And (Exod 18:16 records that Moses said to his father-in-law Jethro: when they have a matter, they come to me) “that I may judge between a man and his neighbor.” Sometimes the words *Din* and *Mischpat* also mean the punishment with which the wicked person is punished, for since the punishment proceeds from and follows upon the order of the court and the judicial sentence, it is also called *Din* and *Mischpat*. The grammarians have already noted this, and have cited from this usage (of the word *Din* or *Dun*) the words (Gen 6:3): לא ידון רוחי באדם *Lo jadón ruchí baádam*, that is, “My spirit will not punish mankind.” And the words (2 Sam 19:9): ויהי כל העם נדון *Vajehí col haám nádon*, that is (as it is understood here), “And all the people were punished.” And in this sense the word *Mischpat* is found (Num 33:4, where it is read): “And the Lord had also executed שפטים *Schephatím*, that is, judgments or punishments, upon their gods.” (As also Ezek 20:36, where it is written): “As I pleaded (that is, punished) your fathers”; and there are many such passages (in which the words *Mischpat* and *Schaphát* are taken in this sense). Of this kind is also what Joel prophesied (Joel 3:2, when he says): “Then I will gather all the nations and bring them down into the עמק *émek*, that is, the valley of Jehoshaphat, and I will contend with them there (that is, punish them) on account of my people and my heritage Israel, whom they have scattered among the nations, and have divided their land,” etc. And the substance of this promise is that the blessed God, at the time of the coming of our Messiah, will take vengeance on all nations that have done evil to Israel,

and that the dead also will awaken and be roused from their sleep, so that they may receive their punishment before the eyes of all the living. I also hold that he (namely the prophet Joel) said "into the *émek* or valley of Jehoshaphat" for this reason: the word *émek* comes from עמק *Amák*, meaning "to be deep," because God will there search out their judgment and their punishment deeply (that is, exercise it sharply). And this is the day of the great and terrible judgment, of which mention is made in the words of our rabbis of blessed memory, in connection with the declaration of the prophet (Mal 4:1): "Behold, a day comes that shall burn like an oven"; and he called it (v. 5) the great and terrible day of the Lord, because on that day the Lord's judgment and punishment will be revealed: not, however, that He will sit upon the throne of judgment to see who is righteous or who is guilty. As for what was said (by our rabbis) that Samuel feared he might perhaps have been summoned to judgment, they did not thereby have in view the future great judgment, for he was a faithful prophet of the Lord, and none of all his words fell to the ground (that is, he said nothing that was not fulfilled); how then could he have erred in his reckoning, when from that time until the resurrection of the dead there were some three thousand years? And even if, according to the opinion of Rabbi Moses bar Nachman, the day of judgment were to come after the resurrection, and Samuel had not yet come back to life or risen from his grave at the resurrection, how could he have thought that he would be summoned to judgment? But their (namely the aforementioned rabbis') intent was to say that, since this occurred within the twelve months after his burial, he thought he might perhaps have been summoned to judgment, namely to that second judgment by which a person is judged when his soul is separated from his body, which takes place within those twelve months (immediately after a person's death). As for the *Barajetha* that appears in the first chapter of the Talmudic tractate *Rosch haschána*, namely that there will be three groups on the day of judgment, which *Barajetha* Rabbi Solomon Jarchi and Rabbi Moses bar Nachman also interpreted as referring to that third judgment of which they make mention, I say, without prejudice to the honor of their learning, that this *Barajetha* speaks of nothing other than that judgment which befalls every person when he dies. Todoros Levi, of blessed memory, also explained the matter thus in his novellae and annotations on the tractate *Rosch haschána*, where he wrote that the three groups on the day of judgment are those immediately after death, when every person is judged according to his works. The author of the book *Michtam* likewise interpreted it thus in his commentary on that Gemara. This is also a clear proof of the matter, that in the words of our rabbis of blessed memory we find nothing other than that a person is judged in two judgments: one at the beginning of the year through those three opened books, and the other as mentioned in this *Barájetha*. But if they wish to interpret it as referring to the third judgment, then, given that interpretation, there is according to their words no proof in the faith for the second day of judgment that is exercised upon them after death, which is highly absurd. It is therefore better to say that the two judgments of which they (namely the rabbis) make mention are the first and the second that I have described, since they have affirmed that the Holy Blessed God judges a person

after his death only once and not twice. As for the future judgment, I hold it to be true that God, at the time of the resurrection, will, for the sake of His righteousness, have willed that all people see with their bodily eyes the reward of the righteous; and of these the angel said to Daniel (Dan 12:3): "But the wise shall shine like the brightness of the firmament," meaning thereby that the faces of those who rise will shine and gleam like sapphires, as a sign of their cleaving to the radiance of the divine Majesty; and that they will also see the wicked in their punishment, of whom Isaiah said (Isa 66:24): "And they shall go forth and look upon the corpses of the men who have transgressed against me," etc. Of both these groups it is also said to Daniel (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," as will be further explained hereafter; and no judgment is mentioned therein, nor is any mention of judgment in Scripture made in any other place where the law of the resurrection is spoken of. That our sages of blessed memory called that day (the day of the resurrection) a day of judgment means a day of punishment and vengeance, which God will exercise before the eyes of all flesh, in such a way that all inhabitants of the world and dwellers on earth will recognize and know that God is a judge on earth, and will say (from Isa 3:10-11): "See that it is well with the righteous, for they enjoy the fruit of their works. Woe to the wicked, it goes ill with him, for he is repaid according to his works." This is the truth of this principal matter, and I have already refuted at length in my book *Zédek olamim* all the arguments that Rabbi Moses bar Nachman adduces on this subject. It follows from this that when Daniel says here (Dan 7:10): "The judgment was held (or seated itself), and the books were opened," he did not intend to speak of the resurrection of the dead, for its nature was not explained to him until the fourth vision, as will be elucidated with God's help; rather, the judgment of which he here makes mention signifies the punishment with which the Holy Blessed God will punish the nations at the time of the coming of our Messiah and will destroy their dominion, as well as the rule and sovereignty that the (Jewish) people will receive, for all of this is comprehended under the name of judgment. Thus you also find that he says further on (in the said seventh chapter, v. 22): "Until the Ancient of Days came, and judgment was given to the saints of the Most High"; for he used the word "judgment that was given" of the dominion and glory that God will give to Israel, and called it by the name of judgment; and this proves that the word "judgment" signifies both the reward (of the Jewish people) and the punishment that will come upon the enemies. And because their judgment and their punishment will be according to their evil works and words, he therefore says: "The judgment was held (or seated itself), and the books were opened," meaning thereby: behold, now in this world whoever is the strongest has the upper hand, and there is no judgment and no judge, because the Holy Blessed God exercises no particular providence in His world and has left the earth to the governance of the supreme princes. But when God rises up and His hand takes hold of judgment, then the affairs of the world will proceed according to the order of justice, and the books of the earlier deeds will be opened before Him; and this is in the manner of (that which is written): "And all your deeds

are written in a book." Or the books may be the book of innocence and the book of guilt; and from this it follows what he will mention afterward concerning the destruction of the nations and their ruin, and the deliverance of the (Israelite) people, which shall not be destroyed. These are the words of Rabbi *Isaac Abarbanel*, which were also cited by Rabbi *Menasse ben Israel* in his book *Nischmath chajim*, in the above-mentioned seventeenth chapter of the first *Maamar*, fol. 45, col. 1-2 and fol. 46, col. 1, with the exception of a few things that stand at the end.

We see, therefore, from this teaching of *Abarbanel*, that he was of the erroneous opinion that by the day of the Last Judgment nothing else is to be understood than the punishment and the vengeance which God will cause to befall all peoples who are outside of Judaism, and the glory into which He will then place the Israelites; likewise that he held the false belief that God would at that time judge no one, and would not pronounce sentence either to eternal life or to eternal damnation according to the works done in this world, and that the punishment at that time would fall only upon the peoples of the world, but not upon the Jews. However, Rabbi *Menasse ben Israel* rejects this opinion of *Abarbanel* in his oft-mentioned book *Nischmath chajim*, in the last-cited chapter, fol. 46, col. 1-2, and maintains that on the day of the Last Judgment not only the peoples who were not adherents of the Jewish religion, but also the Jews themselves, shall be judged and sentenced either to salvation or to damnation; and that it will be a universal day of judgment, and he expresses himself on this matter as follows: ויוצא לנו מדברי הרב שאין יום הדין אחר הדין שאחר התחיה ומה שנקרא יום הדין ר"ל יום המשפט והנקנה כאמור . והוא הדעת השני שמצאתי בזה הענין . וגם רוחי לא נוחה הימנו כי היום הדין הזה מקובל באומה וכך נקרא בפי הכל כאילו טבע האמת יכריח לאמתו . והגם שפירש כפי דעתו ענין שמואל הנביא למה הרגזתני והמקומות שזכרתי מכל מקום דברי רבי ישמעאל הנזכרים למעלה כמה קשה יום הדין שעתיד הק"בה לדין את כל העולם כולו בעמק יהושפט וכו' אינם סובלים פירוש אחר . אשר על כן יצאתי בעקבי המקובלים ומצאתי בספר הכוונות להר"יצחק לוריא ז"ל . ואם תאמר מאחר שעברו על הנשמה הזאת יום הכיפורים ויסורים ממרקים ושבעה ערוון עלוהי כדאיתא בזוהר פרשת נשוא ואחר כך גלגולים למה לה לחזור ולהיותה נידונת ביום הדין הגדול . וישלומר כי יום הדין הגדול אינו אלא לאומות העולם . ואם תאמר אם הוא לאומות העולם איך נתרגז שמואל כאשר העלהו בעלת אוב . ואמרו ז"ל שההרגזה היתה שהלך להביא משה רבינו עליו השלום שיבא ויעיד שלא מרד על התורה וזה אלהים ראיתי עולים מן הארץ . ויש לומר כי אותו מעשה היה תוך י"ב חדשים וחשב שמאחר שלא עברו עליו י"ב חדשים בי עדיין לו לתת איזה דין וחשבון ולכך הלך והביא משה רבינו ע"כל . והוא דעת זר מאד שיום הדינא יהיה אלא לבד לאומות העולם לא שערוהו הראשונים ואם קבלה נקבל . אבל הוא נגד מה שהרשיעונו ח"ל שהוא יום מועד לכל חי . וכן אמר רבי ישמעאל עתיד הקדוש ברוך הוא לדין את כל העולם ולהת לאיש כדרכיו וכפרי מעלליו . וכן יונתן בן עוזיאל אשר כמוהו כמעט לא היה ולא נברא העיר על המצוות אשר לבני ישראל נתנו ודלא תייבין לא מזכי ליום דינא רבא כנזכר . אשר על זאת לבי אומר לי שיום הדין הגדול והנורא אמת הוא ואין ראוי להכחישו וכך מקובל באומה ובו יענשו סתי העולם ופושעי ישראל ועליו העיד מלאכי באמרו אמרתם שוא עבוד אלהים וכו' אז נדברו יראי ה' איש אל רעהו וכו' והיו לי אמר ה' צבאות ליום אשר אני עושה סגולה וכו' ושבתם וראיתם בין צדיק לרשע וכו' כי הנה היום בא בוער כתנור והיו כל זרים וכל עושי רשעה קש ולהט אותם היום הבא ועסותם רשעים כי יהיו אפר תחות כפות רגליכם וכו' זכרו תורת משה עבדי וכו' ולמדנו מאלו הפסוקים שיום הדין יהיה כללי לכל בני העולם . ולכן כפל ועתה אנחנו מאשרים זרים גם נבנו עושי רשעה חזר וכפל ושבתם That is: והזדים הם אומות העולם הנקראים מלכות זרון ועושי רשעה הם פושעי ישראל בגופך . וכן

וראיתם בין צדיק לרשע בין עובד אלהים לאשר לא עבדו וגו׳ : From the (cited) words of the Rabbi (*Abarbanel*) it follows that after the resurrection there is no day of judgment; and that the day which is called the day of judgment signifies a day of punishment and vengeance, as has been stated; and this is the second opinion which I have found on this matter. My mind, however, is not satisfied with it, for this day of judgment is known among the (Israelite) people through tradition, and is so called in the mouths of all, as though the nature of truth compelled them to believe in its truth. And even though *Abarbanel* interpreted the affair of the prophet Samuel (who, as is to be read in 1 Sam 28:7, said to Saul) "Why have you made me restless?" and the passages of which I made mention, according to his own opinion, the above-mentioned words of Rabbi *Ismael* (which read as follows): "How severe is the day of judgment, on which the Holy One, blessed be He, will in the future judge the entire world in the Valley of Jehoshaphat, etc." nevertheless admit of no other interpretation. For this reason I have followed in the footsteps of the Kabbalists, and have found in the book *haccavvanôth* (or *haccavvónos*) of Rabbi *Isaac Luria*, of blessed memory, (that it is written therein as follows:) If you wish to say, why should the soul (of a Jew) be judged again on the great day of judgment, seeing that the Day of Atonement (on which all sins are forgiven) and the chastisements which wash away (transgressions), and the seven times (of which Dan 4:13, or according to some v. 16, is to be read), as it stands in the *Sohar* in the Parascha Naso, have passed over it, and after this it has been transferred from one body into another (whereby it has also been cleansed of the transgressions committed)? I answer that the day of the great judgment will be only for the peoples of the world (and not for the Jews). But if you wish to object: if it is only for the peoples of the world, why then was Samuel so disturbed when the sorceress had caused him to come up? Know then that our Rabbis, of blessed memory, have said that the disturbance was this: that he went to fetch our teacher Moses, upon whom be peace, so that he might come and bear witness that he had not rebelled against the Law, and this is what the words (1 Sam 28:13) אלהים ראיתי עלים מן הארץ (*I saw gods ascending out of the earth*) signify. One must also say that this event took place within the twelve months (after his death), and that he thought, since the twelve months had not yet elapsed, that he still had to render some account; for this reason he went and caused our teacher *Moses* to come. Thus far are the words of *Rabbi Isaac Luria*. It is, however, a strange opinion that the day of judgment should be only for the peoples of the world, to which the earlier (teachers) did not assent and give their approval, if we accept the tradition; rather, it is contrary to what our sages, of blessed memory, have instilled in us, that it is an appointed day for all the living. Thus also *Rabbi Ismael* said: the Holy One, blessed be God, will in the future judge the entire world, and give to each one according to his ways and according to the fruit of his works. In this same manner *Jonathan ben Uziel* also, whose equal has scarcely existed nor been created, bore witness (and wrote) concerning the commandments which were given to the children of *Israel* (in his Chaldean translation of the words of Num 14:18, as follows:) And those who do not repent, He does not hold guiltless on the day of the great judgment, as has (already) been

stated above. So that my heart tells me, above all of this, that the day of the great and terrible judgment is true and is not to be denied; and thus it has been learned among the (Israelite) people through tradition. On that day the people of the world and the sinning Israelites will also be punished, of which *Malachi* bears witness when he says (in ch. 3, v. 14): It is in vain that one serves God, etc. (And v. 16:) Then those who fear the LORD spoke with one another, etc. (And v. 17:) And they shall be, says the LORD of Hosts, on the day on which I will make (only) a special possession, etc. (And v. 18:) And you shall return and see what difference there is between the righteous and the wicked, etc. (And ch. 4, v. 1:) For behold, the day comes which will burn like an oven, and all the proud, together with all those who act wickedly, shall be (like) stubble, and the coming day will set them ablaze. (And v. 3:) And you shall tread down the wicked, for they shall be (like) dust under the soles of your feet, etc. (And v. 4:) Be mindful of the Law of *Moses*, my servant, etc. From these verses we learn that the day of judgment will be common to all people of the world. For this reason (namely, the prophet *Malachi* in ch. 3, v. 15) indicated the matter in a twofold manner (and said:) And now we call the proud blessed; even those who act wickedly are built up. The proud, however, are the peoples of the world, who are called the proud kingdom; and those who act wickedly are the Israelites who sin with their bodies. Thus he also repeated it a second time (v. 18, saying:) And you shall return and see what difference there is between the righteous and the wicked; and between him who serves God and him who does not serve Him, etc.

That God will also judge the Israelites in the future is likewise taught in the *Médrasch Tillim*, on the thirty-first *Psalm*, fol. 25, col. 4., with the following words: רבי יהושע בן לוי אמר לעתיד הקדוש ברוך הוא דן את ישראל ומזכן ונותן לצדיקים דימוס שיכנסו לגן עדן ומכניס את הרשעים לגיהנם. וחוזר ומוציא אותן ומכניסן לגן עדן ואומר להם הרי מקום לצדיקים ועוד מקומות פנויים שלא תאמרו אלו היינו עושים תשובה לא היה לנו מקום פנוי בגן עדן עם הצדיקים. ומוציא את הצדיקים מגַן עדן ומכניסן לגיהנם ואומר להם הרי מקום הרשעים ועוד מקומות פנויים שלא תאמרו אלו נתחייבנו לא היה לנו מקום פנוי בגיהנם אלא הרשעים ירשו גיהנם שלכם ושלהם והוא שאמר הכתוב תחת בשתכם משנה ירשו ואתם יורשים גן עדן שלכם ושלהם. ולפי שהן מתביישין אמר דוד אל אבושה. ולמי היא הבושה לרשעים שנאמר יבושו רשעים ידמו לשאול That is: Rabbi *Jehóscha ben Levi* said: the holy and blessed God will in the future judge the Israelites and acquit them, and will give the righteous a *decree* that they may enter Paradise, but the wicked He will cause to go into Hell; after that He will cause them to come out again and enter Paradise, and will say to them: see, this is the place of the righteous, and in it there are still empty places, so that you may not say: if we had done penance, we would have had no empty place in Paradise among the righteous. He will also cause the righteous to go out of Paradise and lead them into Hell, and say to them: see, this is the place of the wicked, and there are still empty places in it, so that you may not say: if we had been wicked, there would have been no empty place in Hell; but the wicked shall possess your place and their place in Hell, and this is what Scripture says (Isa 61:7): Instead of your shame they shall possess a double portion, and you shall inherit your place and their

place in Paradise. And because they will be ashamed, David said (Ps 31:2): Let me not be put to shame. Who then are those who must be ashamed? The wicked, as is stated (in the aforementioned Ps 31:18): The wicked must be put to shame and be silenced in Hell.

To return now to *Rabbi Menasse ben Israel*: shortly after the foregoing, at fol. 47, col. 1, 2. and fol. 48, col. 1., he resolves certain doubts raised by *Abarbanel*, in these words: ועתה אחרי אשר יצאנו מהמבוכה הזאת והוכחנו שיום הדין יהיה כללי לכל בני העולם ראוי להתיר הספקות אשר העיר הרב יצחק אברבנאל ודרכי יצחק לוריא בספר הכוונות שלו וזהו כי אם הנפשות כבר קבלו עונשם בדין השני ועברו שבער גיהן על הנשמה ואחר כך כמה גלגולים למה לה לחזור להיותה נדונת ביום הדין הגדול. ואשיב ואומר כי הדין הכולל הזה והדרישה והחקירה לא יכון באלו שכבר מימים רבים שהו וקבלו שכרם או עונשם אבל מאלו שקרוב ליום התחיה נפטרו לעולמם שיאחר דינם.

That is: Now that we have emerged from this confusion and have demonstrated that the day of judgment shall be common to all people of the world (and shall concern them all), it is fitting that I resolve those doubts which Rabbi Isaac Abarbanel, as also Rabbi Isaac Luria in his book called *Sepher haccavvanóth*, have raised, which consist in this: if the souls have already received their punishments in the second judgment, and the seven times have passed over the soul, and it has thereafter been transferred many times from one body (or place) into another, why should such a soul be judged again on the day of the great judgment? To this I answer and say that this general judgment, and the examination and inquiry which shall take place therein, is not to be understood of those who died long ago and have already received their reward or punishment, but of those who shall die close to the day of the resurrection, so that their judgment shall be deferred until the resurrection, so that all may see the righteousness of divine judgment. And our sages of blessed memory have informed us that even while the wicked are still upon the earth, the second judgment of the twelve months is decreed against them. Just as after death it is immediately sealed and decreed over the wicked that they shall receive their punishment in Hell for twelve months, so too shall all those who die shortly before the day of judgment be judged and punished there in body and soul before the eyes of all people, and the punishment of the wicked in Hell shall last twelve months; but the righteous shall straightway be appointed to eternal life and separated from the wicked, those to eternal life, but these to shame and disgrace. Those, however, who have already received their punishment or their reward on the day of the second judgment after death shall certainly not come a second time into the third judgment, for the holy and blessed God is very merciful, and proceeds according to mercy, and does not plague and grieve the children of men of His own will. Hereby the mighty question which these two Rabbis have raised is quieted and settled (that is, resolved and answered). That our Rabbis of blessed memory have said that those Israelites who sin against their bodies, and the transgressing nations of the world, descend into Hell and are punished therein for twelve months, is certain and true, and they speak of the day of the resurrection; and of them it is said (Mal 4:3): “And you shall tread down the wicked, etc.”

This, however, as I have said, is to be understood as referring to the transgressing Israelites who will die shortly before the resurrection, and not, as *Rabbi Mosche bar Nachman* supposed, that those who died long ago and have already received their punishment should come into hell a second time; for this would be contrary to the justice and mercy of God, which is mighty over us. This opinion in this matter seems to me to be true, and worthy that every one who is called by the name of an Israelite should receive it with a cheerful countenance. According to this, then, the purpose of the resurrection is that the righteous, with body and soul, with their bodily senses, shall see the retribution of the wicked; and this is what he (the prophet Malachi) says: "And you shall return and see what a difference there is between the righteous and the wicked" (Mal 3:18). And just as Isaiah said: "And they shall go forth and look upon the corpses of the men who have transgressed against me" (Isa 66:24). The wicked shall also see with their bodily eyes the reward of the righteous and their recompense, and among those (righteous) the spiritual reward shall be fulfilled, of which they spoke together in this world. My heart also tells me that at that time every one shall know his children, and relatives, and acquaintances, and that they shall rejoice together over their great prosperity. May the merciful God, who (as is read in 2 Sam 14:14) considers that the banished one should not be utterly banished from Him, be pleased to cleanse and wash away the stains of sins through the transmigration of souls from one body into another, and through purgatory, so that nearly all of them may be set aright before the coming of the great and terrible day, and that all may rejoice and delight themselves, just as our Sages, of blessed memory, have said that all Israelites have a share in the world to come (that is, eternal life). For how could a father rejoice when he sees his dear son amid flames of fire in severe punishment (or torment)? And how could he not have compassion on him, or on his wife, whom he loved as himself, when those who love one another during their lives are not separated from one another in their death? It is, however, true that the holy blessed God, according to His great mercy, will cleanse and purify nearly all souls, so that they may become worthy of eternal life, and of this it is said that all Israelites have a share in the world to come. From this sum, however, those three kinds are excluded of whom our Sages, of blessed memory, make mention, namely the transgressing Israelites, just as *Isaiah* said in the aforementioned 66th chapter, v. 24: "Who have transgressed against me," etc. But since I know that the wisdom of *Rabbi Isaac Lurja* has overcome nearly all the high mountains (that is, that he was almost wiser and more learned than all the greatest and most eminent rabbis), and I have already sworn by the words of the Kabbalists, whose eyes have seen all that is worthy, I have resolved in my heart that my opinion, which I hold in my thoughts, is precisely the same true opinion that *Rabbi (Isaac Lurja)* held when he said that the day of judgment would be only for the nations of the world, and not for the Israelites; and by this he meant to say that at that time the Israelites, through the transmigration of souls (from one body into another) and the purifying chastisements (through which sins are washed away), will be in a fit condition to be worthy of some portion of the portions of the world to come; therefore their

spirit will not be punished for eternity, since they have already received their punishment. And thus the judgment and the vengeance shall come upon the nations of the world, but the few among the transgressing Israelites who died in their wickedness and did not repent of their sins, but persisted in their rebelliousness, shall be regarded as though they had never existed, and therefore he made no mention of them. But if you were to ask and say how it will go with those who will die shortly before the resurrection, and who have not yet received their punishment through the transmigration of souls or through chastisements, and are not counted among the transgressing Israelites, I answer that justice requires that, in place of the long duration of their judgment, they shall receive so intense and singular a punishment in a short time that the *quality* or nature of the punishment shall stand in place of the *quantity* or length of time, so that they may become worthy of the world to come (or blessedness). These things, however, are hidden and sealed, and blessed is he who knows them. My words, however, are correct and right, and worthy that every upright and understanding person should receive them. Here end the words of Rabbi *Menasse*.

Because he had said that the soul shall be judged together with the body, which is also true, I must here report what kind of parable on this subject is written in the Talmudic *Tractate Sanhedrin* fol. 91, col. 1. 2., and the words there read as follows: אמר לו אנטונינוס לרבי גוף ונשמה יכולין לפטור עצמן מן הדין כיצד גוף אומר נשמה חטאת שמיום שפירשה ממני הריני מוטל כאבן בקבר ונשמה אומרת גוף חטא שמיום שפירשתי ממנו הריני פורחת באויר כצפור. אמר לו אמשול לך משל למה הדבר דומה למלך בשר ודם שהיה לו פרדס נאה והיו בו בכורות נאות והושיב בו שני שומרין אחד חיגר ואחד סומא. אמר לו חיגר לסומא בכורות נאות אני רואה בפרדס בא והרכיבני ונביאם ונאכלם. רכב חיגר על גבי סומא והביאום ואכלום. לימים בא בעל פרדס אמר להן בכורות נאות להיכן הן אמר לו חיגר כלום יש לי רגלים להלך בהן. אמר לו סומא כלום יש לי עינים לראות. מה עשה הרכיב חיגר על גבי סומא ודן אותם כאחד אף הק"בה מביא נשמה וזורקה בגוף ודן אותם כאחד שנאמר יקרא אל השמים מעל ואל הארץ לדון עמו, That is: Antoninus said to the Rabbi: the body and the soul can free themselves from judgment. How can they do so? The body can say: the soul has sinned, for from the time it departed from me, I have lain like a stone in the grave. But the soul can say: the body has sinned, for from the day I departed from it, I have flown through the air like a bird. Then the Rabbi answered him: I will set before you a parable, to what the matter is comparable. It is comparable to a king of flesh and blood who had a beautiful garden, in which there were fine early-ripening fruits, and he placed two guardians in it, one of whom was lame and the other blind. Then the lame man said to the blind man: I see fine early-ripening fruits in the garden; come here and let me sit upon you, and we will fetch them and eat them. Thereupon the lame man sat upon the blind man's back, and they fetched them and ate them. Some days later the master of the garden came and said to them: where have the fine early-ripening fruits gone? Then the lame man said to him: do I then have feet with which I can walk? But the blind man said: do I then have eyes with which I can see? What did the master do? He had the lame man sit upon the blind man's back and judged them both together. So too will the Holy and Blessed God cause the soul to come and place it in the body, and judge them both together, as

is stated in Ps 50:4: He will call to the heavens above, and to the earth, that He may judge His people. The words “He will call to the heavens above” signify the soul (since the soul has come from heaven), and the words “and to the earth, that He may judge His people” signify the body, because the body was created from the earth.

Regarding the time at which the Last Judgment is to be held, the Rabbis teach that it will occur shortly after the resurrection of the dead. For this reason, Rabbi *Joseph Albo* writes in his *Sepher Ikkarím*, in the 31st chapter of the fourth *Máamar*, fol. 147, col. 1, in the following manner: שלשה כיתות ליום הדין וכו' צדיקים גמורין נכתבים ונחתמים לאלתר לחיי העולם הבא שמזה יורה היות העולם הבא מדרגה באה לאדם אחר יום הדין הגדול שהוא אחר תחיית המתים לפי המקובל באומה: That is: There are three groups on the day of judgment, *etc.* The wholly righteous are immediately inscribed and sealed unto the life of the world to come (that is, of eternal blessedness), which teaches that the world to come is a degree or step to which a person attains after the day of the great judgment, which, as the Israelites have learned through *tradition*, comes after the resurrection of the dead. Likewise, at the beginning of this chapter, from what has been drawn from the book *Nischmáth chájm*, it may be seen that Rabbi *Mosche bar Nachman* was also of this opinion.

Regarding the place in which the Last Judgment is to be held, the Jews are of the opinion that it will take place in the valley of *Josaphat*, since it is written in the Prophet *Joel*, Joel 3:12: “The nations will rise up and come into the valley of Josaphat, for there I will sit to judge all the heathen round about.” Hence it is written in the book *Médrasch Mischle*, fol. 68, col. 4, as follows: עתיד הקדוש ברוך הוא לדון את כל העולם כולו בעמק יהושפט: that is, “The holy, blessed God will judge the entire world in the valley of Josaphat”; and it follows thereupon how God will examine the Jews concerning that which they have studied in the Law. How Rabbi *Isaac Abarbanel*, however, interprets and wishes to understand the words of the Prophet *Joel* is to be seen from what has been set forth above in this chapter from his book *Májene jeschúa*, fol. 48, col. 2.

In what manner God will judge the nations of the world in the future is read in the book *Pesíkta rábbetha*, fol. 61, col. 4, where, concerning the words of Zech 10:8, “Rejoice and be glad, O daughter of Zion,” the following is written: אמר רבי חנינה בר פפא אין הכתוב מדבר אלא כנגד אותה שעה שהקדוש ברוך הוא דן את כל אומות העולם לעתיד לבוא באותה השעה מביא הקדוש ברוך הוא את כל הגרים שנתגיירו בעולם הזה ודן את כל האומות בפניהם ואומר להם מפני מה הנחתם אותי ועבדתם את עבודה זרה שאין בה ממש ואומרים לפניו רבונו של עולם אם באנו לפתחך לא קבלתנו. אומר להם יבאו הגרים שנתגיירו מכם ויעידו בכם. מיד מביא הקדוש ברוך הוא את כל הגרים שנתגיירו והם דנים אותן ואומרים לפניהם מפני מה הנחתם אותו ועבדתם עבודה זרה שאין בה ממש ואומרים לפניו רבונו של עולם יתרו לא כומר של עבודה זרה היה וכיון שבא לפתחו של הקדוש ברוך הוא קיבלו ואנו לאו עובדי עבודה זרה היינו וכיון שבאנו לפתחו של הקדוש ברוך הוא קיבלנו. מיד מתביישים כל הרשעים מהתשובה הגדולה ונפטרין והולכים מן העולם, that is, as it is said: שנאמר ובאחת יבערו ויכסלו מוסר הבלים עץ הוא (Jer 10:8). Therefore it is said: “Rejoice and be glad.”

Rabbi *Chananja*, the son of *Papa*, said: Scripture speaks (here) of nothing other than that time in which the holy blessed God will judge all the nations of the world in the future. At that same time, the holy blessed God will cause all foreigners who have accepted the Jewish faith in this world to come, and before them He will judge all the nations, and say to them: Why have you left me (unhonored) and served idols, in which there is nothing? Then they will speak to Him: O Lord of the world! If we had come to your door, you would not have received us. But He will answer them: Let those among you who have accepted the Jewish faith come and bear witness against you. Then the holy blessed God will immediately cause all those who have accepted the Jewish faith to come, and they will judge them, and say to them: Why have you left him (unhonored) and served idols, in which there is nothing? And they will say to him (namely God): O Lord of the world! Was not *Jethro* a priest of idolatry? But after he came to the door of the holy blessed God, He received him. Have we then not also served idols? And when we came before the door of the holy blessed God, He received us. Thereupon the wicked will immediately be put to shame by the answer of those who have accepted the Jewish faith, and judgment will be rendered, and they will depart from the world, as it is said (Jer 10:8): In this one thing they (namely the idolaters) are senseless and foolish, for wood is a vain instruction. Therefore it is said (in the aforementioned passage, Zech 10:8): Rejoice and be glad.

How Esau will conduct himself, and what shall befall him when he is judged, is found in the *Jalkut Schimoni* on the prophet *Obadiah*, fol. 80, col. 2. numero 1, where, concerning the words of Obad 1:4, "Though thou exalt thyself as the eagle," the following is read: לעתיד לבוא כשהקדוש ברוך הוא דן את עשו הרשע מה עשו עושה מתעטף בטליתו ובא ויושב אצל יעקב שנאמר ואם בין כוכבים שים קנך ואין כוכבים אלא יעקב שנאמר דרך כוכב מיעקב וכתיב הבט נא השמימה וספור הכוכבים ויעקב אומר אחי לא תהא כיוצא בי שנאמר אהי דברך מות אהי קטבך שאול גזירות שהיית גוזר עלי לעבוד אלילים אלו הייתי עושה נתחייבתי מיתה בידי שמים ואם אעבוד אתה הורג אותי כיון שירד עשו לשאול נשתייר יעקב לעצמו שנאמר והיה בכל הארץ נאם ה' פי שנים בה יכרתו ויגועו והשלישית יותר בה ואין שלישית אלא ישראל שנאמר ביום ההוא יהיה ישראל שלישית. איך נחפשו עשו. *That is: When the holy, blessed God shall in the future judge the wicked Esau, what will Esau do? He will cover himself with his Talles (* by which is understood that cloth which the Jews wrap around their heads in their synagogues or schools *) and go and sit beside Jacob, as it is said (Obad 1:4): "And though thou set thy nest among the stars." By the stars, however, no one is understood but Jacob, as it is said (Num 24:17): "There shall come a star out of Jacob." And it is written (Gen 15:5): "Look now toward heaven, and count the stars." Then Jacob will say to him: "My brother, thou must not be like me," as it is said (Hos 13:14): "O death, I will be thy pestilence; O grave, I will be thy destruction." If I had complied with those severe decrees which thou didst issue against me, that I should practice idolatry, I would have been guilty and God would have punished me with death. But if I did not comply with them, thou didst kill me. Now when Esau had descended into hell, Jacob alone remained, as it is said (Zech 13:8): "And it shall come to pass, that in all the land, saith the Lord, two parts therein*

shall be cut off and die; but the third part shall remain therein." By the third part, however, no one is understood but Israel, as it is said (Isa 19:24): "In that time shall Israel be the third part." (And it is written in Obad 1:6:) "How are the things of Esau searched out?" (And in v. 7 it is read there: "They shall make thy bread a wound under thee. The same thing is also to be found in the aforementioned *Jalkut Schimóni* on *Jeremiah*, fol. 68, col. 2, numero 333, and by the names of Esau and Jacob, Christians and Jews are understood. As for how things will go in the future judgment for the Roman Empire and the other kingdoms that preceded it, this can be seen in the aforementioned *Jalkut Schimóni* on *Isaiah*, fol. 50, col. 3, numero 316, as well as in the Talmudic tractate *Avóda sára*, fol. 2, col. 1, 2.

A person must also give an account when he torments an irrational animal, and concerning this it is written in *Sépher chasidim*, fol. 11, col. 3, numero 44 as follows: אם עשה צער לבהמה בחנם כגון שמשים עליה משאוי יותר מכדי הראוי ומכה אותה והיא אינה יכולה ללכת בא לדין על שצער בעל חיים. וכן המושכים אזני החתולים להשמיע צעקתם הם חוטאים. גס דרשו חכמים ביום הוא אכה כל סום בתמהון ורוכבו בשגעון ורכב בעורון עתיד הקדוש ברוך הוא לתבוע עלבון סוסים מרוכביהם על שהכו אותן במגפיים שקורין ספורוני בלעז: that is, if someone inflicts pain upon an animal without cause, as for example when one loads upon it a greater burden than it can bear, and strikes it, and it cannot go forward, that person comes before judgment, because he has tormented an animal. Likewise, those who pull cats by the ears so that their cries may be heard also sin. The Sages have also interpreted the words (Zech 12:4), "On that day I will strike all horses with bewilderment and their riders with madness," as follows: the Holy, blessed God will demand satisfaction for the dishonor done to horses from those who ride upon them, because they have spurred them with their spurs. Concerning this, the cited *Sépher chasidim*, fol. 56, col. 3, numero 666 may also be consulted.

In *Bereschíth rábba*, fol. 25, col. 1, in the twenty-sixth Parashah, it is read that wolves and dogs, as well as barren trees, will also have to give an account at the Last Judgment. Concerning the wolves and dogs, the following is written there: רבי נתן אומר אפילו זאב וכלב that is, Rabbi *Nathan* says that a wolf and a dog too (will have to give an account). And this is explained in the commentary on it, which is called *Matténóth kehúnna*, as follows: אם פגעו באדם שלא כדין שמים סופן ליתן חשבון that is, when they attack a person, and this does not happen according to the judgment of God, then they must give an account. As for the barren trees, the following is read concerning them in the passage that follows: אמר רבי אחא אף אילני סרק עתידין ליתן דין וחשבון רבנן אמרי מן הכא כי האדם עץ השדה מה האדם נותן דין וחשבון אף עצים נותנין דין וחשבון: וְחֻשְׁבוֹן that is, Rabbi *Acha* has said that barren trees too will in the future have to give an account, and our Rabbis prove this from the fact that (since it is said in Deut 20:19:) for man is like a tree of the field. Just as man must give an account, so too must the trees give an account. From this one can once again observe the subtle understanding of the highly enlightened Rabbis.

Chapter XVIII. In which the reason is reported why the Jews show themselves so steadfast in their religion and accept the Christian faith so little, and how one ought to proceed with them so that they may be converted in greater numbers than has hitherto occurred.

Though very many Jews live here and there among Christians, it nevertheless happens very rarely that any of them converts to the Christian faith, as experience attests. Indeed, even among those few who do come over to us, there are sometimes such ill-bred and wicked people that, after they have stayed among us for a time, they fall back into their former blindness and take up again the Jewish error and false faith, which could be demonstrated with sufficient examples if necessity required it. That so very few Jews acknowledge the crucified Jesus as the true Messiah, Savior, and Redeemer, and are willing to believe in Him, has many causes that hold them back and hinder them, some of which originate on the part of the Jews, and some on the part of the Christians themselves.

As for the causes and impediments that are found on the side of the Jews, there are in particular four of them that keep the Jews in their great unbelief. The first is their great, unspeakable hatred toward Christ the Lord, the holy Evangelists and Apostles, the New Testament, the Christian religion, and all Christians, to which they are instructed, trained, and raised from childhood. The second is their great stubbornness, blindness, and hardness of heart in spiritual matters. The third is the contempt among the Jews and the cursing with which they are accustomed to curse those who convert. And the fourth is the danger that they may be killed by the Jews.

Regarding the first cause, namely the great hatred toward our most beloved Savior *Christ*, it has been reported in detail in the second, third, fourth, and fifth chapters of the first part, in what manner the most holy and most innocent *Jesus* is blasphemed, dishonored, and reviled in the most terrible fashion by the godless Jews, and that the *Talmud* and other accursed Jewish books teach of Him that He was conceived through adultery, and that He committed great idolatry and sorcery, and is said to have led people into idolatry, but that finally after His death He descended into the abyss of hell, which is called צואה רותחת (*Zoah rotháchath*), that is, the boiling filth, where He must endure unceasing torment. Through such accursed and damnable teaching, originating from the father of all lies and sworn enemy of *Christ*, the Devil, which is instilled sharply into the Jews from their youth with particular earnestness and zeal, they conceive such a bitter hatred toward *Christ* that they cannot even bear to hear His name. How much less, then, will they acknowledge and receive Him as the true *Messiah* and Savior of the world, and honor Him as such? Hence it is also no wonder that they hold the

holy Evangelists and Apostles, and the New Testament which was written by them, in the utmost contempt and disparagement, as reported in the seventh chapter of the first part, and drag the Christian religion through the mud so mockingly and shamefully, as was shown in the tenth chapter of the aforementioned first part. It has likewise been reported at length in the fifteenth, sixteenth, seventeenth, and eighteenth chapters of the aforementioned first part, as well as in the first and fourth chapters of this second part, how greatly the malicious Jews hate all Christians and dishonor and revile them in manifold ways; and that they teach that the chief Devil *Sammaël* is our ruler and overseer, from whom we have our souls, and likewise that we are damned. How then should the Jews, who hold all of this to be true, easily come to desire and long to embrace our religion and join themselves to us, so long as they remain stuck in this erroneous delusion and are not convinced of the untruth of their lying rabbinical teaching?

Regarding the second cause, namely the great stubbornness, blindness, and obduracy of the Jews, one reads here and there in Holy Scripture that they have always been a stiff-necked people, as was demonstrated above at the beginning of the second chapter of the first part. They are also called blind in Isa 42:18-19, and in Jer 5:21 they are addressed as follows: "Hear, you foolish people, who have no understanding; who have eyes and see not; who have ears and hear not." Just as the Jews of former times were stubborn and blind, so too have their descendants followed in their footsteps in this regard, and have at all times sufficiently demonstrated their stubbornness, to the extent that they have endured great adversity, indeed even the most painful death, rather than embrace the Christian religion.

So that my account may be sufficiently proven, I will confirm it from the Jews' own books. In the little book *Schévet Jehuda*, at fol. 32, col. 2, and fol. 33, col. 1, in the 28th chapter, the following story is described: בערי יון כפי מה ששמעתי מקדמוניב יצאה גזרה מאת המלך להעבירם על דת ועמדו כלם מקטנם ועד גדולס על קדושת השם וכאשר ראה המלך כי לא יכול להם נהייעץ מה לעשות ויצאה שיגרשם מבתיהם אל השדה שלשה ימים ולא ימצא להם שם שום מזון ולא מים לשתות ועמדו כלם ולא אכלו ולא שתו שלשה ימים לבד קטנים ונערים שלא יכלו לסבול והיו בורחים מבית אבותיהם והולכים לבתי היונים וכי לא יכול המלך להביאם לדהו וראה גבורתם להעמיד אמונתם נכמרו רחמיו ולפייס את העם גזר עליהם גזירות אחרות וצוה שלא ידורו בתוך העיר קוסטאנטינא אלא שידורו בעיר כנגדה נקראת פירא וגזר על מקצתם שלא יהא להם אומנות אלא עבור עורות ושיעשו חנויות סביבות הים לאומנות וגו' : that is, as I have heard from the ancients, there was (on one occasion) in the cities of Greece a *decree* issued by the king that the people (namely the Jews) should be brought to the (Christian) religion; but they all, from the smallest to the greatest, remained steadfast in the sanctification of the name of God (and in their faith). When the king saw that he could not overcome them, he took counsel as to what should be done, and it was resolved that they should be driven from their houses for three days into the open field, where they would find no food and no water to drink. But they all remained steadfast and ate and drank nothing for three days, except for the young children and boys who could not endure it and took to flight, leaving the houses of their fathers and going into the houses of the Greeks. But since the king

could not bring them to his religion, and saw their courage in maintaining their faith, he took pity on them, and, in order to pacify the people, issued other *decrees*, and commanded that they should not dwell in the city of Constantinople but should reside in the city opposite it, which is called Pera; and he ordained concerning some of them that they should practice no other trade than the tanning of leather, and should set up their workshops for that trade around the sea.

Further, in the aforementioned book *Schevet Jehuda*, fol. 44, col. 1. numero 34, the following is read: באחת מערי אשכנז קמו הנוצרים וקבצו היהודים ואמרו להם שאם יקבלו עליהם תוך ג׳ ימים דת ישו הרי טוב ואם לאו דעו נאמנה כי כולם ימותו בחרב אין המלט נקבצו היהודים ובשק ואפר ותענית צעקו אל ה׳ ואחר ג׳ ימים ראו שלא נענו מן השמים הסכימו כולם למות אמרו הבחורים שבהם אנחנו נבקש להנקם מצרינו ואחר כך נמות על קדושת השם הגדול ובבוקר נקבצו כל הנוצרים למקום ועד שופטיהם והיו ממתינים שם שיבאו היהודים להתנצר ויקח לו כל אחד מהם אחד אל ביתו ללמדו הותם ועיקרם קסו אנשים בחורים מבחורי ישראל וחרבם תחת לבושם והלכו לפתח מקום הועד ולא השאירו מן הנוצרים פליט וקודם בואם צוו לנשותיהם שידליקו אש בד׳ מקומות העיר וכי אין איש מכבה הבערה כי כלם בבית הועד היו נשרפה כל העיר והיהודים עמהם: That is: The Christians once rose up in a city in Germany and had all the Jews assembled, and said to them that if they were willing to accept the faith in *Jesum* within three days, it would be well; but if not, they should know for certain that they would all perish by the sword and would not escape. Thereupon the Jews gathered together and cried out to the Lord with sackcloth and ashes and fasting. But when, after three days, they saw that they had not been heard by God, they all agreed together that they would die. And the young men among them said: we will seek to take revenge upon our enemies, and thereafter die for the sanctification of the great name of God. Now when all the Christians, down to their judges, had assembled in the place of meeting and were waiting there for the Jews to come in order to become Christians, and for each one of them to take one of the Jews into his house to teach him their religion and their principal articles: the young men from among the youths of *Israel* set out, with their swords concealed beneath their garments, and went to the gate of the place of assembly, and left not a single one of the Christians alive. But before they had gone there, they had commanded their wives to set fire to four places in the city; and since there was no one to extinguish the blaze, for they were all in the place of assembly, the entire city was burned, and the Jews along with those Christians.

There follows in the cited folio 44, col. 1. 2, numero 35 another story, with these words: גם מפי חכם מקובל בא מצרפת שמעתי כי בעיר אחת נקראת בודון נגזרה גזרה והוא כי הדליקו אבוקה של שעוה ושמן אותה ברחוב העיר והכריזו ואמרו כל יהודי שיבא ויתנצר קודם כבוי האבוקה יקבלו אותו וכל מי שיבא אחר כך ישרף באש וכולם עמדו על קדושת השם ונשרפו הם ובניהם והיה ביניהם איש גבור חיל וחכם ואהוב מאד לשר העיר ושלח השר לקרוא לו ולבקש ממנו שיתנצר ויעשה לו כבוד ושררה אשר כמוה לא נשמע אמר לו האיש היהודי ומה כבוד העשה לי שידמה ויערוך למה שיעשה לי אדון הנשמות כאשר לא אתנצר והשר כעס מאד והתחיל לחרף לו ולדתו אחר הדברים אמר לו האיש היהודי אין לבי להתנצר אבל אפשר שבראותי האש הגדולה אשר בו ישרפוני אפחד ואשוב מדרכי לכן אדוני השר צוה ויעשו ברחוב אש גדולה ולך עמי סמוך לאש אולי בעת ההיא יתן האל בלבי את אשר ברצונך אמר השר טוב הדבר מאד וצוה שידליקו אש גדולה מאד והלך עמו שם והאיש היהודי כי ראה עצמו סמוך למדורה והוא איש זרוע תפש השר והשליכו באש והוא עליו ומתו

שניהם, That is: I have also heard from the mouth of a wise *Cabbalist* who had come from France, that in a city called *Bodon* a decree had been issued (once against the Jews), and that they (namely the Christians) had lit a wax torch and set it up in the street of the city, and had proclaimed and declared that they would receive any Jew who came and became a Christian before the torch had burned down, and that all those who came only afterward should be burned; yet they all remained steadfast in the sanctification of the name of God (and in their religion) and were burned together with their children. There was, however, among them a strong and clever man who was greatly beloved by the prince of the city, and the prince sent for him and demanded of him that he become a Christian, promising to give him great honor and authority, the like of which had never been heard of. Then the Jewish man said to him: what honor will you do me that will be equal to what the Lord of Souls (namely God) will do for me if I do not become a Christian? At this the prince was very angry and began to revile him and his religion. After this the Jewish man said to him: it is not my intention to become a Christian; yet it might well happen that when I see the great fire in which I am to be burned, I might become afraid and turn away from my way of life (and my religion). Therefore, let my lord the prince command that a great fire be made in the street, and let him walk with me close to the fire: perhaps God will then put into my heart that which the prince desires. The prince answered him: that is very good, and commanded that a great fire be made, and went there with him. Now when the Jewish man, who had very strong arms, saw that he was close to the burning pyre, he seized the prince and threw him into the fire, and himself upon him, and they both died.

Further, in the aforementioned little book *Schévet Jehúda* fol. 44, col. 22. numero 36, immediately following the preceding account, the following story is read: באחד מערי אשכנז גזרו גזירה שכל היהודים ימירו דת תוך ג' ימים ואם לאו שישרפו כלם נאספו העניים והתענו ב' ימים והסכימו שאם לא יענו תוך ג שיבאו כלם לבית הכנסת וישחטו זה לזה ולא מיד ערלים וכל מי שלא יהיה לו אכזרות לב יתחנן לשמש הקהל שישחטנו הוא וכן נעשה והם שחטו נשיהם וילדיהם ראשונה ונשאר השמש לבדו והעביר סכין על צווארו ומת בבוקר יום רביעי באו הנוצרים לפתחי היהודים לדעת מה כוונתם ולא מצאו איש ולא אשה בבית כלם לכם לבית הכנסת ומצאום כלם שחוטים הלכו אל המלך והגידו לו הדבר והוא צוה שלא ינתנו לקבורה אלא שישליכום לכלבים על פני השדה ויש לקצת אשכנזים בקבלה שכפה עליהם הר אחד ונשארו שם קבורים. זכות הקדושים האלה וכאלה יעמוד לזרע ישראל בכל מקום שהם אמן: That is: In a city in Germany it was once decreed that all Jews must change their religion within three days and become Christians, or else, if they refused, they would all be burned. Thereupon the poor gathered together and fasted for two days, and unanimously resolved that if they were not heard within three days, they would all go together into their synagogue or school and cut one another's throats, and not be put to death by the hands of the uncircumcised (Christians); and that anyone who did not have the heart to do this should ask the servant of the congregation to cut his throat for him. And so it came to pass; they first killed their wives and children, and the servant (of the synagogue) remained alone at the last, and drove the knife through his own throat so that he died. On the morning of the fourth day the Christians came to the doors of

the Jews to find out what they intended to do, but they found neither man nor woman in their houses. They then all went to the synagogue and found them all killed together. Thereupon they went to the king and told him the matter, and he commanded that they should not be buried but should be thrown out into the field for the dogs. There are, however, some German Jews who have learned through *tradition* or oral teaching that a mountain, which fell upon them, covered them, and that they remained buried in this manner. May the merit of these and similar holy ones stand before the seed of Israel in all places where they are. Amen.

Furthermore, in the aforementioned booklet *Schévet Jehúda*, fol. 77, col. 1., the following is written: שנת ק"עט נועצו לב יחדיו המתועבים אשר בארץ אניוב ופט"ו וצואת ובריטאנייא על בני עמנו להמיר כבודם והחזיקו באמונתם וקדשו שם שמים ונהרגו יותר מחמש מאות: that is, in the year 179 (that is, in the year 1419 A.D.), the abominable ones (Christians) who were (in France) in the region of *Anjou*, and *Poictou*, and *Britannia* conspired together against our people (namely the Jews), that they should change their honor (that is, accept another, understand Christ, as their God). However, they held steadfastly to their faith, and sanctified the name of God, and more than five hundred were killed. Likewise, at fol. 59, col. 1. numero 43. in the aforementioned booklet *Schévet Jehúda*, it is read that fifteen thousand Jews allowed themselves to be burned for the sake of their faith; and many more such accounts could be adduced from the said booklet *Schévet Jehúda*.

In the book *Shalshelet hakkabála*, fol. 95, col. 1–2, it is recorded that a king in Portugal, by the name of *Immanuel*, had it proclaimed throughout his kingdom that all Jews must either apostatize within a short time or leave his land, whereupon the Jews declared that they wished to depart. The following then continues: וכשמוע המלך כי הולכים הם וידע שרוב העושר והחכמה היו בין היהודים ואם ילכו ישאר מלכותו כמצולה שאין בה דגים. שלח לקרוא כל הבעלי בתים ואמר להם כי רצונו לתת להם אניות וצידה לדרך. עד כי בדברים טובים הכניסם בחצירו הגדול ויביאום לפניו והתחיל לדרוש להם בדברים טובים שימירו. וכראותו כי אין רצונם להמיר לקח כל הבחורים ויביאם אל בית תפלתן ויורוק מים עליהם וישם שם כל אחד מהם כרצונו ויחלקם בבתי הנוצרים ללמד להם תורתם ויבא אחר כך אל הזקנים ויעש להם כזה. ורבים הטילו עצמם בבורות שיחין ומערות וימותו במיתות משונות ויהרגו זה לזה למען לא ימירו: That is: But when the king had heard that they were departing, and knew that the greatest wealth and the most wisdom were among the Jews, and that if they were to leave, his kingdom would remain like a deep body of water in which there are no fish, he sent word and had all the heads of their households summoned, and told them that he intended to provide them with ships and provisions for the journey, until by fair words he had brought them into his great courtyard. There they were led before him, and he began to request of them with kind words that they apostatize (and become Christians). But when he saw that they were unwilling to apostatize, he took all the young boys and had them led into his church, and had water sprinkled over them (that is, had them baptized), and gave each of them a name according to his own pleasure; and he distributed them among the houses of Christians, so that they might be instructed in their law (and in their religion). Afterward he

came also to the elders and dealt with them in the same manner. Many of them, however, threw themselves into pits, ditches, and caves, and died in various ways, and killed one another themselves, so that they would not have to apostatize.

In the purely Hebrew booklet *Mikvéh Jisraël*, printed in Amsterdam, the following is written at fol. 51, col. 2, numero 62 concerning the Jews who in Spain allowed themselves to be put to death on account of their religion:

ומה נאמר מהגלות הגדול מאנשי ספרד גוי אכזרי שמעתים בכל יום ומיום המימים חקנים ונערים ולא ישאו פנים לזקן. אהה על רשעה כזאת. אהה על אכזריות בלתי טבעית כזאת. וכל זה הוא בעכור ששומרים ומקיימים תורת משה הנתונה בנסים ונפלאות. על כן הם ממיתים אותם בכל מקום אשר דבר המלכות האכזרית מגיע. וגם בשאר מדינות אנו רואים בכל יום דבר נפלא שמתמיהים עליהם בני אדם שנשרפים חיים על קדושת שמו יתברך: That is: What shall we also say of the great *exilio*, or misery, which exists among the Spaniards, a cruel people? who every day kill poor innocent old and young alike, and hold the old in no regard. Ah, what manner of godlessness is this! Ah, what manner of unnatural cruelty is this! And all of this comes to pass because they (namely the Jews) observe and keep the Law of Moses, which was given through signs and wonders. For this reason they are put to death in every place to which the cruel command of the King reaches. Likewise we see in the remaining lands every day a wondrous thing, at which people marvel: that they are burned alive for the sanctification of the blessed name of God.

From all of this it is thus clearly to be seen, and rationally to be judged, how deeply the Jewish faith is rooted in the hearts of the Jews, such that they would rather endure the most painful death, indeed even put themselves and their children to death in the most cruel manner, than forsake their religion and adopt the Christian one. For this reason one ought not to wonder when they persist so stubbornly in their error and refuse to depart from it.

Regarding the third reason why so few Jews accept the Christian religion, namely because converts are greatly despised and cursed by the Jews, a converted Jew has written the following in his book, written in the Hebrew language and called *Sépher amana*, at the beginning of the ninth chapter, *pagina 115 and 116*: זהו דבר זה מונע וגורם שאין היהודים מאמינים במשיח הנשלח לפי שהיהודים קוראים לאותו איש או אשה המאמינים במשיח ומקבלין עליהן בריתו ותורתו משומד או משומדת כלומר אין לאותו איש חלק בעולם הבא ואין לנשמתו כפרה לעולם ועד. וטוקים לפניו וקורין לבניו ממזרים ולאשתו טמאה ונדה. ואין אוכלין עמו ואין שותין עמו ומחרימין ומנדן אותו ומקללין אותו בכל יום ערב ובוקר ג׳ פעמים כמין ולמשומדים אל תהי תקוה ומדמין אותו למין ואפיקורוס ומבזין אותו ואת בני משפחתו ואין מתחתנין לו ולבני משפחתו אם לא שיש לו ולבני משפחתו ממון ביותר וגומר:

That is: Behold, this is what hinders and causes the Jews not to believe in the sent Messiah, because they call any man who believes in the Messiah and accepts his covenant and law a *Meschúmmad*, that is, one who is destroyed, and any woman who does the same a *Meshummedet*, that is, one who is destroyed, by which they mean to say that such a person has no share in eternal life and that his soul shall receive no atonement for all eternity. They

also spit upon him and call his children *Mamserim*, that is, bastards or whoreson children, and his wife they call *teméa venídda*, that is, an unclean woman who has her monthly infirmity. They neither eat nor drink with him, and they place him under the ban and curse him daily, morning and evening, three times, in the prayer (which begins:) *Velammeschümmadím al tehí thíkva*, that is, the Meshummadim, or the destroyed, shall have no hope; and they regard him as a heretic and *Epicurean*, and despise him and those who are of his kindred, and they do not intermarry with him, nor with those who are of his kindred, unless he or his relatives happen to be very wealthy, etc. These are the words of the aforementioned book, which is called *Sepher amaná*. That a Jew who accepts the Christian faith is called a *Meschúmmad* has been shown above in the 16th chapter of the first part, *paginâ* 725 and 726. That such a person is likewise cursed daily three times by the Jews has been noted in the second chapter of this second part, *paginâ* 107 and 108.

That they also call the children of a convert *mamsérim*, that is, whoreson children, is entirely certain and true, and a convert told me that a Jew had come to him in a town hall, in a city where he lives, which I may not name, and had asked him how many *mamsérim*, or whoreson children, he had with his wife, while also otherwise greatly insulting him; and when that same man brought charges against the Jew before the mayor on account of such grave injuries and slanders, the Jew denied everything, and although the good convert had two Christians as witnesses who had heard it, the Jew nonetheless got away unpunished. So far do the Jews sometimes go in their utmost contempt for the Christian religion, that they boldly dare to do whatever they please.

Regarding the fourth reason, namely the danger to life, on account of which Jews are prevented from embracing the Christian religion: it has been demonstrated above in the third chapter of this second part, from page 194 to 201, with sufficient testimonies, that it is not only permitted but also commanded to Jews to put to death anyone who falls away from their religion; indeed, that they are also accustomed to kill anyone who merely lets it be known that he wishes to become a Christian, and this has been confirmed there with the citation of various examples. Concerning such desperate godlessness of the Jews, and their murderous disposition toward one who has converted, and how they further conduct themselves toward such a person, the following is also read in the *Sepher amana* cited just previously, immediately following what came before: ועומדין על נפשו ומתירין את דמו כלומר מי שיהרוג אותו אין לו דסין ואין צריך לתשובה ומעלין עליו כאלו הביא קרבן ומברכים אותו ואומרים עליו זכר צדיק לברכה. אבל על זה המאמין במשיח הנשלח אומרים עליו לאחר מותו שם רשעים ירקב. ואם יארעו לו שום פגיעות רעות אופרים עליו כן יאברו אויבי יי׳ . ומשמחים במפלתו ומפקירן את ממונו וכהאי גוונא בזיוים וזלזולים עושים לו הרבה עד אין מספר: וכשזוכרין אותו אומרים ימח שמו וזכרו. כפרתנו יהיה זה המשומד. אוי לו ולנשמתו. אוי לאביו ולאטו שגידלו גדולה זו. אוי לאמז שהרתה אותו. אוי לרבו שלמרו תורה. וכל מחשבותם עליו לרעה ולא לטובה: that is, they (namely the Jews) also seek his life, and permit his blood (to be shed), so that whoever kills him incurs no blood-guilt or charge of murder, and that person has no need to do penance for it, and it is reckoned to him as though

he had offered a sacrifice. That person is also given a blessing, and (when mention is made of him) it is said of him (from Prov 10:7): “The memory of the righteous shall be a blessing.” But of the one who believes in the sent Messiah, they say after his death (the following words from the same passage, Prov 10:7): “The name of the wicked shall rot.” And when any evil misfortunes befall that person, they say of him (from Judg 5:31): “So must the enemies of the Lord perish,” and they rejoice over his downfall, and declare his money and goods forfeit (so that anyone who wishes may take them), and inflict upon him many such acts of contempt and disparagement that are beyond counting. And when they make mention of him, they say: “May his name and memory be blotted out. This *Meshummad* shall be our *cappóro*, that is, our atonement (and shall bear our sins). Woe to him and to his soul! Woe to his father and his mother who raised him! Woe to his mother who conceived him! Woe to his teacher who taught him the Law!” And all their thoughts toward that person are directed to evil and not to good. Since, therefore, one who wishes to convert from Jewish unbelief to the Christian religion is in great danger of his life, it is easy to appreciate how difficult it is for anyone among them to venture to come over to us.

That it is accepted by the one who kills such a person as though he had offered a sacrifice to God is irrefutably true from what was reported above in the third *Cap*. of this second part, *paginâ* 203, where it was proven from Jewish books that they teach: כל השופך דמן של רשעים כאילו הקריב קרבן, that is, whoever sheds the blood of the wicked does just as much as if he were offering a sacrifice. Likewise, in the second *Capitel* of the first part, from *paginâ* 68 to 72, it was shown in what manner the malicious Jews curse the one whom they hate, and say of him: the name of the wicked shall rot; or, his name and memory shall be blotted out. And in the 15th *Capitel* of this second part it was given to be understood how they are accustomed to say that this or that person shall be their כפרה *Cappóro*, that is, their atonement, and shall take upon himself their sins and the damnation thereby deserved. Therefore there is all the less reason to doubt what the one who wrote the aforementioned book, which is called *Sepher amanâ*, brings forward and sets forth against the Jews. But with this, let enough be said concerning the reasons on the Jews’ side as to why so few of them convert to the Christian religion.

Regarding the causes and obstacles found on the Christians’ side, on account of which so few Jews convert and embrace the Christian religion, there are six of them: first, the great disunity in religion that exists among Christians themselves; second, the scandalous and godless life that prevails among many Christians; third, their negligence and sluggishness in instructing Jews toward their conversion; fourth, the excessive freedom that is granted to the Jews; fifth, their promotion to positions of honor and office; and finally, sixth, the abandonment of those who have converted, in that one does not come to their aid with the necessary assistance.

Regarding the first cause, namely the disunity in religion that is, alas, found in such manifold forms among Christians, it is entirely certain that this constitutes no small obstacle to the Jews' placing themselves under the banner of Christ. And it has been given to me as an answer, when I myself have spoken with Jews concerning their conversion, that the Christians ought first to come to agreement among themselves on their disputed points of religion and become of one mind, and thereafter they would also see what they had to do; for as long as Christians differ so greatly from one another in their doctrine and are opposed to one another, and one party condemns the other, they cannot know which party they ought to embrace, even if they were already willing to adopt the Christian religion. Although I do not doubt that such an answer was given to me for no other reason than to throw in my face the great controversy in religion that hovers among Christians, it is nonetheless reasonable to judge that the discord found among us causes the Jews much reflection and a great doubt concerning the truth of the Christian religion, and consequently turns them away from it.

Regarding the second cause, namely the godless and offensive life of many Christians, it is cause for lamentation that such great and terrible vices are rampant among Christians, of which the Turks, and even the idolatrous heathens still dwelling in darkness, would be ashamed. For this reason, a Jew in his disputation, which he held with the learned *Arminian*, *Philippus van Limborch*, did not hesitate to write concerning the Christian religion and Christians: *Quinimò nulla religio, nulla secta, quæ tot vitiis conspurcata sit*, that is, "Indeed, there is no religion, nor sect, which is besmirched with so many vices," as may be seen on *paginâ* 313 of the aforementioned *Philippus van Limborch*'s book, printed at Gouda in the year 1687, which is entitled *Amica collatio de veritate Religionis Christianæ cum erudito Judæo*, that is, "A Friendly Conversation with a Learned Jew concerning the Truth of the Christian Religion." For this reason, the Jews also commonly call Christians האומה הרשעה *haúmma harescháa*, that is, the godless people, and אומת אדום הרשעה *Ummáth Edom harescháa*, that is, the godless Edomite people, or רשעים *reschóim*, that is, the godless; but the whole of Christendom they call מלכות הרשעה *Málchuth harescháa*, that is, the godless kingdom, and מלכות אדום הרשעה *Málchuth Edom harescháa*, that is, the godless Edomite kingdom, etc., as has been reported above in the 16th chapter of the first part, *paginâ* 689, under the seventeenth name which they give to Christians, and in the 17th chapter of the aforementioned first part, from *paginâ* 756 to 762, under the eleventh, twelfth, and thirteenth names by which they designate Christendom. They also call us enemies of God and of His law, as has been demonstrated in the 15th chapter of the said first part, *paginâ* 604. Since the Jews, alas, still see daily that all manner of godless conduct is carried on among Christians, it is easy to appreciate that they are thereby greatly offended, and conceive an aversion to the Christian religion, which they judge by the life and conduct of Christians, and are on the other hand hardened and confirmed in their false faith. But those people who give such offense to the obdurate Jews ought to take to heart the words of our most precious Savior Christ in Matt

18:7, where He says: “Woe to the man through whom offense comes!” and to consider the teaching of the holy Apostle Paul, where he says in 1 Cor 10:32: “Give no offense, neither to the Jews nor to the Greeks.” If this were to happen, the Jews would, through the observation and contemplation of our pious conduct, gradually be moved to let go of the bitter hatred which they bear toward us, and would be far more inclined to embrace the Christian faith. The Jews, however, ought to consider that, even though great sins and vices are practiced among Christians, and many godless people are found among them, not all are of such a mind, since there are many pious Christians; and just as one cannot say that the teaching of Moses was therefore false and untrue because many of the children of Israel acted contrary to it and did not live according to it, so too one cannot say that the teaching of Christ is false, nor attribute to it the fact that many sins and vices occur among Christians; and therefore they must not allow themselves to be deterred from the solely saving teaching of Christ and the Christian religion by the wicked lives of many nominal Christians.

Regarding the third cause, namely the laziness of Christians in instructing Jews toward their conversion, it is undeniable that if capable, learned men, skilled in the Hebrew and Chaldean languages and well-versed in theology and the rabbinical books, were appointed to instruct the Jews in a pleasant and friendly manner, to set before them clearly and thoroughly the terrible errors found in their religion, and conversely to convince them of the truth of the teaching of the New Testament with powerful proofs, then by such means many could be brought to the knowledge of Christ and of saving faith. In this manner, *Raymundus Martini*, as can be seen in the preface to his *Pugio fidei*, converted several thousand in Spain and Africa, among whom were many rabbis; and *Hieronymus de Sancta Fide* converted even more in Italy to the Christian faith. Likewise, through this same means, under the Visigoth king *Sisebut*, some 90,000 were brought to faith in Christ and to the acceptance of His teaching. Through this means as well, the highly learned Mr. *Edzardi*, *Licentiatus Theologiae*, in Hamburg, has for many years moved no small number, through his Christian and most praiseworthy zeal and his forceful teaching, to join themselves to the Church of Christ.

Regarding the fourth cause and obstacle, namely the excessively great freedom that is granted to the Jews, it is certain that through this freedom they not only attain great arrogance and wealth, but are also further hardened and strengthened in their false faith. Their excessively great freedom consists, first, in the fact that they are permitted to engage in trade with all manner of goods, which is, of all the ways of life that people are accustomed to pursue and sustain themselves by, the most profitable and advantageous of all, and at the same time the most comfortable, through which they scrape together great sums of money and property with little effort and in almost pure idleness, while in the process deceiving Christians, as much as is ever possible for them, in a shameful and unconscionable manner. In this way they live splendidly, eat and drink the best of everything, and boast among themselves that they are great lords, while Christians are their servants, who must provide

their sustenance through their own bitter sweat. That trade yields the greatest profit is taught by the Talmud itself, in the tractate *Jevammoth*, fol. 63, col. 1, where it is written as follows: אין לך אומנות פחותה מן הקרקע, That is: there is no meaner occupation than agriculture. And shortly thereafter it follows: מאה זוזי בעיסקא כל יומא בשרא וחמרא מאה זוזי בארעא מלחא וחפורה, That is: if someone has one hundred half quarter-thalers (that is, twelve and a half thalers) in trade, he can enjoy meat and wine every day. But if he applies one hundred half quarter-thalers to the land (and to agriculture), then he must content himself with eating only salt and cabbage.

Secondly, their excessive freedom consists in this: that they are permitted to lend money at usury, by which means they bring many a Christian to ruin in all his possessions and goods, draw these to themselves, and thereby become rich and are confirmed in their erroneous faith. For since it is read in Deut 28:1 etc. that if the Israelites would obey the voice of God and keep His commandments, they would then be blessed in all manner of ways, and among which blessings is also included that which is mentioned in verse 12 concerning lending, in these words: "And you shall lend to many nations," they draw from this the following erroneous conclusion: that they must be obeying God's will and commandments, and must be pious people and pleasing to God, because they lend to other nations, and consequently that they must possess the true faith, from which they ought not to depart.

Therefore, the convert *Antonius Margarita* expresses himself in his little book, which is called *The Whole Jewish Faith*, in the 15th chapter, *paginâ* 132 and 133, after he has stated that it is not right to permit the Jews to practice usury, as follows: Since, however, usury is permitted to the Jews, they only grow more and more arrogant with each passing day, boasting with their stiff-necked pride and saying: "We must surely still be to this day the chosen people of God, yes, His most beloved people, as it stands in the 2nd book of Moses at chapter 19 (vv. 5-6), and it is not true what the Christians say, that God has rejected and forsaken us; the Christians must themselves bear witness to us that we are the true children of God, because they give us idle sustenance and usury. Moreover, all their authorities willingly submit themselves to our servitude, and thereby confess that they, together with their subjects, are strangers and not children of God as we are; for all those who deal with us in usury give such testimony of themselves." And this is certainly and truly the case, that the blessing of God from usury still rests upon us, as God speaks in the 5th book of Moses at chapter 28 (v. 12): "You shall lend to many peoples," etc. For this reason I wish to admonish a Christian authority, and to entreat it most earnestly before God to uphold the Christian faith, that it should henceforth no longer be of assistance to the Jews in such usury, giving them neither protection nor shelter, indeed neither letter nor seal, nor rendering them any legal support; for otherwise they boast greatly against us and our faith, that the Christians must be their servants, etc. If this is further overlooked, what does one do other than make oneself guilty of the blasphemy of *Christ* and of the Christian faith, which is committed by the Jews daily, and that one only strengthens them in their blindness and hardness of heart? I know

this for certain: if one were only to abolish usury among the Jews, as has been stated, which cannot in any case be sustained from Scripture but is knowingly contrary to nature, God, and one's neighbor, and were to drive the Jews to labor, dealing with them out of mercy and brotherly love, yet without usury, and not according to the Law and their transgressions from the 5th book of Moses at chapter 28, but as the *Gospel* allows, yet so that they would have to work, then they would for the first time truly recognize their long captivity and the wrath of God, and reflect: "How is it now that we are such a poor people before all other peoples? We have no scepter, no כהן *Cóhen*, priest, or prophet, indeed not a single village, but must sustain ourselves by heavy labor." They would thus come to themselves and gradually arrive at a knowledge of the Christian faith. These are the words of the aforementioned *Antonius Margarita*.

Further, the same author writes in his aforementioned book, *paginâ* 229 and 230, where he describes how difficult it is to convert a Jew, on this matter in the following manner: I have presented only one such proposal, by which one might entice and move the Jews toward the Christian faith, namely, if God would grant that a Christian authority would take from them the freedom to practice usury and compel them to work, which two things are the cause of all their hardheartedness and blindness; for they boast greatly of these two things and say: in these two things we have certain experience and knowledge that we are still God's chosen people and have not been entirely forsaken by Him, as the Christians claim; rather, He still confirms His blessing upon us, so that all peoples serve us, the idle sustain us, indeed all must acknowledge us as God's chosen people and must regard themselves as strangers who are not God's people, for the reason that they borrow from us and allow us the usury. If one were to deal with the Jews according to the content of the curse in Deut 28, and above all were to put into practice upon them these two aforementioned things, then I know that they would come to themselves, look rightly into the Scripture, open their eyes, and would rightly behold the cornerstone which is the foundation of all the prophets, which they and their fathers have rejected, according to Ps 118. Then a Christian sermon and admonition would accomplish more benefit among them than all the aforementioned extensive writing.

Thirdly, their excessively great freedom consists in this: that they are permitted to build synagogues, to assemble in them, and to practice their supposed worship, in the course of which they engage in a most ungodly manner, with cursing of the Christian high authorities and of all Christians, and indeed with dreadful blasphemy against our most gracious Savior Christ, as has been reported at length above in the entire second chapter of this second part, and in the second chapter of the first part, *paginâ* 81. *etc.*, under the tenth mocking name that is given to Christ.

Fourthly, their excessive freedom consists in this: that they are permitted to write, teach, and even publish in print all manner of godless things against Christ, the Christian religion, and Christians, as this my work clearly demonstrates in many places, whereby they are

powerfully strengthened in their unbelief and in their hatred of the Christian religion. Beyond this, they are also, fifthly, granted permission to have their own judges among themselves, who must be rabbis, and who pass judgment on all disputes and legal proceedings arising among them, settling, resolving, and laying them to rest, which occurs to the utmost disgrace and contempt of the Christian authorities; for they do not regard those authorities as worthy enough that judgment over their disputes should be rendered by them, and they consider it a desecration of the name of God and an exceedingly grave sin when one Jew brings charges against another before those authorities, as has been reported in detail above in the ninth chapter of this second part, *pagina* 472 *etc.* This also causes them to persist stubbornly in their false faith, and they conclude from it that, because they are permitted and allowed to have their own judges even in the midst of their worst enemies the Christians, this is an infallible sign of the continuing and steadfast grace and love of God toward them, and that God has not entirely cast them off, even though He has driven them out of the promised land on account of their sins and scattered them here and there throughout the world.

Over such freedom of the Jews, Uriel Acosta, who was descended from parents forced from the Jewish into the Christian religion in Portugal, was himself raised in the Christian religion and in scholarly studies, was advanced to a church office, but subsequently apostatized to Judaism, and who at Amsterdam took his own life out of despair on account of the many tribulations caused him by the Jews, expressed the very greatest astonishment. For in his posthumous writing, which he called *Exemplar humanæ vitæ*, that is, a model of human life, and which is printed after the aforementioned Philippus van Limborch's well-known friendly conversation on the Christian religion that he held with a Jew, he writes at p. 353 as follows: *Unum inter multa miror, & verè mirandum est, quomodo possunt Pharisæi inter Christianos agentes uti tantâ libertate, ut etiam judicia exerceant; & verè dicere possum, quòd si Jesus Nazarenus, quem Christiani adeò colunt, hodie concionaretur Amstelrodami, & placeret Pharisæis illum denuò flagris cædere, propterea quòd traditiones illorum impugnaret, & hypocrisim objiceret, hoc liberè facere possent:* that is, among many things I marvel at one, and it is indeed truly very much to be marveled at, concerning the Pharisees (that is, the Jews who hold the traditions or oral teachings and the Talmud as the Word of God alongside the books of Moses), who, dwelling among Christians, enjoy such great freedom that they even exercise judicial authority; and I can say in truth that if Jesus the Nazarene, whom the Christians so greatly venerate, were preaching today in Amsterdam, and it pleased the Pharisees to scourge him again because he spoke against their ordinances and held their hypocrisy before them, they could do so freely. This Jew himself, therefore, expressed great astonishment at the freedom of the Jews, that they are permitted their own judges; yet he went too far against the city council of Amsterdam and slandered it here, as though it did not concern itself with defending the honor of Christ, which is, however, untrue.

Sixth, their excessive freedom consists in this: that they are permitted to receive and circumcise Christians who come over to them and wish to become Jews, which, as far as I know, occurs nowhere in all Christian lands except in *Holland*. And in the year 1681, during which time I resided in *Amsterdam*, there were three such godless scoundrels there, one of whom was a *Studiosus* from Prague, whom the Jews of said Prague had without any doubt led astray in his faith and seduced into such an abominable act. Through such permission, however, the Jews are also strengthened in their erroneous faith, in that they draw from it the conclusion that Christians must be convinced in their consciences that the Jewish faith is good, for otherwise they would not permit such a thing. One may also be assured from this, they say, that God still holds the Jewish religion in esteem, since He so arranges it that even among Christians, in the very midst of Christendom, there are found those who adopt it without hindrance. Finally, seventh, their excessive freedom consists in this: that they are permitted to take on Christians who perform all their necessary work for them on their Sabbaths and feast days, on which even the most trivial task is forbidden to them, and who serve them during such times. For through this they come to the arrogant notion that they are great lords and that Christians are their servants; as indeed they regard all Christians, of high and low estate, as their servants. Indeed, the one who wrote the old *Nizzáchon* did not scruple to state at *pagina* 243 that those Christians who do not serve them are deserving of death, and to prove this from Isa 60:12, as was indicated above in the 14th chapter of the first part, *pag*. 576 and 577. Beyond this, they are also hardened in their Jewish unbelief through such service rendered by Christians, in that they persuade themselves that their religion must be good, since God grants them the grace that they are served in such a manner while they themselves are permitted to be idle.

Regarding the fifth cause and obstacle, namely their elevation and advancement to positions of honor, it is entirely certain and true that the Jews conclude from this as well that they are still loved by God and are His cherished people. This is clearly evident from the words of the Jew in the above-cited *amica collatione de veritate Religionis Christianae*, that is, the friendly conversation on the truth of the Christian religion, which the Arminian *Philippus van Limborch* held with a learned Jew in Amsterdam, at *paginâ* 103, which read as follows: *Quod si aliquando in aliquâ regione præter solitum patimur, id nostris actualibus peccatis imputandum, præsertim quando ob nimium luxum captivitatem obliviscimur, superbire incipimus, ab legis amore paulatim deficere, gentium mores præter rationem affectare, horum pœnis, adauctis laboribus luere oportet: aliter uno vel altero seculo gentibus permifceremur, nostri generis obliti. Cum hoc tamen ut filii à Deo semper tractamur, nec sumus semper adeo abjecti, ut plurimi Christiani non nobis invideant. Ferè omnes Reges Christiani nostris hominibus pro principalioribus officiis agendis utuntur, ficuti Turcarum atque Persarum Imperatores, & omnes eorum Proreges, qui absque Judæis nihil efficiunt: & quotquot magna ibi negotia ab Regibus, suis legatis agenda sunt, non nisi*

Judæorum interventione, optatum finem obtineant. Tandem singuli Judæi pro ratione vel divitiarum, vel officii authoritatis, vel alterius ordinis dignitatis, in toto orbe terrarum suam habent æstimationem; & ne longiùs abeamus, in hac civitate satis cum honore, Regum Hispaniæ, Portugalliæ, Daniæ, Ducis Hanover, & aliorum Principum, Judæi Legati, quos Residentes appellant, existunt. Non igitur est semper adeò miseranda captivitas, quo ad temporalia pertinet, ut in Ægypto: nec sumus servi emptitii, neque in toto orbe alicui nationi infervimus; sed Deus nos ut filios protegit &c. That is: When we at some point suffer in some region beyond the usual measure, this is to be attributed to our actual sins, especially when, on account of excessive abundance, we forget our captivity and begin to grow proud, to gradually fall away from love of the Law, and to desire the customs of the nations without reason; for these things we must pay the penalty through increased hardships. Otherwise, forgetting our lineage, we might within one or another century become mingled among the nations. Yet despite all this, we are always treated by God as children, and we are not at all times so despised that very many Christians would not envy us (on account of our good fortune). Nearly all Christian kings make use of our people for the performance of the most distinguished services, just as the Turkish and Persian emperors, together with all their viceroys, do, who accomplish nothing without the Jews. All great royal affairs as well, which are to be transacted there by their ambassadors, reach their desired end by no other means than through the mediation of the Jews. Finally, all Jews individually, throughout the entire world, have their honor, whether according to their wealth, or their distinguished service (with great lords), or some other rank of dignity; and that we need not go far afield, in this city (Amsterdam) there are Jews who, with sufficient honor, serve as envoys of the King of Spain, Portugal, Denmark, the Duke of Hanover, and other princes, and who are called Residents. The captivity is therefore not always so pitiable, as regards temporal matters, as it was in Egypt; and we are not purchased slaves, nor do we serve any nation throughout the entire world, but God protects us as His children, *&c.* These are the words of the aforementioned Jew.

Rabbi Menasse ben Israel also writes about this in his little book *Mikvéh Jisraël*, written in the Portuguese language and thereafter translated into German, which was translated from German into Hebrew at Amsterdam in the year 1698 and printed in *sedecimo*, in chapter 18, fol. 54, etc., from number 66 to 68, in the following manner: ועוד יש לנו דבר טוב וקיים ויסוד חזק והוכחה גדולה על מה שיש לנו צרות רבות שהוא לטובתנו ולהצלתנו כי מישהו אמר בספר ויקרא כ"ו פסוק מ"ד ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים לכלותם להפר בריתי אתם כי אני ה' אלהיהם. ודבר זה אנו רואים בעין שאנחנו נמאסים בעיני הגוים על שיש לנו השם יהודים אף על פי כן רבים מאתנו יש להם חן וחסד בעיני שרים ומלכים ורוכסים והיה להם כבוד גדול ועושר רב בשפניא ופורטוגאל ואינגלטירא. בראשון השרים היהודים משפחת אברבנאל שהיו בחצר המלך שפניא. כמו השר שמואל אברבנאל ואשתו היקרה בענפ"ענירא היו בחצר משנה המלך דון פיטרו ד'ע טול"עדו בעיר נאפ"ליש והוי אומנת את בת משנה המלך ד'אנא לענור ד'ע טול"ערו ער שנשאה להרוכס הגדול כא"סמוס ד"ע מיר"יקיש דוכס טושקאני והרוכסת ההיא כבדה לאשת אברבנאל לעיני כל השרים והיועצים וקראה אותה בשם אם. וגם אברהם קא"לוני

הייה נכבד בארץ איטליא כאחד מן השרים כמו שנמצא סזה בספר ימות עולם שחבר ט"אמש נאר"סוני. וגם אצל הישמעאלים היו גדולים מיהודים כמו יעקב אב"ניאש שהיה שר ופקיד על העיר טיב"אריא. וגם בענ"יאסי קוס"טוס אנא"גאש ושאר השרים אשר היו נכבדים בין הגדולים. וגם במצרים היו יהודים נעשים ס'ראף בא"שיס שהוא כמעט שר ופקיד על כל המדינה. והברית והשלום האחרון אשר נעשה בין סול"טאן סע"לים ובין וועגעציאני שהוא כהיום ע"ה שנה נעשה על ידי השר דון שלמה רופא שהיה משולח לענ"יציאה בשרררה גדולה ובכבוד גדול ונתקבל בחבורת שרי וענ"ציאה אישר לא נראה ככבוד הזה עד היום ההוא מעולם. ואיזה כבור וגדולה נדמה אל כבוד השר יוסף נאס"י כהיום מאה שנים שירוע לכל אדם שנעשה דוכס על נאס"יא ושר על מ"ילא ושבעה האיים. ומזה השר ודוכס יוסף נאס"י כתב הסופר פאמ"יאנו סטר"אדא בספר מלחמות ארצות וגליות התחתיות (ר"ל ארצות הולנ"דיא). ובארץ באר"בריאה היו השרים רו"טעס לעולם עקסק"עועס מן פע"ס ושארור"אנטע וזשאורו'אנטע (והם מיני שררה) ובשנת שס"ט לאלף הששי בימינו היה השר שמואל פאלעצע שלוח מן מול'אי סי'דאן מלך מארו'קא לשרי הולנד'יא. וכאשר בא אל עיר ה'אג ומת שם: וילך אחריו השר מוי'ריץ עם כל שרי המדינה לבית הקברות. וגם במלכות הגדולה מלכות פרס היה חדש מקרוב יהודי אחד וקראו אותו השר אליעזר והוא היה פ'יזיר והוא שני למלך. וגם אחיו נקרא יעקב ה'ייא. וזה כ"ד שנה בא לעיר הל'עפא בשבעים גמלים טעונים משי ואחר כך נסע לירושלים והיה מחלק צדקה הרבה לעניים. ועוד היום כבוד הנזכר הוא אל דור יאן כל כך עד שהדוכס פרי'דריך ממדינת הולש'טיין שלח אלו'טו ברי'גמאן באגרת שלום אל השר היהודי דור יאן שישתדל מן המלך פרס למלא את שאלתו אם יצטרך לאיזה דבר. והיהודים קבלו את השליח בכבוד גדול ובאהבה יתירה ומתנות רבות וכתבו תשובה על אגרת הדוכס ה'נל והיו החתומים עליו י"ב יהודים וכולם היו מכונים בשם ה'ייא שהוא שם שררה בלשונם והעתק הכתב ההוא הראה לי החכם הרופא מוס'פיא. וחדוש היותר גדול הוא שכבודם נתפשט והולך עד אי'נדיא כמו שכתב הסופר דיר'עט בספרו הנקרא ספר האוצר שחבר בלשון צרפת בדף ש"ב שאותם היהודים יש להם סוחרים בעיר קו'שין הקונים שם סחורות בעבורם ושולחין אותן להם. וגם הסופר יאן הוגענס לינש'אט בספרו צורת אינ'דיא פרק מ"ך כתב שיש שם ר"ל בקו'שין בתי כנסיות ליהודים ויש מהם יועצים למלך. וגם מרדכי מיי'זיל מפראגא נעשה לשר מהקיסר מט'יאס ונשא חותם הקיסר. וגם היה אחד יעקב בר שבע שמ'ילס שר ונכבד גדול בעיני הקיסר פרדיננדעס. וגם אני המעתיק לא אחשה מלספר שבימינו שנת ת'ל לאלף הששי שלח המלך סולט'אן סאל'ימון אל שרי מדינות הולנד'יא את האהרון משה בר יהודה בי'בירי עם בנו יהודה בי'בירי לדבר עם שרים ה'נל בעבורו דברי שלום ולכרות עמהם ברית בעבורו. וקבלוהו שרי הולנד'יא בעיר ה'אג בכבוד גדול ומשם נסע לכאן אמשטרדם ועשו לו יועצי המקום כבוד גדול ובימים מועטים נפטר והלך לעולמו וכבוד גדול עשו לו במותו ויקבר בבית החיים של ק"ק ספרדים. וגם שרי המלחמה הממונים על המלחמות הים עשו לו כבוד גדול וישלחו שלש ספינות מלאות שרים וחשובים לבושי בגדים שחורים וילכו אחר המטה זוגות זוגות עד קברו. ואחריו לקח יהודה ביבירי את ממשלת אביו והיה שתי שנים בהולנד'יא אחרי מות אביו ואחר נסע לקונשט'נטינא וימת שם בימים מועטים. וגם הארון גר'ונימוס נו'ניש ד'ע קא'שטע והיה נקרא שמו בישראל משה קו'ריעל ז"ל והיה לו כבוד גדול בין שרי הולנד'יא ועל פיו יצאו כאן כל עסקי המלך פור'טוגאל. וגם הפחת עמנ'ואל ד'ע בעלמו'נטי י"צ על פיו יוצאים כל עסקי המלך שפ'ניא. ואף שבפורט'וגאל ובשפ'ניא אין יהודי אחד יושב בפרהסיא עם כל זה מנשאים המלכים האלה את היהודים וזו ודאי השגחת השם ב"ה היא. וגם איש אחד ושמו רבי יוסף ברבי דניאל טול'עדאני בא לכאן משולח מן הקיסר מא'רוקא אל שרי המדינות רול'נדיא ועל פיו יצאו כל עסקי הקיסר ה'נל ואביו רבי דניאל היה לו ליועץ. וכהיום נתן הקיסר ה'נל ממשלה הזאת להשר חיים טולע'דאני אחיו של רבי יוסף ה'נל ושלח אותו למלך ברי'טנייא היא אינגלא'טירא ולשרי מדינות הולנד'יא בעבור עסק גדול. וגם ידוע מהכבוד הגדול אשר היה להשר וארון יצחק דיש'יידא ז"ל בק"ק המ'בורג שעל פיו יצאו כל עסקי המלך שווי'דא. וגם ידוע מהכבוד הגדול שהיה להקציו רבי אליה עמ'ריך ז"ל בחצר הדוכס הגדול והחסיד של ברנר'נבורג בעיר קל'יווא והכבוד שהיה לו בין יועצי הול'נדיא. והארון חביב הכבוד הגדול של הקציו והחסיד זקן ונשוא פנים רבי לי'פמן שיש לו אצל דוכסי ושרי הנובר ועוד כהנה וכהנה אשר כמעט אין שר ודוכס קטן או גדול שאין מקורב אצלו יהודי להועץ עמו על ענייניו ועסקיו. מכל ה'נל ניכר לעין כל שהוא מעשה ה' והשגחתו הפרטית עלינו לקיים מרן שהבטיחנו ואף גם זאת וגו' ; ומה אושר מאותם שעלו לגדולה על– על ידי תורתם וחכמתם כי רבים המה. הא' היה הרמב"ם ז"ל שהיה רופא נאמן למלך מצרים סאלא"דינו. ואחריו היה משה אמון רופא למול"ראן בא"יאזוה. ואליה מונ"טלטו היה רופא

'להמלכה צרפת מא"ריא ד'ע מע"דיקיס ואצל היועץ שהיה לה בעיר פא"רובא היה מלמד פילוסו"פיא. אליהו קרע"טנעס ר אליהו הבחור ורבי אברהם ד'ע באל"מאס למדו עם הממונים לשון הקודש. וספרי הדקדוק של אליהו ה"נל היו חשובים בעיר רומא מאד. דוד ד'ע פ'אמיס היה חשוב ונכבד מאד בעיני אפיפיור סיק"סטוס החמישי ברו"מא. פי"קא מעראנ"דולה לקח לביתו מלמדים יהודים כי היה מודה שנפשו קצרה. ובפרט מצרכי הבית שהיו מוטלים עליו. ועוד בכל יום אנו רואים שרבים ונכבדים מהאומות יש להם אהבה וחשק פנימי לשאול וללמוד ממנו דת תורתנו הקדושה. שמיזה נראה לעין שהקדוש ברוך הוא לא עזב אותנו. ואם אחד רודף אותנו בא אחר שהוא חכם ומבין הדבך ביותר ואוהב אותנו ומקרב ומכבד אותנו, ומעולם לא היו בני ישראל בלי ישועה ה' בכל צרתם כמ"ש ויעקב לישועתך קויתי ה'. ואם רוכס או מלך אחד שונא אותם ומגרשם יש אחר שאוהב אותם ומקרב. כמו שעשו הרבה משרי אי"טליא. והמלך הגדול של מדינה דענ"מרק והרוכס של סא"פייאן כי יודעים הם על ידי חוש הנסיון והמופת שבכל המדינות שיושבים בני ישראל יש משא ומתן רב

That is: We also have yet further a good and firm matter, and a strong foundation, and a great proof that the many tribulations which we endure happen for our benefit and for our deliverance; for Moses said in Lev 26:44: "And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God." We also see this with our own eyes, that we are despised among the nations because we bear the name Jews. Yet even though this is so, there have been many among us who have enjoyed grace and favor with princes, kings, and dukes, and who have enjoyed great honor and possessed much wealth in Spain, Portugal, and England. First there were the great lords, the Jews of the Abarbanel family, who resided at the court of the King of Spain, just as the Lord Samuel Abarbanel and his excellent wife Benvenida were at the court of the Viceroy Don Pedro de Toledo in the city of Naples, where the lady (of the Abarbanel household) served as nurse and guardian of the Viceroy's daughter, Donna Eleonora de Toledo, until she was married to the great Duke Cosimo de' Medici as Duke of Tuscany; and that same Duchess honored Abarbanel's wife before all the great lords and councillors, and called her mother. Abraham Kalorne was also honored in Italy as one of the foremost lords, as is found recorded in the book which Thomas Garson wrote, entitled the Description of the World. Likewise among the Ishmaelites (that is, the Turks) there were distinguished Jews, such as Jacob Abnias, who was a prince and commander in the city of Tiberias, as well as Benjasi, Susinus, Anagas, and the other prominent persons who were honored among the great. In Egypt too, Jews were made Sherif Bassis, which signifies nearly the same as a commander over an entire country. The last treaty and peace concluded between Sultan Selim and the Venetians, 75 years ago, was brought about through the distinguished Don Solomon, who was a physician, and who was sent to Venice with great magnificence and honor, and was received by the company of the great lords of Venice in a manner such as had never been seen until that time. And what honor and magnificence can we compare to the honor that befell the distinguished Lord Joseph Nasi a hundred years ago, as is known to all men, who was made Duke of Naxos and Prince of Melos and the seven islands, concerning which prince and duke, Joseph Nasi, Famianus Strada wrote in his book on the wars of the Low Countries, that is, the provinces of Holland. In Barbary there were also the lords Rotes Exeques of Fez, and Scharodante (which are kinds of distinguished offices). And in the year 369 of the sixth

millennium (that is, in the year 1609 A.D.), in our own time, the Lord Samuel Paleze was sent by the King of Morocco, Mulai Sidan, to the Lords States of Holland; and after he arrived at The Hague, he died there, and Prince Maurice together with all the great lords of the land accompanied him to the place of burial. In the great kingdom of Persia there was also, not long ago, a Jew who was called the Lord Eliezer; he was a Vizier, which is the second rank after the king. His brother was likewise called Jacob Haja. Twenty-four years ago he came to the city of Aleppo with seventy camels laden with silk, and thereafter traveled to Jerusalem and distributed much alms among the poor. Even to this day the aforementioned David Jan holds such great honor (in Persia) that Duke Frederick of Holstein sent an envoy by the name of Otto Brigmann with a letter of greeting to the Jewish lord David Jan, requesting that he endeavor to assist his envoy, should he have need of anything, in obtaining the fulfillment of his request from the King of Persia; and the Jews received that envoy with great honor, exceptional affection, and many gifts, and wrote a reply to the said Duke's letter, which was signed by twelve Jews, all of whom bore the name *Haja*, which in their language is a princely title; and the learned physician Musaphia showed me a copy of that letter. An even greater novelty is this: that their honor has spread and extended as far as India, as Duret wrote in his book called the Treasury, composed in the French language, at page 302, that those Jews have their factors in the city of Cochin, who purchase goods there on their behalf and send them to them. Jan Hugens Lindschot also writes in his book on the Description of India, in chapter 44, that there, namely in Cochin, the Jews have synagogues, and that some of them are councillors to the king. Furthermore, Mordechai Meisel of Prague was made a great lord by Emperor Matthias and bore the Emperor's seal. There was also one named Bar Sheba Schmiils, who was a distinguished lord and greatly honored by Emperor Ferdinand. Nor can I, the translator of this little book, remain silent about the fact that in our time, in the year 430 of the sixth millennium (that is, in the year 1670 A.D.), the Emperor Sultan Solyman sent the Lord Moses, son of Jehuda Biberi, together with his son Jehuda Biberi, to the Lords States of Holland, to speak with the said Lords States on his behalf concerning peace, and to conclude a treaty with them on his behalf; and the Lords States of Holland received him at The Hague with great honor. From there he traveled here to Amsterdam, and the city council showed him great honor; but he died within a few days, and great honor was shown to him after his death, and he was buried in the burial ground of the Spanish (or Portuguese Jewish) congregation. The high military officers appointed over the war at sea also showed him great honor, and sent three ships full of distinguished lords dressed in black garments, who walked in pairs after the coffin all the way to his grave. After him, Jehuda Biberi assumed his father's authority and remained in Holland for two years after his father's death, whereupon he traveled back to Constantinople, where he died after a short time. The Lord Hieronymus Nunes de Costa, of blessed memory, who was called Moses Kuriel among the Israelites, also enjoyed great honor among the Lords States of Holland, and all the affairs of the King of Portugal (whose resident he was) were conducted here in Amsterdam through him. Likewise,

all the affairs of the King of Spain are conducted through the word (or command) of the Lord Immanuel de Bellmonte (whom his Rock and Redeemer preserve); and although not a single Jew lives openly in Portugal or Spain, these kings nonetheless elevate Jews, which certainly comes about through the providence of the blessed God. There also came here one named Rabbi Joseph, son of Rabbi Daniel of Toledo, as an envoy from the Emperor of Morocco to the Lords States of Holland, and the said Emperor's affairs were conducted through him, while his father Rabbi Daniel served as the Emperor's councillor. To this day the said Emperor has given this authority to the Lord Chaim of Toledo, the brother of the said Rabbi Joseph, and has sent him to the King of Britain, that is England, and to the Lords States of Holland, on account of an important matter. The great honor is also well known that the Lord Isaac Descheira, of blessed memory, enjoyed in the holy congregation of Hamburg, through whom all the affairs of the King of Sweden were conducted. It is likewise known what great honor the Lord Rabbi Elias Emmerich, of blessed memory, enjoyed at the court of the great and pious Elector of Brandenburg in the city of Cleves, and how he was honored by the councillors of Holland. What has most recently come to pass is pleasing, namely the great honor which the pious, aged, and highly esteemed Lord Rabbi Lipmann enjoys with the dukes and princes of Hanover. There are yet more such instances, so that there is scarcely a small or great prince or duke who does not have a Jew come to him to take counsel with him concerning his affairs and business. From all that has been stated, it is plain before everyone's eyes that this is a work of God and of His particular providence over us, in order to confirm what He promised us (when He says in Lev 26:44): "And yet for all that, when they are in the land of their enemies, I will not cast them away," etc. What shall I also say of those who have become great through their learning and wisdom? For there are many of them. First there was Rabbi Moses bar Maimon, of blessed memory, who was the faithful physician and personal doctor of Saladin, King of Egypt. After him, Moses Amon was the personal physician of Sultan Bajazet. Elias Montalto also served as physician to the Queen of France, Maria de' Medici, and at her council which she held in the city of Padua he taught philosophy. Elias Krentens, the student Elias, as well as Rabbi Abraham de Balmis, taught certain cardinals (or bishops) the Hebrew language, and the books of grammar of the said Elias were held in high esteem in the city of Rome. David de Pomis was very highly regarded and honored by Pope Sixtus the Fifth in Rome. Pico, Count of Mirandola, took Jewish teachers into his house, for he acknowledged that he was too weak (to advance in the matter without assistance), particularly on account of the necessary affairs of his household that lay upon him. Moreover, we see daily that many distinguished persons among the nations have an inner love and desire to ask us about our holy law and to learn it from us; so that from this it is clearly evident that the holy blessed God has not forsaken us. And when one persecutes us, another comes who is wise and understands the matter better, who loves us and draws us near and honors us. The children of Israel have also never, in all their distress, been without the salvation of the Lord, just as Jacob said (Gen 49:18): "Lord, I wait for your salvation." And when a duke or king hates them

and drives them from his land, there is another who loves them and receives them, just as many princes in Italy have done. The great King of Denmark and the Duke of Savoy have also done this, since they know through experience and proof that in all the lands where the Israelites dwell, great commerce is carried on. These are the words of the aforementioned little book *Mikvéh Jisraël*, from which, as also from what the Jew who entered into a friendly disputation with Philippo von Limborch brought forward, as mentioned previously, it is as clear as sunlight that the elevation and advancement of the Jews to positions of honor, and indeed the great intercourse of Christians with them, strengthens them in their unbelief and error, and that they are thereby kept from inquiring whether the Christian religion might not be better than their own, and are hindered from conversion.

As for the sixth cause and impediment, namely the abandonment of converts and the refusal of necessary assistance, it is no wonder that a Jew who might otherwise have an inclination toward the Christian religion is deterred by this as well, when he considers how miserably this or that person who has adopted the Christian religion must get by, and in what great poverty and affliction he must spend his life together with his family. It is well known to everyone that Jews do not learn trades, nor do they otherwise accustom themselves to hard labor by which they might support themselves; and there are also many among them who have no means to carry on a business or a trade from which they might earn their necessary livelihood. As long as they remain Jews, alms are distributed to them abundantly by the wealthy Jews, so that they need not suffer hunger. But when such a poor wretch becomes a Christian and does not know how to support himself, he must often endure hunger and hardship together with his wife and children, and there is no one who seeks to lend him a hand as a suffering brother in need and to help him from their abundance. I myself know such a poor man who is a good, devout, and zealous Christian, and who has often complained to me with great sorrow that things go very badly and miserably for him, that he often has no bread for himself and his many poor children at home, and that he knows no way to earn any, since no one gives him any work by which he might obtain a piece of bread. He also gave me to understand that he would gladly work from morning until evening, as much as he possibly could, if only he could receive two batzen or half a kopfstück in wages for the day, but that he knows of no opportunity to find even that. How then should the Jews, who hear of this and similar things, not be moved to aversion toward the Christian religion, when they learn that Christians are so merciless, and when they consider by contrast that among the Jews no one is left in want and distress?

Now that the obstacles have been identified up to this point, explaining why so few Jews convert to the Christian religion, we also wish to consider how the matter might be remedied, so that more of them than has hitherto been the case may be moved to accept the teaching of the Gospel. To bring this about, however, one must not compel them through threats of fire and sword, or other cruel acts of violence, as has happened here and there in former times; for

by such means their hatred toward the Christian religion and toward Christians is only increased, and they come to think that the faith of the Christians must be worthless and wrong, since Christians commit such cruelties, and in this way our faith is dishonored and *Christ* is disgraced. Our most beloved Savior says, “Blessed are the meek” (Matt 5:5). And the holy Apostle *Paul* says in the Epistle to the Galatians: “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, gentleness” (Gal 5:22). And in the same Epistle he teaches: “Dear brothers, if a person should be overtaken by a fault, help him back to the right path with a spirit of gentleness” (Gal 6:1). Furthermore, he says in the Epistle to the Colossians: “Put on therefore, as God’s chosen, holy, and beloved, heartfelt compassion, kindness, humility, gentleness, patience” (Col 3:12). The same is likewise read in the First Epistle to Timothy (1 Tim 6:11) and in the Epistle of James (Jas 3:13). For this reason, one must deal with the Jews with friendliness, gentleness, and patience, so that one may win them over thereby. But should anyone fall into the mistaken notion that such commanded friendliness and gentleness need not be practiced toward the Jews, that person must know that they cannot be excluded from it; for the aforementioned Apostle *Paul* writes thus in the Second Epistle to Timothy: “A servant of the Lord must not be quarrelsome, but friendly toward everyone, apt to teach, able to bear with the wicked; and with gentleness to instruct those who are contrary, in case God might perhaps grant them repentance leading to the knowledge of the truth” (2 Tim 2:24-25). The aforementioned Apostle *Paul* also exhorts *Titus*, in the Epistle to him, with these words: “Remind them (namely, the hearers) to be subject and obedient to rulers and authorities, to be ready for every good work, to slander no one, not to quarrel, to be gentle, showing all meekness toward all people” (Titus 3:1-2). From this it is clearly seen that one ought to be friendly toward all people, with no one excepted, and to instruct the contrary with gentleness, and in this way bring them to conversion and to the knowledge of the truth. Therefore it is entirely wrong, and contrary to the teaching of the holy Apostle, when one wishes to compel them by force, indeed by fire and sword, to embrace the Christian faith.

The great injustice of such violent proceedings was also sufficiently acknowledged by Pope Innocent III himself, when the Jews, who had been persecuted and oppressed in this improper manner, came to him with humble entreaties for protection and assistance. In response, as can be seen in Mr. Wülfer’s annotations on the *Jüdischer Theriak*, page 171, he issued the following decree: *Ex Christianae pietatis mansuetudine, praedecessorum nostrorum, felicis memoriae, Calixti, Eugenii, Alexandri, Clementis, & Coelestini, Romanorum Pontificum, vestigiis inhaerentes, ipsorum petitionem admittimus, eisque protectionis nostrae clypeum indulgemus. Statuimus enim, ut nullus Christianus invitos, vel nolentes eos ad Baptismum per violentiam, venire compellat. Sed si eorum quilibet sponte ad Christianos fidei causa confugerit, postquam voluntas ejus fuerit patefacta, sine qualibet efficiatur calumnia Christianus; veram quippe Christianitatis fidem habere non creditur,*

qui ad Christianorum Baptisma non spontaneus, sed invitus cognoscitur pervenisse, &c. That is: Out of the gentleness of Christian piety, we follow in the footsteps of our predecessors, Calixtus, Eugenius, Alexander, Clement, and Celestine, former Roman Popes of blessed memory, and we receive their (namely, the Jews') petition and shield them with the buckler of our protection. For we decree that no Christian shall compel them, against their will, by force to be baptized. But if any one of them should voluntarily, for the sake of the faith, come over to the Christians, then, once his will has been made manifest, he may be made a Christian without any reproach; for it is not believed that he who is known to have come to Christian baptism not of his own free will but under compulsion truly holds the Christian faith, *&c.* Likewise, Pope Clement III forbade the coercion of Jews into the Christian religion in nearly the same words, as can be found in the *Jus Canonicum*, in the *Decretals* of Pope Gregory IX, Book 5, Title 6, Chapter 9. And in the said *Jus Canonicum*, in the first part of the *Decretum*, at Distinction 45, cap. 5, it is recorded that the Fourth Council of Toledo issued the following ordinance: *De Judaeis autem praecipit sancta Synodus, nemini deinceps ad credendum vim inferri (cui enim vult Deus miseretur, & quem vult indurat.) Non enim tales inviti salvandi sunt, sed volentes, ut integra sit forma justitiae:* That is: Concerning the Jews, the holy synod commands that henceforth no one shall be compelled by force to believe (for God has mercy on whom He will, and whom He will He hardens). For such people are not to be brought to salvation against their will, but with their will, so that the form of justice may be complete. Thus the coercion of Jews into accepting the Christian religion is declared unjust and earnestly forbidden, even according to the praiseworthy pronouncements of the aforementioned Popes Innocent and Clement, as well as of the aforementioned Council.

It is indeed true that through harsh persecutions, very many Jews in former times adopted the Christian religion, for in the aforementioned little book *Schévet Jehúda*, fol. 29, col. 2, numero 19, the following is written: בשנת הגירוש הנזכר נאנסו ב' קהלות גדולות נאפוליש וטראנה לשימירו דת והמירו רובם וסבת השמד לא מצאתיו וגו' : that is, in the year of the aforementioned expulsion (of the Jews from England), two large communities at Naples and Trana were compelled to change their religion, and the majority of them apostatized; the cause of the persecution, however, I have not found, etc. And at fol. 31, col. 1, numero 21, the following is read in the same place: שנת חמשת אלפים וארבעים ושש ליצירה קם מלך אכזר ושמו פיליפו בן פיליף וגרש כל היהודים אשר במלכותו ונתאכזר מאד נגד היהודים ולקח כל אשר להם בכספם וזהבם וטלטל וקרקע ונתגרשו בערום ועריה וחסר כל. והיו היהודים רבים כחול באותם מלכיות עד שאמרו שהיו כפלים כיוצאי מצרים וגומר. וקצת המירו דת אבל מעטים היו מאד וקהל טולושא המירו כלם : that is, in the year 5046 after the creation of the world (that is, in the year 1286 A.D.), there arose (in France) a cruel king by the name of *Philippus* (*pulcher*), son of *Philippus*, who expelled all the Jews who were in his kingdom and showed himself exceedingly fierce toward them, and took all their silver and gold and all their movable goods, so that they were driven out naked and bare, in the most extreme want. There were in those kingdoms as many Jews

as the sand, so that it was said there were twice as many of them as had gone out of Egypt, etc. Some of them, but very few, apostatized from their religion; the community of Toulouse, however, apostatized entirely.

In addition, at fol. 45, col. 2, and fol. 46, col. 1, number 39, the following account is found: בעיר רומא קמו פתאום יושבי הארץ וחרב פיפיות בידם וקהל גדול והשוב היה שם בימים ההם ויאמרו להם אם תקבלו דת הנוצרים אחינו אתם ותקבלו ממנו בכל יום כבוד ותועלת ותחיו עמנו חיים ערבים גם כגן עדן נשב יחדיו ואם לאו תדעו נאמנה שהעברה כלכם בחרבותינו אלה ואין מציל מיהינו היהודים נפלו לפניהם והתחננו מאד ונתנו ונדרו להם כל ממונם ונכסיהם שיניחום בדתם ולא הועיל ובשלשה ימים יצאו מכלל הדת מרומי ומן הסביבות חמשה עשר אלף נפשות ולא נמלטו כי אם יחידים אשר ברחו למרחקים כי שמעו בהיותם בסביבות רומי את כל אשר נעשה בעיר ואחרים נמלטו בשוחד עצום בהחבא וברחו לעיר הגדולה אפוריש נאפוליש ושם נחמו מאויביהם ולימים מועטים גם שם עבר עליהם כוס That is: In the city of Rome, the inhabitants of the land had (at one time) suddenly risen up, with sharp swords in their hands, at which time a great and distinguished community of Jews was there, and they said to them: if you are willing to accept the Christian religion, you shall be our brothers and shall receive honor and benefit from us every day, and shall also lead a pleasant life with us; we shall sit together in Paradise as well. But if you are unwilling to do so, you shall know for certain that you shall all be put to death by these swords of ours, and no one shall rescue you from our hands. Then the Jews fell down before them and pleaded earnestly for mercy, and offered them all their money and goods so that they would leave them in their religion, but it was of no avail; and within three days, 15,000 souls had fallen away from their faith in Rome and the surrounding localities, and only a few individuals escaped, those who had fled far away, since they, while still in the vicinity of Rome, had heard everything that had taken place in the city. Others, however, had been saved secretly through large gifts, and they fled to the great city of Naples, where they were comforted on account of their enemies. But after a short time, the misery came upon them there as well. More of the same kind can also be found in the aforementioned little book *Schevet Jehuda*, fol. 59, col. 2, number 46, and fol. 60, col. 1, number 48, as well as fol. 77, col. 1.

Nevertheless, nothing was accomplished by this compulsion that would have redounded to the honor of Christ or the growth of the Christian Church, for all such forced converts remained fervent Jews in their hearts, even though outwardly and with their mouths they presented themselves as Christians, so that nothing was made of them but sheer hypocrites and mouth-Christians, as can be judged from what is read in the aforementioned little book *Schévet Jehúda* fol. 23, col. 1. 2. numero 11., where the words read as follows: שנת חמשת אלפים ומאתים וחמשים היו גזרות כוללות בארץ שאבוייה ופיאמונטי ולונברדיא ושיזיליה ולא נמצא כתוב פרטי הגזירות וסבתם. גם בפלורינצייא היה שם שמד וגירוש ויצאו מן הכלל עם רב מן היהודים וגם אחר שיצאו לא נחו במאמר האל ובגוים ההם לא הגיעו ואחר בקשו רבים ללכת אחר ה' למלכויות אחרות וכאשר הבינו שכוונתם ללכת להתייהד קמו עליהם לאלפים ולרבבות ולקחו נכסיהם וממונם למלך. ומהיהודים אשר בסרדינייא נהרגו רבים בדרך ומאותם הנשארים בפרווינצייא אחר השמד נוהגים היו יהדות בהצנע ובפרט הנשים. אבל היה ענין הנשים במקרה כי שואלין להן למה ידליקן נר ערב שבת וכן שמביאין ירקות

In the year 5250 (after the creation of the world, that is, in the year 1490 A.D.), the Jews in Savoy and Piedmont, and in Lombardy, as well as in Sicily, were generally persecuted; however, nothing particular or specific is found concerning those persecutions and their causes. Likewise, the Jews in Florence were persecuted and expelled, and a great many of them fell away from their religion. But after they had fallen away, they had, by the command (and dispensation) of God, no rest or peace among those peoples, and many of them thereafter sought to follow God the Lord into other kingdoms. When it became known, however, that their intention was to depart and to take up the Jewish faith again, the Christians rose up by the thousands and tens of thousands and took their money and goods before the king. Of those Jews who were in Sardinia, many were killed along the way. And of those who remained in Provence after the persecution, many, and especially the women, kept the Jewish religion in secret. The women, however, explained what they had done as though it had happened by chance. When they were asked why they lit candles on the eve of the Sabbath, and brought herbs and varieties of delicacies to the table on the Sabbath night, they gave the answer that they had seen their mothers accustomed to doing it in that manner.

Thereupon the following continues in that same place: באותם ארצות היה בשנה ההיא שנה השמד דבר כבד מאד בכל אותם העמים ומהאנוסים לא מת אחד. זכו ראו הגוים הדבר ההוא הכבד אמרו בלבם כיון שהדבר עלינו הוא ולא על האנוסים נצרה שילכו למקום אשר יחפוצו. אז יצאו מהאנוסים עם רב להציל את נפשם אבל רבים נשארו באותם ארצות כי היו יראים שמא התחבולה היא מן העמים לדעת מה שבלבם ונשארו באותם ארצות לאלפים והם באותם מקומות נוהגים היו יהדות ואף על פי שהיו חוקרים עליהם לא נמנעו משמירת תורת משה עליו השלום כל אפשרותם -. לימים קמו עליהם חוקרים והשחיתו והתחילו לשרוף ולקחת נכסיהם עד שקם מלך אחד וחמל עליהם וצוה שלא ימצא שום חוקר במלכותו ולא איש מעליל עליהם כי באמונה הם עושים : That is: In those same (aforementioned) lands, in that same year in which the persecution took place, there was a very severe plague among all those peoples, yet among the forced converts not a single one died. When the *Gojim*, or Christians, had seen the severe plague, they said among themselves: since the plague is upon us and not upon the forced converts, we will therefore command that they may go wherever they wish. Thereupon a great multitude of people departed from those same lands to save their lives; many, however, remained therein, because they had feared that the peoples might be employing a cunning stratagem in this, in order to discover what they had in mind; and they remained in those same territories by the thousands, and practiced the Jewish religion in those same places. Although the *Inquisitores* (that is, those who conducted investigations in matters of religion and inquired whether anything was being done contrary to it) were set against them, they were nonetheless not deterred from observing, to the fullest extent possible, the Law of Moses, upon whom be peace. Some short time thereafter the *Inquisitores* rose up against them and dealt wickedly with them, and began to burn them and to seize their goods, until a king arose who took pity on them and commanded that no *Inquisitor* or examiner, nor anyone else who falsely accused them of a misdeed, should be found in his kingdom, since they (namely, those who had been forced) were acting faithfully.

Furthermore, the following is read concerning this matter in the oft-cited booklet *Schévet Jehúda*, fol. 32, col. 2, numero 27: שנת חמשת אלפים וק"ן היו גזרות כוללות ברוב ספרד וביותר גדולות בחכמה ובמנין כי קמו גויי הארצות פתאום עליהם להרוג ולשלול שלל ולבוז בז אם לא יצאו מכלל הדת ורבים מהשרירים עמדו על נפשם ודתם וקבלו עליהם לעמוד על כל מה שיגזרו עליהם ותורת אמת במקומם והדרה ונהרגו רבים על קדושת השם. וכן היה במלכות ארגון ליסיא מאיורקה ברצלונה לירידה. ובאותם מקומות מקצת מהם יצאו מכלל הדת מרוב המצוקות והאימות כי נלאו מאד ועם כל זה נצח ישראל לא ישקר ולא יכוב וכל אותם האנוסים שמו פניהם לבקש דרך להציל את נפשם וגזרו עליהם גלות ללכת מצוי אל גוי בארצות אויביהם עד ימצאו מקום בטוח לשמור תורתם וה' עוזר וגו' : that is, in the year 5150 (after the creation, and in the year 1390 A.D.), there were general persecutions against the greatest, the wisest, and the most numerous (communities of Jews) in Spain; for the common people of the land rose up suddenly against them, to kill and to plunder them, if they would not apostatize from their religion. Many of those who remained, however, stood firm in their hearts and in their faith, and resolved to endure everything that might be decreed against them, and that the true Law (of Moses) should remain in its place and in its honor; and many of them were killed for the sanctification of the name of God. It went likewise in the Kingdom of Aragon, Lisla, Majorca, at Barcelona, and Lirida. In those same places, however, some fell away on account of the many tribulations and the fear, for they had been made very weary.

"Yet the Strength of Israel (namely God) will not lie, nor repent" (as is to be read in 1 Sam 15:29), and all of those compelled ones resolved among themselves to seek a way to save their souls, and appointed the misery upon themselves that they would go in the lands of their enemies from one people to another until they found a secure place to keep their Law, and God helped them, etc.

Furthermore, it is read in the aforementioned little book *Schévet Jehúda* fol. 65, col. 2. that one by the name of *Verlorius*, who was presumably someone who had voluntarily become a Christian, addressed a king of Spain who intended to compel the Jews to the Christian religion in the following manner: שמעתי שכוונת אדוננו להכריחם על דת הנה מה טוב ומה נעים אם היה עולה ותדע אדוננו כי האנוסים יותר יעבדו את דתם הראשונה אחר האונס ממה שהיה קודם האונס. ושמעתי כי אנוס אחד כשהיה בא לבית תפלתנו והיו מרימים גויית מושיענו היה מכה על לבו ואומר אוי מי שרואה וזה ואוי מי שמאמין בזה. ובעיר שביליא אמר חוקר אחד אל הדוכס אם הקצר.. אדוננו לדעת איך האנוסים שומרים שבת נלך ונעלה אל המגדל. עלו אל המגדל ואמר לו שא נא עיניך וראה בית פלוני היא בית אנוס ובית פלוני בית אנוס וכן רבים ולא הראה מאחד מהם עם כל היקף החורף שיצא משם עשן והוא מפני שלא הדליקו אש להיותו יום השבת. עוד נודע אצלנו כי אנוס היה בספרד שהיה אוכל כלי השנה לחם שלא תחמיץ כדי שיוכל לאכול כן בספרד ולא יקומו עליו והיה אומר שאסטומכא שלו אינה סובלת חמץ. ויום טוב שתוקעין שופר הולכין אל השדה ובתוך הקנים וקוצים חוקעין כדי שלא ישמע הקול חוצה. ואיש מוכן יש להם ששוחט ומוליך לבתיהם. ומהם מי שימול בהחבא ומהם מי שמל את עצמו כי לא בטח באדם מיראה הדבר. ומהם מי שמביא ספר תורה של משה בתוך שק של פלפלין וכן בשאר מצות שלהם. ומה יועיל לאדוננו ומלכנו כאשר ישפוך על היהודים מים קדושים ויקראוהו בשמנו פידרו או פאבלו והם שומרים את דתם כעקיבא וטרפון אין תועלת בהתנצרם אלא שמנהגים על הנוצרים האמתיים ולא יראו כי כבר הוחזקו למראית העין לנוצרים : תדע אדוננו שאין ספק בו כי היהדות הוא מן החולאים אשר אין להם רפואה That is: I have heard that our Lord has resolved to compel the Jews to the (Christian) religion. Oh, how good and how pleasant it would be if it turned out well! But let our Lord know that the

compelled Jews will practice their religion after the compulsion more than they did before the compulsion; and I have heard that one who was compelled, when he came into our church and the body of our Savior was elevated, struck his breast and said: Woe to him who sees this, and woe to him who believes in this! An inquisitor or investigator in the city of Seville also said to the Duke: if the Lord wishes to know how the compelled ones keep the Sabbath, let us go up to the tower. When they had gone up to the tower, he said to him: See, this house is the house of a compelled one, and that house is the house of a compelled one, and there are many such houses, and you cannot see smoke coming from a single one of them, even though it is a hard winter; and this comes from the fact that they have made no fire, because it is the Sabbath day. Beyond this, it is known among us that there was a compelled one in Spain who ate unleavened bread the whole year through, so that he might eat it thus in Spain and no one would rise up against him, and he gave as his excuse that his stomach could not tolerate leavened bread. On the feast day (namely the new year's day) on which they blow the horn, they go out into the field and blow on the hills and in the valleys, so that the sound cannot be heard outside. They also have an appointed man who slaughters and brings (the meat) to their houses. Some among them are circumcised in secret; others circumcise themselves, for they trust no one, out of fear that the matter might be revealed. Some of them carry the book of the Law of Moses in a pepper sack, and in the same manner they handle their remaining commandments (keeping them secretly). What good will it then do our Lord and King when holy water is poured over the Jews (and they are baptized) and a Jew is called by our name Peter or Paul, if they nonetheless keep their religion like *Akkiva* and *Tarpon*? There is no benefit in their becoming Christians; rather, they raise themselves up arrogantly above the true Christians and have no fear, since they are already regarded outwardly as Christians. Let our Lord also know that, beyond all doubt, Judaism is one of the incurable diseases.

Although the Jews were expelled from Spain in the year 1492 A.D. and from Portugal in the year 1496, and those who remained were compelled to convert to the Christian religion, those who were thus forced to convert nevertheless continued to propagate the Jewish religion among themselves, and instructed their children in it and held them to it, so that even to this day many secret Jews are found among them, some of whom from time to time quietly leave the country and betake themselves either to Holland or to other places where they can openly practice their religion without fear. I myself saw some such people in Amsterdam in the year 1680, who had at that time come there from Portugal. For this reason, that Jew who, as mentioned above, held a conversation with *Philippo von Limborch* concerning the Christian religion, writes on *pagina* 102 concerning those who are descended from ancestors forced from the Jewish to the Christian faith and who dwell in Spain and Portugal, in the following manner: *Omnia monachorum claustra atque monialium Judæorum plena: Canonici, Inquisitores, Episcopi plurimi ex Judæis procedunt: non pauci in corde judaizant, & propter ea bona temporalia, Christianismum simulant, ex quibus aliqui resipiscunt, &, ut*

possunt, effugiunt. In hac civitate, & plurimis aliis regionibus, monachos habemus, qui idololatriam rejecere, Augustinianos, Franciscanos, Jesuitas, Dominicanos. Sunt in Hispania Episcopi, & gravissimi monachi, quorum parentes, fratres, & sorores, in hac, & aliis civitatibus, ut Judaismum servare possent, inhabitant, That is: All the cloisters of monks and nuns in Spain and Portugal are full of Jews; the majority of canons, *Inquisitores*, and bishops are of Jewish descent, and there are not a few who are Jews in their hearts and pretend to be Christians on account of the temporal goods they enjoy, among whom some repent and take flight as best they can. In this city (Amsterdam) and in many other lands, we have monks who have rejected idolatry, namely Augustinians, Franciscans, Jesuits, and Dominicans. In Spain there are bishops and distinguished monks whose parents, brothers, and sisters dwell in this and in other cities so that they may be able to maintain the Jewish religion.

From all of this it is plain to see how little was accomplished by such compulsion in former times, and from this it may be reasonably judged that, if one were to try at the present time to force the Jews into the Christian religion by such means, the matter would not turn out any better or more successfully; rather, out of sheer stubbornness, they would either prefer to take one another's lives themselves, or allow themselves to be killed by Christians, than become Christians. Or, if they were already to outwardly profess the Christian faith out of fear of death and other adversity, they would nonetheless remain Jews in their hearts, and thus all the effort and labor expended would be in vain and for nothing. One need not be at all surprised at this, however, for how can it be possible that a person could so quickly adopt another religion, of whose truth he is not convinced in his conscience by compelling grounds? Conscience is a delicate thing, which cannot be compelled but must be persuaded. The one who is to be converted must be shown by clear and irrefutable grounds that his religion is false, but that the other, which he is to adopt, is true and built upon the word of God. When this is done, and he truly grasps the truth of the matter that is set before him to believe, and accepts it, then one may be assured that one will have in him a true and steadfast Christian, and not a hypocrite. Faith comes from preaching, as the holy Apostle *Paul* teaches in the Epistle to the Romans, Rom 10:17, and those who are to be brought from their erring ways onto the right path of salvation must be kindly instructed, not compelled by cruelty.

That kindness must be used toward the Jews for their conversion is also commanded in the *Jus Canonicum*, in the first part of the *Decretals*, in the 45th *Distinction, cap. 3*, with these words: *Qui sincera intentione extraneos à Christiana religione ad fidem cupiunt rectam perducere, blandimentis, non asperitatibus debent studere, ne quorum mentem reddita ad planum ratio poterat revocare, pellat procul adversitas:* that is, those who with sincere intention desire to bring to the true faith those who are not devoted to the Christian religion must endeavor to deal with them in a gentle and not in a harsh manner, so that adversity does not drive away the mind of those whom the clearly presented reason (on

account of which they ought to convert) could have turned away (from their error). In this, Christ the Lord, as well as the holy Apostles, shone forth by their example, for through their gentle, gracious, forceful, and penetrating teaching, and not through compulsion (which, however, would have been very easy for Christ, as the eternal and almighty Son of God, to carry out), they brought the unbelieving to conversion and to the true faith, of which the history of the New Testament gives sufficient testimony.

Now if one wishes, as is right, that more Jews be converted than has hitherto been the case, one must seek and endeavor to clear out of the way all the aforementioned obstacles, as much as is ever possible; and it would be desirable, first of all, that the divisions in religion among Christians could be settled, for thereby a great obstacle to the conversion of the Jews would be removed from their path, since they conclude from such discord and from the mutually contradictory teachings of the Christians that the religion must be false.

Secondly, it would be highly necessary that the godless life of many Christians, among whom all manner of abominable sins and vices openly run rampant, be abolished and brought to an end, so that the Jews might no longer be offended thereby, as has happened hitherto, and provoked to hatred against us. For as long as this does not occur, and they see all manner of evil taking place, they form the impression that the Christian religion must be worthless, because such great godlessness is practiced among Christians.

Thirdly, it is necessary that learned theologians, well-versed in the Hebrew language and the Rabbinical books, be appointed, who may engage in diligent and gentle discourse with the Jews concerning religion, present to them forcefully and emphatically, and demonstrate from the Holy Scripture of the Old Testament, as well as from the Rabbinical books themselves, that the Christian religion is true and the Jewish religion, on the other hand, false: for in the books of the Jews many things are found which serve to uphold the Christian faith and to refute Jewish errors, as may be seen in *Raymundi Pugione fidei*, and in *Galatinus*'s book *de arcanis veritatis Religionis Catholicae*, as well as in *Philippus Mornaeus*'s book *de veritate religionis Christianae*. One must, however, not place too much trust in what stands in such books, but rather open the Rabbinical books themselves and look to see whether this or that passage is actually to be found therein, for here and there in *Galatinus* and *Mornaeus* one reads things that I have not been able to find in the Rabbinical books in which they are supposed to appear. If one were now to present such a matter to a Jew and could not prove it, one would be laughed at.

In such a religious dialogue with the Jews, one must thoroughly demonstrate to them that Christ the Lord, whom we Christians confess, is the true Messiah promised by God, and true God and man in one person, and that everything evil which is read about Him in the *Talmud* and other Jewish books consists of nothing but slanders and blasphemies that were fabricated against Him out of pure hatred. Furthermore, one must also set before their eyes all the

remaining principal articles of the Christian religion, as well as the worthlessness of the *Talmud* and the teachings of their rabbis that run contrary to ours, in such a manner that they are convicted in their consciences of the truth of our doctrine and may assent to it. In addition, one must also make clear to them that everything evil which their rabbis teach about Christians, namely that we are governed by the chief devil *Sammaël* and receive our souls from him, along with other things they assert about us, is false and untrue. For such a task, however, no persons should be appointed other than those who, as mentioned above, are well educated; otherwise nothing whatsoever will be accomplished, and all those who know from experience what disputing with Jews entails will agree with me on this point: for when a Jew has studied even a little, and there are many such people among them, he will give so much trouble to one who is not versed in the Hebrew language, and will bring forward so many evasions against that person's proffered proofs, that the latter cannot hold his ground against him. If, moreover, someone who understands little disputes against them and advances poor and wretched proofs in support of this or that point against them, as has happened in the past, as is found in the Jews' books, such as in Rabbi Lipmann's *Sepher Nizzáchon* and the old *Nizzáchon* and other books of that kind, this only serves to bring the Christian religion into contempt: for the Jews thereby come to think that no better proofs can be produced on our side, and that consequently our religion is false.

Fourthly, it is necessary that one deprive them of the aforementioned excessive freedoms, by which they are strengthened in their unbelief. Instead of the trade which they carry on with their shops and the selling of all manner of goods, whereby they lead a soft and easy life and acquire great sums of money and property through the deception of poor Christians, almost in idleness, one ought to compel them to all manner of labor and let them earn their bread in the sweat of their brow. For why should such avowed enemies of Christ and of all Christians lead a more comfortable life than most Christians? Let them, in order to earn their bread, till the fields, hew wood and stone, and perform other heavy labor; thus their arrogance, to which they are now so greatly given, will pass away. *Georgius Nigrinus* gives, in his book which he calls *Judenfeind*, at *pagina* 164, the advice that one should make them chimney-sweeps and *cloaca*-cleaners, knackers, and flayers; but such work might be altogether too disgusting for the delicate and pleasure-loving Jews, and contrary to their sense of *respect*, since they imagine themselves to be the foremost people among all peoples, and all of them together to be royal children and great lords, as has been demonstrated above in the 14th chapter of the first part from *pagina* 569 to 578; why, then, should one treat them in so contemptible a manner? *Nigrinus* must not have been acquainted with the Jews' distinguished lineage, otherwise he would have written very differently.

Concerning the abominable usury which they practice without shame: it has indeed been earnestly forbidden in the Imperial Recesses, for in the *reformation* of good *Policey* established at Augsburg in the year 1530, *titulo* 27, the following is written: Whereas in

certain places in the Empire of the German Nation, Jews practice usury and lend not only against high bonds, sureties, and personal pledges, but also against stolen and pilfered goods, and through such usury burden the common, poor, needy, and unwary people more than anyone can sufficiently reckon, ruining them miserably and grievously: we set, ordain, and will that Jews who practice usury shall be housed, kept, or protected by no one in the Holy Empire; that likewise they shall have neither peace nor safe conduct within the Empire, and that no court shall assist them in collecting such debts, under whatever guise the usury may be concealed. Yet so that they may still have sustenance for their bodies, whoever wishes to tolerate Jews among him shall keep them only on the condition that they refrain from usury and forbidden usurious trade, and support themselves through honest commerce and manual labor. These are the words of the ordinance established in the Imperial Recesses. But where is a Jew who abides by it? They oppress poor Christians with their practiced usury so severely that they flay the marrow from their bones, and they deceive them in all their dealings. Likewise there is not one among them who performs even the least manual labor, and one will never see a Jew who chops or splits so much as a single log of wood in his own house; rather, all their work must, to the shame and mockery of the Christian religion, be done by Christians.

When one reads the 28th chapter of the 5th book of *Moses*, one finds that it is not fitting for Christians to pay usury to Jews, but rather that, on the contrary, the Jews ought to pay usury to the Christians: for from the 15th verse to the end of the chapter it is declared how it was proclaimed to them that they should be cursed in all places if they would not obey the voice of God; among which curse is also contained that which is written in the 43rd and 44th verses, in these words: “The stranger that is among you shall rise up above you higher and higher, and you shall come down lower and lower. He shall lend to you, and you shall not lend to him.” And in the 64th verse it is read: “For the Lord shall scatter you among all peoples, from one end of the earth to the other.” Since now God the Lord has driven out the wicked and stiff-necked Jews from their land on account of their disobedience and their abominable sins, and has scattered them throughout the entire world, and has allowed the curse that was threatened against them to come upon them all, it is therefore not right that they should, among the Christians with whom they dwell as people cast out by God, rise up above them and lend them money at usury, and in such a manner pass their time in idleness and conduct themselves like great lords, while the Christians are oppressed by their manifold extortions and must borrow money from them against the payment of a shameful rate of usury; for such a thing is directly contrary to what stands in the aforementioned words of God (Deut 28:15, 43-44, 64).

The converted Ferdinand Heß also makes mention, in his *Juden-Geissel*, in the third part, in the 5th chapter, of the aforementioned words of Deut 28:44, and states that if things were now going as they should, the Jews would have to borrow from others; and he continues as

follows: It would therefore be well for a proper authority to be obligated to uphold this pronouncement more earnestly, and not to permit the godless Jews to engage in the terrible usury practiced upon poor Christians, by which poverty is so greatly sucked dry and ruined. Should they not rightly be driven to learn a trade? For where they are permitted to continue thus in their hardened way of life, they will, the longer it goes on, become ever more arrogant and proud. And shortly after this he writes further: It would therefore be useful and necessary, indeed godly, to eradicate the godless usury from all lands and cities, to clip the wings of the stubborn Jews somewhat thereby; perhaps, if they were not thus kept in their roguish way of life, some among them might then well convert and become godly Christians.

Regarding the freedom of the Jews with respect to their synagogues or schools, it would be desirable that this not be permitted to them, since in these places they blaspheme Christ the Lord in a most horrible manner, and this occurs three times every day in a prayer which begins: עלינו לשבח לאדון הכל וגו׳ *Olénu leschabbéach liádon haccól*, etc., that is, "It is our duty to praise the Lord of all things," etc., in which He is called הבל וריק *Héfel varik*, that is, a vanity and a nullity, and אל לא יושיע *El lo joschía*, that is, a God who cannot redeem, as has been reported in detail above in the first part, in the second chapter, *pagina* 81, etc., under the tenth mocking name which they give to Christ. Likewise, in their prayers contained in the *Selichóth* and the *Machsor*, they mockingly call Him *Molech*, *Bel*, and *Baal*, which are names of pagan gods, and *Talui*, that is, one who was hanged, and יחוס ערוה וזמה *Jichum érvah vesimmah*, that is, one who was conceived through shame and vice, as well as נצר נאפוף *Nézer náafuf*, that is, an adulterous branch, and נצר נתעב *Nézer nitaf*, that is, an abominable branch, as has been clearly demonstrated above in the aforementioned first part, in the second chapter, under the eighth, ninth, eleventh, twentieth, twenty-first, and twenty-second blasphemous names given to Christ. Furthermore, all Christians are cursed in the most terrible manner in manifold ways in the Jews' synagogues, as has been shown in detail and with more than sufficient proof in the second chapter of this second part. The legal scholar *Brunnemannus* teaches in his *Commentario in Codicem, lib. 1. tit. 9. de Judæis & cœlicolis* on *legem* 11 as follows: *Judaei jubentur ritus suos citra contemptum Christianae Religionis observare, alias amissuri permissa, nisi ab illicitis temperaverint*: that is, "The Jews are commanded to observe their customs without contempt for the Christian religion; otherwise they shall forfeit that which is permitted to them, if they do not refrain from unlawful things." But what greater contempt of the Christian religion can there be than when our Savior Christ, as the foundation of our faith, is blasphemed in so horrible a manner? Therefore I give all pious Christians cause to consider whether the Jews have not, through such blasphemies, forfeited the great grace which the high Christian authorities have hitherto shown them by permitting the construction and maintenance of their synagogues; and whether for this reason all of these ought not to be taken from them, and their public so-called divine worship

entirely and forever forbidden? If this were to happen, they would better reflect that they are in *exilio*, or misery, and would consider that the curse of God hangs over them, and would in this way be more readily moved to abandon their error.

Regarding the fact that the Jews, in such an impudent manner, write, teach, and publicly release in print whatever they wish against our most precious Savior, the Christian religion, and Christians, consisting of all manner of blasphemous and defamatory things, right in the midst of Christians: it would not only be very necessary that all of this be forbidden to them under penalty of the severest punishment, but it would also be praiseworthy and beneficial that one take away from them all those books in which such things are contained, and not leave a single one of them in their hands; and furthermore, that one compel them to compose entirely different prayer books, since their current ones, which they use, contain, as mentioned above, blasphemies against Christ and the Christian religion, as well as a great many horrible curses against all Christians. For as long as they retain such books in their hands and read them, they will be incited and stirred up to hatred against Christ and everything Christian, more and more with each passing day. In particular, one ought to tear from their hands all books in which the Christian religion is disputed against and the Jewish religion is in turn confirmed; and one should appoint people who understand the Hebrew language to inspect the houses of the Jews from time to time in a completely unexpected manner, and to search diligently whether any such books might still be found among them, which would likewise need to be observed in their synagogues, in which they also always keep books.

Regarding the freedom that is granted to the Jews, namely that they are permitted to have their own judges among themselves, who pronounce their verdicts on the disputes and legal proceedings arising among them, and settle and resolve these where possible: it would be desirable that this not be allowed, since it is a *species dominii*, that is, a kind of lordship, and it only makes them proud and hardens them in their unbelief. For this reason, *Brunnemannus* writes very aptly in his aforementioned *Commentario* on the *Codicem, lib. 1. tit. 9. De Judæis & cælicolis, über legem 15.*, when he breaks out in the following words: *Judæi non debent habere proprios judices, scilicet seniores, sed adire debent ordinarios judices; non enim ipsis permittendum est, ut propriam rempublicam habeant, sed sunt subditi & servi Imperii Romani. Præstaret igitur eos ita tractare, ut sentirent se servos esse.* That is: the Jews shall not have their own judges, namely the elders, but must go before the ordinary judges; for one must not permit them to have a commonwealth of their own, but they are subjects and servants of the Roman Empire. It would therefore be better to deal with them in such a way that they would feel that they are servants.

Regarding the freedom that is permitted to Jews in Holland, namely to circumcise someone who wishes to convert from the Christian faith to Jewish error and to receive him into the Jewish community: it would be good if this were not allowed there, because, as

mentioned above, the Jews are in this way confirmed and hardened in their false faith. And it is praiseworthy that this is otherwise knowingly permitted nowhere among Christians. Beyond that, it is also very commendable that the Jews are forbidden by Imperial Law from persuading a Christian to their religion, for in the 18th *lege Codicis de Judæis & cælicolis* it is written on this matter as follows: *Si Judæus pertrahere Christianum ad Religionem suam ausus fuerit, proscribitur, & sanguinis pœnam sustinet:* that is, if a Jew dares to draw a Christian to his religion, that person is declared an outlaw and must suffer the penalty of blood. Concerning which still more is to be found in the same place. Yet the Jews do this secretly nonetheless, seeking to lead Christians astray in their faith and to bring them over to their religion. And thus the Jews of Prague will also, without any doubt, have dealt in this manner with the aforementioned student, whom they subsequently sent to Amsterdam in order to have himself circumcised there. Likewise, a Jewish woman from Berlin came here to Frankfurt am Main in the year 1698, who had been fully resolved to become a Christian and had for that purpose received instruction from a distinguished and very learned gentleman of the clergy; but since she had acquaintances in the Jewish quarter, they did not rest until they had turned her away from her good intention and caused her to slip away secretly and abscond. For this improper act, those who instigated it would still have their well-deserved punishment to face.

Regarding the freedom that Jews enjoy, whereby Christians serve them on their Sabbaths and feast days, as well as at other times, it would be highly necessary to forbid this strictly and under penalty, so that no Christian henceforth performs even the slightest service for any Jew, at whatever time it may be; because through this the malicious Jews not only become ever more arrogant the longer it continues, and regard themselves as great lords while regarding Christians as their servants, in that they are permitted to be idle while poor Christians perform their work, but also because they are strengthened in their religion in this manner, in that they imagine themselves to still stand in great favor with God, since their enemies, among whom they dwell, must serve them.

This matter also, that Christians should serve the Jews, runs directly contrary to that curse which was laid upon the Jews in Deut 28, should they not obey God; for in verse 48 of that same passage it is written thus: “And you shall serve your enemy, whom the Lord shall send against you, in hunger and in thirst, in nakedness and in want of all things; and he shall put an iron yoke upon your neck, until he has destroyed you.” The said enemy, however, is described in the following verses 49 and 50 thus: “The Lord shall bring a nation against you from far away, from the end of the world, as swift as the eagle flies; a nation whose language you cannot understand. A fierce nation,” etc. And by this the Jews understand the Romans to be meant, concerning which Rabbi Mosche bar Nachman writes in his commentary on the Five Books of Moses, fol. 150, col. 2, in the *Parascha Tavó*, as follows: אמר ישא ה’ עליך גוי מרחוק כי באו אספסיינוס וטיטוס בנו עם חיל גדול מרומיים בארץ ולכדו כל ערי יהודה הבצורות והצר להם מאד כאשר ידוע בספרים

שלכדו גם חומות ירושלים ולא נשאר רק בית המקדש וחומה העזרה והיו אוכלים בשר בניהם ובנותיהם. וכאשר נלכדה גם היא או נתקיים ונסחתם מעל האדמה ואז שבו הרומיים לארצם ובידם גלות ירושלים וביד עמים רבים אשר אתם מיון ומצרים וארם ויתר עמים רבים ונתקיים והפיצך ה' בכל העמים וגו' That is: The Scripture says (v. 9): "The Lord shall bring a nation against you from far away," for Vespasian came with his son Titus, with a great Roman army, into the land, and they took all the fortified cities of Judah and afflicted them greatly; just as it is known from the books that they also conquered the city walls of Jerusalem, and nothing remained except only the Temple and the wall of the forecourt, and that they (namely, the inhabitants of the city of Jerusalem, out of hunger) ate their sons and daughters.

After the forecourt (along with the Temple) was also taken, that which is written in v. 63 was fulfilled: "And you shall be driven out of the land." Then the Romans returned to their own land, and the captive Jews of the city of Jerusalem were in their hands, and in the hands of many peoples who had come from Greece, Egypt, Syria, and many other nations, which had rendered aid to the Romans; and that which is read in v. 64 was confirmed: "The Lord will scatter you among all peoples." Likewise, *Abarbanel* in his commentary on the five books of Moses, fol. 397, col. 2, in the Parashah *Favó*, as also in his book *Májene jeschúa*, folio 58, col. 3, explained the words "a brazen people" as referring to the Romans. By the Romans, however, the Jews understand Christians collectively, as was demonstrated above in the 16th chapter of the first part, at paginâ 632 and 633, under the second name by which Christians are called by the Jews. According to the aforementioned curse, then, the Jews are supposed to serve the Romans and all Christians among whom they dwell in hunger and thirst, in nakedness and every kind of want; but the matter has been turned upside down, for it is the Christians who serve the Jews in hunger, thirst, and want, while the Jews, through their godless usury and cruel extortions, find themselves in great wealth and abundance of all the necessities of life.

O how good it would be if that which is read and commanded in the *Jus Canonicum*, in the *Decretalibus Gregorii* of the ninth, in the 5th book, in the 6th title, in the 8th chapter, were observed, in these words: *Ad hæc omnibus Christianis, qui sunt in jurisdictione vestra, penitus interdicatis, & si necesse fuerit, districtione ecclesiasticâ compellatis eosdem, ne Judæorum servitio se assiduè pro aliqua mercede exponant &c.* That is: Furthermore, you shall utterly forbid all Christians who are under your authority, and if necessary compel them by ecclesiastical strictness, that they not continually expose themselves to the service of Jews for any wage, etc. How praiseworthy, and how supremely beneficial and useful for the preservation of the honor of the Christian religion and for all Christians, it would also be if one were to diligently and zealously abide by that prohibition which is found under the aforementioned title, in the 13th chapter, issued by Pope *Innocentius* the Third, and which reads as follows: *Inhibemus ergo distractè, ne Judæi de cætero nutrices vel servientes habeant Christianos, ne filii liberæ filiis famulentur ancillæ, sed tanquam servi à Domino*

reprobati, in cujus mortem nequiter conjurarunt, se saltem per effectum operis recognoscant servos illorum, quos Christi mors liberos, & illos servos effecit, That is: We therefore strictly forbid that Jews henceforth have Christian wet nurses or other Christians who serve them, so that the children of the free woman may not render service to the children of the handmaid, but rather that they, as servants rejected by the Lord, to whose death they wickedly conspired together, may recognize at least through the actual performance of their works that they are the servants of those whom the death of Christ made free, while making them servants. If Christians were restrained from all Jewish service by a renewed and severe prohibition, how quickly would the Jews, puffed up with their stinking pride, let go of their arrogance, and thereupon reflect that the curse of God rests upon them, and consider why this is so, and through such reflection be moved to conversion. But let this be enough on the subject of the excessive freedom of the Jews and how it is to be withdrawn from them.

Fifth, regarding the elevation and promotion of Jews to positions of honor, it would be desirable that this no longer take place, because, as has been demonstrated above in this chapter from their own books, they are thereby strengthened beyond measure in their erroneous religion, and regard this as an infallible sign that they are still God's beloved and dear children. Let one consider, for God's sake, what has been reported at length above in the first chapter of the first part concerning their horrible blasphemies against God the Father, and immediately thereafter in the second, third, and fourth chapters concerning their abominable slanders and blasphemies against God the Son, our sole Redeemer and Savior, and in the following sixth chapter concerning their dreadful blasphemy against God the Holy Spirit. Let one weigh how wantonly they dishonor, revile, and despise the New Testament, the holy Evangelists and Apostles, and all the Saints, the Christian religion, the holy Sacraments, the Christian Church, our feast and holy days, and Christians as a whole, as has been powerfully demonstrated in the seventh, ninth, tenth, eleventh, twelfth, thirteenth, and following chapters up to the nineteenth chapter of the aforementioned first part; likewise how unspeakably they curse and execrate us, according to the content of the second chapter of this second part, and let one then consider within oneself whether such a godless person, who in so shameful and malicious a manner strips all honor from God and His Christian Church, is worthy of being promoted to any position of honor, or of being honored in any way whatsoever. In the Imperial Recesses, in the *Reformation* of good *polity* established at Augsburg in the year 1530, *titulo 1, §. 5*, it is stated that whoever commits the blasphemy mentioned in the preceding *§. 1, 2*, namely blasphemy against God, the most holy humanity of Christ, Mary His mother, and the saints, and is not punished in body or life on that account, shall be considered dishonorable and shall be regarded as such by men, and may also be declared dishonorable on that basis. All of which was subsequently repeated, by virtue of the said Imperial Recesses, in the *Police* ordinance established at Frankfurt in the year 1577, *titulo 1, §. 7*. Now, there are surely no worse blasphemers of God, despisers of Christ and His

blessed mother, and of all the Saints, under the sun than the Jews. Therefore they are all to be regarded as dishonorable, and not worthy of being promoted to any positions of honor, or of having even the least honor shown to them by Christians. Hence it also follows that they are regarded in law as disreputable; on this account *Gilhaufen* writes in his *arbore judiciaria civili*, in the first chapter of the first part, numero 72, in the following manner: *Judæi sunt infames, viles, abjectæ, & humiles personæ*, that is, the Jews are dishonorable, base, contemptible, and lowly persons. If one now wishes that more Jews convert to the Christian faith and promote the honor of Christ and the Christian Church, as everyone is obligated to do, then it is highly necessary that those things be omitted by which the Jews, by their own admission, are confirmed and maintained in their erroneous faith, among which the promotion of them to positions of honor, and likewise the honor otherwise shown to them, is by no means the least.

Sixth, regarding the matter that Jews are deterred from accepting the Christian religion because converts are very often left entirely without support and in the deepest poverty among Christians: this is not very surprising, for enduring hunger and hardship is exceedingly bitter and unbearable to a person. If they had learned a trade, or were otherwise accustomed to heavy labor, or had the means to start and carry on a business or commerce, they could see to their own sustenance themselves. The first two of these things are entirely absent among them, and the third is to be found among only a few; therefore it is necessary that one lend such people a helping hand and assist them forward, so that they can begin and pursue something by which they may secure their livelihood. But so that no Christian need be burdened with contributing money toward this, although every person is obligated to contribute according to his means toward such a work that redounds to the honor of God, I would hold, without presuming to dictate, that the matter could be helped in the following manner. In the Imperial Recesses, as was already mentioned shortly before, in the *reformation* of good *Policey* established at *Augsburg* in the year 1530, *titulo 1*, on blasphemy, §§ 1 and 2, and *titulo 2*, § 1, the blasphemy of God, of the humanity of Christ, of the Virgin *Maria*, and of all the Saints is strictly forbidden, and it is commanded that such blasphemers shall be punished criminally with their lives or with the removal of certain of their members. The very same is also to be found in the aforementioned Imperial Recesses of the *reformation* of good *Policey* issued at the said Augsburg in the year 1548, *titulo* 3, § 1, and in the *Policey-Ordnung* established at Frankfurt in the year 1577, *titulo* 3, § 1, as well as in the criminal court ordinance of Emperor *Carolus* the Fifth, in the 106th *title*. Since, now, the Jews blaspheme, revile, and despise our most innocent Savior Christ Jesus, and His holy Mother, together with all the Saints, in the most terrible manner, as has been mentioned and sufficiently demonstrated above, they could therefore also well be punished in the aforementioned manner; as indeed Jews who have poured out blasphemies against Christ have already on several occasions been executed by the sword, concerning which *Carpzovius in pract. Crim.*

part. 1. quæst. 45. numero 55. may be consulted. It is also recorded in the ninth part of the *Theatri Europæi, pagina 995, col. 2.*, that a Jew at *Cracow* in the year 1663 was adjudged by the court to be worthy of death on account of blasphemous words poured out against the divinity of Christ.

Since all Jews would have to be executed in this manner, given that they can all be accused and convicted of blasphemy on the basis of their prayer books, I am of the opinion that their blasphemies must also be distinguished from those blasphemies committed by Christians, that is, by people who know that Christ is true God and man in one person, and who commit such acts willfully and against their own conscience. The Jews, by contrast, blaspheme out of pure ignorance, since from youth they are badly instructed, as though Christ the Lord had led a wicked life and defiled Himself with grievous sins, as has been shown in the second and third chapters of the first part, which is why they hate Him in the extreme. Christ the Lord Himself, moreover, when He hung on the cross, attributed the evil deeds committed against Him by the Jews to their ignorance and prayed for them, as may be read in Luke 23:34, where He said: "Father, forgive them, for they know not what they do"; and yet not only was He greatly blasphemed by them at that very moment on the cross, as may be seen in Matt 27:39 and Mark 15:29, but He had also previously been forced to hear many words of blasphemy and abuse from them, when they said of Him that He drove out devils through Beelzebub, the chief of the devils, as may be read in Matt 12:24 and Luke 11:15, and that He had Beelzebub, as is written in Mark 3:22 and John 7:20. I would therefore hold that one ought to proceed more leniently with the Jews in this matter, and that instead of punishing them in body and life, one should punish them in their goods and money, which they have scraped together through godless usury and shameful deceit, taking most of it from them, and applying a good portion of it toward the maintenance of those Jews who accept the Christian faith. In this way, the poor converts could be assisted, and all obstacles arising in this matter could be entirely removed from those who, out of fear that they would suffer want if they were to become Christians, might be deterred, and they could thereby be all the more encouraged toward their conversion.

Regarding the grave insults, humiliations, contempts, and curses, and indeed the very danger to body and life, which those who either wish to convert to the Christian religion or have already converted, as mentioned above, must fear from malicious Jews: there is indeed a sharp prohibition against this in the Imperial Laws, in the third *lex* of the *Codex de Judaeis & Coelicolis*, in these words: *Judæis volumus intimari, quòd si quis post hanc legem aliquem, qui eorum feralem sectam fugerit, & ad Dei cultum respexerit, saxis aut alio furoris genere (quod nunc fieri cognovimus) ausus fuerit attentare, mox flammis dandus est, & cum omnibus suis participibus concremandus*, That is: We wish it to be made known to the Jews that if any one of them, after this law, dares to attack someone who has abandoned their destructive sect and turned to the service of God, with stones or in any other violent manner

(which we have learned is now occurring), that person shall immediately be thrown into the fire and burned together with all his accomplices. Yet the Jews, on account of their abominable hatred toward converts, are so brazen and reckless that they insult, despise, and revile them in every way they can and may, and indeed, in order to make them hated among Christians, speak all manner of evil against them. They also curse them, together with all of Christendom, daily in a prayer which is called ברכת המינים *Bircháth* (or *Birchas*) *hammínim*, that is, the cursing of heretics, and which begins as follows: *Velammeschummadím*, (or *Velammalschíním*) *al tehí tikvah, vechól hammínim keréga jovédu etc.*, That is: The apostates (or slanderers) shall have no hope, and all heretics must perish in an instant, *etc.* This matter has been treated at length above in the second chapter of this second part, *paginâ* 107. *etc.* It would therefore be necessary that the Jews be once again most strictly forbidden to injure or curse, in any manner whatsoever, whether secretly or openly, in word or deed, any of those who convert; and that they be earnestly commanded to omit henceforth the aforementioned curse-prayer entirely, along with other godless things in their prayer books. If this were done, and the first person who acted against it were punished in an exemplary manner, the others would take it as a warning and leave it off in the future; and thus this cause as well, which holds one or another back from conversion, could be averted and removed from the path.

To conclude this work, I wish from the bottom of my heart that the dear God (who, as may be read in Deut 7:6 and Ps 135:4, chose the Jewish people of old as a people of His own possession from among all the peoples that are upon the earth, and caused the Messiah and Redeemer of the human race to come forth from them, but afterward rejected and cast them off for a time on account of their unbelief, as it is written in Rom 11:20, through whose fall salvation came to the Gentiles, as is taught in Rom 11:11) would in grace have mercy upon the blind and hardened Jews, whose salvation and blessedness the holy Apostle Paul so fervently desired in Rom 9:3-4; that He would remove the veil of Moses which hangs before their hearts, take away from them, according to the prophecy of Ezekiel in Ezek 36:26, the heart of stone out of their flesh and give them a heart of flesh, illuminate their understanding, which is utterly and entirely darkened in spiritual matters, with the rays of His boundless goodness and mercy, and fulfill among them the words of the aforementioned holy Apostle Paul in the Epistle to the Romans, Rom 11:25-26; so that they may recognize Christ the Lord, as the sole Savior and Redeemer promised by God in the Old Testament and sent in the fullness of time, with true faith, receive the consoling teaching of the New Testament, and serve together with us the eternal triune Creator of Heaven and Earth, God Father, Son, and Holy Spirit, in this transient life, in the unity of faith, in such a manner that we here, as brothers in Christ, walk with one another in sincere conduct, and that after this earthly existence we may all in eternal blessedness praise and glorify God continually in unspeakable joy and glory.

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Z.

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The time for inquiring into the coming of the *Messiah* is forbidden to the Jews. 677. Yet many have done so: see *Messiah*.

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F I N I S.

עומד ספר הזה בעזרת השם יתן יהוה ויסיר המסוה למשה מעיני עורים במשיח בנו שנ' לפקח עינים עורים וכ'